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The second page should carry the full title of the manuscript and an abstract (of no more than 150 words for case reports, brief reports and 250 words for original articles). The abstract should be structured and state the Context (Background), Aims, Settings and Design, Methods and Materials, Statistical analysis used, Results and Conclusions. Below the abstract should provide 3 to 10 keywords.

Critical Review on *Chaturvimsathi Dhatriatmak* *Purusha* with Special Reference to its Applied Aspect

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Abstract

Ayurveda is a branch of *Alitaraveda*. Vedas are described as the disciplines of god. They are not books but they are the endless knowledge scattered in this universe in the form of *Pana Pashupati, Madhyama* and *Vaikhari Vani*. According to Ayurveda, the human body is made up of twenty four *Tatra*. These are *Aryakta, Mahat, Alamkara, Panchtanmatra, Ekadasa Indriya* and *Panchmahabhuta*. There universal representatives are *Ekadasa* (eleven) *Rudras, Ashta Vasi, Dvadash Adityas* and *Prajapati*. When by various *Yogedina* our inner elements get purified and become powerful than these outer representatives start connecting themselves with the inner ones making us wealthy by their powers. *Chikitsak* is the main *Paada* of *Chikitsa*, if he is powerful then there is no question of defeat in therapeutics. By the knowledge of these twenty four elements we can make ourselves wealthy and also can benefit the others including patients. The classics of *Ayurveda* say that in order to become a complete physician, one should have a thorough understanding of the concept of *Purusha*, along with its various components. *Acharya* mentions various types of concepts regarding *Purusha* like *Eka Dhatriatmak Purusha, Tri Dhatriatmak Purusha, Shad Dhatriatmak Purusha, Chaturvimsathi Dhatriatmak Purusha*. But there are several areas where there is lack of clarity regarding how this concept can be used in the clinical context.

Nowadays we are focusing mainly on *Panchmahabhuta* and are neglecting others. If we know about the normal constitution and function of these elements, we can be able to diagnose about their imbalance and the balance can be achieved accordingly. So the complete knowledge of all of these twenty four elements than nothing in this universe will be left unknown, including *Chikitsa, Dharna, Artha, Kama*, and *Moksha* are said to be *Purusharth Chaturstaya*. This review would help to bring better clarity into the concept of *Chaturvimsathi Purusha* described in Ayurveda Samhita which would help in better diagnosis and management of diseases according to *Ayurveda* principles.

Keywords: *Chaturvimsathi Purusha; Aryakta; Mahat; Alamkara; Panchtanmatra; Panchmahabhuta; Ekadasa Indriya.*

How to cite this article:

Sandeep Madhukar Lahange, Vikash Bhatnagar, Jyoti et al. Critical Review on *Chaturvimsathi Dhatriatmak Purusha* with Special Reference to its Applied Aspect. Indian J Ancient Med. 2019;12(2):37-44.

Introduction

Historically, the origin of Indian medicine can be traced to Vedic period, basically *Atharvaveda*. It was also very much in vogue during the Vedic period. Its concepts and fundamentals had much impact on the scholars and science at that time. Hence, one may see similarity of some concepts of *Ayurveda* and *Darshana Shastra* there are similarities, *Ayurveda* has still retained its own originality. *Darshana* uses its concepts for *Moksha* and *Ayurveda* for the welfare of creatures, that is, (treatment). Modern medical science has made tremendous advancements which are commendable and useful. However, there are certain limitations such as heavy cost of specialized equipments, chemicals and shortage of expert manpower. The diagnosis, clinical test and treatment are prohibitively expensive and have high risk of experiencing side effects. Hence there is resurgence and increased dependency on old folk medicine- alternate medicine in the society.

As Indians we are lucky to have *Ayurveda* as an established system of medicine being practiced for over 5000 years. This experience based medical science needs to be understood in the terms of modern evidence based science. The precious *Ayurveda* practice if coupled with the advanced technology would help both the patients and the practitioners as well. A brief outline of the thought is given below for your consideration. Modern Medical Science has assimilated efficiently the tremendous advancements in sophisticated technology and explosion of information which helps in providing precise diagnosis and therapy for relief of symptoms. However, there are serious limitations in practicing these on long term basis as invariably it results in a chain of serious side effects, relief obtained is temporary in many a case, involve fabulously high cost. This situation prompted to evaluate the possibilities of using *Ayurveda* science as a saviour or for seeking supportive complementary role.

Ayurveda is an Ancient Science with cosmic philosophical concepts as a base, experience of practice through keen observations for diagnosis and treatment, experimentation, logical analysis and all these are passed on for generations hence is experienced based science with its own concepts and methods of analysis. Modern medical science is experimental based with physics and chemistry as a base. It is therefore difficult to translate *Ayurveda* science to Modern medical science employing the set conventional standard approach. Connotation of Philosophy meaning search for knowledge

especially the Nature and meaning of existence and Science meaning knowledge obtained by experimental observations and testing of facts, based on the concepts and technology prevailing at that time point leads us to consider the following. Facts based on the latest available technology and information at that specific time point, are open to improvisation/change at a later date with the advent of new findings. Thus, scientific evaluation need not be the last word and feeling of wellbeing can be the acceptable parameter.

According to *Ayurveda*, the human body is made up of twenty-four *Tatra* and is not just a conglomeration of vessels, nerves, and organs. These are *Anjali, Mahat, Ahankara, Panchtanmatras, ekadashairindriya* and *Panchmahabhutes*. *Acharya Charak* in *Stairir Shiana* has explained that by knowing these elements there is nothing in this universe left unknown including *Chikitsa*. Nowadays we are focusing on *Panchmahabhuta* during *Ayurveda Chikitsa* and neglecting the others. This is the reason of all treasures in our therapeutics. If we know about the normal constitution and function of these elements we can be able to diagnose about their imbalance and the balance can be achieved accordingly. Ignorance of soul, the very first element, is just like ignorance of our mother and wanting proper nutrition from outside. This ignorance is the root cause of all diseases. Treating *Panchmahabhuta* ignoring our soul is just like wanting proper nourishment of plant by giving water to leaves and ignoring its roots. *Maliabhuta* are key elements which the whole universe is formed of, but still they exist in there subtle form as *Shabd, Sparsh, Koop, Rasa* and *Gandhi*. *Tannatra, Indriya*, Mind and Soul are also of great importance in management of any disease conditions [1].

God have blessed us with his all wealth in the form of these elements by knowing about them we can become as powerful as god. But due to ignorance we are wasting this wealth, we are living as we are here to fulfill our desires are wasting us in achieving meaningless things. *Tannatra* are very important tools for diagnoses of diseases and are also very helpful in treatment. Nowadays Ultrasonography, Retinoscopy, Laser Therapy etc. are a form of these practical applications. At ancient times they were used both for diagnosis and treatment purposes. *Indriya*, the power of gods when used in proper ways can bliss us with various powers of the god but when used for bodily pleasures results in occurrence of various diseases. Mind has given a great attention in modern era too, all of us know about the psychosomatic diseases. But the complete knowledge of mind is described

Table 2: Pathological reports

Haemoglobin %	8.6 gm/dl
E.S.R.	45 mm in 1 Hr
T.L.C	10,800 /mm ³
A.S.O. Titre	+VE (400 unit)

Table 3: Treatment administered to the patient

Treatment	Drugs	Dose
<i>Deepana and Ana Pachana</i>	<i>Chitrakadi vati</i> <i>Pippalyadi + Guduchi satva</i>	1 vati twice for 1 week ½ tsf twice a day with warm water
<i>Vatanulomana and Vedana shapana</i>	<i>Avygnardhini vati</i> <i>Rasna Erandadi Kashaya</i> <i>Sinhnada Guggulu</i>	1 tab twice a day 2 tsf thrice a day 1 tab twice a day
<i>Shanik chikitsa</i>	<i>Valaka (sant) saeda</i>	Twice a day for 10-15 minutes
<i>Virechana</i>	<i>Erandata ilaia + Hareetaki churna</i>	60 ml + 10 gms
<i>Shamanoushadhi</i>	<i>Rasna Erandadi Kashaya</i> <i>Sinhnada Guggulu</i> <i>Ammathiri Rasa</i>	2tsf twice a day 1 tab twice a day 1 tab thrice a day

Results

The significant changes were observed in post treatment Symptoms of pain & tenderness in joints and joint swelling within 20 days. She was advised to repeat the test after 30 days.

A.S.O. Titre was Negative (less than 200 Unit), ESR 10 mm and Hb 11 gm on after 1 month.

The results showed significant decrease in post-treatment levels of ESR and ASO Titre and increase along with significant improvement in overall activities & other symptoms.

Follow Up

The patient was advised to follow up for once in a month for 3 months.

Discussion

AMAVATA is a disease caused due to the vitiated *Vajra* associated with *Anna*. Vitiated *Vajra* circulates the *Anna* all over the body through *siras*

and *Dhmanis*, takes shelter in the *Kapha Shiana* i.e joints producing symptoms such as stiffness, swelling, and tenderness in small and big joints.

Marked relief were observed in *Sandhi shula*, *Sandhi shlotha*, *Stabhlhata*, *Angamarda* and *Gaurava* at the end of the treatment. Bowels were clear. Appetite was normal. *Dipana* and *Pachana* properties of *Chitraka*, *Pippalyadi* + *Guduchi satva* and *Dipana* property of *Guggulu* and *vatanulomana* property of *Erandata ilaia* may be helpful in correcting deranged digestive functions that further helps in eliminating circulating *Anna* from systemic levels accumulated in *Sandhi*, thus causing reduction in *Shlotha* and *shabdata*. *stighidha gana*, *ishnia veerjya* and *vatanulomaka* properties of *Erandata ilaia* pacifies the vitiated *nata* and helps in reduction of *sandhi shula*. *Guggulu* acts as *bhagnasandhikara* hence prevents the erosion of bone, osteoporosis and deformity of joints. It also acts *shothilakra* hence reduces the inflammation of synovial membrane, connective tissue and ligaments of affected joints. *Virechanakarma* is described as one of the effective treatment for *Amavata* as a *Shodhana* therapy. As it is considered as the most appropriate therapy for the *Shlanika Pitta Dosha*, and acts as *srotavishodaka*, *doshalanaka*, *Agnicardhaka* and helps in removal of *Anna*, which is the main culprit of this disease. Thus the above said treatment helps in the management of *Amavata*.

Conclusion

As per the available treatment modalities of *Amavata*, if proper treatment protocol is adopted according to the stages like *amavashya* and *nirnavashtya*, and severity of signs and symptoms gives the better results.

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