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LANGHANA ASPECT OF DWIVIDHOPAKRAM - A LITERARY REVIEW

KEY WORDS: Langhana, Dwividhopakrama

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ABSTRACT	Shadvidha upakramas (Langhana, Bruhana, Snehana, Swedana, Stambhana, Rukshana) are six treatment modalities explained in Ayurveda, which can be broadly divided under two Santarpana and Apatarpana i.e Bruhana and Langhana Chikitsa, respectively. Langhana Upakrama has various types and each type has its own application in treating a disease. This article describes the various application of Langhana chikitsa.
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INTRODUCTION

Langhana and Bruhana are two side sides of a same coin. In today's era, sedentary lifestyle is seen in many individuals irrespective of their work profile; hence one can observe many life style disorders which are predominantly Santarpanotha. So in day to day practice and treating chronic illnesses Vaidya has to use Langhana as a Pradhana Chikitsa many a times. Langhana has many types and every type has its own specific indication. It is a skill in using Langhana in various disease conditions.

Roga (Vyadhi) is a state of Doshavaishamyata. Also, Ama results in formation of various diseases. Langhana helps in digesting Ama dosha, increasing the Agni, brings Lightness to the body and leading to Dosh Samyata. Thus, helps in treating the disease from its root cause.

AIMS AND OBJECTIVE

- 1) To understand importance of langhana and types.
- 2) To understand use of types langhana in Shaman Chikitsa in disease with textual reference.

Types of Chikitsa: Patients are of two kinds lean and obese. So treatment can be classified as nourishing and emaciating (Bumhana) or reducing (Langhana).

Charakaacharya in Ashtouninditiya adhyaya explained the Nidan panchaka of ati sthool- ati krusha and its treatment as langhana and Bruhana in langhan brumhaniya adhyaya. He explained snehana-rukshana, swedan-stambhana as well. These are known as Shadavidhopakrama.

Acharya Vagbhatta broadly divided this six treatment modalities under Dwividhopakramas i.e. Santarpana and Apatarpana.

Santarpanajanya diseases have to be treated by Apatarpana and Apatarpanajanya diseases by Santarpana.

Properties and functions of Swedan and Rukshan are like langhana so they are categorized in it. Snehana, Stambhana are like Brumhana so they are categorized in Brumhana.

In vimanasthan Charakacharya stated 3 types of Apatarpana – Langhana, Langhana pachana, Doshavasechana. Shodhana and Shamana are types of langhana. Acharya Charaka enlisted 10 types of Langhana. Acharya Vagabhata stated 12 types- 5 Shodhana and 7 Shamana –Pachana, Deepana, Kshut, Trut, Vyayama, Aatapaseva, Marutaseva. Deepana is additional Shamana considered by Vagbhata.

In Charaka samhita sutrasthana Bruhaniya mahakashaya is

clearly mentioned but langhaniya mahakashaya is not mentioned. It might be due to various types of langhana. Deepaniya, swedopaga, vamanopaga, virechanopaga, asthapanoga all mahakashaya act as Langhan chikitsa.

Definition if Langhana: Whatever produces lightness to the body, due to which body gets light and thin is Langhana.

Properties Langhana drugs:

It has fire, air, ether dominance. Properties are lightness, hot, sharp, non slimy, rough, minute, coarse, unstable and hard.

Footprints of Langhana from various Samhitas:

1. **Shatkriyakala:** In Samprapti of any disease, 4th stage i.e. sthansanshrya is nothing but purvarupavastha of the disease. In 5th stage i.e. Vyakti, diagnosis of disease can be done. Generally when disease occurs, Dosh has to present them in these 6 stages of Dosh vruddhi. In such situation Vaidya has to eliminate the Vruddha dosha with Shodhana and Kupita Dosh with Shamana i.e. by any type of langhana. So langhana is important while treating the disease.
2. In patients or disease where langhana is indicated they should not be treated with Brumhana. But in those who are eligible for brumhana, if a disease considered amenable for langhana they should be given mild form of langhana.
3. Shodhana is contraindicated in Bala, but Shamana can be used.
4. **General treatment protocols (Doshopakrama):** All Kapaha Doshopakrama, are Langhana. In pitta upakrama only Virechan upakrama denotes langhana. In Vata upakrama it depends on stage as upastambhit where swedan, mrudu sanshodhana deepan, pachan, can be given. If Langhan is used in contra indicated people or Nirupastambhit vyadhi awastha it will cause Kshaya/ Dhatukshaya. Vaidya can safely use langhana in Kapha and Pitta dominance but in Vata dominance langhana has to be used with precaution and never in Nirupstambhit avastha.
5. In Shishir rutu in late winter (visaraga kaal) langhana can be given even for Vata vyadhi or where langhana is contraindicated otherwise.
6. **Treatment protocols of each Srotas:**
 Rasavaha- All types of langhana is the remedy for disorders of Rasa.
 Rakatavaha- In rakatavaha srotas diseases one should

adopt the treatment which evacuates blood and pitta such as purgation fasting and bloodletting.

Mansavaha Disorders are treated with Shodhana Medovaha – treatment of sthoulya is stated as Guruapatrapana, karshana.

Annavaaha srotas- Langhana is useful for Annavaaha strotasa and Amashayotha vyadhi.

Langhana is not indicated in Asthi, majjavaha Srotas as routine treatment.

7. In specific disease condition:

Jwara- Langhana is indicated in all types of Jwara except for 4 types where langhana is contraindicated. Also, Langhana is advised in Purvarup avastha, of Jwara. Vagbhata states that Langhana helps in dosha kshya, agni is kindled consequently thus apyrexia, lightness occurs and appetite increases.

Yogaratanakar stated importance of type of langhana in Jwara right from initial stage till it subsides.

Also Vagbhata explains importance of langhana in jwara either with step by step or by avastha. Practically light diet low calorie food, pachan with tikta rasa dravya, Guru pravarana type of anagni sweda, swedajanana drugs help in Jwara chikitsa.

8. In **Ama janya vikara** langhana is indicated. Langhana is a choice of therapy in diseases originating from Amashaya. These can be enlisted as Atisar, Pravahika, Grahani, Ajirna, Chhardi.

9. **Prameha** is the disease where Apatarpan and Santarpan both are indicated depending upon type and physic of patient whether he is obese, strong or lean and weak.

Samyaka lakshana of langhana:

Proper elimination of Vata, mutra, Purish, cleansing of heart, throat, mouth, disappearance of drowsiness and exhaustion, appearance of hunger and thirst, feeling of well being are symptoms of properly administered Langhana.

Atiyoga lakshana: Parvabheda, bodyache, cough, dryness of mouth are symptoms of excessive Langhana. Excessive or long term use of Langhana which results due to Vata vrudhhi.

Indication of Langhana according to types:

kshut nigraha type of Langhana is indicated in the diseases of annavaaha srtotas where agnimandya or formation of Aam is the initial cause. In Atisar, Pravahika, Ajirna, Grahani, Chhardi, Aamvaat. Langhana is contraindicated in vataja Chardi.

Trutnigraha- Indicated in Udar vyadhi. Apart from udar Acharya sushruta indicated Trutnigraha in arochaka, pratishyaya, praseka, shotha, agnimandya, udara, kushtha, Jwara, netraroga, Vrana, madhumeha.

Deepana is Indicated where Agnimandya is the cause. The triad of Arsha, atisara Grahani is well known.

Pachana - In some individuals Pachana is required prior to snehana swedana as purvakarma of shodhan. Pachana is indicated in sama tarun Jwara, amavastha of Atisar, in Amlapitta when Patient is not fit for shodhana and Shoth.

Vyayama- It is a treatment in Medoroga-Obese person should increase Physical exercise gradually. In Prameha - type of Physical exercise is advised depending upon economical condition. For Poor people bare foot walking, for economically better people heavy exercise such as digging pot hole or a well. A unique exercise of swimming against direction stream is indicated in Urusthambha, Physiotherapy for different Vatavyadhi can be considered as Vyayama. Vyayama is a type of anagni swedan also.

Atapa- indicated in Shvitra (Vitiligo). Modern science also

recommends exposure to sun after applying medicine. In Fakka (Ricketts)– Sun rays are rich source of vit D so for Ricketts aatapa seva is useful. ultra violet rays therapy indicated in psoriasis.

Marutaseva- Chagopaseva in Yakshma i.e. A walk in non polluted air along with goats, can be considered as Maruta seva.

Apatarpana-

Proper type of Apatarpana according to amount of dosha (less, medium or excess) should be used. Due to upavaasa (fasting, controlling hunger) there will be increase in agni and vridha dosha will get absorbed. When dosha are moderate, langhana pachana is indicated. Chakrapani in his commentary states that in pachana process small amount of langhana also takes place. When Dosha are in abundant quantity Shodhana is indicated.

In **prameha** apatarpan and santarpan both are indicated depending upon type and physic of patient.

Rukshana- Rukshana is produces roughness, dryness, non sliminess. Properties are Ruksha, Laghu, Khara, Tikshna, Ushna, Sthir helps in Rukshana. Some vaidya use Rukshana as a part of purva karma before snehan swedan. Indications are Urustambha, Medoroga, Visarpa. It is indicted in condition where Kledadhikya is present so can be used in Kushtha, prameha also.

Swedana - Drugs possessing Stambha, Gourava, Shitaghna properties which produces sweat and alleviates stiffness heaviness and cold. Swedana have ushna property, it reduces Pain. Indications are disease condition including Stambha, Shool, Gourava, Supti. It is well known purvakarma for shodhana but while considering in dvividhopakrama, If the patient is of Pitta prakruti or contraindicated for swedana then he should be given mrudu swedana. Due to Swedana- Grathit shleshma dissolves , srotas get soften and Samprapti bhanga takes place.

Swedana as Pradhankarma is useful in many Vatavyadhi, especially in Pakshawadha, Sandhigatavata, Grudrasi, Manyastambha. Also, in diseases like Hikka, Shwasa, Aamavata swedana is indicated. After abhyanga with katu taila Swedan is advised in Shitapitta.

In Arsha and Mutrakruhna, Avagah sweda is indicated. In treatment of Vishtabdhajirna when Vata dosha is dominant, swedan reduces Vata and anuloman takes place.

By Gurupravarana and Svedajanana Drugs are useful in treatment of Jwara.

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