



AYURVEDA STILL STAND TO TEST THE TIME, WITH ITS UNIQUE UNCHANGED CONCEPTS. SINGLE CASE STUDY

Ayurveda

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ABSTRACT

Ayurveda has its own basic concept regarding the health and disease. Nasal polyps are soft, painless, benign growths arising from the mucosa on the lining of nasal passages or sinuses. They hang down like teardrops or grapes. Nasal polyps are traditionally divided into two types- Antrochoanal polyp and Ethmoidal polyps. Although having an uncertain etiology. Sushruta had explained 4 types of nasarsha: Vataja, Pittaja, Kaphaja and Sannipataja as well as 4 types of treatments- Aushadhi, Ksharkarma, Agnikarma and Shastrakarma. In this study aushadha karma had been followed to treat Nasa arsha. Management of nasal polyp forms a large part of the workload for the otolaryngologist. Even after successful treatment, recurrence rate is high. Nasal polyp is a chronic inflammatory disease affecting about 1-4% of the general population. The common features of the disease are nasal obstruction, anosmia, rhinorrhoea, post nasal drip and less commonly facial pain. In Ayurveda; it is closely related to nasa arsha. Nasa arsha is a Kapha vata vyadhi located in Urdwanga which is a kapha sthaan. In this study, a single case 38 years old female patient presented with frequent episodes of nasal obstruction, anosmia mouth breathing and sometimes headache since ten years was taken for study. An approach was made to treat the patient by sodhana, shamana, rasayan chikitsa and sthanika chikitsa with a positive clinical response. This study aimed at introducing a new treatment modality with new formulation.

KEYWORDS

Nasal Polyps, Shaman, Shodhan And Sthanik Chikitsa, Rasayan Chikitsa

INTRODUCTION

We live in a world full of micro-organisms. Every facet of our existence exposes us to bacteria, viruses, fungi & numerous parasites. The respiratory tracts while performing its physiological function is exposed to a wide variety of air-borne environmental antigens. Due to industrialization and all air pollution increased rapidly. This air pollution induced variety of respiratory diseases, thus these are constantly exposed to various blood & air-borne agents which possess potential to accelerate inflammation, infection or immune processes. Nasal polyps are soft jelly like overgrowth of the lining of sinus. This look like grapes on the end of stalk. it is noncancerous growth within the nose or sinus. Small nasal polyps may not cause symptoms. Larger growths or groups of nasal polyps can block the nasal passages and lead to breathing problems, a lost sense of smell and taste, facial pain or headache, a sense of pressure over forehead and face, frequent infections and Snoring. Nasal polyps are traditionally divided into two types- Antrochoanal polyp and Ethmoidal polyps. Although having an uncertain etiology, they result from chronic manifestation of Rhinosinusitis, Cystic fibrosis, Allergic fungal sinusitis, Samter's triad (triad of nasal polyp, asthma and aspirin intolerance), Young's syndrome, Churg-Strauss syndrome, Nasal mastocytosis and Neoplasms. Nasal polyps can affect anyone, but they are more common in male adults with male-female ratio of 4:1. In Ayurveda, nasal polyps can be named as Nasarsha. Arsha is mainly disease of gudawali, but it can found in other place also like medhra, nabhi, etc. Increased kapha Dosha accumulates in the wall of blood vessels and surrounding muscular tissues and give rises to swelling known as Nasarsha or nasal polyps. Nasal block (Nasaavarodha), breathing difficulty (Krucha swasa), running nose (Nasa strav), snoring, shawathu are symptoms found in Nasarsha. Management of nasal polyp forms a large part of the workload for the otolaryngologist. Medical management is the choice for Ethmoidal Polyps. Medications can help to shrink or eliminate nasal polyps, but surgery is sometimes needed to remove them. Even after successful treatment, recurrence rate is high. In this modern era all filed developing rapidly, medical filed also not optional for that variety of research in instruments, medicine and concepts occurs in modern science, still its fail at some stage. While same time Ayurveda still stand to test to the time, with its unique unchanged concepts. This case study is one of the example that proved Ayurvedic shodhan, rasayan, shaman & sthanic karmam still effective as in past. In this study aushadha karma had been followed to treat Nasa arsha

Hypothesis

Research Question

Does Ayurvedic shodhan, rasayan, shaman & sthanic karmam really effective in the management of Nasarsha (Nasal polyps)?

- 1) Dependent variable: Nasarsha (Nasal polyps).
- 2) Independent variable: shodhan, rasayan, shaman & sthanic karmam

Null hypothesis H0: shodhan, rasayan, shaman & sthanic karmam is not effective in Nasarsha (Nasal polyps).

Alternative hypothesis H1: shodhan, rasayan, shaman & sthanic karmam is effective in Nasarsha (Nasal polyps).

AIMS AND OBJECTIVES

- To study a pathophysiology of Nasarsha (nasal polyps).
- To study effect & mode of action of shodhan, rasayan, shaman & sthanic karmam in Nasarsha.
- To study and observe correct indication for effect of shodhan, rasayan, shaman & sthanic karmam in Nasarsha.

CASE STUDY

I remember it was June 2019, My friend suddenly left the job so, during these days I got charge of panchkarma dep. Early in morning my first patient was ref from ENT OPD to panchkarma department for nasaya karma and that's the first day when I met to Mrs Santosh Krishna vashista 38 yr old female (OP-) visited to panchkarma opd on 27/05/2019 of Sri Dhanwanterir College of Ayurveda and Hospital, Nh-2 Chhata, Semri Mathura, Uttar Pradesh with chief complaints of B/L nasal blockage, difficulty in breathing and irritation in throat since 10 years. The symptoms were aggravated during evening time and on exposure to dusts and cold. Her personality was average built; body weight was 68 kg and belonging to middle class socioeconomic status. Occupationally, she was a housewife. No significant family history and personal history identified.

P/H- She presented in 2017 with recurrent right nasal blockage 6 years. The blockage was initially unilateral and intermittent but later became persistent and bilateral. There was associated intermittent mucopurulent and foul-smelling nasal discharge. There was no history of trauma to the nose or head injury. No facial pain, no retro-orbital pain. She had no persistent headaches. Her voice was normal and there was no breathing difficulty. Plain radiography of the paranasal sinuses showed opacification of both maxillary antra with air-fluid interphase. The patient subsequently had bilateral antral washout and symptoms abated. The patient, however, failed to keep her follow up appointments.

In 2018, the patient re-presented with bilateral nasal discharge, nasal blockage, mouth breathing, and snoring. Documentation revealed bilateral engorged turbinate's with a pale cystic mass which was insensitive to touch and no contact bleeding. She was requested to do a computed tomography (CT) scan of paranasal sinuses, which could not be done due to financial constraints. She was again lost to follow up.

In 2019 The patient was finally able to do a CT paranasal sinuses which showed a complete opacification of all the paranasal sinuses due to hypodense mucosal hypertrophy with mild expansion of sinus

After a month vaman was planned, in the present days, there is wrong impression about the process of Vamana. Patient already has a lot of wrong information received from other people. So mental counseling by physician keeps much more importance. Before Vamana, She was instructed about Snehapana, Svedana, Dietary regime, administration of Vamana and Vamanopaga drugs also informed about the whole procedure & its benefits which will encourage patient

Procedure: Hence, prior to Snehapana, Pachana Karma should be carried out. Amapachanna with Chitrakadivati 2 tablets bd with Panchakolachurna 3gm at night with hot water for 3days

After Pachana, Snehapana started by panchtiktak ghrit(started from 30ml & 280ml on end day of snehapana. Dose: The dose of Snehapana is not as such mentioned in texts anywhere. Instead, it is explained on the basis of the capacity of an individual to digest the Sneha in the specific time)

SNEHANA AND SVEDANA- Abhyanaga should be done along with Svedana for two or three day's i.e on the day when Snehapana is completed, gap day and the day on which Vamana is to be administered

Diet in the evening of gap day: She was instructed to take Kapha Vardhaka diet like Krisara (Khichadi) made up of Rice, Black gram, Sesame and Jaggery in enough quantity along with 250 gm of curds or milk or any sweets material like Shrikhanda etc.

Preparation of Vamana Kasaya: On the gap day, in the night time the decoction was prepared with Yastimadhu Yavakuta (1 Kg) by adding 8 times of water (i.e. 8 liters) & boiling up to half i.e. 4 liters remaining. Arrangement of Milk: The required milk (Average 1-2 liters) was taken & boiled properly.

Vamana Yoga: Vamana Yoga containing Madanaphala Pippali Churna 8 gm, Vacha Churna 4 gm & Saindhava Lavana 2 gm were mixed properly with honey & made a paste.

PRADHANA KARMA- just before starting Vamana, Peya mixed with Ghrita was given. After Abhyanga and Swedana, the patient was instructed to sit in the Vamana chair. Then systemic examination was done. In the morning at 6.00 a.m, patient was given Vamana drugs after a glass of Vamanopaga drug. Then Vamanopaga drug is administered after each Vega, till pitta comes out. When the associated symptoms like bitter taste in throat, lightness in abdomen, expulsion of yellowish vomiting etc. were suggesting that Vamana had come to end, a glass or two, full of Lavanodaka (water mixed with Rock salt) were served to end the process.

PASCHATA KARMA. After finishing the Procedure, again all systematic examinations were recorded. Then the person was provided a glass of warm water for gargling & washing the hands and allowed to rest for 3-5 minutes. Dhumapana was done with specially made Vartti

Sansarjana: in the present study the shuddhi was avara shuddhi so The Sansarjana Krama was for 7 days to be planned.

Pipali rasayan was planned, pipali is one of the best medicinal herbs in ayurvedic practice, since age pipali is used as both preventive as well as curative medicine, Charak used pippali in various rasayan formulations and seeing its importance used single herb as a formulation such as pippali rasayana and Vardhmana pippali rasayana. Vardhaman Rasayan increasing and enriching the quality of the tissue or dhatu with the active components of the herbs or compounds. This strengthens them structurally (anatomically) and functionally (physiological). In Brihatrayi it is frequently used in Kasa (cough), Shvasa (asthama), Hikka (hiccough), Yakshma (tuberculosis) and all allied disease of respiratory system, So in this study a textual formulation. 'Pippali Rasayana' was given for a period of 20 days after Koshtha shodhana of patient. According to acharya charak ones who are desirous of rasayan effect should take pippali in numbers of five, seven, eight, or ten with honey and ghee. Those having low strength should start with 3 pipali, so I advice her 3 pipali. The dose should be increased by 3 pipali every day, until 10 days. The no of pipali should be decreased in the same pattern for next 10 days. The procedure should be finished with 3 pipali (same as starting dose) on the 20th day. 300 pipali consumed with in 20days. After that for 10 days she was advised for continues same treatment

2nd follow up: Patient has no any complaints. She was advised for continues same treatment for 10 days

3rd follow up: Patient was almost normal (Grade I). The size of the polyp was almost atrophied on 3rd follow up.



4th pic of nasal polyps after pipali rasayan consumption

Table 1: showing improvement due to all panchkarma procedure and rasayan chikitsa

Symptoms	Before the panchkarma procedure and rasayan chikitsa	After the panchkarma procedure and rasayan chikitsa
Nasal block	++++	0
Breathing difficulty	++++	0
Running nose	+++	+
Snoring	++	+
Smell perception	++	0
Polyps size	++++	0

DISCUSSION

Mode of action of all panchkarma procedure and rasayan chikitsa in nasal polyps-

Increased kapha Dosha accumulates in the wall of blood vessels and surrounding muscular tissues and give rises to swelling known as nasal polyps. For the present study Nasal polyps which is a very common disease affecting any age group of both sex & prevalent worldwide. It is well known for its recurrence & chronicity. Recurrence of the disease occurs because the Doshas have not been evacuated completely. Taking all these points into consideration Shodhana and shaman therapy were selected. Vamana karma detoxifies the body and removes the vitiated kapha and pitta doshas from the kosta. The aim of the Ayurveda treatment is to remove vitiated kapha so that the recurrence of polyps can be prevented. In this condition along with oral medicines nasya karma was given which is medicated oil and powders administered through nostrils to eliminate the toxins from head and neck. The medicines through nostrils reach head & then spread to eye, ear, and throat & stimulate the mucosal membrane of the nostrils thus removing the obstruction. It also stimulates the paranasal sinuses & removes vitiated Kapha thus reducing the chances of recurrence of the disease. Sthanika gandush benefits for strengthen the swara and face and dhoompan helped to open the Vatahaha shrotas and lightened the head. The ingredients used for dhoompan are manshiladi yoga, which is help to detoxification, antiinflammatory to and for gandoosh, Haridra and Tulasi in Triphala kashaya was supposed to pacify vitiated vata-kapha Doshas. Pippali Rasayana through Vata-kapha pacifying, srotoshodhan and Kapha nissarana properties makes the pathway clear for proper circulation of Vata thus relieving various respiratory signs and symptoms. Pippali could be attributed to the presence of flavonoids, Alkaloids, tannins, saponin glycosides and phenolic compounds. It is already reported that naturally occurring phenolic compounds have immunomodulatory activity. Pippali has rasayana and immunomodulator actions. Thus, because of all these actions together, it plays an important role in the *Samprapti-vighatana* of the *nasaarsh*, i.e. nasal polyps. Further, the drug is very much economical and the therapy is very cost-effective also The internal medications also helped to pacify the vitiated Doshas and brought into the equilibrium state. The combination of both sodhana and shamana therapies as well as pipali rasayan was acted synergistically to combat against the vitiated tridoshas in pathology of Nasa arsha.

CONCLUSION

- Nasal polyp i.e. Nasa arsha is a chronic inflammatory disease. Ayurveda believes in cleansing the body and pacifying the

tridoshas from the roots by using unique treatment modalities such as sodhana, shamana and sthanika chikitsa. These treatment approaches create a balanced physiology which regress the size of nasal polyps and thus making the patient symptom free by non invasive method. Ayurveda creates a new hope for treatment of nasal polyps (Nasa arsha) for this era

- Uniqueness-Since I was thorough with each and every symptoms and sign of this case, what could not be achieved even after a long years of treatment was treated with in 2 months .it was my personal achievement to bring back a patient to ayurveda of which I m really proud of it .fun fact and reality is that now even for a slightest of fever and cold my patient takes ayurveda medicine's. I feel this is an important, influential and significant achievement to make people believe in Ayurveda
- What I feel is –Ayurveda is lacing behind due the lack of maintains of clinical reports, data to present, which indirectly create lack of awareness of ayurveda among the common people. There for it is important to give the evidence based results of the ayurveda and the medication should be advised in standard system of measure
- Investigation in this case revealed that sthanik chikitsa and shodhan didn't act alone in nasal arsh a very big role of rasayan chikitsa in this case study

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