



CLINICAL APPLICATION OF LANGHANA

DR. PRAVEENKUMAR H BAGALI¹ DR. A.S.PRASHANTH²

Ph.D.Research scholar,¹. Professor² Department of Kayachikitsa Ayurveda
Mahavidyalaya, Hubli.

Abstract

In the management of Ama, Upavasa is the ideal line of treatment. Bhavaprakasha in the context of Jwara, considers Langhana as Upavasa.¹ As both Jwara and Amavata are Amashayotha diseases, Upavasa² can be considered as the ideal method of Langhan. This is also because of unsuitability of the other methods of Langhana, Chatushprakara samshudhi, cannot be employed in many diseased conditions because Samshodhana is contraindicated in the Samavastha of a many diseases.³ Pipasa cannot be employed because in morbid patients Jala is Pranadharaka⁴. Maruta and Atapa Sevana are less efficient for Jatharagni impairment when compared to Upavasa. Deepana, Pachana cannot be employed as Agni affected by Ama is incapable of Dosha, Ahara and Oushadha Pachana.⁵ Vyayama is incompatible in alpa bala patients⁶. For these reasons, Upavasa is the ideal method of achieving Langhana, which can be achieved by Anashana or Alpabhojana. The Langhana thus achieved will have Amapachaka effects at the Koshta level as well as Sarvadaihika level.⁷

Key Words: Langhana, Dosha, Jala Koshta

DEFINITION OF LANGHANA

The therapy which brings lightness of the body by balancing both structural

units (dhatu) & functional units (dosha) together is called as langhana.

The technical word langhana is generally understood as upavasa &

leads to a state of Apatarpana. Ie ill nourishment of body.

the term upavasa is also commonly taken as fasting – ie a religious act comprising abstinence from all sensual gratifications ie from perfumes, flowers, ornaments, music, dancing etc.

So in Ayurvedic literature the terms Langhana, Apatarpana, & Upavasa literally convey more or less the same meaning .

DERIVATION

Langhana

The term langhana is derived from the root "loghi gatou abhojana cha" the meaning of the root here refers to 'the movement' and 'the fasting'.

In Ayurveda the term langhana refers to the procedure which brings about lightness in the body.

Here we use the "ghan" prathyaya that is why "laghi + ghan" equals langhanam.

It means "langhayati abhojanam karoti". The term abhojana has two parts, Na+Bhojana, the term "No" has six meanings. One among them is "ershad" or 'alpa' or light, here abhojana means ershad bhojana or laghu bhojana

Langhana is defined as

Means, the process which brings about lightness in the body is known as langhana.

"yatkinchit laghavakaram dehe tallanghanam smratam"

Ashtanga Hridayakara has defined langhana as

langhanam laghavaya yat dehasya.

The meaning of the above quotation is as follows. The upakarma which lightens the body is langhana

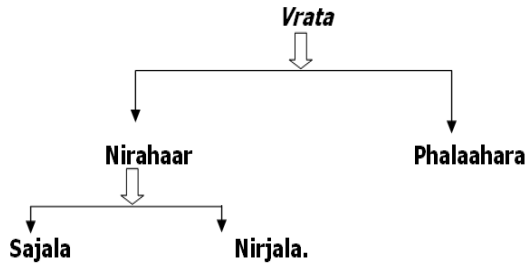
Hemadri has added one more lakshana to the definition of langhana that is karshyata and defines it as the procedure by which body becomes light and emaciated.

Significance of Langhana

In Dharmashastra the langhana has been told as Vrata which are often practiced by Religious minded people on certain specific religious days of month.

Out of many the Kshama (forbearance), Satya (truth), Daya(compassion), Dana(charity), Pavitrata(cleanliness), Indriya nigraha , Pooja, Tapasya are to be practised by every individual.

In common the vrata are found to be two types.



Amongst the above said classification one has to select any one depending upon their body constitution.

Considering the dosha the sajala vrata has been recommended for vatika & paittaka prakriti.

The nirjala vrata for shleshmika prakriti.

If one feels inability in practicing above said vratas he should be advised to follow at least one single vrata of ekadashi, in each fortnight of month.

The biological responses of these upavasa has been well mentioned in dharma shastra ie

punypradou hi aamadoshaharo analakarah sadaa; spoortidascha upavaso indriyannam prasadaaka.

I.e.(punya) auspiciousness, assimilate ama dosha , improves digestive fire, induces smartness , brings clarity of senses .etc.

Acc to charaka su 22/9

The drugs which are laghu,ushna,tikshna,vishada,ruksha,su kshma,khara,sara,kathina in their pharmacological action have been prescribed for langhana therapy.

Indications of langhana

In Charaka Samhita it is mentioned that in amashayotta vyadhis langhana is first line of treatment and also in rasapradoshaja vyadhis.

Further langhana has been considered as best line of treatment for ama.

Inspite of this Charaka has advocated langhana in samavata state and kaphapittaja disorders).

It has also been stated that samadosha cannot be eliminated until and unless ama attains the pakwa form. For this langhana is the best therapy.

Langhana is contraindicated in vata, which is a major factor in many disorders. However care should be taken that langhana is stopped as soon as nirama vata is achieved.

Also indicated in some of the diseases like chardi, atisaar,hrudroga,visuchika ,alasaka jwara,vibhanda, arochaka , etc.

Charaka also advocated that the best season to administer langhana is sishira and hemanta .

specially In skin disorders, urinary diseases, etc also the application can be done.

Vagbhata added few more diseases to charakas list ie urustamba, visarpa, vidradhi, pliha shiro roga, etc.

This langhana is also enlisted under the 3 types of apatarpana they are langhana, langhanapachana, and doshavasechana

Application of 3 types of Apatarpana. cha su 22/24

- Langhana is useful in ksheenabala dosha avastha. by fasting there s aggravation of agni and vata. As small quantity of water gets absorbed by heat of sun and wind, similarly dosa get subsided by aggravation of agni and vata due to langhana.
- langhanapachana are useful in madyabala dosha Avastha. when the same water is stangnated to moderate quantity, along with heat of sun and wind we need to sprinkle some ashes and dust for its drying.
- Doshavasechana; when dosa are aggravated strongly like when water s more accumulated in a pond, without breaking boundary walls it s not

possible to dry up a pond so in case of dosha also we need to expel them out of body.

TYPES OF LANGHANA

According to charakacharya langhana types are

“Chatushprakara Samshuddhi pipasa maruta atapou / pachanany upavashascha vyayamascheti langhanam”

means the four types elimination therapies (viz vamana, virechana, Basti, and Nasya) pipasa, Maruta, Atapa, Pachana, Upavasa and Vyayama.

Chakrapani while commenting on the above line mentions that, all the shodhana therapies except the anuvasana type of basti (which helps in nourishment) constitute langhana therapy. Anuvasana nourishes the shareera, but it does not eliminate dosha hence it has not been considered as shodhana.

In Ashtanga Hridaya and sangraha basically langhana has been classified into two types - Shodhana and Shamana.

The procedures which eliminates vitiated dosha from the body is shodhana. This includes Nirooha,

Vamana, Kayavirechana, Shirovirechana and Asravisruti.

Shamana therapy does not eliminate vitiated dosha from the body, instead it brings the vitiated doshas to normalcy.

It is of seven types pachana, deepana, kshuda, Trashna, Vyayama, Atapa, Maruta sevanaa.

The whole langhana karma can be implemented as Shodhanarooipi and shamanarooipi langhana. ie

Shodhanarooipi Langhana

1. Vamana

Vamana is defined as "the procedure which brings the vitiated dosha from urdhwabhaga of the body.

Chakrapani commenting on urdhwabhaga mentions that" elimination of dosha from the mouth is considered as urdhwabhaga.

This process has been considered as virechana also since it is primarily a shodhana, in the sense eliminating the shareeramala from the body. But conventionally virechana refers to purgation.

This vamana therapy, a shodhana roopi - langhana brings the lightness in the body by eliminating the dosha.

2. Virechana

The procedure which eliminates the dosha from adhobhaga of the body is called as virechana,

chakrapani has considered adhobhagahara as elimination through guda.

Kapha and pitta doshas are drava dhatus hence they can tolerate langhana (Bhavaprakasha), in the form of shodhana like vamana and virechana.

In virechana pitta, kapha and vata dosha gets eliminated sequentially and brings about lightness in the body.

3. Basti;

Administration of oushadhi dravyas through guda is Basti chikitsa,

chakrapani while commenting on "Chatusprakara somshuddhi" says that all the elimination therapies except the anuvasana type of basti is included under shodana therapy,

because anuvasana basti does not eliminate the doshas from the body, instead helps in nourishing the same.

4. Shirovirechana

Shirovirechana is a synonym for nasya.

In sushruta samhita nasya is defined as "The procedure of administering oushadha or oushadha siddha sneha through the nasal root". It is of two types shirovirechana and snehana.

In Sharangadhara samhita nasya has been classified into two types Rechana and snehana, Rechana does karshanata of the dosha. Shirovirechana is indicated mainly in kaphapradhana shirorogas like Shirogourava, shirashoola, peenasa etc.

After going through the explanation of shiro-virechana acc to different authors, it seems to give the meaning of elimination of morbid dosha through the nose by administration of shirovirechana dravyas.

Shamanarooopi Langhanas

1. Pipasa

Withholding the urge to drink water is called as pipasa.

This should not be done to such an extent as to cause bad effects like, Mukha shosha, kanthashosha, raktashosha, hridayavyatha.

Pipasa improves agni and dries up the kleda and abhishyandhi conditions in the body.

It is advised to correct the atyambupana defect which weakens the agni and causes ama.

By pipasa shamana of the dosha takes place and body becomes light.

2. Maruta

This has been considered as shamanaroolanghana. Maruta which is a synonym of vata dosha inside the body definitely plays an important role in maintaining agni and does pachanakarma in physiological condition.

But here in this particular context maruta is the vayu outside the body.

Certain types of maruta from particular direction is told to be diseases causing and some maruta from other directions has been told to be healthy.

Dushtamaruta is told to cause janapa doshwamsarogas so clean and fresh air has got much to contribute for the health of our body and vata kindles jatharagni and helps in amapachana and brings about lightness in the body.

Chakrapani commenting on maruta says that exposure to the wind causes lightness but if it is cold wind, it is not so effective.

3. Atapa

This is also one type of shamanarooli langhana and one among the 10 niragni sweda.

In sharadrutu the suryataptajala is told to be hamsodaka and amritopama and nirdosha. This reference of Vagbhata states that atapa does shamana of

mainly kaphadosha and brings laghuta in the body.

In Atharvaveda we find extensive use of sunrays in treating various disorders like hridroga, vrikkroga, yakratroga etc.

By looking into all these references it is very much evident that it can be used in many metabolic and digestive disorders caused by ama.

4.Pachana

Acharya Sharangadhara is the first author to define and differentiate pachana and deepana. Pachana is defined as "pachatyamam na vahnimcha kuryadyattaddhi pachanam". The procedure which does amapachana but does not do agni deepana is called as pachana.

Deepika commentary on the above reference says "Ama pachana means doing rookshana karma in sama dosha, dhatu, mala".

In our classics quite good number of pachana dravyas are mentioned. Chitraka has been told to be the best among them. In samadosha conditions, by the proper administration of pachana dravyas body becomes light.

Pachana has been indicated in the following madhyabala rogas like,

hridroga, visochika, alasaka, jwara, vibandha, gourava, udgara, hrallasa, arochaka etc. diseases caused by vitiation of kapha and pittadosha.

5.Deepana

This is defined as

"pachennamam vahni krichna deepanam tadyata mishi". The therapeutical measure which increases agni but does not do pachana of ama is called deepana

in the diseases like jwara, grahani, rajayakshma, atisara etc. we find the indication of many deepana drugs.

These drugs does agnideepana not only at the level of jatharagni but also at the level of bhootagni and dhatwagni and thus helps in the correcting the agni which is the main factor in correcting ama .

6.Upavasa

Means taking atylpa ahara or no ahara even when there is hunger. In our classics we find the indication of upavasa in terms of langhana in many instances,

while treating the diseases like jwara, visoochika, alasaka, medoroga etc. upavasa is indicated as a treatment until it produces lightness and good effects in the body, but care should be

taken that it never leads to the bad effects of kshudha vegadharana.

Diseases like chhardhi, ateesara, hridroga, hrallas, visoochika, alasaka, jwara, vibandha, gourava, udgara, hrallasa etc. which are caused by vitiation of kapha and pitta and which are alpabala in nature are to be treated by the control of pipasa and upavasa

Vyayama

Acharya Charaka has defined vyayama as "Shareera cheshta sthairyath balavardhini" means a physical action which is desirable and is capable of bring about bodily stability and strength is known as vyayama.

Arunadatta has defined vyayam as "Shareerayasajanajam karma vyayam iti uchyate" means the action which brings the tiredness in the body is called vyayam.

Vyayam should be done only upto ardhshakti of a person.

Vyayama is a type of niragni sweda. So sweda and vyayama both create ushna in the body and in turn causes agnideepti and ama pachana.

Vyayam brings about **laghavata, medokshaya and agnideepti**, these qualities which are antagonistic to ama helps in the digestion of the same and

will never give way for the formation of it again.

Asanashukha or avyayama causes ama and produces santarpanajanyavikaras like prameha kota, kandoo etc. diseases and vyayama is considered as one of the line of treatment of such vikaras.

In urusthamba jalabhisarana vyayama and in sthoulya ,vyavaya and vyayam has been advised as treatment.

Discussion

- Whenever the consequences of jwara comes we frequently say that

Jwaradou langhanam

- But to what level can be this langhana advised?
- For this on su.utt 39/102 Ambikaadatt says that

Langhanam langhaneeyastu kuryatdoshaanuroopata;

- **Triratram ekaratram vaa ahoraatram athavaa jware;**

ie for the period of 3 days and 3 nights in kaphaja jwara ,2 days and 1 night in pittaja jwara and 1 day night in vataja jwara the langhana to be advised.

- **Signs and symptoms of normal langhana therapy**

cha su 22/34

वातमूत्रपुरीषाणां विसर्गे गारलाघवे
हृदयोद्गारकरठास्यशुद्धौ तन्द्राक्लमे गते ३४

स्वेदे जाते रुचौ चैव क्षुत्पिपासासहोदये
कृतं लङ्घनमादेश्यं निर्व्यथे चान्तरात्मनि ३५

- When we go to the shsasti upakrama of vrana in sushruta, The first n foremost therapy we come across is Apatarpana.this apatarpana is not only confined to vrana but also can be implemented in some of surgical disorders like arbuda etc as the modern researches shown that the Fasting eliminates preneoplastic cells from our body.
- Establishment of energy balance by way of Apatarpana chikitsa is rational in vatavyadhi caused by margavarana. Margavarana is due to kapha and medas that should be treated by rukshana and apatarpana.
- when the balance is heavy of consumption of nutrients in the form of sweet fatty foods it tends to smear the body channels ie srotolepa and accumulate in the form of medas and thus obesity is the result
- This obesity which is the root cause for many serious problems.
- Srotolepa involving vascular system ie rasa raktavaha srotas has serious

implication on health termed as margavarana.

- As the vascular system is distributed ain whole body margavarana may affect every organ of our body.
- Depending on the organ involved the illness is named accordingly ie vatavyadhi, hridroga vatarakta gulma and so on
- As the cause is margavarana the 1st choice of treatment is langhana.
- In vatarakta as the pathology creates obstruction of raktamarga among which the accumulation of kapha and medas is major phenomenon(obstructive arterial disease) so in such conditions langhana is choice of treatment.
- Some of the other margavarana janya rogas nothing but santarpanotta nidana janya vyadhis like hrudroga(IHD) pliharoga (spleenomegaly due to hyperlipoproteinemia) gulma and atisaar(ischemic colitis) the langhana can be implimented.
- Pathogenesis of hrudroga varies acc to pathology. As per santarpana nidan is conserved accumulation of kapha with in srotas hampering circulation of rasa and aggrevation of vata results in hridroga. So here srotoprasadan is

best achieved by sodhana and apatarpana.

- When we go to the psychological illness it is categorized into organic and psychogenic. In the causes of these entities cerebral atherosclerosis is the commonest cause. This may lead to conditions like dementia anxiety depression etc.
- So this pathology holds similar to unmada due to margavarana
- Again accumulation of kapha and medas is said to cause margavarana.
- In such conditions treatment of both unmada and margavarana should be planned. Treatment of margavarana includes sodhana and apatarpana.
- In sthulapramehi also the morbidity of medas is best counteracted by apatarpana comprising of sodhana and shamana.
- So in treatment of such diseases in combination along with shamanaoushadhis apatarpana line of treatment of margavarana is rational radical approach,
- Such an approach is likely to produce max benefit in remission of existing illness as well as preventing the occurrence of other manifestations' of margavarana.

Modern View

- Already modern scientists accept many ayurvedic principles after undertaking a scientific study.
- One such ex is langhanam paramoushadham.
- Acc to experiments conducted on fasting rats at centre of cellular and molecular biology, hyderabad, the belief is scientifically true.
- Intestinal cells absorb more from reserve food available in the body during starvation.
- Reserved food is stored in the body either as glycogen or fat.
- Glycogen a polymer of glucose is stored in liver and during non availability of food certain enzymes break it down into glucose, which provide energy to body,
- If one never fasts this enzyme system which breaks glycogen into glucose, may not remain effective and therefore periodical fasting is considered as beneficial to body.
- Once the glycogen reserve is exhausted the adipose tissue comes to the rescue of fasting person.
- Prolonged fasting is not advisable as in fasting for longer periods the fat cells consumed become pathological.
- The cell membrane lining the intestine undergoes a reorientation to achieve

max efficiency. The membrane cholesterol level goes down and therefore the membrane becomes free and absorbs more during fasting.

- By the study conducted in USA It is proved that Fasting also eliminates pre neoplastic cells (cells which could become cancerous).

Conclusion

In Charaka Samhita it has been stated that, a real physician is one who is well versed in Shadvidopakramas i.e., langhana, brahmana, snehana, rookshana swedana and sthambana. This very verse of Charaka is sufficient to highlight the importance of Shadvidopakramas, in fact entire therapeutics mentioned in ayurveda fall under these six basic measures.

List of references

1. B.P.Madhy.kha.Prathambhaga.1/9 (AnashanamUchayate) Bhavamishra; Bhavaprakasha; with Vidyothini Hindi tika by Bhishakratna Shri Bhramhashankara Shastri and Sri Roopalal Vaishya; 8th edition, 1997; Chaukhambha Sanskrit Bhavan, Varanasi, Uttar Pradesh.
2. A.H.Su. 13/28 Vagbhatacharya; Ashtanga Hridaya with commentaries Sarvangasundara of Arunadutta and Ayurveda Rasayana of Hemadri, ed. by

Pandit Bhishak Acharya, Hari Shastri Paradkar Akola; 8th edition, 2000; Chaukhambha Orientalia, Varanasi, Uttar Pradesh.

3. B.P. 1/14 Bhavamishra; Bhavaprakasha; with Vidyothini Hindi tika by Bhishakratna Shri Bhramhashankara Shastri and Sri Roopalal Vaishya; 8th edition, 1997; Chaukhambha Sanskrit Bhavan, Varanasi, Uttar Pradesh.
4. A.H.Su. 8/18 Vagbhatacharya; Ashtanga Hridaya with commentaries Sarvangasundara of Arunadutta and Ayurveda Rasayana of Hemadri, ed. by Pandit Bhishak Acharya, Hari Shastri Paradkar Akola; 8th edition, 2000; Chaukhambha Orientalia, Varanasi, Uttar Pradesh.
5. C.S.Chi. 15/75 Agnivesha; Charaka Samhita; redacted by Charaka and Dridabala with Ayurveda Dipika Commentary by Chakrapanidutta; edited by Vaidya Yadavji Trikamji Acharya; 4th edition, 2001; published by Chaukhambha Surabharathi Prakashana Varanasi, Uttar Pradesh.
6. C.S.Vi. 2/13 Agnivesha; Charaka Samhita; redacted by Charaka and Dridabala with Ayurveda Dipika Commentary by Chakrapanidutta; English translation edition 1997; by

Ram Karan Sharma and Vaidya
Bhagwan Dash; Chaukhambha
Sanskrit Series Office, Varanasi, Uttar
Pradesh.

7. C.S.Chi. 15/75-80 Agnivesha; Charaka
Samhita; redacted by Charaka and

Dridabala with Ayurveda Dipika
Commentary by Chakrapanidutta;
edited by Vaidya Yadavji Trikamji
Acharya; 4th edition, 2001; published
by Chaukhambha Surabharathi
Prakashana Varanasi, Uttar Pradesh.

CORRESPONDING AUTHOR:

DR. PRAVEENKUMAR H BAGALI

Ph.D.Research scholar, Dept of Kayachikitsa
Ayurveda Mahavidyalaya Hubballi
Email: drpraveenbagali@gmail.com

Source of Support: NIL
Conflict of Interest : None declared

