



Review Article

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STUDY OF CONCEPT OF BINARY DRUGS COMBINATIONS FROM CHARAKA SAMHITA WITH SPECIAL REFERENCE TO PRANAVAHA SROTAS VYADHIS: A REVIEW

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Received on: 26/02/17 Accepted on: 09/04/17

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DOI: 10.7897/2277-4343.08276

ABSTRACT

The Chikitsa (treatment) done by using minimal drugs can be useful in practical aspect. In this review work, is the compiled work of all the combinations which are having only two drugs mentioned in Charaka Samhita with reference to Pranavaha Srotas Vyadhis. They are mainly Rajayakshma, Kshatakshina, Shwas, Hikka, Kasa. In this review article diseases of respiratory system are considered, which are commonly seen in patients these days. The combinations found are interpreted for the further study of Samprapti-bhanga (breaking the cycle of pathogenesis). The concept of Samyoga (Combination) is very important for this study as it has special role in the process of study of this binary drug combination concept. The aim was determined to study the binary drugs combinations in Charaka Samhita with special reference to Pranavaha Srotas Vyadhis. The Conclusion was drawn from this study was that there are 45 references found in Charaka Samhita related to Pranaaha Srotas Vyadhis. The study showed that the enhancement of the action can be done using two drugs. Hence best possible combinations can be given from this literary study. In this review work only literary study of treatment of Pranavaha Srotas is considered but further clinical research will be worthwhile.

Keywords: Binary Combinations, Pranavaha Srotas Vyadhi, Chikitsa.

INTRODUCTION

Variation in treatment

The treatment according to Ayurveda comes with a great variety and it is very much elaborated. The types of Vyadhis (diseases) and their Avasthas (conditions) differ time to time so the Chikitsa (treatment). Though there is a great diversity in treatment, the treatment done by using minimal Drugs can be useful in practical aspect. The variety of Combinations differs from acute conditioned disease to chronic type of disease. One can easily differentiate the variety, as it is made up with abundant multiplicity of the drugs. That shows the vivid range from Vanaspatija Dravyas (drugs with herbal origin) to Praniya Dravyas (drugs with animal origin); from Khanija Dravyas (drugs with mineral origin) e.g.- Hema (Svarna) and Chandana Jala for Daha Shaman (treating the burning sensation) in Dahayukta Jvar¹ to Manuja Dravyas (drugs with human origin) e.g. – Stanya and Ghruta Nasya in Hikka²; also from Aushadhi Kalpanas (medicinal preparations) like Svaras, Asava, Bhasmas to Ahara Kalpanas (dietary preparations) like Yavagu, Odana, Payasa. The references show the various onsets of Vyadhis from Ashukari (acute) like Visha e.g. – Twak and Nagar in Visha adhikar for Mushak Visha³ to Chirakari (chronic) like Grahani e.g. – Pippali and Sarshapa in Grahani Adhikar⁴. There are some Sanskarana (change of properties) done like Putapaka, Ghrita etc. to just mixture of 2 Drugs like Churna Kalpana also.

Pranavaha Srotas Vyadhis

For the research purpose scholar has compiled all the combinations which are having only 2 Drugs written in Charaka Samhita with reference to Pranavaha Srotas Vyadhis (respiratory diseases). They are Rajayakshma, Kshatakshina, Shwas, Hikka,

Kasa. Here Pranavaha Srotas Vyadhis are taken with the meaning of respiratory system disorders, which are commonly seen in patients these days as Signs and Symptoms due to various causes.

Concept of Samyoga

Samyoga is a Paradi Guna. Guna (Characteristic) is the property which will remain adherent to the drug forever. Hence this Samyoga, is considered highly important in the interpretation of Binary combinations. Samyoga is of three types depending on the types of drugs taking part. If one drug is domineering then it is called as Eka Karmaja Samyoga. If two drugs are domineering then it is called as Dvandva Karmaja Samyoga. If there are more than two drugs taking part in Samyoga and all of them are domineering then it is called as Sarva Karmaja Samyoga. Samyoga is always Anitya. Chakrapanidatta comments on this as Samyoga is conjugation of two or more Drugs. Word “Saha” is indicative of union of two different Drugs actively. Examples of three types of Samyoga as follows- i. Eka Karmaja: Samyoga between a bird and tree. ii. Dvandva Karmaja: Samyoga between two goats fighting with each other. iii. Sarva Karmaja: Samyoga of grains of wheat kept in vessel. Samyoga is originated from Karma and hence it is Anitya. These are given this way to clarify the Charaka’s vision that Samyoga can only be actively initiated in between Drugs. Example of Sarva Dravya Karmaja Samyoga explained by Chakrapanidatta is Samyoga between Masha grains with each other which are being grinded to form Masha Taila where these grains are actively participating in this Samyoga. During interpretation Samyoga concept of Ayurveda is used. Combination of two or more than two substances is known as Samyoga.. The combination of drugs and their properties is permanent but the combination of two different drugs is always temporary.⁵

Benefits

Such combinations will be having double profit of easy use and availability. The combinations of such type of drugs and their variety themselves will elaborate the potential of Ayurveda which will help Ayurveda to be a widely and preferably used medical science among all the common people. This will help to support and strengthen the popularity of Ayurveda and it will become the preferable treatment for patients.

The aim for this study was, to study the concept of Binary drugs combinations from Charaka Samhita with special reference to Pranavaha Srotas Vyadhis and interpret some combinations with probable mode of action on diseases. Charaka Samhita with Chakrapanidatta commentary, Bhavaprakasha Nighantu and Other allied literature were used as the material. Type of the study is literary study. Thorough reading of Charaka Samhita with their commentary of Pranavaha Srotas Vyadhis was done. The data was compiled of Binary combinations in Charaka Samhita with special reference to Pranavaha Srotas Vyadhis. Classification of compiled data was done according to – Drug 1, Drug 2, Anupana (medium), Action, Kalpana (preparation), Rogadhikar (Chapter / disease under which the combination is present), Avastha /

Rogagnata (action against typical diseases / diseased conditions), References.

Detail study of Binary combinations was done on the basis of - a) Rasapanchaka⁶ i.e. Rasa (taste), Vipaka (taste after digestion), Virya (strength), Prabhava (action by mere presence) (if present), Guna (characteristics) on basis of Bhavaprakash Nighantu of every drug separately. b) Other properties suitable for Vyadhi Chikitsa (treatment of disease). The concept of Samyoga is used to interpret the action of combinations.

There are total 45 Binary combinations found in Charaka Samhita in following types of Rogadhikar.

- 1) Rajayakshma - 5
- 2) Kshatakshina - 6
- 3) Hikka + Shwas - 17
- 4) Kasa - 12
- 5) Madaatyaya - 1
- 6) Shvayathu - 2
- 7) Madana Kalpa – 1

The references found in the Charaka Samhita regarding Pranavaha Srotas Vyadhi are as follows. They are presented in tabular form.

Table 1: Binary Combinations^{7,8}

Sr. no.	Drug 1	Drug 2	Anu-Pan	Action	Kalpana	Roga-adhikar	Avastha Rogagnata /	Ref.
1.	Asita Surasa Ras	Kshaudra	-	-	-	Kasa	Kaphaja Kasa	Cha.Chi. 18 117
2.	Ardra Nagara	Guda	-	-	-	Kasa	-	Cha.Chi. 18 47
3.	Trivrut	Mrudvika Rasa	-	Shodhan	-	Kasa	Ksheena Sharira Kshayaja Kasa	Cha.Chi. 18 151
4.	Surasa Patra	Eranda Patra	-	-	Kshara	Kasa	-	Cha.Chi. 18 171
5.	Badara Patra Kalka	Ghruta	Shar-kara	-	Bhrusht	Kasa	Kshayaja Kasa	Cha.Chi. 18 180
6.	Kadamba	Ghruta	-	Mutravira-janiya	-	Kasa	Kshayaja Kasa	Cha.Chi. 18 154
7.	Kadamba	Ksheera	-	Mutravira-janiya	-	Kasa	Kshayaja Kasa	Cha.Chi. 18 154
8.	Talaphala	Ksheera	-	Mutravira-janiya	-	Kasa	Kshayaja Kasa	Cha.Chi. 18 154
9.	Talaphala	Ghruta	-	Mutravira-janiya	-	Kasa	Kshayaja Kasa	Cha.Chi. 18 154
10.	Tilvaka Kvatha	Ghruta	-	Shodhan	-	Kasa	Kshina Sharira Kshayaja Kasa	Cha.Chi. 18 151
11.	Tilvaka Patra Kalka	Ghruta	Shar-kara	-	Bhrusht	Kasa	Kshayaja Kasa	Cha.Chi. 18 180
12.	Vidari Svarasa	Ghruta	-	Shodhan	-	Kasa	Kshina Sharira Kshayaja Kasa	Cha.Chi. 18 151
13.	Nagabala	Ksheera	-	-	-	Kshata kshina	-	Cha.Chi. 11 91
14.	Mandukaparni	Ksheera	-	-	-	Kshata kshina	-	Cha.Chi. 11 91
15.	Madhuka	Ksheera	-	-	-	Kshata kshina	-	Cha.Chi. 11 91
16.	Laksha	Madhu	Ksh-eera	-	-	Kshata kshina	Kshatasya Urasi	Cha.Chi. 11 15
17.	Laksha	Sura	-	-	-	Kshata kshina	Kshinena Basti Parshva Rujam	Cha.Chi. 11 15
18.	Shunthi	Ksheera	-	-	-	Kshata kshina	-	Cha.Chi. 11 91
19.	Ksheera	(Madana) Phala	-	Vaman	-	Raja-yakshma	-	Cha.Chi. 8 118
20.	Ghruta	Ksheera	-	-	-	Raja-yakshma	-	Cha.Chi. 8 168
21.	Tejovha	Pippali	-	-	Gutika / Churna	Raja-yakshma	Aruchi	Cha.Chi. 8 138
22.	Mamsad Mamsa Rasa	Ghruta	-	-	-	Raja-yakshma	Shosha	Cha.Chi. 8 167

23.	Yavani	Tintidika	-	-	Gutika / Churna	Raja-yakshma	Aruchi	Cha.Chi. 8 138
24.	Avi Purisha Rasa	Madhu	-	-	-	Hikka Shvasa	Hikka Kaphadhika Shvasa	Cha.Chi. 17 116
25.	Ushtra Purisha Rasa	Madhu	-	-	-	Hikka Shvasa	Hikka Kaphadhika Shvasa	Cha.Chi. 17 116
26.	Ushna Sneha	Sharkara	-	-	Sveda, Seka	Hikka Shvasa	Shvasa	Cha.Chi. 17 83
27.	Kala Loha Churna	Madhu	-	-	-	Hikka Shvasa	Hikka Kaphadhika Shvasa	Cha.Chi. 17 116
28.	Kukkuta Mamsa	Kulattha Rasa	-	-	Siddha Rasa	Hikka Shvasa	Vatadhika Shvasa	Cha.Chi. 17 92
29.	Guggul	Ghruta	-	-	Dhuma	Hikka Shvasa	Shvasa Hikka	Cha.Chi. 17 8
30.	Gunjanaka Mul	Stanya	-	-	Navana Nasya	Hikka Shvasa	Shvasa Hikka	Cha.Chi. 17 131
31.	Chandana Svarasa	Stanya	-	-	Navana Nasya	Hikka Shvasa	Shvasa Hikka	Cha.Chi. 17 131
32.	Padmaka	Ghruta	-	-	Dhuma	Hikka Shvasa	Shvasa Hikka	Cha.Chi. 17 2
33.	Palandu Mul	Stanya	-	-	Navana Nasya	Hikka Shvasa	Shvasa Hikka	Cha.Chi. 17 131
34.	Yava	Ghruta	-	-	Dhuma	Hikka Shvasa	Shvasa Hikka	Cha.Chi. 17 78
35.	Lashuna Kalka	Stanya	-	-	Navana Nasya	Hikka Shvasa	Shvasa Hikka	Cha.Chi. 17 131
36.	Loha	Ghruta	-	-	Dhuma	Hikka Shvasa	Shvasa Hikka	Cha.Chi. 17 78
37.	Vasa	Ghruta	-	-	-	Hikka Shvasa	Hikka Shvasa	Cha.Chi. 17 147
38.	Shallaki	Ghruta	-	-	Dhuma	Hikka Shvasa	Shvasa Hikka	Cha.Chi. 17 78
39.	Sukhoshna Ghrutamanda	Saindhav	-	-	Navana Nasya	Hikka Shvasa	Shvasa Hikka	Cha.Chi. 17 132
40.	Saindhava	Tail	-	Abhyang	-	Hikka Shvasa	Shvasa Hikka	Cha.Chi. 17 71
41.	Stanya	Ghruta	-	-	Siddha Ghruta Nasya	Hikka Shvasa	Hikka	Cha.Chi. 17 133
42.	Madhu	Saindhav	-	Vaman	Leha	Madan Kalpa	Kaphavilayana, Chheda	Cha.Ka. 1 15
43.	Guduchi Rasa	Bhadramusta Rasa	Shun-thi	-	-	Mad-atyay	Kasa, Sarakta Sthivan, Parshva Stana Ruja, Trushna, Vidaha, Hrudaya Ura Utklesha	Cha.Chi. 24 145
44.	Guda	Ardra	-	-	-	Shvaya-thu	Gulma, Arsha, Udara, Shotha, Prameha, Shvasa, Pratishtyaya, Alasaka, Avipaka, Kamala, Shosha, Manovikar, Kasa, Kapha vrudhi	Cha.Chi. 12 47
45.	Guda	Nagar	-	-	-	Shvaya-thu	Gulma, Arsha, Udara, Shotha, Prameha, Shvasa, Pratishtyaya, Alasaka, Avipaka, Kamala, Shosha, Manovikar, Kasa, Kapha vrudhi	Cha.Chi. 12 47

DISCUSSION

It is seen that the Pranavaha Srotas Vyadhis have variety of examples of Binary combinations. Some of the examples are discussed below –

Tejovha⁹ (*Zanthoxylum armatum*)¹⁰ is Katu (hot in taste)-Katu-Ushna (warm in action) in nature, which will help the Pachana Kriya (digestion process). Hence the Agnimandya (loss of appetite) can be reduced as it will do the Ama Pachana (digestion of undigested food particles). Thus, the symptom Aruchi (tastelessness) developed due to the Agnimandya can be treated. Also, this drug has Mukharoga Nashaka action (action against

oral health problems). That will too help in reduction of Kapha Dosha which usually causes Avarana (coating) in Mukharoga (oral disease) which leads to Aruchi. Pippali¹¹ (*Piper longum*)¹² is Katu-Madhura (sweet)-Anushna (not warm) in nature and has a broad action on Pranavaha Srotas. It's Vata-Shleshmahara action (action against Vata and Kapha) which is very useful for Pranavaha Srotas Vyadhis. It is Dipaniya, so will help in Agnidipana and Vardhana (increases digestive power). It has action on Ajirna (indigestion) and Aruchi which are many times go hand in hand with Agnimandya. One of the most important properties of Pippali is Rasayana (acts as rejuvenating drug), which means Pippali will not only increase the strength of Jatharagni (digestive power) but its Rasayana property will also

help to increase and maintain the power of Dhatvagnis (digestive power within Dhatus). The combination of the above 2 dravyas is used in Churna (fine powder) form in the Aruchi as a Vyadhi (disease) and as a symptom in Rajayakshma Vyadhi. Both the Drugs Tejovha and Pippali, by Rasa Virya Vipaka; Dipana - Pachana properties and Aruchi as a Rogagnata will act combinely as Vata Kaphagna (action against Vata and Kapha), Agnidipana (increasing power of digestion), Amapachana (digestion of indigested particles).

Ardrak¹³ (*Zinxiber officinale*)¹⁴ and Guda¹⁵ (Jaggery)¹⁶ both are Madhura Vipaki and Ushna in nature. That will automatically reduce the vitiated Vata and Kapha Dosha. The Rogadhikar is Kasa and the diseases which are listed in Rogagnata are mainly caused by Vata and Kapha. Hence the combination of these drugs will encourage. The action of Kleda Shoshana (drying out retains water content) and Dosha Sanghata Bhedana (destruction of assembled Doshas). The Kantha Vishodhana (detoxification of Kantha) property of the Ardraka will reduce the Kapha or the Kleda that causes Shotha (swelling) and which is present in the body. And the Bala will be maintained by Guda and it will reduce Vata and maintain Snignadhata (moisture) also.

CONCLUSION

The combination of drugs act during specific disease or condition; separately and combined can be explained on the basis of the theory of Samyoga. There are total 45 useful binary combinations found in Charaka Samhita which are useful in Pranavaha Srotas Vyadhis

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Cite this article as:

Thombare Mrunmayee A. and Sachin Kulkarni. Study of concept of binary drugs combinations from Charaka samhita with special reference to Pranavaha srotas vyadhis: A review. Int. J. Res. Ayurveda Pharm. 2017;8(Suppl 2):19-22 <http://dx.doi.org/10.7897/2277-4343.08276>

Source of support: Nil, Conflict of interest: None Declared

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