

<https://doi.org/10.46344/JBINO.2020.v09i5b.03>

## A CLINICAL STUDY IN LEHAKALPANA IN KAPHJ VYAADHI IN CHILDREN

Dr. Mahesh Jadhav

Assoc Professor ,kaumarbruttya Dept. Ashvin Rural Ayurved College ,Manchihill

Email: [drm.a.jadhav@gmail.com](mailto:drm.a.jadhav@gmail.com)

### ABSTRACT

Ayurvedic classics consider 'drug' a very important patient management tool in the hands of a physician or a therapist. This tool needs to be handled judiciously, if not done so it is likely to prove injurious or sometimes fatal to the life of the patient who is receiving it. The information related to drugs and formulations along with diagnosis and management of disease accompanied with techniques of health maintenance through observance of proper daily and seasonal routines can be found in large number of classical and other literary works. The authors of such works have categorized the drugs in different manners. Groups of classics known as Greater triad (Brihat trayee) and Lesser triad (Laghu trayee) are noteworthy among them. Greater triad comprises three books namely Caraka Samhita by Carakaacaarya, Susruta Samhita by Susrutaacaarya and Astaanga Hridaya by Waagbhataacaarya. In the present manuscript we are discussing regarding the lehakalpana in kaphj vyaadh

**Keywords:** Ayurveda, lehakalpana

---

**No: of References: 10**

---

## INTRODUCTION

Kapha derives from the elements of Earth and Water and translates as "that which sticks." It is the energy of building and lubrication that provides the body with physical form, structure, and the smooth functioning of all its parts. Kapha can be thought of as the essential cement, glue, and lubrication of the body in one. The qualities of Kapha are moist, cold, heavy, dull, soft, sticky, and static. A Kapha individual will display physical and mental characteristics that reflect these qualities in both a balanced and imbalanced state. The main locations of Kapha in the body are the chest, throat, lungs, head, lymph, fatty tissue, connective tissue, ligaments, and tendons. Physiologically, Kapha moistens food, gives bulk to our tissues, lubricates joints, stores energy, and relates to cool bodily fluids such as water, mucous, and lymph. Psychologically, Kapha governs love, patience, forgiveness, greed, attachment, and mental inertia. With its earthly makeup, Kapha grounds Vata and Pitta and helps offset imbalances related to these doshas. Just as a nourishing rainstorm may turn into a rampant flood, the fluids of the body may flood the bodily tissues, contributing to a heavy dampness that weighs down the body and clouds the mind. This dense, cold, and swampy environment becomes the breeding ground for a number of bodily disorders such as obesity, sinus congestion, and anything related to mucous. Mentally, the loving and calm disposition of the Kapha individual may

transform into lethargy, attachment, and depression.

If a dosha has gone out of balance, i.e. it has been 'aggravated' or 'increased', it can be brought back into balance using measures that are the opposite of those influences that caused the disturbance. For example, if Vata has been aggravated by cold weather, then making sure to wear warm clothing and to eat warm food will be balancing. To help maintain the doshas in lasting balance in the mind and body, Maharishi Ayurveda recommends: 1. a regular daily routine 2. a healthy diet adjusted for the individual 3. food supplements to bring balance to specific areas 4. aroma and music therapy to balance the senses 5. physical and breathing exercises 6. Transcendental Meditation to give clear awareness, deep rest and mental coordination

A kapha pacifying diet favors warm foods and hot beverages. Eat a minimum of oil and fat. Avoid cold drinks, cold food, and frozen desserts, such as: ice cream, popsicles, frozen yogurt, etc. Avoid leftovers, canned, bottled, or packaged foods, frozen foods, processed foods, rich, creamy foods, sweets, salty foods and alcohol. Eat mainly freshly prepared vegetable and legume dishes, with proportionately smaller amounts of grains and fruits. The food should be spiced according to taste.

When Kapha is in Balance: You are affectionate and compassionate, forgiving, steady, relaxed, methodical, with good stamina and memory and resistant to illness. When Kapha is out of Balance:

You are dull, complacent, lethargic, overweight, with a tendency to allergies, oily skin, slow digestion and oversleep. To keep Kapha in Balance: Favour exercise, mental stimulation and variety in life, drier foods with pungent, bitter, astringent tastes. Minimise sleep during the day, overeating, heavy and oily foods, exposure to cold, wet weather. When Kapha is more dominant: Beginning of the year - January - April; beginning of life - 0-20 years; beginning of day and night - 6 - 10pm and 6 - 10am.

### Diet

Favour: foods that are light, dry, warm, pungent, bitter, astringent. Minimise: foods that are heavy, oily, cold, sweet, salty, sour. Avoid large quantities of food, especially at night. Dairy Products Avoid aged cheeses. Avoid or reduce other cheeses and yoghurt. Low-fat milk is better. Always boil milk before you drink it, and take it warm. Do not take milk with a full meal or with sour or salty food. You may add one or two pinches of turmeric or ginger to whole milk before boiling. Fruits Favour lighter fruits such as apples and pears. Reduce heavy or sour fruits such as oranges, bananas, pineapples, figs, dates, avocados, coconuts, and melons. Sweeteners Honey is good (but do not heat it above 40C). Avoid sugar products. Beans All beans are fine except tofu (soya bean curd). Nuts Avoid all nuts

Historically the Ayurvedic Pharmaceutics can be divided in two distinct streams - namely 'Aarsa' and 'Siddha', however the two streams merged into one, making the distinction invisible with the passage of

time. History of the 'Aarsa' stream dates back to period of Vedas (5000 B.C.) whereas the 'Siddha' stream was considered to have been active around 8<sup>th</sup> century A.D., the period of second 'Naagaarjuna' although the period of first 'Naagaarjuna' can be traced back to 100 B.C. (Siddhinandan Misra-1990). The 'Aarsa' stream followers although used minerals and metals for their drug requirements; such use was very rare. They prepared their drugs principally from plants whereas 'Siddhas' not only initiated use of minerals in combination with plants but also instituted drugs prepared solely from minerals. Thus they were instrumental in opening a new generation of mineral and metal based drugs giving birth to a new branch of Ayurvedic discipline termed as 'Rasa shastra'. The word 'Bhaisajya Kalpanaa' is specifically used in relation to preparation of plant based drugs although literally it encompasses preparation of any type of drug. An independent article is being prepared on Rasa Saastra hence this article will only deal with Ayurvedic pharmaceuticals of plant based drugs.

Fresh as well as dried plant material is used for processing- depending on availability and necessity. Different procedures are adopted to prepare a dosage form, which is stable for a longer period. Thus the type of pharmaceutical processing depends on following factors:

1. Nature of the raw material: fresh or dry
2. Required concentration of the dosage form

3. Solubility of therapeutically useful component of the plant
4. Heat stability of therapeutically useful component of the plant
5. Route of administration
6. Shelf life of prepared dosage form

The Ayurvedic formulations range widely from freshly extracted plant juice to eye drops, ointments, surgical threads etc. However there are five basic classical forms termed as 'Pancavidha kasaaya' (Saarangadhara Samhitaa - Madhyama Khanda 1/1, 1983) from which all other drug formulations or forms are derived or developed. The five basic forms are: 'Swarasa' the expressed juice, 'Kalka', a fine paste obtained by grinding fresh or wet grinding dried plant material, 'Kwaatha', the decoction, 'Sheeta' or 'Hima', the cold water infusion and 'Faanta', the hot water infusion. The first two forms are prepared from freshly collected plant material and are directly put to patient use, whereas the last three forms 'Kwaatha', 'Sheeta' and 'Faanta' are aqueous extracts prepared from the dried plant material.

The basic principle behind preparation of these 'kasaayaas' is that the plant as a whole or any part of the plant as a whole may not be useful for the expected therapeutic action. Not all but some of the plant ingredients are therapeutically active. These ingredients have to be extracted from the plant and put to therapeutic use. Water being comparatively inert universal solvent is used as a media for extraction of such

active ingredients from the plant. Three types of extraction techniques, depending on the heat sensitivity of the plant material, are used. The extracts so obtained are termed as 'Kwaatha', 'Faanta' for extraction with hot water and 'Hima' for extraction with cold water. The water insoluble plant material is separated and thrown out as a waste material at the end of all these extraction processes. According to some authorities (Cakrapaanidatta 'Ayurveda Dipikaa'-Caraka Samhitaa Sutra 4/7 - 1984) use of specific extraction system depends on the target disease condition, the target patient and the source substance. Some of the plants require specific extraction technique for obtaining expected therapeutic action e.g. (Caraka Samhitaa Cikitsaa Sthaana 1/3/31- 1984) *Centella asiatica* (Linn) 'Mandookparni' and *Tinospora cordifolia* (Thunb) Miers 'Guduci' should be used only in the form of expressed juice for their 'Rasayana' effect and *Convolvulus pleuricaulis* Chois- 'Shankpushpi' should only be used in the form of paste (kalka). It is apparent that the expected plant ingredients having specific therapeutic action of above mentioned plants will be destroyed if other procedures of extraction are utilized because of the sensitive nature of the related plant ingredients.

In all these extraction methods water soluble active ingredients of the plant are extracted. The concentration of the active ingredient extracted in the solvent water differs in each of the methods (Cakrapaanidatta 'Ayurveda Dipikaa'-Caraka Samhitaa Sutra 4/7 - 1984). The

concentration declines in descending order with reference to 'Swarasa', 'Kalka', 'Kwaatha', 'Hima' and 'Faanta'. 'Swarasa' possesses highest concentration where as 'Faanta' possesses the lowest. They are put to use depending upon the condition of the patient with respect to his digestive capability e.g. 'Swarasa' should only be used when the general condition of the patient is good otherwise the drug is likely to be harmful. Children and elderly may not be suitable for receiving the 'Swarasa', the expressed juice, whereas for a robust individual-'Faanta', the hot water infusion may fall short of yielding the expected effect. The disease status also plays an important role in deciding the form of the drug. Severity of the disease invites use of concentrated drug forms.

## REFERENCES

The Ayurvedic Formulary of India. Govt. of India, New Delhi: Ministry of Health and Family Welfare; 1978. pp. 1–120.  
Anonymous.

**Cakrapaanidatta's** 'Ayurveda Dipika', author Commentary on Caraka Samhitaa Sutra. Vol. 4. Varanasi (India): Choukhambha Sanskrita SanSthaana; 1984. p. 7.

**Cakrapaanidatta's** 'Ayurveda Dipikaa', author Commentary on Carak Samhitaa Cikitsa. Vol. 3. Varanasi (India): Choukhambha Sanskrita SanSthaana; 1984. pp. 197–199.

**Caraka**, 'Caraka Samhitaa', author Sutra Sthaana. Vol. 1. Varanasi (India): Choukhambha Sanskrita SanSthaana; 1984. p. 126.

**Caraka**, 'Caraka Samhitaa', author Sutra Sthaana. Vol. 1. Varanasi (India): Choukhambha Sanskrita SanSthaana; 1984. p. 124.

**Caraka**, 'Caraka Samhitaa, author. Sutra Sthaana. Vol. 1. Varanasi (India): Choukhambha Sanskrita SanSthaana; 1984. p. 58.

**Caraka**, 'Caraka Samhitaa, author. Sutra Sthaana. Vol. 26. Varanasi (India): Choukhambha Sanskrita SanSthaana; 1984. p. 12.

**Caraka**, 'Caraka Samhitaa, author. Vimana Sthaana. Vol. 8. Varanasi (India): Choukhambha Sanskrita SanSthaana; 1984. p. 87.

**Caraka**, 'Caraka Samhitaa, author. Cikitsa Sthaana.3. Vol. 1. Varanasi (India): Choukhambha Sanskrita SanSthaana; 1984. p. 31.

**Rajagopala S.** 2004. A critical review of Prakara yoga and Pharmaco-clinical study on a combination of certain drugs therein for Vyadhikshamatva effect and Brmhana in children. Ph.D. Thesis submitted to Gujarat Ayurved University - Jamnagar.