



Review Article

ANAND YOGA - AN EFFECTIVE LITHOTRIPTIC COMPOUND

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ABSTRACT
Ashmari is considered as *Mahagada* being difficult to cure, *Marmaashrayi* and involvement of *Bahu dosha*. *Ashmari* is *Tridoshaja* in origin. *Basti* is *Vyakta stana* of *Ashmari* and *Basti* is also a *Pranayatana*. It is a fatal disease as it needs surgical intervention. On prognosis this disease is *Kruchasaadhya*. Now in this era, there are many treatment modalities like Flush out Therapy and surgical procedure are developed in this regard but failed in treating the root cause and recurrence of disease, as these procedures cannot avoid the pathogenesis behind the formation of stone results in recurrence of stone which is becoming a great problem and constant efforts are being made to evolve an effective treatment as well as prevention and recurrence of disease. Surgery is also expensive and also facilities are difficult to provide to all population. It is the time for the medical science to give it's best to treat the condition effectively. In this connection it is postulated that *Anand Yoga* is one of the herbal compound which is having lithotriptic action and can be used as *Paniya kshara* and also be used at OPD level and economical also.

INTRODUCTION

Ashmari is considered as *Mahagada* being difficult to cure, *Marmaashrayi* and involvement of *Bahu dosha*. *Ashmari* is *Tridoshaja* in origin. *Basti* is *Vyakta stana* of *Ashmari* and *Basti* is also a *Pranayatana*. It is a fatal disease as it needs surgical intervention. On prognosis this disease is *Kruchasaadhya*. Now in this era, there are many treatment modalities like flush out therapy and Surgical procedure are developed in this regard but failed in treating the root cause and recurrence of disease, as these procedures cannot avoid the pathogenesis behind the formation of stone results in recurrence of stone which is becoming a great problem and constant efforts are being made to evolve an effective treatment as well as prevention and recurrence of disease. It is the time for the medical science to give it's best to treat the condition effectively.

Acharya Sushruta, Father of Ancient Surgery, while dealing with the management of *Mutrashmari*, stressed first on different form *Ashmarighna yogas* like *Ghrita, Kshara, Kashaya*. In Ayurveda numbers of drugs are mentioned to treat *Mutrashmari*. The compound *Anand Yoga* has been taken from Bhaishjaya Ratnavali - *Ashmari roga adhikara*. The compound is a *Kshara* made up of *Tila panchang, Apamarga Panchanga, Kadali stambha, Palash, Amalaki, kanda* and given in a dose of 250mg twice in day with sheep urine.

This drug can be advised in *Paneeya* form. This drug can be given on O.P.D basis and is administered without requiring hospitalization. Drugs are easily available, economical and are easy to administer, which are having *Vedana shamaka, Mutral* properties. The main aim of this particular drug is inclined towards the disintegration, dissolution, dislodgement and expulsion of stone.

Anand Yoga^{1]}

The drugs required for the preparation of the drug are *Kshara* of:

1. *Tila*
2. *Apamarga*
3. *Kadali*
4. *Palasha*
5. *Amalaki*

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Table 1: Guna -karma of the Drugs

S.No	Drug	Rasa	Guna	Virya	Vipaka	Karma
1	Apamarga [2]	Katu, Tikta	Rukshya, Laghu, Tikshna	Ushna	Katu	Sothahara, Vedanasthapana, Lekhana, Vishaghna, Deepana, Paachana, Krimighna, Mutrala, Ashmarinashana etc.
2	Palasa	Katu, Tikta, Kashaya	Laghu, Snigdha	Ushna	Katu	Vata- kapha hara, Grahi, Krimighna, Deepana
3	Kadali [3]	Madhura	Guru, Snigdha	Shita	Madhura	Pitta vatahara, Brimhana, Vrishya
4	Tila [4]	Madhura, Katu, Tikta, Kashaya	Vyavayi, Guru, Snigdha, Sukshma	Ushna	Madhura	Balya, Pittala, Rasayana, Samgrahi, Vataghna, Varnya,
5	Amalaki	Madhur, Amla, Katu, Tikta, Kashaya	Laghu, Rukshya	Shita	Madhura	Chakshusya, Rasayana, Tridoshajit, Vrishya

Mutra

Urine of cow, goat, sheep, buffalo, elephant, horse, camel and donkey increase *Pitta* and are *Ruksha* (causes dehydration), *Tikshna* (sharp in action) and *Ushna* (hot) it is *Katu* (acid) and slightly *Lavana* (salty) in *Rasa* (taste) and cures *Krimi* (worms), *Sopha* (edema), *Pandu* (anaemia), *Kapha*, *Vata*, *Gulma* (flatulence), *Aruci* (anorexia), *Visa* (toxins), *Svitra* (leukoderma) *Kustha* (skin diseases) and *Arsha* (haemorrhoids). [5]

Sheep's Urine

Cures: *Kasa*, *Pliha* *Vriudhi*, *Udar Roga*, *Swas Roga*, *Sosa*, *Vibandh*, and it is *Kshara Yukta*, *Tikta Katu*, *Ushana*, and *Vata Nashak* [6].

Kshara

The word *Kshara* implies two fold action.

- 1. Ksharana:** This means that the *Kshara* mobilizes, peels off, burns away or cut off the vitiated
 - Skin and its lesions like warts, pimples, new growth etc.,
 - Vitiated *Maamsa*, muscular overgrowths and tumours.
 - Mobilizes and flushes out *Prakupita dosas*.
- 2. Kshanana:** This means *Himsana* (*Twangmaam-saadi himsanaath*). *Kshara* alleviates and removes the new growths of skin and muscle. Some commentators give another meaning also for *Kshaara*.
- 3. Kshapanna-Sodhana:** This means that the *Kshara* acts as a *Sodhana* both internally and externally.

Chemical Nature of Kshara

It is an alkali in general, but all *Ksharas* are not alkaline in nature, because. *Tankana* for instance is considered as a *Kshara*, where as its chemical nature is acidic. Similarly, some of the *Ksharas* made up of citrus fruits and their trees are acidic in nature. Another point to be considered in this text from different authors like *Charaka*, *Sushruta*, *Vagabhata*, where *Ksharas* (carbomate and hydroxides) are derived from chemicals like NaHCO_3 , caustic potash etc. another

important aspect of *Kshara kalpana* as propounded by *Sushrut* and *Vagabhata* is that -

Every *Kshara* is made with a definite alkali by treating the *Kshara kalpana dravyas* with strong alkalis like lime stones, silica, marble, chalk powder, *Sanhha*, *Sukti* etc.

Importance of Kshara

Ksharas have got the following actions, because of which, they are useful in several dangerous and otherwise incurable diseases.

Out of all the *Yantras*, *Upanyantras*, *Sastras* and *Anusastras* and medicines the *Kshara* is the supreme [7], because it is most effective and acts immediately. viz.,

1. Generally all the *Kshara* act as *Chedna*, *Bhedana* and *Lekhana dravyas* [7].
2. *Ksharas* are best useful as the substitutes of surgical instruments, because they can be used freely on the patients who are *Sastra bheerus* i.e., those who are afraid of operation. Generally such patients belong to the class of kings, queens, delicate constitutions, young children, very rich people, and the persons brought up in sophisticated, sedentary and luxurious person [8].
3. *Ksharas* are more effective than other methods of treatment, because they can externally as *Pratisaaraneeya kshara*. In one way use of *Paneeya kshara* is a kind of knife less operation.
4. Lastly *Kshara* is *Tridosha hara*, hence as a single drug, it acts on all the 3 *Doshas*.

Kshara Nirmana Vidhi

Acharya Sushruta describes the procedure of *Kshara* preparation as follows:

1. Select an auspicious date in *Sharad Ritu* during *Dasara* period.
2. Fast that day and go to a hilly place and select a fully grown *Mushkaka Vriksha* which has not lost its *Veerya* because of cold weather, insects, pesticides or fire which is of *Madhyama Aayu* and *Papripurna Veerya*.

3. Perform a devotional *Parikrama*, *Pooja* and *Nivedana* to the plant.
4. Take out the plant with roots on the following way.
5. Make it into small pieces and dry them.
6. Now keep all these plant pieces together, cover with lime stones and insert the sticks of *Tila Vriksha* as if you are inserting fire wood into a furnace.
7. Now set fire on all the corners and ablaze.
8. Wait till the entire heap of the plant and limestone is totally burnt into ash.
9. Discard the lime stones and collect only the plant ash. This is the basic *Kshara* which serve the main purpose

In the present study the process described in Ayurvedic formulary of India is being adopted as bellow.

The drugs were cut into small pieces and dried well. The pieces were put in earthen pot and burnt into ash. First, a few pieces were put in fire and ignited. As they started burning, more and more pieces were added, when all the pieces are burnt and convert to ash then it was left for self-cooling. Water is added to the ash in the ratio of 6:1 and mixed well. This is then filtered through a piece of cloth. This process of filtration was done two to three times till a clear liquid was obtained. This liquid was then put in an iron vessel and heated over a moderate fire till the water is being evaporated, leaving a solid salty white substance which is collected and stored in a air tight container^[9].

Kshara Gunaas

Ksharas have got the following 10 properties

1. *Tridoshaghata*
2. *Soumyata*
3. *Daaha guna*
4. *Apratihata skati* (uncompromising action in *Pachana, Daarana* etc.)
5. *Sodhana*
6. *Ropana*
7. *Stambhana*
8. *Lekhana*
9. *Soshana*
10. *Vilayana*

Caution: Though the *Kshara* is very beneficial in a number of diseases, it should not be used for long and in large quantities. It may damage the *Pumsthva shakti* (libido, potency) and cause *Shukra Kshaya*.

Uttama Kshar's Lakshanas^[10]

1. *Naati Teekshna* - Should not too corrosive
2. *Naati Mrudu*- Should not so mild
3. *Naati Shlakshna*: Should not too slippery
4. *Naati Pichhila*: Should not too sticky
5. *Naati Shighra*: Action should not be too fast
6. *Naati Sthira*: Should not be too stable
7. *Sikhari*: effervescent

8. *Sukha Nirvapyo*: Easily neutralizable
9. *Na Vishyandi*: Should not be Hygroscopic
10. *Na chaati Ruk*: Should not be too painful on application

Kshara Doshaas

1. *Ati mrudutwa*
2. *Ati swethatha*
3. *Ati ushnatha*
4. *Ati thikshnatha*
5. *Ati picchilatwa*
6. *Ati sarala*
7. *Ati sandratva*
8. *Ati aanatva*
9. *Ati sheetata*
10. *Ati tanutva*

Kshara Bhedas

As already stated the *Ksharas* can be used both internally and externally. Externally they are useful in several neoplastic conditions like *Granthi, Vidradhi, Arbuda, Charmkeela, Arsha, Kadara, Mashaka, Tilakaalaka* etc.

Internally they are used in *Ajeerna, Parinaam Shoola, Amlapitta, Gulma, Antravidradhi, Kaphavyadhi, Udara Roga, Garavisha, Arochaka, Aanaha, Krimi Roga, Arsha* etc. Therefore, *Ksharas* is the drug used both as a surgical appliance and as a medicine as well.

Kshara two types-

1. *Pratisaaraneeya kshara*
2. *Paaneeya kshara*

Pratisaaraneeya kshara is further of following type-

- i. *Mrudu*
- ii. *Madhyam*
- iii. *Tikshana*

Probable Mode of action of Anand Yoga

Ananda Yoga composed of *Tilanala, Apamarga, Kadali Kanda, Palasha Kanda* and *Amalaki*. This compound is the combination of 5 drugs which having synergetic action. All the drugs support or help each other for better combined effect. The probable mode of action may be-

- Due to *Teekshna Guna* and *Chedana, Bhedana* and *Lekhana* properties these drugs can easily breaks the stones or reduce the size of the stones and by this the size of stones become small and can easily removed out.
- Due to *Sheeta Veerya* and *Madhura Vipaka* of some drugs acts as a *Mutrala*, while due to *Katu Rasa* these drugs have *Marga Shodhaka* and helps to easy expulsion of the *Ashmari*.
- Some of the patients came with associated complains of burning micturition and haematuria and got good result by the treatment as some of these drugs having *Kashaya Rasa* and *Sheeta Veerya* also having *Sthambhaka* and *Mootra-Virajaniya*

property thus it causes constriction in the bleeding capillaries.

- It also has *Ashmaribhedana*, *Tridosha Shamaka*, *Anulomana* properties. It acts as *Kaphagna* and *Vataghna*.
- *Vata* and *Kapha* are the main responsible *Doshas* in the pathogenesis; it is evident that this formulation is effective in *Ashmari*.
- *Apamarga* having *Teekshna Guna* and *Ashmari Bhedana* property as well as *Palasha* and *Tila* is best drug for *Kaphaja Vyadhi*. So these three drugs do the *Sampraptivighatana* of *Ashmari* and thus in combination with *Kadali* and *Amalaki*, this *Choorana* act as *Ashmarihara*.
- The Yoga has *Mutrala* effect there by it will increase the intra luminal pressure. Because of this pressure stone will be expelled as a whole from the urinary system. It is due to *Srustavinmutrakaraka* and *Anulomana* property of the drug.

DISCUSSION

- Various studies^[11] shows that the lithotryptic action of the *Ananda Yoga* has significant effect on reducing pain intensity, reducing haematuria, reducing dysuria, reducing size of stone, reducing site of stone and also reducing the number of stones^[12].
- In this way it can be said that "*Ananda Yoga*" is curative, safe and effective in relieving symptoms in early stage of disease and also useful in patients who are unwilling for surgery.
- "*Ananda Yoga*" helps in relieving agony and discomfort to the patients without hospitalization. Hence it may be a poor man's choice as it is easily available, economical and effective.
- So the use of "*Ananda Yoga*" is an ambulatory type of treatment which gives no side effects and also can be used as a better alternative to surgery.

CONCLUSION

From the above discussion it can be concluded that *Anand Yoga* is a cost effective, easily available drug for the treatment of renal calculi. It is also easy to administer. No hospitalization is needed. It can be used in OPD level as a *Paniya kshara*. By using this we

surgery can be avoided and the cost of hospitalization can also be saved. Hence it can be said that *Anand Yoga* is an effective drug in the management of *Mootrashmari* (Renal Calculi)

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