INTRODUCTION

Langhana Brmhaniya contains 3 Sisyasutras in which the question regarding six types of therapies had been raised by Agnivesa after on getting initiated by Atreya's 'Preranvakya' which quotes.

This quotation itself lies as the key quotation of this chapter, because this chapter deals with these six types of managements, by describing definition, characteristics of the drugs, indications of application of therapy and signs and symptoms of proper and improper administrations etc. Conceptual Study: Firstly the definitions and pharmacology is described. In that the two words have been stressed upon While defining the 'Langhana' it is said-

The term 'Yatkinchit' should be taken granted for every definition of Upakrama.

Definitions

(1) Whatever is capable to reduce the body is Langhana.
(2) Whatever adds to corpulence of the body is Brmhana.
(3) Whatever caused dryness, roughness, non-sliminess is Ruksana.
(4) Whatever causes unctuousness, fluidity softness and moistness is Senhana.
(5) Whatever cures stiffness heaviness and addness of body is Swedana.
(6) Therapy that surely prevents mobility and flow of bodily substances is known as Stambhana.
If one studies this, the characteristic features of drugs for Langhana and Ruksana are similar. This should not however lead to conclusion that they are one and same. But it is not so because in Langhana, the quality of lightness predominates and its objective is to produce lightness in the body, where in Ruksana the dryness predominates and objective also is to produce dryness. Moreover while lightness can be brought about even by such non material devices like fast, exercise etc. dryness can be brought by material drugs.

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<tr>
<th>Sr. No.</th>
<th>Langhana</th>
<th>Ruksana</th>
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<tbody>
<tr>
<td>1</td>
<td>Quality</td>
<td>Laghu Dominance</td>
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<tr>
<td></td>
<td>Action</td>
<td>Produce lightness</td>
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<tr>
<td>2</td>
<td>Types</td>
<td>Dravyabhuta Adravyabhuta</td>
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<td>3</td>
<td></td>
<td>Dravyabhuta</td>
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The indications, methods and the signs and symptoms of proper as well as improper therapy is dealt in the chapter. Among them the Snehana and Swedana Upakrama are not dealt here but the application of Atitaveksa tantrayukti in necessary as these 2 topics are elaborated in Kalpanachatuska in 2 separate chapter.

**Snehana and Swedana:** Being the chapter from Yojana chatuska, Langhanabramiya just quotes the definition and qualities of Snehana and Swedana, guides the expert physician to apply it accordingly. But in Kalpana Chatuska the Snehana and Swedana being the Purvakarma of elimination therapy are dealt in details.

In this chapter while giving the definition of 'Snehana' the word quoted, which has its own importance is 「श्नेहं श्नेहिविध्यन्त मादि वेदव्रद्धिकरणम्」

This function of Snehana drug makes this therapy as a Purvakarma of Pancakarma. The Dosas deeply embedded in channels are separated or diluted, its fluidity is increased by virtue of Snigdha, Drava Guna. When Snehana is completed the unctuousness ozesses from the channels of the body and with that the Samyaka Snigdha Lakasanas occurs. So says Gd. that by 'Visyandan'. The assessment of function Snigdhatva is possible. This term explains the of Sodhanartha Sneha. The others i.e. Mardava (Softness) Kleda (moistness) can be achieved by Samana Sneha as well.

The Swedana also dilates the channels and breaks the bonds of Dosa and draws them to Kostha, so Snehana and Swedana are advised before elimination. Swedana also cure stiffness heaviness and coldness.
Langhana: Lightening therapy

The ten types of Langhana are explained in this chapter. These are 4 types of elimination therapy – The Anuvasana which helps in nourishment is deducted from Pancakarma and other i.e. Vamana, Virecana, Nasya and Asthapana makes 4 types of Langhana because these are helpful in expulsion of the Dosas accumulated in the body and thus producing lightness.

Pipasa: Control of thirst creating lightness.
Upavasa: Control of hunger producing lightness.

The Trisna and Kshudha are quoted as the urges net to be supressed (AdharaniyaVega), the question can be put forward, and that how this can be a type of treatment? Here lies the importance of Yojana, i.e. according to condition an etiological factor for one can perform the function of treatment. The treatment is necessary in diseased condition and diseases are due to the Agnimandya. The urges if suppressed in the condition, when Agni is normal will definitely create the pathogenesis but if these two are used with precautions it will help the Agni to regain its state of normalcy.

Maruta Sevana: Exposure to the wind causes lightness but if it is cold wind it is not so effective.

Atapa Sevana: Exposure to sun.

Pachana: Intake of substances that stimulate digestion.

Vyayama: Physical exercise.

The Atapa, Upavasa and Vyayama are quoted as the types of AnAgni sweda by Vagbhat. The 10 types are again subdivided by applying various criterias.

For eg. (1) Vagbhata Categorises it as Sodhana (first four) and Samana (rest 6)
(2) Gayadas groups Pachana and Upavasa together because they promote Agni by direct action and rest are having an indirect mode of action on Agni.
(3) The Pipasa Maruta, Atapa, Vyayama, Upavasa are categorized together as Adravya Chikitsa. Rest types need some drugs to produce Langhana.
Indications

The Langhana therapy shows the utilization of Yukti. Each type of Langhana should be applied according to the Dosas status in the disease and also considering the time. The applying methodology is illustrated in this chapter.

Dosa - Langhana is prescribed mainly for Kapha and Pitta dominated diseases. The Langhana is advised only when the vitiation of Vata Dosa is associated along with some other factor (i.e. Kapha, Pitta, And or mala). (2) In the Sisira Rtu the Langhana is advised because the Hemanta and Sisira are the nourishing seasons and Vata is in the state of Prasamana.

The application of Langhana should be decided by assessing the Dosabala as narrated in verses quoted as Sutra 19-23 and it can be summarised as follows.

<table>
<thead>
<tr>
<th>Type of Langhana Advised</th>
<th>Condition</th>
<th>Rogabala</th>
<th>Rogibala</th>
<th>Roga</th>
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<tr>
<td>Elimination therapy</td>
<td>Pravara</td>
<td>Pravara</td>
<td>PrabhuslesmaPitta, Asra, Mala, Sansrista Maruta</td>
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<tr>
<td>Pachana</td>
<td>Madhyama</td>
<td></td>
<td>For the Avasthanarupa</td>
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<tr>
<td>Atapa Maruta</td>
<td>Alpa</td>
<td></td>
<td>Langhaniya Diseases</td>
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Gangadhara specifies more pin pointedly, regarding the sequence and type of Langhana, according to Dosa and also according to Kala. He states that:

When the excessive Dosa vitiation is observed the eliminition therapy should be applied but one should administer it in a sequence i.e. first Upavasa and then Samsodhana and then the Pacana is to be advised for moderate Dosa vitiation Gd. advises the sequence. If the Dosa vitiation in less quantity than only Upavasa (Fast) thirst control are to be advised. This is very intellectual opinion because before adopting any drug therapy the condition of Agni should always be taken in account and Gd. emphasizes on this only fact by stating Upavasa as the 1st line of treatment in all the three conditions.

About 'Kala Charakacarya qoutes that Langhana is to be advised in Sisira Rtu white offer comentator have accepted Hemanta along with Sisira and Gd. Specifically states that in Pausa - Magha the Langhan excluding eliminition is advised and only in Kartika - Margasirsa the Samsodhana is recommended.
Regarding the diseases which are Langhaniya for all the time (Sarvakalika) when there mainly have Kledas, Ama involvement, and Usually of Yapya variety and so needs regular treatment. For ex. Kustha Thus Langhana acts in various ways, it promotes Agni, it aids the Dosa-Pacana but a physician should take precaution so he should know the proper / improper use of Langhana therapy. Signs and symptoms of inappropriate Langhana the signs and symptoms of excessive Langhana are quoted directly and but Ayoga is commonly stated for all the six Upakramas.

The non-utilization (Ayoga) is predicted by the non-alleviation of the diseases for which these therapies have been administered and also aggravation of diseases is also possible because of 'Dosa Ksobha'. That is mainly seen as a complication of elimination therapy. Because when the Dosas which are translocate from Shakha to Kostha doesn't get evacuated properly creates a new disease.

Regarding 'Atiyoga', excessive Langhana produces mainly Vata dominating disorders such as joint pains body ache cough, UrdhvaVata. This shows similarity with Apatarpanottha vikara proving iatrogenic also can produce Apatarpanottha vikara.

The Langhana therapy is more descriptive and occupies one fourth of the verses of this chapter. The therapy, which is having opposite action to Langhana, is Brmhana is quoted next.

**Brmhana Therapy:** Regarding the qualities of Brmhana dravya the 'Bahala' Guna is quoted, which does not fall under Gurvadi Guna. The bahala means 'Ghana' quotes Chakra. This Guna stresses upon the prthvi dominance in Brmhana drug.

**Indications of Methods of Brmhana:** In the indications of Brmhana, some physiological conditions such as old age, weakness, and exertion from long tours, habitual indulgence in sexual act, and wine are quoted along with those are suffering from phthisis emaciation or wasting. These are always recommended for Brmhana, The group of diseased conditions quoted in verse 27 are termed as "Sighrabrmhaniya" by Gd. Those are the persons emaciated by the diseases Sosa, Arsa, Grahani etc. for them the "Kravyada Mamsa" is advised.

The universal nourishing devices, other than meat are Snana, Utsadana, sleep, the Bastis prepared with sweat and unctuous drugs, sugar, milk and ghee. These provide nourishment psychosomatic level.
The proper Brmhana can be decided by the disappearance of defects of emaciation, strength, beginning of proper nourishment.

The next two explained Upakramas are Ruksana and Stambhana.

**Ruksana Therapy:** As stated earlier, it is somewhat similar to Langhana but provides a spark of difference by acting mainly on reduction of unctuousness and producing Rauksya, Kharatva, and Vaisadya in body. Rauksya (Dryness) and Khardtva (Roughness) are cause and effect says Gd. but moreover these are the effects of Ruksana in progressing order. The Khara, Ruksa and Visada all are cited as Vata Guna (Ch. Su. 12) this makes the therapy applicable for Vataksaya condition but if one goes through the indications of Ruksana the 4 conditions are stated as below.

**Indication of Ruksana therapy**

This mainly shows the Kleda dominating conditions such as.

**Abhisyada:** A pathabheda is accepted by Gd. as 'Abhisyanda' i.e. this word indicate the oozing out of the Kleda from Bdhya Srotas and it is mainly due to overflowing of Dosas from Asayas and not because of the defect in Srotosa, and this fact is again emphasized by MahaDosa excess increase in Dosa. This action of Ruksana Upakrama makes it applicable in the stages of Prakopa among SatkriyaKala.

The Urustambha is Kaphaja nanatmaja vikara where pancakarmas are not admissible so Ruksana therapy is advised for that. The prabhuti words help in including Prameha, AdhyaVata, like disorders in these indications.

But the question about why Marmastha Vyadhis are indicated for Ruksana therapy is very important in this context, because as one knows that Marmastha Vyadhis are usually present with vitiation of VataDosa and Ruksana can increase the Vata, So not raising this question Y.S. thinks 'Marmasthanaga' as the adjective of urustambha.

But when only one verse is used to dictate the Ruksanarha why Acharya will use the adjectives? So some other explanation is also needed. One may find the Kleda as the cause behind this because in Charaka mainly the tri-marmas are emphasized. Among them the Basti is ought to get affected by increased vitiated Kleda, as it is the support for Mutra which functions as Kledavahava and Kledapurana. The rest two i.e. Sirah and Hrdaya, the diseases
affecting these sites are narrated in Ch. Sa. 17, among them the Krmija variety of both the diseases is quoted which is due to excess Kleda, probably for this condition the Ruksana is necessary and so the marmastha Vyadhis are quoted for as Ruksanarha.

**Constituents of Ruksana therapy**

Intake of Katu-Tikta-Kasaya substances, like buttermilk, honey. etc. and sexual indulgence, are the responsible factors of Ruksana therapy. The part of mustard and seasum from which the oil has been extracted also comes under the category of Ruksana.

**The Stambhana Therapy**

The characteristic features of Stambhana are that it surely prevents the outflow of substances irrespective of the nature of their mobility, slow or fast. The mobility meant here, relates to vomiting, diarrhea, hemorrhage, poisoning and burn, it does not recess to 'Kevala Vata' though it is 'Gatimanta' because it may get aggravated by Stambhana.

So the indications of Stambhana therapy consists ,the patients afflicted by Pitta, Ksara, Agni or suffering from chardi / Atisara and also poisoning. The Stambhana is also needed for them whom excessive administration of Swedana occurs.

The drugs constituting Stambhana therapy are Drava, Tanu, Sara, Swadu, kasaya, Tikta (these all rasa which subsides Pitta). The excess utilization of Stambhana produces blackish appearance, stiffness of body, rigidity of jaw, these are the external effects of excessive Stambhana. The feeling of obstruction produces the internal symptoms like Hdrgraha, some may correlate it with bradycardia. Non expellision faces is denoted by term 'Varca Nigraha' the another effect of excess Stambhana's Udvega. Charaka states 2 meaning of symptom Udvega.

i.e. (1) Vata moving, upwards.

(2) Psychological symptom which causes rejection for medicines.

**CONCLUSION**

The Langhana-brimhaniya chapter reveals six types of management which are the base of whole Yuktivyapasraya chikitsa. Whole condition treated under this six upakrama. And most of them were langhan based Management.
REFERENCES


