

SHORT CASE STUDY OF RASAKSHAYA IN RELEVANCE WITH SHABDAASA-HISHNUTA

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ABSTRACT

The *panchadnyanendriyas* (sense organs) have tremendous importance in *dnyanagrahankriya* (process of gaining knowledge). *Karna* (ear), *Chakshu* (eye), *Jivha* (tongue), *Twacha* (skin) and *Ghrana* (nose) are these five sense organs. Any kind of disturbance in their *rachana* (anatomy) or *kriya* (physiology) would lead to the inability in proper sensation of those respective senses. *Ayurveda* has tremendous results in treating the *indriya vikaras* (sense organ diseases). Ear has the chief function of hearing. If this function gets hampered or there is any kind of inability for hearing like pain, intolerance to the noise, there would be either decrease in the capacity of hearing or intolerance to the sound. With the help of *Ayurveda*, it is very well proven that these kinds of sense organ related problems can be resolved.

Keywords: *Karna, shrotrendriya, rasakshaya, nasya, rasadhatu, nasa, shabdaasahishnuta*

INTRODUCTION

Rasakshya results in *shabdaasahishnuta*, which is one of the symptoms like *raukshya* (dryness), *shosha* (thirst), *glani* (drowsiness) etc.³ *Nasya* has been described the ultimate treatment of the *urdhwajatrugata vikaras* (diseases covering head and neck).³

CASE:

Patient name - ABC

Age - 7yrs.

Gender-male

Occupation-student

Vegetarian, middle class

PARIKSHANA-

Nadi-prakrut, vatakaphanubandhi, mala-prakrut

Mutra-prakrut, jivha-niram, kshudha-prakrut

Trushna-aadhikya, frequent intake of water daily and also before and during the meals.

Nidra-prakrut

Ear Examination –

Karana shushkali – Ruksha

*Karna vivar – No discharge or No wax
No other disability.*

No other complaint about hearing. Perception of low pitch and medium pitch sound like teaching in classroom, playing on ground is good, only inability to here loud noise.

PREVIOUS HISTORY- Nil

PRESENT COMPLAINTS-

Inability to hear loud noises like that of mixer, utensils, loudspeaker, screaming etc, the patient used to close his ears while listening to these sounds. And tried to get away from

these places or asked someone to stop these noises.

HETU (CAUSE) and Samprapti –

There are two types of *hetu*.

- 1) *Hetu* which causes *indriya dushti* or *adhishthan dushti*
- 2) *Sarvadenik hetu* (*Hetu* which exaggerates *dosh dhatu* ect.)

While studying case in detail, it has been noticed that main cause is *rasakshaya*. Patient has dislike for milk, juicy substance as well as watery dietary articles. He ate *shushkanna* from 1-2 years.

Due to *rasakhaya*, *indreeya preenan* is also hampered. Symptoms in *Indriya prodosha vikara* are of two types- *upaghata* and *upatapa*. *Upatapa* means *vaikalya*. It's not anatomical But due to hampered *preenan*, *shrotrendriya* because *vikal* producing symptom like *shabdahishnuta*. *Shrotrendriya* is under influence of *vata mahabhut* and it is also responsible for good perception of sound, it exaggerated due to *rasakshaya* and *shuskanna sevena* (consumption), also contributes the *samprapti*.

As there is no other defect is found in *shrotrendriya sarvadehik rasakhaya* and weakness of *shrotrendriya* due to this *rasakshaya* are main causes and hence treatment is suggested according to this.

Patient specifically told he dislikes for milk right from childhood.

While studying the case, it has been noticed that the root cause of this problem is the *strotovaigunya* at the ear and also found the symptoms of *rasakshaya* i.e. *shabdaasahishnuta*.

By keeping these 2 main aspects in mind, treatment has been advised. The target was

to correct the inability related to the *indriya* and the treatment of the *rasakshaya*.

Rasakshaya shows symptoms like *raukshya* (dryness), *shrama* (tiredness), *shosha* (thirst), *glani* (drowsiness), *shabdaasahishnuta* (intolerance to the sound). The patient had *shosha* and *shabdaasahishnuta*.³

The *shrotrendriya* has its *adhishthana* (seat) at the *karna*(ear). The treatment is also focused to the ear. For that *Nasya* (nasal administration of the medicated oil) is the treatment of the choice.

REVIEW OF LITERATURE:

Nasya is one of the efficient *karma* (therapy) described in *Ayurveda*. It not only cures, but also prevents the disease .It is the chief treatment in *Ayurveda* for all the *urdhwajatrugata vikaras* (diseases of head and neck).³ *Nasa* (nose) is the gate to the head diseases.³ As all *gyanendriyas* are situated in brain, its useful to strengthen them.

Rasa is the first of all the *saptadhatus* (*rasa, rakta, mansa, meda, asthi, majja, shukra*) described in *Ayurveda*.³

The *kshaya* (decrease), *rasakshaya* shows symptoms described earlier. *Rasa* does the function of *preenana*³ (to provide nutrition to body entities). When this function gets disturbed, it shows *raukshya, shrama, shosha, glani, shabdaasahishnuta* etc..³ *Vikalata*. (Inability to hear to loud sound)

By treating *rasakshaya* and the *indriya*, we would be able to get the success in treating the problem.

TREATMENT-

In *sustrut samhita* basic guideline for treating various *karna vicar* is given as *Ghrutapana, rasakhaya avyayam, ashirshana* and *brahmacharya*.

Here main treatment is to recover *rasakshaya* and *nasya* and dietic changes were preferred.

- *Laghumalinivasanta kalpa* –given with *moravala* (Indian gooseberry jam). It has *deepana* (digestive) action on *rasadhatu* and when administered with *moravala*, it acts as *rasayana* (tonic).
- By following the *samanya vishesh siddhant*, *Samana dravya* increases *saman dhatu*¹ (similar element increases similar element in the body) - patient was asked to have milk with cow- ghee. To cover patients' dislike for the milk, he had been asked to take milk mixed with some aromatic elements like cardamom powder.
- Soaked 5-6 black raisins to be chewed daily, as it is *rasadhatuposhaka* (nutritious for the *rasadhatu*).It also acts as *trushna* and *shosha shamak*. It is *vru-shya*, *madhur*, *snigdha* and *sheeta*.
- Patient was asked to have fruits like pomegranate, fig, dates which has *rasadhatuwardhak* (nutritious for *rasadhatu*) effect.
- Milk mixed with *shatawari* powder, coconut water to correct the *rasadhatukshaya*.
- *Nasyakarma*-

Patient was asked to do the *nasyakarma* with *panchendriyavardhan* oil -2-3 drops daily to be administered in both the nostrils. It gives strength to the *shrotrendriya*. It also decreases *rukshata* and *vataprakop*.

RESULTS-

Patient started getting results in one month. He got cured after one and half month.

DISCUSSION

Nasyakarma does wonders in sense organ diseases. It has been described to be followed in daily routine (*dinacharya*)as it is beneficial for the well being.³

Nasya is beneficial for *drushti* (vision), *danta* (teeth), *keshapatana* (hairfall), *darunaka* (dandruff), *karnashula* (ear pain) etc.²

Nasyakarma to be performed throughout the life is being told in *Ashtangasangrah* due to its importance.⁴

In *Charak samhita* 26th chapter, *nasya* is mentioned as a general line of treatment in various types of *karna vikaras* (ear diseases)

CONCLUSION-

Nasyakarma shows magnificent results in treating the *indriya* disorders. The *samanya vishesh sidhant* is of great help while treating the cases regarding the *dhatukshaya*.¹

Ayurved has given importance to maintain balance between *dosha*, *dhatu* and *mala*. Strict dietary rules are also given to maintain health. This case proves that if there are deficiencies in diet which causes formation of *dhatu*s devoid of their best qualities, it hampers any organ in the body. Here the main symptom is related to *shrotrendriya* but basic cause and hence line case is cured only with the help of ayurved, because of the ayurvedic methodology of *rugnapariksha*.

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