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## An appraisal on Kutaja as Aamhara action with special reference to Jwara and Atisaar.

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### Abstract:

Improper dietary habits like adhyashan, ajinashana, Guru-Snigdha ahar atisevan, and Madhur rasatisevan lead to overload for digestion on agni causing Agnimandya giving rise to the formation of Ama-pradhan ahar rasa (reactive antigenic factor). This Ama accumulates into various srotas in the body according to Kha-vaigunya causing srotorodha and further disturbing the dhatvagni parinamana process and may lead to a variety of diseases like Jwara, Atisaar, Arsha, Grahani, Kushtha. Kutaja is a beneficial herb in Ayurveda for treating diseases mainly occurring due to Aam-utapatti. Kutajarishta, Kutajaghana Vati and Kutaja churna has commonly used formulations. It has Tikta rasa, Katu vipaka and sheeta virya with laghu and Ruksha guna (properties). Tikta rasa has the property to reach sukshma srotas in the body due to Vata and Akash Mahabhoota as predominant elements and Ruksha guna absorbs the Aam inside srotas which relieves srototrodh resulting in samprapti bhanga of disease.

**KEY-WORDS:** Kutaja, Aam, Agnimandya, Srotorodh, Jwara, Atisaara.

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**INTRODUCTION:**

Nowadays, due to lifestyle changes, improper food habits like fast food, excess non-vegetarian diet, and a sedentary lifestyle result in Agnimandya. According to the Ayurvedic point of view, most diseases are created from Amadosha. The main cause of most of Vyadhi is Ama utpatti and Mandagni is the root cause of Aam utpatti. The numerous endogenous and external causes of jwara were discussed by Acharya Charaka along with its management techniques. The Jwar is a particular disease with a diverse pathophysiology, including variances in dosha states, their degrees in milder or more severe form, clinical symptoms, and management. Special consideration must be given to illness phases and evolving medical practices. The etio-pathogenesis and management of Jwara recurrence emphasize the significance of adhering to the rules even after the disease has been cured. Jwara is frequently mistakenly regarded as a synonym for fever due to its essential characteristic of elevated body temperature or a sense of it.

Acharya Charaka described six types of diarrhea, three of which are caused by single dosha (vataja, pittaja and kaphaja) while a fourth is caused by the combination of all the three dosha. The fifth and sixth types

are caused due to psychological factors such as fear and grief. Along with many treatment approaches described for Atisar, the treatment principles and complications related to diarrhoea, such as bleeding, suppuration, ulceration, and prolapsed anus, are also explained.

According to Ayurveda, atisara is the body's defence mechanism for expelling any hazardous substances. Therefore, it is advised against not to stop loose motions when they are in the amaja (or beginning) state. For milder forms of diarrhoea, fasting and digestive type of treatment ailments or medicine are recommended after the body has been cleared of toxins.

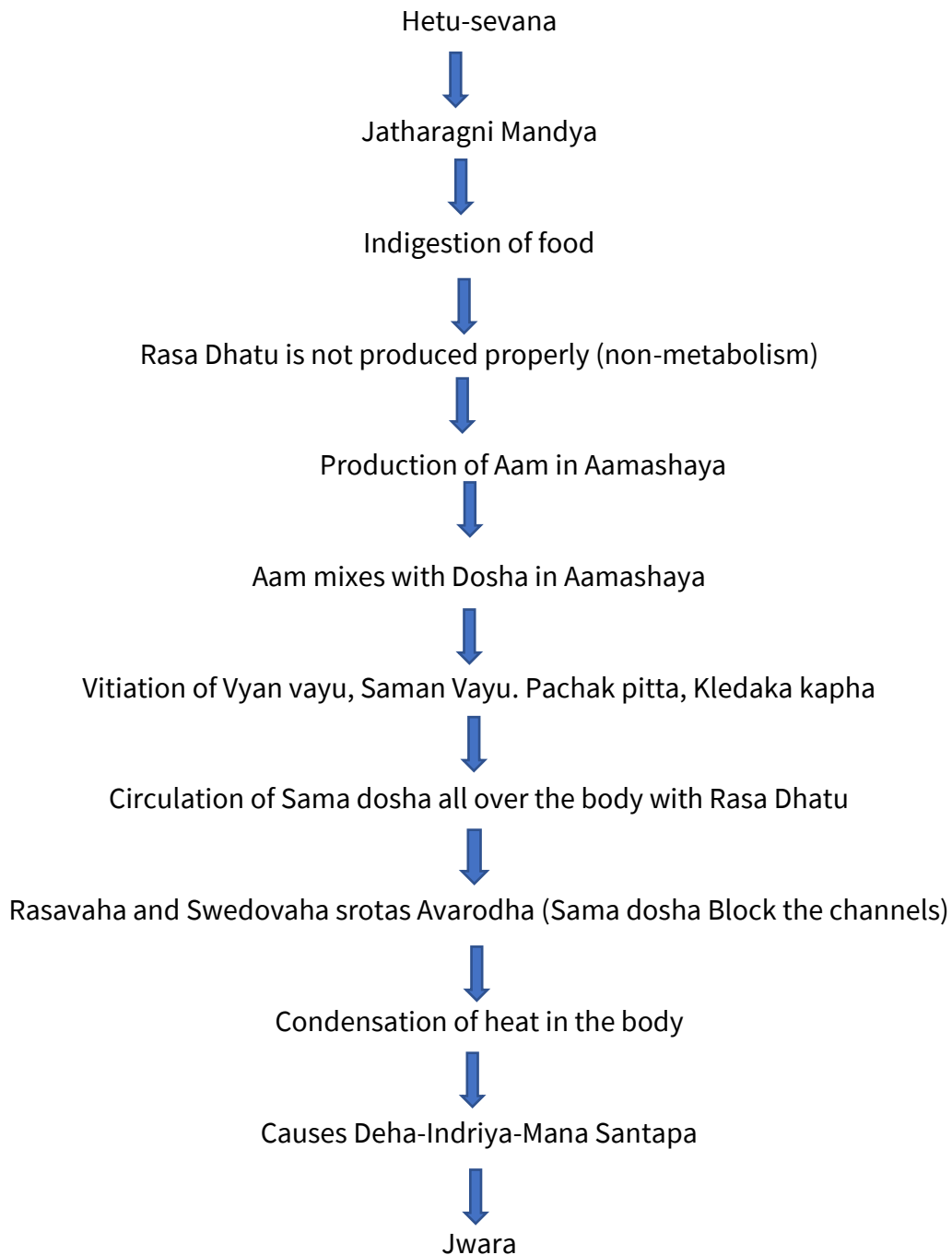
**Definition of Aam:**

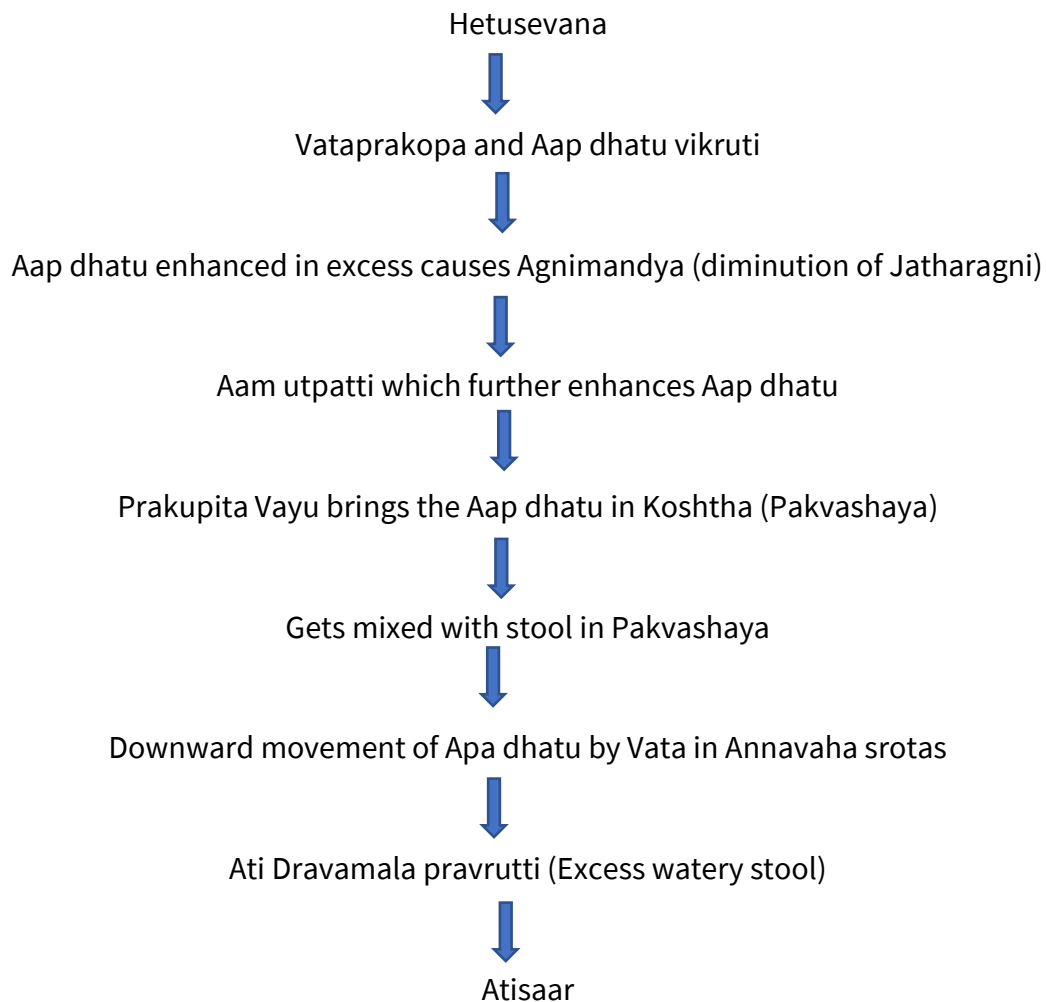
Due to nidana sevana like Ajirna bhojana, Adhayshana, Vishmasana, Ratri jagarana, Vega Dharana, Divaswapa, etc. doshas get vitiated and cause disturbance in agnimandya that is Hypofunctioning of Jatharagni results in the formation of apachita ahar-rasa. This unprocessed or undigested food particle is called Ama.<sup>[1]</sup> This Ama circulates along with Rasa Dhatu which further causes Dhatwagni daurbalya hence the first Dhatu Rasa is not properly digested and accumulates in the place where it gets obstructed becomes the site of origin of the

disease. [2] Apachita ahara-rasa is called Ama which produces pain or creates pressure on Sratomukha and accumulates on the Srotomukha leading to srotorodha causing

Vataprakopa. When Tridoshas, Sapta dhatus as well as Malas are mixed with Ama are termed as Sama. [3]

### **Role of Aam in Jwara Samprapti:** [4] [5]



**Role of Aam in Atisaara Samprapti:** <sup>[6]</sup>

In this article we are studying the action and role of Jutaja and in Jwara as well as Atissar.

**AIM:**

To study the Role of Kutaja as Aamhara-upshoshan with special reference to Jwara and Atisaara.

**MATERIALS AND METHODS:**

The Literary material related to Kutaja drug, Aam Jwara and Atisaar has been collected from Several Ayurvedic texts like Charaka Samhita, Sushrut Samhita, Ashtang Sangraham, Ashtanga Hridayam, Madhav

Nidana and Ayurvedic Pharmacopeia of India(API)etc.

**Kutaja:**

Kutaja is a beneficial herb in Ayurveda for treating diseases mainly occurring due to Agnidushti and Aam-utapatti like Jwara, Grahani, Vatarakta, Atisaar, and Kushtha. <sup>[7]</sup> “Kuta” means Mountains and “ja” means birth, The tree is usually found in the



mountain regions. [8] Its beeja is called Indrajava. [9]

### Properties of Kutaja: [10]

Botanical Name	:Holarrhena antidysenterica (Linn.)
Family	:Apocynaceae
Rasa	:Tikta
Virya	:Sheeta
Vipaka	:Katu
Guna	:Laghu, Ruksha
Karma	: Aamhara- Upashoshana, Deepan, Sangrahi, Raktashodhaka
Doshghnata	:Tridoshaghna mainly Kaphapittaghna
Rogaghata	:Jwara, Atisaara, Kushtha, Grahani, Arsha, Prayojyanga
	:Tvak, beeja

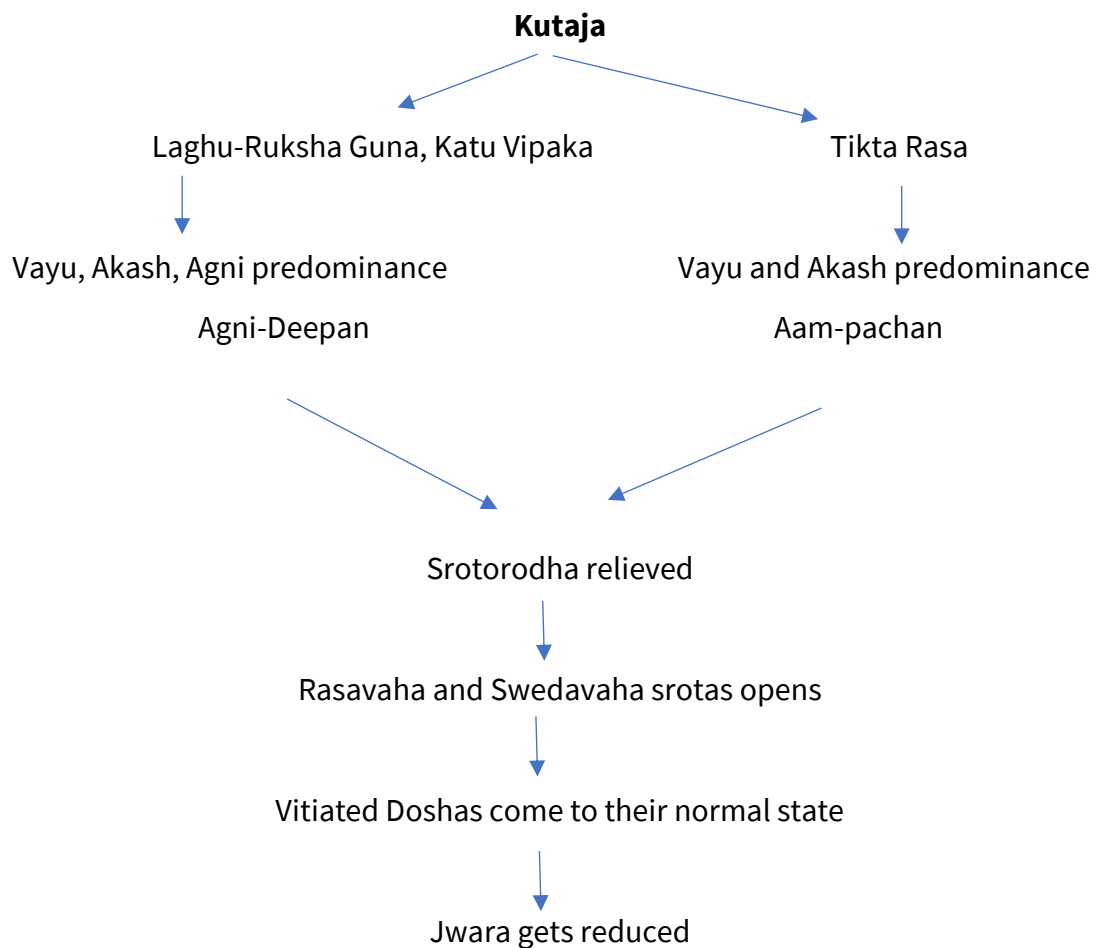
Kutaja is one of the best ayurvedic drugs used for Atisaar, Grahani. It is administered in various formulations like Kashaya (decoction), churna (Powder), Kutajarishta, Kutaja Ksheerapaka, etc. according to diseases.

1. Kutaja churna mixed with water and taking after meal is useful to control Atisaara.
2. Raktatisara- Kutaja beeja shiddha ghruta
3. Pitta Atisaar- Kutaja kwatha with Madhu (Honey)
4. Shleshma Raktatisara- Kutaja beeja siddha Phanita
5. In Jwara kutaja Kashaya (decoction) is beneficial.
6. Arsha- Kutaja twaka Kwath
7. Kushtha- Kutaja beeja Lepa, Kutaja churna udvartana.
8. Raktapitta- Kutaja beeja siddha ghruta.
9. Vrana- Kutaja twaka kwath Ropan (healing)

### DISCUSSION:

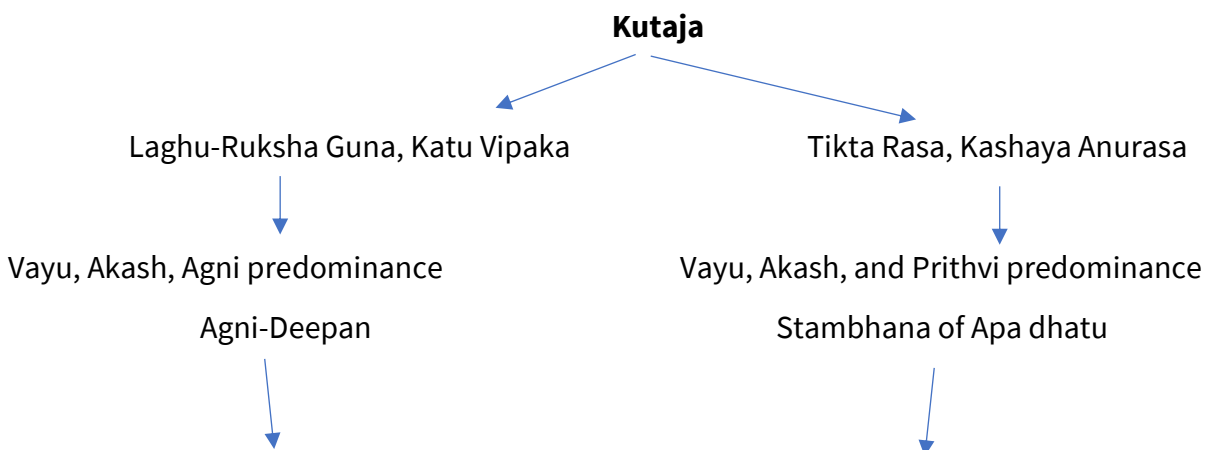
Acharya Charaka states that certain drugs act through Rasa, some through Virya, some through Vipaka, and some through their Prabhava. Kutaja has Tikta rasa, Katu Vipaka, Laghu and Ruksha guna with Jwaraghna, Krumighna, Arshoghna. The main action of Kutaja is Aamhara-Upashoshana (Absorption of toxins)

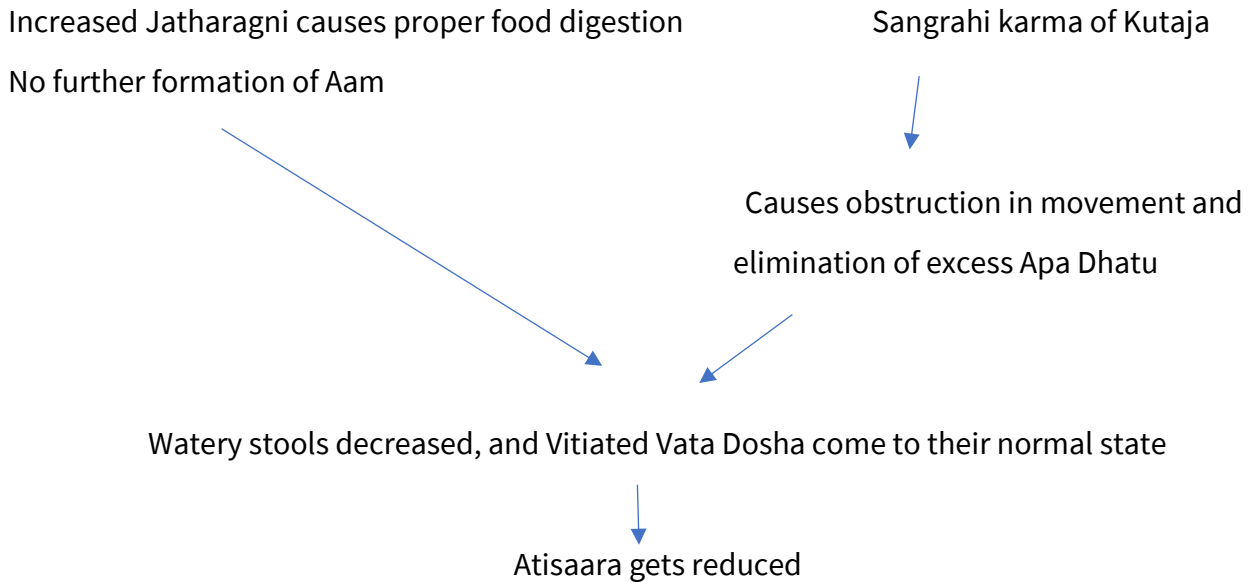
**Mode of Action of Kutaja in Samprapti bhanga of Jwara:**



**Mode of Action of Kutaja in Samprapti bhanga of Atisaara:**

- In Atisaar, there is Mandagni (weak digestive fire) which results in Aam formation.
- Vata gets aggravated due to all this and this Vata brings fluids from various tissues of the body into the intestine and mixes up with stool which results in watery motions.





### CONCLUSION:

Kutaja is useful in diseases that are caused due to Agnimandya and Aam by its Aamhara-Upashoshana Karma. Due to Tikta Rasa of Kutaja, having Vata and Akasha mahabhoota as its predominant elements, it penetrates minute srotas and removes present srotorodha. Laghu and Ruksha guna of Kutaja subsides the aggravated Kapha and aam. Katu Vipaka enhances the function of Pitta and stimulates Jatharagni. Hence, Kutaja is mainly having Agni-Deepan and Aam-Pachana properties.

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