



## FUNCTIONING OF LEKHANIYA DRAVYA BY ACHARYA SHARANGDHAR

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## ABSTRACT

Obesity is a major issue in the world today, as easy access to food has led to an increase in weight, which can lead to various health problems such as PCOD, diabetes, and others. In modern medicine, the focus is on medications such as orlistat and statins that work by preventing the absorption of fat in the body, but this can lead to vitamin deficiencies due to the body's inability to absorb fat-soluble vitamins. On the other hand, Ayurveda focuses on improving digestion and reducing excess *Kapha* and *Vata* Doshas through a combination of herbal remedies, lifestyle changes, and other treatments. Acharya Sharangdhar, one of the members of the Laghutrayi, a group of Ayurvedic physicians, suggests using four specific ingredients, *Yava*, *Vacha*, *Ushna Jal*, and *Madhu*, to reduce obesity.

Keywords: *Stholya*, *Obesity*, *Ayurveda*

## INTRODUCTION

Obesity is a major health problem that affects people of all ages and backgrounds. It is characterized by an excessive accumulation of body fat and is associated with several physical and psychological health com-

plications. Obesity is associated with an increased risk of developing chronic diseases such as diabetes, heart disease, and stroke, as well as certain types of cancer. It can also lead to depression and a lower

quality of life. Fortunately, obesity can be prevented and treated with lifestyle changes such as diet and exercise. With the right approach, people can achieve and maintain a healthy weight and improve their overall health. There are certain medications in the modern system of medicine like orlistat and statins, these medications mainly work by decreasing the absorption of fat which to some extent causes vitamin-deficient diseases. On the other hand, Ayurvedic texts also emphasize *Lekhaniya Dravyas*, which by definition and quality can be a positive alternative without affecting the quality of life of a person. Acharya Sharangdhara in eg. of *Lekhaniya Dravya* gave *Vacha*, *Ushna Jala*, *Yava*, and *Madhu*.

**Vacha:** *Acorus calamus* Linn., comes from the Araceae family is a semi-aquatic herb with a reddish-brown rhizome and hairy roots resembling those of a cow's tail, having a strong odour and many nodes.

**Synonyms:** *Dirgha patra*, *Golomi*, *Jatila*, *Lomasa*, *Sadgrantha*, *Jatila*, *Karsini*, *Lomasa*, *Sadgrantha*, and *Satparva*.

**Functions:** *Vacha* is an herb that has properties such as *Kanthy*(beneficial to the throat) and *Medhya*(improving brain functions). It is believed to improve one's capacity for clear speech, reduce body weight, ease colic pain, and even act as a remedy for epilepsy[1]. It is useful in the treatment of various disorders such as *Adhamana*(Flatulence), *Krimi*(worm infestation), *Shoola*(pain), and *Vibandha*(constipation). It is known to have the property of balancing the *Kapha* and *Vata doshas*. [2]. *Vacha* is an herb that is mentioned in the *Kaiyadeva Nighantu*(*Pathyapathya Vibodhaka*), a 15th-century text on herbal medicine, under the *Aushadhi Varga*, with the synonym *Karsini*. It is related to its

property of reducing *Meda*[3]. It is known to have *Ushns Virya*(warm potency) and bitter, pungent, and astringent taste. It is used to assist in the treatment of various disorders such as *Apasmara*(memory loss), *Unmada*(mental conditions), *Krimi*, and *Sthaulya*. [4]

**Ushna Jala(Hot Water):**

Water is a commonly used *Anupana* or a liquid consumed along with or after medication or food. As water is known as a universal solvent, it can aid in better digestion and absorption of food, providing complete nourishment to the body. *Anupana* in general brings about refreshment, pleasure, energy, satisfaction, and steadiness to the food consumed. It is important to note that the qualities of *Anupana* should not be the same as the food nor should they be opposite to the qualities of the *Dhatu*s. Such *Anupana* is considered as *Prashastha*(superior) *Anupana*[5]. *Anupana* helps in breaking down, softening, digesting, and proper assimilation of the food consumed.

**Anupana for various Food:** According to *Sushrut* and *Vagbhat*, certain liquids, called *Anupana*, can be consumed along with medicinal herbs or powders to enhance their effectiveness and improve absorption. These liquids are chosen based on the type of food consumed. *Ushna jala*, or warm water, is considered a favorable *Anupana* after consuming *Sneha Kalpana* (*Ghruta*, *Taila*, *Vasa*, *Majja*)[6]. with the exception of *Bhallatak* and *Tuvrak sneha*, as it may lead to *Jalodara* (ascites). The use of *Anupana* according to various food has been detailed in a table. According to *Charak* and *Sushrut*, the appropriate drinks to accompany or follow medicine or food have been classified based on the individual's *doshas* and are referred to as *Anupana* and *Dosha Anupana*.

**TABLE 1: DOSHA AND ANUPANA**

Dosha	Anupana[7]	Anupana[8] (Su.Su.46/440)	Anupana dravya [9] (Ch. Kalpasthana 1/12)
Vata Dosha	<i>Snigdha</i> (oily), <i>Ushna</i> (hot).	<i>Ushna Jala</i>	<i>Sura</i> , <i>Sauviraka</i> , <i>Tushodaka</i> , <i>Maireya</i> , <i>Medak</i> , <i>Dhanyamla</i> , <i>Amla dadhi</i> .
Pitta Dosha	<i>Sheeta</i> (cold), <i>Madhura</i> (sweet).	<i>Sheet Jala</i>	<i>Mrudvika</i> , <i>Amlaki</i> , <i>Madhu</i> , <i>Madhuk</i> , <i>Kshreera</i> , <i>Falsa</i> .
Kapha Dosha	<i>Ruksha</i> (dry), <i>Ushna</i> (hot).	<i>Ushna Jala</i>	<i>Madhu</i> , <i>Gomutra</i> , <i>Kashaya</i> .

(Shreyosi Ray, An Envisioning Analysis of Madhu (Honey) From Ayurvedic Literatures, World Journal Of Pharmaceutical Research)

Charak[10], Sushruta[11], and Vagbhat[12] all state that *Ushna Jala* is indicated as *Anupana* in *Stholya*.

### YAVA(barley):

Acharya Kashyapa refers to *Aahara* (diet) as *Maha-bheshaja* (great medicine) as it plays a crucial role in maintaining a healthy lifestyle and promoting longevity[13]. *Yava* (*Hordeum vulgare* Linn.) is considered food to be practiced in routine life by Acharya Charaka. *Yava* is *Kashay- Madhur rasa* [14]. It is also known to decrease *Meda* and *Trishna* and does *raktaprasadan*[15]. *Yava* is a strength-promoting food because it helps clear obstructions in the channels. Due to its *Sheeta Virya* and sweet taste with an accompanying astringent taste, it helps alleviate *Kapha*. *Yava* preparations like *Yava Mantha*, *Yava*

*Saktu* (powder of roasted *Yava*), and *Yava Rotika* are used to treat obesity[16]. The *Bhav Prakash Nighantu*, a traditional Ayurvedic text, includes *Yava* in the *Shukadhanya Varga* (cereal group) and describes its morphological characteristics and therapeutic uses. It is known to possess the property of reducing fat and is thus traditionally used as a dietary solution for weight loss and the treatment of obesity[17].

**Nutritive value of *Yava*:** According to *A Manual of Laboratory Techniques*, National Institute of Nutrition, Hyderabad, the nutritional value of *Yava* is as follows[18]:

**TABLE 2: YAVA NUTRIENT VALUE**

Carbohydrate	67.934 gm/100gm
Protein	5.162 gm/100 gm
Fat	3.542 gm/100 gm
Crude fiber	9.189 gm/ 100 gm
Total calorie	324.1 kcal/ 100 gm
Riboflavin	0.20 mg/ 100 gm
Pyridoxine	0.290384 mg/ 100 gm

Acharya Charaka mentions that heavy-to-digest food (*guru*) and *Apatarpana* (reduction therapy) are recommended for the treatment of obesity (*Sthaulya*). [19]. *Yava* is *Madhura, Kashaya; Guru, Ruksha, Pichhila* and *Sara* in *guna, Sheetavirya* and *Katu vipaka*. It is mainly used to balance *Kapha* and *Pitta* and also to increase *Vata*[20].

According to the USDA nutrient database, barley is a rich source of both soluble and insoluble dietary fiber[21]. Additionally, it does not contain cholesterol, is low in fat, and offers a variety of nutritional benefits. According to Acharya Sharangdhara, *Yava* (Barley) has the property of *Lekhana*, which removes or

scrapes away unwanted *Dhatus* and *Malas*. [22]. Acharya Sushruta has described its *Bahuvatakara* [23] property.

### MADHU:

According to ancient texts, *Purana* (aged) honey is known for its ability to aid in absorption, dry out excess moisture, reduce obesity, and scrape away unwanted substances in the body[24]. Different types of honey have been described by various scholars, with Charaka, Vriddha Vagbhata, and Madanpala mentioning four types and other authorities mentioning eight. However, the *Astanga Nighantu* does not mention any specific varieties of honey.

**TABLE 3: THE VARIOUS TYPES OF MADHU**

Synonyms	DN	AN	KN	BPN	MPN	RN	SDN	RVN
<i>Madhu</i>	+	+	+	+	+	+	-	-
<i>Makshika</i>	+	+	-	+	+	+	-	-
<i>Madvika</i>	-	-	-	+	-	-	-	-
<i>Kshoudra</i>	+	+	-	+	-	+	-	-
<i>Kusumasava</i>	+	-	-	-	-	+	-	-
<i>Pushpasava</i>	+	-	+	-	+	+	-	-
<i>Pushparasa</i>	-	+	+	-	+	+	-	-
<i>Saragha</i>	+	+	+	+	-	-	-	-
<i>Makshikavanta</i>	-	-	-	+	-	-	-	-
<i>Bhrungavanta</i>	-	-	-	+	-	-	-	-
<i>Vartivanta</i>	-	-	-	+	-	-	-	-
<i>Makshikavita</i>	-	-	+	-	-	-	-	-
<i>Pushparasodbhava</i>	-	-	-	+	-	-	-	-
<i>Pavitra</i>	-	-	-	-	-	+	-	-
<i>Pitrya</i>	-	-	-	-	-	+	-	-

(Shreyosi Ray, An Envisioning Analysis of Madhu (Honey) From Ayurvedic Literatures, World Journal Of Pharmaceutical Research)

(+ denotes presence, - denotes absence) (CS- Caraka Samhita, SS- Sushruta Samhita, AS- Astanga Sangraha, DN- Dhanwantari Nighantu, AN- Astanga Nighantu, KN- Kaiyadeva Nighantu, BPN- Bhavaprakash Nighantu, MPN- Madanpala Nighantu, RN- Raja Nighantu, SDN- Sodala Nighantu, RVN- Rajavallabha Nighantu)

**Table 4: Characteristics of The Various Types Of Madhu [25]**

Types	Characteristics
<i>Pauttika</i>	<i>Ghritavarna, Ruksha, Usna, Vata-Asrik-Pitta kara, Vidahi, Madakara, Dahakara</i>
<i>Bhramara</i>	<i>Picchila, Madhura, Guru, Raktapittaghna, Mutrajadyakara, Swadupaka, Abhishyandi, Hima</i>
<i>Kshaudra</i>	<i>Kapilavarna, Sita, Laghu, Lekhana, Mehahara</i>
<i>Makshika</i>	<i>Pravara, Tailavarna, Laghutara, Ruksha, Netraamayahara, Beneficial in Swasa, Kasa, Ksaya, Kamla, Arsa, Kshata</i>
<i>Chhatra</i>	<i>Swadupaka, Guru, Picchila, Tarapana, Beneficial in Raktapitta, Switra, Meha, Krimi, Bhrama, Trisna, Moha, Visa</i>
<i>Aarghya</i>	<i>Atichaksusya, Kaphapittahara, Kasaya, Katupaka, Balya, Tikta, Avatakrita</i>
<i>Auddalaka</i>	<i>Ruchikara, Swariya, Kusthahara, Visahara, Kasaya Amla rasa, Usna, Pittakara</i>
<i>Dala</i>	<i>Kasaya, Usna, Ruksha, Amla, Pittakara, Katupaka, Chardya, Mehahara, Laghu, Deepana, Kaphahara, Kasaya anurasa, Ruchya, Guru, Madhura, Snigdha, Brimhana</i>

(Shreyosi Ray, An Envisioning Analysis of Madhu (Honey) From Ayurvedic Literatures, World Journal of Pharmaceutical Research)

**TABLE 5: DOSHAKARMA OF MADHU**

Texts	Vatakarma	Pittakarma	Kaphakarma
Caraka samhita	Vatalam <sup>[26]</sup>	Pittanuta <sup>[26]</sup>	Kaphanuta <sup>[26]</sup>
Sushruta samhita	Tridosaprasamana <sup>[27]</sup>		
Astanga sangraha	Vatakaraka <sup>[28]</sup>	Pittanasaka <sup>[28]</sup>	Kaphanasaka <sup>[28]</sup>
Astanga hridaya	Vatala <sup>[29]</sup>	Pittanuta <sup>[29]</sup>	Kaphanuta <sup>[29]</sup>
Dhanwantari nighantu	Tridosanuta <sup>[30]</sup>		
Kaiyadeva nighantu	Tridosahara , vatala <sup>[31]</sup>		
Bhavaprakash nighantu	Alpavatalam <sup>[32]</sup>	Pittanasak <sup>[32]</sup>	Kaphanasaka <sup>[32]</sup>
Madanpala nighantu	Alpavatalam <sup>[33]</sup>	Pittanasak <sup>[33]</sup>	Kaphanasaka <sup>[33]</sup>
Sodala nighantu	Vatakopana <sup>[34]</sup>	Pittanuta <sup>[34]</sup>	Kaphanuta <sup>[34]</sup>

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Acharya Charak also described *Lekhaniya Mahakashaya*: These are *Musta, Kustha, Haridra, Daru Haridra, Vacha, Ativisha, Katurhohini, Chitrak, Chirbilwa, Haimvati*[35].

## DISCUSSION

*Stholya* is a condition caused by increased *medo dhatu* and *kapha dosha*. Most of the medicines which decrease *Kapha Dosha* also increase *Vata* which when aggravated causes *Shoola* (pain). Drugs suggested by Acharya Sharangdhar for *Lekhan Karma* are *Vacha, Yava, Ushna Jala, and Madhu*. *Vacha* is *Ushna* medicine that subsides *Kapha* and *Vata*. *Yava* is a rich source of fibres which when taken mostly passes through stool, also nutritional values are lower so when taken it subsides hunger without causing an increase in body weight and long-term helps in decreasing weight. *Ushna jala*, when taken in small amounts at repetitive intervals, delays the feeling of hunger, it being *ushina* also works on vitiated *Vata dosha* and when taken with food helps in easy mixing and digestion and if taken with food helps in decreasing the amount of food taken also as per Acharya Vagbhata if taken before meals also helps in decreasing body weight. *Madhu* when taken in *Jeerna Avastha* removes *Kapha Dosha* and increases *Vata*. If these drugs are supported with *Vatahara dravyas* they can work on removing *kapha*, and *Meda*, and also all supported

drugs subside *vata dosha* so increased *Vata* cannot cause other side effects like Pain.

## CONCLUSION

In order to control vitiated *Vata* and *Agni*, *Guru Ahara* (heavy food) is necessary and to reduce the *Meda Dhatu* and *Kapha Dosha Aptarpana Ahara* (Non-Nourishing food) is necessary[36]. *Lekhaniya Dravyas* are *Kapha, Meda, and Amahara* (Ama-indigested food) and this way helps in reducing excessive fat from the body. But *Dhatu Kshaya* causes vitiation of *Vata* which may lead to pain in the body. Though the maximum of medicines is *Vata Kaphahara* still for being on the safer side one should take these medicines with *Vatahara Dravyas*.

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