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# A Clinical study to evaluate the role of *Kharjooradi Mantha* in the enhancement of *Ojo Guna* in *Madatyayi* subjects

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## ABSTRACT

A study was conducted to access clinical efficacy of '*Kharjooradi Mantha* in the enhancement of *Ojo Guna* in the subjects of *Madatyaya*. As *Madhya* has 10 *Gunas* which are exactly opposite to the 10 *Gunas* of *Ojas*. 35 patients of *Madatyaya* were selected by simple random sampling method. *Kharjooradi Mantha* was given in two divided doses once in the morning and evening after food with *Jala* as *Anupana* for duration of 28 days. Gradation scale was used depending upon their severity to assess the effect of the treatment objectively and to monitor the disease; however at the time of statistical analysis the outcome was statistically analyzed i.e. before treatment and after treatment by using Descriptive Statistics, Chi squares test and Cramer's V by using windows SPSS Software. It was revealed that *Kharjooradi Mantha* was effective in the enhancement of *Ojo Guna* in the subjects of *Madatyaya*. It significantly reduced the symptoms such as *Chardi*, *Aruchi*, *Hrullasa*, *Tandra*, *Staimitya*, *Gaurava*, *Hikka*, *Svasa*, *Kasa*, *Pralapa*, *Sirakampa*, *Parashvashola*, *Nidranasha*, *Trsna*, *Daha*, *Dourbalya*, *Murcha* and *Sweda*. *Kharjooradi Mantha* did the *Tarpana*, *Agnideepana* and *Anulomana* there by increasing the *Ojo Gunas*.

**Key words:** *Ojas*, *Ojo Gunas*, *Madhya*, *Madatyaya*, *Kharjooradi Mantha*.

## INTRODUCTION

Wholesome food is responsible for the growth of living beings and the unwholesome for the diseases.<sup>[1]</sup> *Madhya* is one of the *Ahara Dravya*. It acts like ambrosia if taken properly following the rules and regulations otherwise like a poison.<sup>[2]</sup> If an ignorant person who abstains the rules and regulations of *Madhya* while consuming it ends up with the

*Madatyaya Vyadhi* and if one goes on doing the same mistake again and again then *Ojas* (essence of bodily tissues) gets impaired.<sup>[3]</sup> As *Ojas* can be correlated to the immunity of modern science which gets affected due to one of the cause of excessive consumption of *Madhya* as which had been inferred by the similar statement of Ayurveda that *Ojas* has 10 *Gunas* which are exactly opposite to the 10 *Gunas* of *Madhya*.<sup>[4]</sup>

The treatment of *Madatyaya* consists of *Doshavasechana*, *Rasayana*, *Santarpana* and *Satvavajaya Chikitsa*. *Kharjuradi Mantha* is explained in *Charaka Samhita*, *Santarpaniya Adhyaya* which is indicated for all the *Madatyayi* patients.<sup>[5]</sup> As *Ojo Vikaras* is included under *Apatatarpanajanya Vyadhi* for which *Santarpana Chikitsa* is advised. *Kharjooradi Mantha* is having *Tarpaka*, *Agnideepaka*, *Anulomaka* properties. Though there is extensive description of uses and ill effects due to improper consumption of *Madhya* and consequently disease state named *Madatyaya* in Ayurveda but how far the *Madhya*

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*Gunas* effect the *Ojo Gunas* is yet not clear and there is no treatment specified which aims at improving the *Ojo Gunas*. Hence in present study an effort was made as an clinical study to evaluate the role of *Kharjuradi Mantha* in enhancement of *Ojo Guna* in *Madatyayi* (*Madhya* used disorder subjects).

### AIMS AND OBJECTIVES

To evaluate the role of *Kharjooradi Mantha* in the enhancement of *Ojo Guna* in *Madatyaya* subjects.

### MATERIALS AND METHODS

#### Selection of the drug

*Kharjooradi Mantha* was selected as the drug of intervention from the *Santarpaneeya Adhyaya* of *Charaka Samhita Sutrasthana*.<sup>[6]</sup>

#### Preparation of the drug

*Mrdveeka*, *Vrkshamla*, *Amlika*, *Dadima*, *Paroshaka* and *Amalaki* should be taken in equal quantity and added with four times of water with that of the total quantity of drugs and continued churning till this mixture attains its desired consistency.<sup>[7]</sup> Special care should be taken that the *Mantha* should be neither too liquid nor too solid in consistency.

The *Kharjooradi Mantha* was procured from GMP Certified NKCA Pharmacy, Mysuru.

#### Selection of patients

##### Inclusion criteria

1. Subjects fulfilling the diagnostic criteria irrespective of sex, caste, and socio-economic status were selected.
2. The subjects coming under the age group 25 to 60 years were selected.
3. The subjects willing to take medicine were selected for the study.

##### Exclusion Criteria

1. Subjects suffering from other systemic disorders were excluded.
2. Pregnant and lactating women were excluded.

##### Diagnostic Criteria

Criteria for the diagnosis of *Madatyaya* were;

1. Presence of 2 to 6 symptom's from the DSM 5 (Diagnostic and statistical Manual for mental disorders) criteria's.<sup>[8]</sup>
2. Presence of any 2 symptom's in other classical parameters of *Ojo Kshaya Laxanas*. (*Durbalata*, *Chardi*, *Abheekshnam Dhyayati*, *Bibeti*, *Varnabedha*, *Nidrahani*, *Kriyasannirodha*, *Aruchi*, *Shareera Rookshata* and *Kshamata*)<sup>[9]</sup>

#### Place of Study

After taking written, informed consent of patients, A total 35 patients were taken from the Jeevan Srushti Foundation and De-addiction centre, Mysuru and there after Medicines were given to the patients.

#### Plan of study

##### Duration of Treatment

<i>Kalpa</i>	Freshly procured <i>Kharjuradi Mantha</i>
<i>Matra</i>	100ml in two divided dose once in the morning and once in the evening.
<i>Sevana Kala</i>	Once in the morning and evening after food
<i>Anupana</i>	<i>Jala</i>
<i>Pathya-Apathya</i>	As per the classical guidelines
<i>Kalavadhi</i>	For 4 weeks (28 days)
Follow up	There was no follow up in the study.

##### Parameters used for assessment

The pre and post test assessment of *Madatyaya* subject was done on 0<sup>th</sup> day and 29<sup>th</sup> day and the assessment was done on the 19 symptoms of *Madatyaya*<sup>[10]</sup> through a self-prepared gradation indexed case proforma.

**Table 1: Showing the subjective parameters and Gradation Index Utilized for the Assessment of *Madatyaya* subjects.**

<i>Chardi</i> (vomiting)	Grade
No <i>Vega</i>	0
1 - 2 <i>Vega</i>	1
2 - 3 <i>Vega</i>	2
3 and above	3

<b>Aruchi (tastelessness)</b>	<b>Grade</b>
Is a Swasamvedya Lakshana, which was graded as below in the table	
No assessed during Prashna Pariksha.	0
Yes	1
<b>Hrullasa</b>	<b>Grade</b>
No Nausea	0
Nausea	1
Nausea along with excess salivation and regurgitation	2
Frequently vomiting	3
<b>Tandra</b>	<b>Grade</b>
No Arati	0
Arati /Jrumbha	1
Indriya Kriyalpata	2
Indriya Kriyahani	3
<b>Staimitya</b>	<b>Grade</b>
No Staimitya	0
Jadyam	1
Atijadyamsa-Ardrata	2
Baadhiryam	3
<b>Gaurava</b>	<b>Grade</b>
No Gaurava	0
Praatahaakalina Gaurava / Madhyaanha Paryanta Gaurava	1
Sayankala - Paryanta Gaurava	2
Sampurnadina Gaurava	3
<b>Hikka</b>	<b>Grade</b>
No Hikka	0
Occasionally	1
Frequently / Very frequently	2
Continuous	3
<b>Shvasa</b>	<b>Grade</b>
No Shwasa	0

Vyayamottara Shwasa / Nityadina Karmasahit Shwasa	1
Aayasena Shwasa	2
Anayasena Shwasa	3
<b>Kasa</b>	<b>Grade</b>
No Kasa	0
1-5 Vega/day	1
Muhurmuhur Kasa	2
Satata/Ahoratra Kasa	3
<b>Pralapa</b>	<b>Grade</b>
No Pralapa	0
Relevant talk with 5 - 15 words per minute	1
Relevant talk with 15 - 20 words per minute	2
Irrelevant talk.	3
<b>Shirokampa</b>	<b>Grade</b>
No Shirokampa	0
Occasionally/ Frequently	1
Continuous but not disturbing daily routine	2
Continuous and disturbing daily routine	3
<b>Parshvashoola</b>	<b>Grade</b>
No Parshvashoola.	0
Occasionally / Once or twice a day	1
Frequently	2
Continuous	3
<b>Nidranasha</b>	<b>Grade</b>
No Nidranasha, healthy sleep.	0
Kalantarena Nidra for app. 5-6 hrs at a stretch	1
3-4 hrs. of continuous sleep followed by Anidra.	2
Anidra or Nidra for 1-2 hrs.	3
<b>Trishna</b>	<b>Grade</b>
No Trishna	0
Trishna /Muhurmuhu Trishna	1

<i>Satata Trishna - Jala Sevanottar Samadhana</i>	2
<i>Satata Trishna - Jala Sevanottara Asamadhana.</i>	3
<b>Daha (Burning sensation)</b> It is a <i>Swasamvedya Lakshanas</i> so categorized into only two grades.	<b>Grade</b>
No assessed during <i>Prashna Pariksha</i>	0
Yes	1
<b>Jwara</b>	<b>Grade</b>
Normal /98.6°F	0
99-102°F	1
103-104°F	2
Above 104°F	3
<b>Dourbalya</b>	<b>Grade</b>
No <i>Dourbalya</i>	0
Dyspnoea after moderate to severe work /mild to moderate work	1
Dyspnoea after mild work	2
Dyspnoea at rest	3
<b>Murcha</b>	<b>Grade</b>
No <i>Murcha</i>	0
Occasionally / Frequently	1
Often and with short disorientation.	2
More often and with prolonged disorientation	3
<b>Sweda</b>	<b>Grade</b>
No <i>Sweda</i>	0
<i>Kapala and Shirapradesha Swedotpatti / Kaksha and Janghapradesha Swedotpatti</i>	1
<i>Sarwanga Swedotpatti</i>	2
<i>Sarwanga Swedotpatti with Sarwanga Vastra Ardrata</i>	3

## OBSERVATIONS AND RESULTS

### Incidence of age

Among the 35 subjects, maximum number of subjects i.e. 19 were belonging to the age group between 31-40 years, where as in the remaining 16, 7 were below of the age group between 25-30 years, 6 were from the age group between 51-60 years.

### Incidence of occupation

Among the 35 subjects 24, 7, 4 subjects were involved in doing high physical activity, moderate physical activity and sedentary occupation respectively.

### Incidence of socio-economic status

Among the 35 subjects 17, 9, 8 and 1 subject belonged to lower middle class, below poverty line, upper middle class and rich respectively.

### Incidence of marital status

Among the 35 subjects 26 were married and remaining 9 were unmarried.

### Incidence of education

Among the 35 subjects 13, 11, 8 and 3 were belonging to higher school education, illiterate, primary education and under graduation respectively.

### Incidence of locality

Among the 35 subjects 21 subjects were within Mysore and the remaining 14 were from outside Mysore.

### Incidence of Prakruti

Among the 35 subjects 15, 12, 8 were belonging to *Vatapitta, Pittakapha, Kaphavata Prakruti* respectively.

### Incidence of type of alcohol

Among 35 subjects 34 subjects were consuming hard type (more cocentered) of alcohol where as one subject was consuming soft type (less concentrated) alcohol.

### Incidence of reason for consuming Alcohol

Among 35 subjects 14, 9, 6, 3 and 3 were consuming alcohol with the reason of Self-Motivation, Family Problems, Business problems, For relief from

tiredness occurring due to strenuous works and other reasons respectively.

#### Incidence of mode of alcohol consumption i.e. diluted or undiluted

Among 35 subjects, 32 were consuming diluted alcohol, 2 were consuming undiluted type of alcohol where as one subject was involved in consuming both i.e. sometimes diluted and sometimes undiluted.

#### Incidence of timings of alcohol consumption

Among the 35 subjects 17, 15, 2 and 1 were consuming alcohol in night time, anytime, morning and evening respectively.

#### Incidence of duration of alcohol consumption

Among the 35 subjects 29, 4 and 2 were consuming alcohol without limits, >3 in a week, <Thrice in week respectively.

#### Incidence of quantity of alcohol

26 subjects were consuming > 1/2 quarters and the remaining < 1/2 quarters.

#### Incidence of Vihara

Criteria's of Viharas: 1) Aatapa Sevana 2) Raja Sevana 3) Divaswapna 4) Ativyavaya 5) Vyayama 6) Shoka 7) Bhaya 8) Krodha 9) Vegavarodh.

Among 35 subjects 20, 8, 6 and 1 were involved in doing the above specified any 2-4 criteria, any 1-2 criteria, any 5-6 criteria, any > 6 criterias respectively.

#### Incidence of Vyasana

Criteria's 1) Adhobhakta 2) Anashana 3) Adhyashana 4) Vishamasana 4) Others

Among 35 subjects 13, 13 and 9 were involved in doing the above specified criteria in the ratio of 1 criteria, 2-3 criteria and > 3 criteria respectively.

#### Incidence of Pareeksha Bhavas

SN	Type of Pariksha	Pravara	Madhyama	Avara
1	Satva	2	31	2
2	Satmya	1	31	1
3	Sara	2	31	1

4	Samhanana	1	32	2
5	Bala	1	32	2
6	Ahara Shakti	4	28	3
7	Vyayama Shakti	9	22	4

#### RESULTS OF THE STUDY

- *Kharjooradi Mantha* gave relief in the subjective symptoms. The result of this study showed there was significant improvement in the subjects of *Madataya* showing the *Vruddhi* of *Ojo Gunas* over *Madhya Gunas*.
- On 29<sup>th</sup> day out of 17 symptoms, 15 symptoms i.e. *Chardi, Aruchi, Hrullasa, Tandra, Staimitya, Gaurava, Shvasa, Kasa, Pralapa, Shirokampa, Parshvashoola, Nidranasha, Trishna, Daha, Dourbalya, Murcha* and *Sweda* showed highly significant relief with p value less than 0.000.
- The *Laxana Hikka* showed significant relief p value less than 0.005
- The *Laxana Jwara* showed no significant reduction in the severity.

#### DISCUSSION

All the symptoms were given scoring depending upon their severity to assess the effect of the treatment objectively and to monitor the disease. In the study *Ojo Guna* and *Karma* was assessed based on the *Laxanas* of *Madataya*, because *Gunas* cannot be assessed by other *Gunas* it can be assessed only with the *Karma*. As *Guna* and *Karma* are having inseparable relation with each other which can be understood as;

- As *Gunas* are *Nischeshta* where as *Karma* is having *Cheshta Rupa*.
- *Guna* is *Nishkriya* where as *Karma* is *Sakriya*.
- *Guna* is the *Dravya Siddha Dharma* where as *Karma* is effect of *Dravya*,
- *Guna* is not the reason for *Samyoga* and *Vibhaga* where as *Karma* is the *Karana* for *Samyoga* and

*Vibhaga*. Hence in this study assessment of *Ojo Guna* and *Karma* was assessed based on the *Vikruta Karma* occurring in the *Madataya* subjects.

It is very important to have the knowledge of pathogenesis of *Madaatyaya* and alcohol use disorders for better understanding of the rationality behind selecting the formulation. Due to the qualities of *Madhya* which are contrary to *Ojas*, chronic intake of *Madhya* against rules and regulations will result in *Ojo Nasha* and manifest as disease condition known as *Madatyaya*. The symptomatology will be varying depending upon the predominance of *Dosha* and constitution of an individual etc., but *Madatyaya* is always *Sannipataja*. Here for *Samprapti Vighatana*, we selected *Kharjuradi Mantha* which is having the properties like *Agnideepana*, *Sroto Shodhana*, *Tarpana* and *Tridoshahara*. *Kharjuradi Mantha* is having the following above desired qualities. Therefore, administration of the *Kharjuradi Mantha* was considered as more suitable in comparison with other formulations.

*Kharjuradi Mantha* was given in the subjects of *Madatayi* with the dosage following classical references (*Sharangadhara Samhita*, dosage of *Mantha* is *Dvipalam* i.e. nearly 100 ml) for duration of 28 days in two divided doses. The *Aushadha Sevana Kala* was *Adhobhakta* i.e. after food that was decided based on the reference of *Sharangadhara*.

The intervention was conducted for duration of 28 days because concept of *Dhatu Parinama* which is the basic entity of *Ojo Uttpatti* with *Dhatu Poshana* requires a minimum of 28 days time period. Hence the intervention was continued for duration of 28 days.

#### Discussion on probable mode of action of the drug

Maximum contents of the trial drug were having *Guru* and *Snigdha Guna*. The *Guru Guna* of the drugs act as *Brimhana* and *Balya* for the body. They do *Srotapalepa*, *Triptijanana* and *Vatahara*. These *Guna* increases the stability of the body and does *Ojovardhana*. *Snigdha Guna* increases *Snehana*, *Mriduta*, *Adrata* in the body. It acts as *Vatahara*,

increases *Varna*, *Bala* of *Shariradhatu*, *Malapravartaka*, *Rasayana* and *Vajikara* which helps to cover the damage occurred to *Dhatu* and different organs of the body due to *Mada*.

#### Schematic representation showing the effect of Kharjuradi Mantha.

- *Guru* → *Prithivi* + *Jala* → *Guru Snigdha* and *Sheeta* → *Brumhana*, *Balya*, *Vatahara*, *Srotapalepa* → Provide stability to vitiated *Doshas* and relief in the symptoms of *Madatyaya* and does *Ojovardhana*.
- *Snigdha* → *Jala* → *Snigdha* and *Sheeta* → *Snehana*, *Mriduta*, *Vatahara*, *Triptijanana*, *Varnya*, *Dhatuvarhaka*, *Balya*, *Vajikara* → Provide stability to vitiated *Doshas* and relief in the symptoms of *Madatyaya* and does *Ojovardhana*.

#### CONCLUSION

*Guna* and *Karma Samanyata* of *Kharjooradi Mantha* with the *Ojas* caused *Vruddhi* in the *Guna* and *Karma* of *Ojas* which helped in relieving the *Madataya Laxanas*. The increased elements are treated by opposite *Gunas* but in case of *Ojas*, *Vruddhi* of *Ojas* is always considered as the beneficial one. Though *Madhya* is having opposite *Guna* to that of the *Ojas* it cannot be administered. Because *Chikitsa* is never aimed at *Ojo-Kshaya* and it is always aimed at bringing *Samyata* of *Ojas*, So *Kharjooradi Mantha* was selected, which was found to be potent enough in increasing the *Ojo Gunas* in the clinical study. *Kharjooradi Mantha* is highly significant in relieving the *Laxanas* of *Madatyaya*.

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