



**Review Article on use of *Mansa Rasa*-an effective Adjuvant therapy in
Rajyakshma (Pulmonary Tuberculosis).**

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Abstract: Tuberculosis (TB) is a transmissible disease caused by the bacterium *Mycobacterium tuberculosis* (MTB). The bacterium normally targets the lungs causing pulmonary TB (PTB). It can also infect and spread to the other parts of the body like kidney, spine and brain causing extra pulmonary TB (EPTB) there. It usually spreads through the air by means of respiratory droplets through the sneeze or cough of an infected person. For diagnosis of pulmonary TB (PTB) which is more common, samples from respiratory tract like sputum, induced sputum, broncho alveolar lavage or lung biopsy is usually done. Tuberculosis continues to be the major cause of mortality despite all sorts of developments in medicine including diagnostics and medicines. It poses continued threat to the health programs and services in resource poor set-ups.

Pulmonary tuberculosis (PTB) is an age old disease described in Vedic Medicine as '*Yakshma*'. Later on, in Ayurveda it earned a prefix and found way into mythology as

'*Rajyakshma*'. After the discovery of streptomycin, the therapeutic management of PTB received a major breakthrough. The treatment module changed remarkably with the formulation of newer anti-tubercular drugs (ATD) with appreciable success but the major threat, now-a-days is the major side effects with the ATDs and further the resistance cases to these drugs i.e. MDR TB. In this study, it has been tried to use *Mansa rasa* especially *Aja mansa* (Goat's meat) in a patient of Pulmonary tuberculosis along with ATDs and see the beneficial effects of these adjuvant therapy. Certain parameters like weight, appetite, and side effects of the anti-tubercular drugs esp. Isoniazide were taken into consideration during this study.

Keywords: *mansa rasa, rajyakshma, adjuvant therapy in pulmonary TB*

Introduction:

Since the times immemorial, Tuberculosis has affected many civilizations around the world and has been a major reason for many death tolls during the earlier days. It remains as the number one killer infectious disease

among the adult population in developing countries even today. The WHO's 1990 global disease burden report ranked TB in the seventh position and expected to continue the same until 2020 in terms of morbidity. It is a global public health crisis. In India, TB continues to be a devastating health crisis with more than 3, 00,000 deaths, 2.2 million new cases with a significant economic loss. In spite of noticeable progress achieved TB always offers newer challenges such multidrug-resistant TB (MDR-TB), extensively drug-resistant TB (XDR-TB) along with debilitating side effects of anti-TB drugs. In India, TB in the community is managed by a centrally sponsored TB control program known as Revised National TB Control Programme (RNTCP). Although India has achieved the global targets but the problem does not end there owing to a multiplicity of problems.

As per the Ayurvedic concept, Pulmonary Tuberculosis can be compared with Rajayakshma. *Rajayakshma* is primarily attributable to *Dhatukshaya* (tissue emaciation or loss). This process universally initiates the process of pathogenesis in *Rajayakshma* patients. In addition, there is inevitable metabolic dysfunction (*Dhatwagninasana*), in which *rasa* (tissue fluid), *rakta* (blood), *mamsa* (muscle), *meda* (adipose tissue), and *sukra* (generative tissue) are lost. This leads to ultimate deterioration of immunity or *ojokshaya*. As per Ayurvedic concepts, an unusual metabolic change occur leading to loss of various *dhatu*s (tissue) such as *Ojokshaya*, *sukra*, *meda dhatu*s to *rasa dhatu* preceding

each other, which is known as *Pratilomakshaya* (*Charak Samhita*).

Aims and Objective:

The Objective of this study is to analyse the role of *Mansa Ahara* in the treatment of Pulmonary Tuberculosis as an adjuvant therapy in a patient.

Methodology:

An observational study was done on a female patient of age 45yrs suffering from pulmonary tuberculosis. The patient was undergoing treatment from a government hospital and was taking Antitubercular drugs. The patient was given *Aja mansa* alongwith her ATDs and her weight, side effects of the drugs and her overall health was closely monitored.

Patient is a household worker, very lean and thin, weight 35kg, came with complaint of cough, weight loss and loss of appetite. An X-ray chest showed opacities along with hilar lymphadenopathy. She was referred to nearest CHC where her sputum was taken for testing. Later, she was diagnosed with pulmonary TB and her ATT (anti-tubercular treatment) was started. Initially, the patient got reluctant in taking the medicines as she was unable to digest it and she used to vomit.

Later on, she was advised to take goat's meat in a small quantity on every alternate day along with her normal diet. Then gradually, the quantity of meat was increased. The meat of goat was given in different forms like meat soup, flesh and in the form of other preparations as mentioned in our classical texts. Patient's appetite increased and she was able to tolerate the ATDs as well. There was significant change in her weight as well.

Classical reference of Mansa rasa usage in Rajyakshma Chikitsa in Brihatrayi: In *Charak Samhita, Chikitsa Sthana*, Chapter 8, *Rajyakshma Chikitsa*, there is indication of *Mansa rasa* at various places. In this Chapter, *Mansa rasa* has been indicated in combination with other drugs as medicine as well as *mansa rasa* has been indicated as *Pathya* at so many places.

Further in this chapter, the *Mansa Rasa* of *Aja*(male goat) is indicated to be mixed with *Yava*, *Kulathi*, *Nagara*, *draksha*, *amalaka* and fried with *ghrita*, this preparation is indicated in *Peenas aadi 6 Vikara* of *Rajyakshma*. In this Chapter, it has also been indicated that in patients of *Rajyakshma* who have lost lot of weight or are very weak, *mansa rasa* of flesh eating animals should be given as it nourishes the patient's body.

In *Sushruta Samhita, Chikitsa Sthana*, Chapter 41, *Shosha Pratishedha Adhyaya*, the *Mansa Rasa* of *Aja* and *Avika* mixed with *Ghrita* and *Mridu Aushadhi* is used for *Vaman-Virechan Karma* in *Shosha Chikitsa*. It has been mentioned in this Chapter that if *Aja mansa*, blood, urine, milk and *ghrita* are taken by a *shosha* patient with proper guidelines, then this combination can treat *Shosha-roga*. The *Mansa Rasa* of *Aja* is *Alpa-Kapha karak*, *Alpa-Pittakaraka* and *An-abhishyandi*, hence, this preparation is very useful in *Rajyakshma* or *Shosha Chikitsa*.

In *Astanga Hridaya, Chikitsa Sthana*, Chapter 5, *Rajyakshma Chikitsa Adhyaya*, the *Mansa rasa* of *Aja* (male) mixed with *Pipali*, *Yava*, *Kulathi*, *Sunthi* and *Ghrita*- this preparation is used in *Pinasa*,

Shwasa, Kasa, Ansa-Shool, Shira-shool-it is beneficial to treat these symptoms.

Discussion: In *Rajyakshma* patient, there is a wide description of different of *mansa rasa*. They probably give strength to the body as there is a great loss of strength and energy in *Rajyakshma* patient. In all of them, *Aja mansa rasa* is a very effective medication in treating the different symptoms in *Rajyakshma* patient. First of all, *Aja mansa* is similar to the *mansa* of human being, hence, is a very potent *balyakarak* and *mansa vardhak* as there is *mansa-kshaya* in such patients. Secondly, *Aja mansa* is not so guru, not so *snigdha*, hence, it doesn't aggravate the *Kapha* in *Rajyakshma* patient.

Based on these facts in these classical texts, the same was followed in this patient. At the starting of the treatment, this patient was very weak and when she started the treatment (ATDs), she faced a lot of issues as she was not able to digest the drugs but gradually, when she was put her on *Aja mansa rasa* or different preparations of goat's meat, her condition started improving. Her strength increased as well as she started gaining weight also gradually. She was able to tolerate the side effects of the drugs of ATDs as now her body developed strength and stamina. Her digestive fire also improved and that is why, she was able to eat food. Symptoms like anorexia, vomiting also improved and she was able to do her daily routine work. At the end of the treatment, the patient gained 10kg weight and the patches in the X-ray report also disappeared. There were no other associated symptoms like coughing, sneezing etc. The patient got completely cured at the end of this study.

Conclusion:

- This was only an observational study in which various symptoms were observed while the patient was under ATT and as an adjuvant therapy, aja mansa preparations were added.
- In Ayurveda, the *Mansa Varga* or *Mansa rasa* has a very detailed description. Mansa rasa as *Ahara* is very elaborately explained in Ayurvedic texts.
- *Mansa rasa* can be used as *Pathya*, in combination with certain medication in various diseases like Gulma, Rajyakshma, Atisara etc.
- *Mansa rasa* is a very potent *Balavardhak* and *Pushtivardhak aushadhi* especially *Aja mansa* which is similar to human flesh.
- In this patient of pulmonary tuberculosis, there were significant changes which were very much visible during this observational study. This supports the *Dhatu-kshaya* principles of Ayurveda that as when we started a proper nutritional therapy alongwith the ongoing treatment, there were positive changes in the overall health of the patient.
- This was just an observational study which can be taken under clinical trial for further research work. Ayurveda principles and ayurvedic medicines as well can be considered as potent adjuvant therapies in treatment of various debilitating diseases.
- The major cause behind debilitating diseases is '*Dhatu-Kshaya*' which

can be effectively managed through the '*Dhatu-pushti*' principles as described in *Samanya-Vishesh Siddhant* of Ayurveda so that when we give proper nutrition in case of *dhatu-kshaya*, the disease gets cured easily and quickly.

- Last but not the least, it is the time when different system of medicines should join hands together in treating patients and in new researches as well so that a new holistic approach towards the diseases and their treatment should start prevailing in our society. It should be a combined effort of all to make a better and healthier society tomorrow.

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