Chapter 1
Ayurvedic Review

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CHAPTER 1

Ayurvedic Review

Introduction:

Ayurveda, the science of life, is absolute truth of observational science has confer the healing effect since the prevedic period. Possessing of good health, pleasant mind are the inborn fundamental right of a man. Development of the health science in the oriental is believed from the heavenly person. Ayurveda is not only a complete health science but also a novel subject like other holy matters.

1. Historical Background:

Vedic Kala:

It is interesting to note that the disease Pittakosagata Ashmari is not mentioned in Veda. In Atharva Veda different types of diseases and their treatments are briefly mentioned which were predominant at that time.

Samhita Kala:

We do not come across this disease or any equivalent disease of gall stone, cholelithiasis (Pittakosagata Ashmari) in the Samhitas. None of the authors of Ayurveda mentioned Pittakosagata Ashmari on human being but the word Gorachana (gall stone of cow) stated by Charaka during the description of formation of Ashmari (uroolithiasis).

"Viśoṣayed bastigatam saṣukram mūtram sapittam sapittam pavanah kapham vā

yadā tadasasmari upajāyate tu kramena pitteṣu iva rocanāgoh"

(Charaka Chikitsa¹)

When the aggravated vāyu dries up the semen, urine, pitta and kapha located in the urinary bladder, then gradually stones are formed there, as gorocana (gall-stone of cow) is formed in bile inside the gall-bladder of the cattle.
It is said that Ashmari is formed when Gopitta (bile of cow) dries up by Vayu and forms gorachana (gall-stone of cow). It is remarkable to note that why this disease was not mentioned at that time? Though the school of surgery that is Sushrut and his followers dissected human body for development of knowledge of anatomy and underlying disease process. But they could not mention a single case of gall stone.

**Samgraha kala:**
We do not get any reference of this disease in Samgraha kala (collection period). In this context it is noteworthy that Charaka stated that one who can not label a disorder with some name should not feel ashamed because all disorders have no established footing by name. The reason is that the same vitiated dosa causes various disorders according to variation in etiology and location. According to the principle of traditional Indian medicine, this condition occurs because of a faulty metabolic process, governed by the elemental force linked to the bile, pitta, which controls the digestive system and all biochemical processes. Areas to be looked at include the appetite, efficiency of the digestive enzymes and quality of the bile in gall bladder. An excess of fatty and dairy foods are usually responsible for this pathological condition. Treatment involves drug therapy, detoxification and advice on adjustment to diet and lifestyle.

2. *Nidan* of Pittakosagata Ashmari (etiology):
*Nidan* (etiology) of the disease Pittakosagata ashmari has not been mentioned in any ancient literature but the clinical histories of maximum patients in this series reveal the following factors as etiology of the disease.

i). Extremes of age are very rare.
ii). Excessive mental physical stress & strain.
iii). Injudicious administration of powerful synthetic drugs.
iv). Jaundice specially due to infection and haemolysis.
v). Long continued administration of estrogen
vi). Female are more prone.
vii) Obesity.
viii) Religious vow.
ix) Cirrhosis of liver.

3. Samprapti (Pathogenesis):
Components of Samprapti:

- Dosa- Kapha predominant Tridosha,
- Dushya- Rasa, Rakta,
- Adhisthan- Pittakosa,
- Sroto- Pittabaha sroto,
- Srotodusti- Sanga,
- Rogamarga- Abhyantar,
- Rogavisch- Chirakari.

4. Purbarup (Prodormal Symptoms):
It is also notable that 75% of the cases are asymptomatic. It is varying difficult to erupt a land mark between Rupa (clinical features) and purbarupa (prodormal symptoms) of this disease. So determination of distinct prodormal features is really difficult but majority of the patient of the series expresses atikhuda (increased appetite), bibandha (constipation), udaradhan (flatulence), kritllash (nausea), udgar (belching) and sirastd (headache).

5. Rupa (Clinical features):
Ruja (biliary colic), udgar (belching), pristha vedana (pain in the back), swed (diaphoresis), daha (burning sensation in the epigastric region).

6. Treatment of the Pittakosagata Ashmari:
6.1. Prevention:
Ayurveda strongly beliefs the English Dictum “Prevention is better than Cure”. Elimination of the disease which is produced is essential but the measures which prevent the disease process is better. It is laid great stress on Kshetra (subject) then Bijā (germ theory). A seed cannot germinate on the stone or any site devoid of earth, water and air. Untimely showed seeds also cannot germinate. If the subject is perfectly immune the germ is inactive in it. Different measures have
been calculated to keep this subject immune in Ayurvedic literatures. They can be summarized as follows.

6.1.i. Swasthavritta:
It includes Dinacharya (daily regimen), Ritucharya (seasonal regimen), Sadvritta (ethical regimen).

6.1.ia. Dinacharya (Daily regimen):
Ayurveda instructs the main practices to be done everyday to promote optimal health and optimal usage for our faculty. A man should get up from his bed at Brhma muhurtha (at 3 a.m. to 6 a.m.). After attending the nature’s calls he should meditate, practice yoga including pranayama (breathing exercise). Then one should take care of teeth, tongue, mouth, face, eyes, nose, etc. Different type of massage that is Abhyanga (oil massage), Udvardana (massage with ointments and powders), Udgharshana (massage with dry powder of herbs), Utsadana (massage with brick, small cuttle fish bone, or wood sticks), Annalepana (massage with medicated boiled rice) etc. After this he should do exercise, smoking (medicated), bath. Before going to bed meditation should be practiced and critically examine his own conduct, self realization etc.

6.1.ib. Ritucharya (Seasonal regimen):
It is obvious that different types of changes take place in atmosphere in different seasons and these changes affect human being. To combat these harmful effects due to the environment changes, Ayurveda prescribed certain specific rules in regards to diet, behavior and medicaments.

6.1.ic. Sadvritta (Ethical regimen):
Body and mind has integral relation. Abnormal mental condition affects the subject in general. Ayurveda advised particular rules for maintaining a healthy condition of mind. They are not only the moral principal but also of right conduct which are essential to all people, all times and all places. They keep intelligence, self will and memory in normal state. Violating of these rules beget disturbance of homeostasis and peace to the mind.

6.1.ii. Practice of yoga:
Yoga is the science of linking the individual self with the universal self. Both Ayurveda and Yoga share the same fundamental principles and look at the anatomy, physiology and treatment of the human body in the same manner. Yoga tries to expand the narrow constricted egoistic personality to the all pervasive, eternal and blissful state of reality. The aim of Yoga is mainly to achieve the psycho-spiritual goal of life or liberation.

6.1. iii. *Rasayana* (Rejuvenation):

The word *Rasayana* is derived from “Rasa” and “Ayana” the Literal meaning of Rasa is the essence of something. Anything ingested into the body in the form of food or medicine is first resynthesized into *Rasa dhatu*, the basic plasma tissue. *Ayana* is the method by which Rasa is carried to all the body tissues for biochemical metamorphosis. A person undergoing *Rejuvenation Therapy* attains longevity, memory, intellect, freedom from diseases, youth, excellence of luster, complexion and voice, excellent potentiality of the body and the sense organ, respect and brilliance.

6.1. iv. The *Acara Rasayana*:

Besides the use of drugs it has been claimed that similar *Rasayana* effects both in the body as well as on the mind may be achieved by practicing an important code of socio-behavioral conduct i.e. *Sadacara* of good conduct such as worship of Gods, respect to the elders and ability of speaking truth, avoiding anger, avoiding excessive indulgence in alcohol and sex as well as excessive labour, keeping peaceful, speaking sweet words, balanced sleep, regular use of milk, keeping humble, kind and well behaved, practicing meditation. A person who adopts such a life and practices sadacara achieves the *Rasayana* effects. i.e. longevity, lustre, complexion, immunity and improved memory, intelligence without the use of any drug.


Five-fold purification therapy or *Panchakarma* is a classical form of treatment in Indian system of medicine. These measures have been applied in almost all diseases described in Ayurvedic classics. It has been claimed that this five-fold
Ayurvedic therapy affords a permanent cure. This therapy consists of (i) Emesis, (ii) Purgation, (iii) Decoction enema, (iv) Oil enema and (v) Nasal insufflations. These measures are preceded by fat therapy (Snehana) and sweating therapies (Swedana) and followed by special dietetic regimes. Apart from curative benefit of these therapies also been used for prevention of diseases. They have also been used along with the therapies which promote longevity (Rasayana).

Emesis has been claimed as the best treatment for Kaphaja diseases, purgative for Pittaja diseases and enemata for Vataja diseases.

6.2. Curative:

Pittakosagata Ashmari is a tridosaja vyadhi (disease) so tridosanasak drugs may be useful for the treatment of this disease like amlaki. Gudchi etc. Katuki, talishpatra also useful for its property and pharmacological action in Ayurvedic view.