SHORT CASE STUDY OF RASAKSHAYA IN RELEVANCE WITH SHABDAASA-HISHNUTA

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ABSTRACT

The panchadnyanendriyas (sense organs) have tremendous importance in dnyanagra-hankriya (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, shrotrrendriya, rasakshaya, nasya, rasadhatu, nasa, shabdaasahishnuta

INTRODUCTION

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

Patient name - ABC
Age - 7yrs.
Gender-male
Occupation-student
Vegetarian, middle class

PARIKSHANA-
Nadi-prakrut, vatakapanubandhi, 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 _adhisthan dushti_

2) _Sarvadenik hetu_ (_Hetu_ which exaggers _dosh dhatu_ etc.)

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 _shuskanna_ from 1-2 years.

Due to _rasakshaya_, _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 _shabdasahishnuta_. _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_.

The _shrotrendriya_ has its _adhisthana_ (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 _urdhwajatragata vikaras_ (diseases of head and neck). _Nasa_ (nose) is the gate to the head diseases. As all _gyanendriyas_ are situated in brain, its useful to strengthen them.

_Rasa_ is the first of all the _saptadhatus_ (_ra-sa, rakta, mansa, meda, asthi, majja, shukra_) described in _Ayurveda_.

The _kshaya_ (decrease), _rasakshaya_ shows symptoms described earlier. _Rasa_ does the function of _preenan_ (to provide nutrition to body entities). When this function gets disturbed, it shows _raukshya_, _shrama_, _shosha_, _glani_, _shabdaasahishnuta_ etc. _Vikalata_. (Inability to hear to loud sound)

By treating _rasakshya_ 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 _Ghrutapanama, rasakhaya avayayam, ashirshana_ and _brahmacharya_.

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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 rasadhatus 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 rasadhatusposhaka (nutritious for the rasadhatus). 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 rasadhatuvardhak (nutritious for rasadhatus) effect.

- Milk mixed with **shatawari** powder, coconut water to correct the rasadhatushaya.

- **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 vataprapok.

**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 Ashtangsangrah due to its importance.\(^4\)

In charak samhita 26\(^{th}\) 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 sidhhant 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 dhatus 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 cures only with the help of ayurved, because of the ayurvedic methodology of rugnapariksha.

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