

## Role of laja manda in the management of Atisara from Ayurvedic perspective

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### ABSTRACT

Acute Diarrhoea is an important public health problem worldwide. The World Health Organization estimates that there are more than 1000 million cases of Acute Diarrhoea. Loose motion less than 2 weeks that labelled as Acute Diarrhoea. Diarrhoea is described in Ayurvedic classics with the name of 'Atisara'. It means passing of excessive flow of watery stool through anus. Most important factor in the pathogenesis of Aamatisara is Mandagni. In present study patients of atisara were selected from OPD of Kayachikitsa department, Dr. VJD Gramin Ayurved Mahavidyalaya, Patur, Akola For the clinical study Lajamanda was selected as the trial drug. 'Pathya Kalpana' is one of the unique concepts in Ayurveda in which food recipes are used as medicines. It helps to maintain proper agni (digestive fire) so as to digest food properly and give needed nutrition to tissues of body. Such recipes are prepared by using aushadhi dravyas and food as base. Since pathya kalpana is the combination of medicines as well as food, it is not only useful in treating the disease but it also becomes palatable and pleasing. Laja Manda (scum of parched paddy) is one of the famous and routinely used pathya kalpana in diseases like atisara (diarrhea), chhardi (vomiting), jvara (fever). The purpose of present study is to understand the role of laja manda in the management of atisara (diarrhea) from both ayurvedic and modern perspective.

**Key words:** Atisara, Lajamanda.

### I. INTRODUCTION

Ayurveda is holistic science which has emphasized more on maintenance of health and prevention of disease rather than treating the disease<sup>1</sup>. Health of the person can be maintained by following dincharya and rutucharya described

in Ayurveda. Appropriate ahara plays an important role in sustaining and attaining good health<sup>2</sup>. Ahara is main pillar of a body so called as mahabhaisajy<sup>3</sup>.

Pathya Kalpana is one of the unique concepts in Ayurveda one can alter the properties of dravya with the help of kalpana. 'Pathya kalpana' comprises of the ways of preparations which will maintain the "patha" i.e. channels or systems of body healthy and will also be comfortable to mind. The things opposite to these are considered as 'Apathya'.

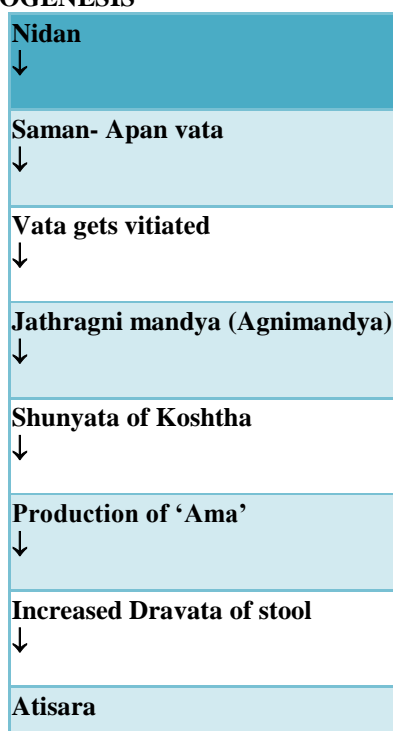
Atisara is most commonly encountered disease in clinical practice. 'Ati' means excess and 'saranam' is gati or flow Therefore atisara is a condition where watery stools are passed in excess, several times a day, through guda. Most important factor in the pathogenesis of atisara is mandagni. Due to consumption of etiological factors apa dhatu (watery elements) is increased which leads to agnimandya and ajeerana. Vimargagam apdhatu gets mixed with the stool, causes downward movement in annavahasrotas by vata leading to increase in dravata of pureesha in pakwasaya manifesting as atisara.

Laja manda is one of the famous and routinely used Pathya kalpana i.e. dietary medicine in diseases like atisara, chhardi, jvara, etc. Laja manda is prepared by adding laja to Water in the ratio of 1:14 and cooked on low flame till lajas get cooked<sup>7</sup>. Laja Manda is Laghu, dipan gunatmaka and aap mahabhuta pradhana hence it is easy to digest, ignites the digestive fire and also helps to replenish the drava dhatu like rasa without deranging digestion. Thus, the purpose of present study is to understand the role of laja manda in the management of atisara by ayurvedic perspective.

**Causes**

- Consumption of contaminated foods or water
- Low immune response and poor hygienic conditions
- Consumption of spicy or heavy food; difficult to digest
- Adverse effect of antibiotics
- Lactose intolerance

**PATHOGENESIS**



**Relevance of the study**

Now a days, due to wrong dietary habit, Unhygienic condition and eating uncooked diet and other than these condition diarrhoea increases markedly. The incidence and prevalence of Atisara have increased in many countries. In Ayurveda also Acharya Charaka, Sushruta and Vagbhata have mentioned the disease as ‘Atisara’ in separate chapters. This shows the severity and importance of the disease in a social view. So far above reasons, the disease Atisara has been selected for study purpose, by using Lajamanda was used.

**OBJECTIVE**

1. To study the efficacy of Lajamanda in the management of Atisara.
2. To study the standard operating procedure of laja manda thoroughly.

**II. MATERIALS AND METHODS**

**Patients:** Patients of Atisara form OPD of Kayachikitsa department, Dr. VJD Gramin Ayurved Mahavidyalaya, Patur, Akola

**Drug:** For the present study Lajamanda were used for the management of Atisara. The details of the formulation and method of Preparation are as follows.

**Method of preparation of Lajamanda**

By using authentic method as per mentioned in Ayurvedic classics.

Quantity per patient -

Laja	25 gm
Water	14 parts (i.e 350 ml)

Laja and water taken in above appropriate quantity. The mixture were heated till Lajamanda is prepared

**Management of Atisara by Ayurvedic view:**

There are two different protocols in the management of atisara according to sam and niram avastha. In amavastha, agni is so diminished that it is unable to digest any kind of food. Hence in such condition, langhan i.e. fasting is indicated. In niram avastha or pakvavastha, the dietary medicines like yavagu, manda etc are indicated chronologically according to strength of digestive fire as per Sushruta<sup>14</sup>.

**Matra (Dose):** The matra of manda kalpana is not clearly mentioned in Ayurvedic text. Since laja manda is food based dietary medicine, the dose of it should be according to capacity of digestive fire according to Charaka<sup>15</sup>.

**Time of Administration:** According to Charaka, manda kalpana is ‘pranadharana’<sup>16</sup> i.e. it acts on pran vayu So time of administration should be muhurmuhu i.e. frequently.

**Indication:** Laja manda is more beneficial in niram avastha of atisara.

**Synergetic action:** The action of laja manda is increased by adding drugs like pippali, nagara (Sunthi)<sup>17</sup> etc.

**Role of laja manda in the management of Atisara:**

The main event in the pathogenesis of atisara is diminution of strength of agni. The basic treatment in atisara is to increase the strength of diminished digestive fire i.e. jatharagni dipana. In such condition, laghu, dipana (to evoke digestive

fire), pachana (to ignite digestive fire) dravyas are indicated.

Laja manda (scum of parched paddy) relieves thirst, diarrhea, improves appetite, agreeable, beneficial in fainting and heartburn. It is especially beneficial for women, children and weak persons. It helps to correct agnimandya in atisara as it is called 'agni janana' (evokes digestive fire). It also gives adequate amount of energy as well as it is good appetizer. Laja manda also does the vatanulomana i.e. it corrects the movement of perturbed vata<sup>18</sup>. Yog Ratnakara has also mentioned laja manda, as one of the pathya ahaar in atisara<sup>19</sup>. It also helps to relieve associated symptoms like trishna (thirst), daurbalya (weakness), bhrama (fainting) in atisara. In atisara although the excessively increased apa dhatu is being excreted out of the body in large amount, still trishna is significant symptom which needs attention according to Vagbhata<sup>20</sup>. In samavastha one cannot advice water intake to patient and if this thirst is not satisfied it may result into death. Here laja manda plays an important role. Laja manda though being apa mahabhut pradhana yet due to its laghu, dipana guna plays a dual role of satisfying the trishna and yet not deranging strength of agni. Laja manda is laghu gunatmaka hence easy to digest, dipangunatmak which ignites the agni. Being easily digestible it helps to replenish the drava dhatus and thus does 'tarpan karma'.

Probable mode of action

Patha is the chief constituent of the remedy which acts as Tridosahara, Agnimandya Nashaka due to it's Tikta, Katu Rasa, Katu Vipak, Ushna Veerya and Laghu, Tikshna Guna. Vatsaka Beeja absorbed Pakvashayagata Kleda, with the help of it's Tikta, Katu, Kashaya Rasa, Katu Vipaka, Sheeta Veerya and Laghu, Ruksha Guna. Haritaki have Deepana, Pachana, Anulomaka, Grahi to manage Aamatisara, and to prevent Malavshtambha. Shunthi acts as a Aamapachaka and Agnideepaka due to it's Katu Rasa, Ushna Virya and Laghu Guna. Lajamanda is useful to correct dehydration, so it can be concluded that it is very good rehydration therapy. Hence Pathadi Ghanavati and Lajamanda worked as an excellent remedy in the patients suffering from Atisara.

### III. CONCLUSION:

- Agni sanskara has very important role in preparation of laja manda which make it laghu.(easily digestible)

- Laja manda is laghu gunatmaka hence easy to digest, dipana gunatmaka which ignites the digestive fire.
- Laja manda is apa mahabhuta pradhana dietary medicine helps to replenish the drava dhatu like rasa without deranging digestion.
- Laja manda also helps to relieve associated symptoms like trishna, daurbalya, chhardi, bhrama etc.
- Laja manda is cereal based solution so it is good source of starch protein and minerals which replenish the electrolyte loss in diarrhea.
- Laja manda would be the ideal oral rehydration solution in correcting dehydration in diarrhea.
- Laja manda is easy to prepare and less expensive also no expert is required for its administration

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