

A REVIEW ON SOME UNIQUE THERAPEUTICS APPROACHES OF AYURVEDA

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ABSTRACT

Ayurveda believes that health can be maintained by balancing *Doshas*, *Agni*, *Dhathus* and *Malas*. It also suggested that yoga, exercise and discipline life style also diminish chances of ill health. Ayurveda having many branches and various therapies utilized under these branches for curing different abnormal physiological conditions; the aim of the present review study is to enhance the awareness regarding various special *chikitsa* of ayurveda like; *Kshar Sutra*, *Jalaukavacarana* and *Panchakarma* along with discussion of their clinical importance.

Keywords: *Ayurveda*, *Kshar Sutra*, *Jalaukavacarana*, *Panchakarma*

INTRODUCTION

Ayurveda is the ancient science of Indian system of medicine. Today's life style has changed drastically and diet related behavior also changed which overall responsible for some abnormal physiological conditions; ayurveda described many treatment options to counter such conditions.

The ayurveda suggested that health can be maintained by balancing *doshas*, *agni*, *dhatu* and *mala* along with discipline life style. *Charaka Samhita* and *Susruta Samhita* are the traditional text of ayurveda mentioned many therapeutics methodologies for curing special abnormal physiological conditions. *Charaka Samhita* utilizes the physiological, anatomical and pathogenic interpretations for treatment of disease, while *Susruta Samhita* involves surgical conditions for amputations, fractures, wounds, etc. There are some unique therapies in ayurveda mentioned in both *Samhita* for some specific conditions like; *Kshar Sutra* for surgical conditions, *Jalaukavacarana* for *Raktamokshana* and *Panchakarma* for detoxification.

Along with these special treatment modalities ayurveda also suggested some other *chikitsa* for curing particular disease such as; *Yoga* and *Basti* etc. (Mishra, 2004). This article describes few of these unique therapies and their importance on the basis of clinical evidences to boost belief and awareness regarding ayurveda.



Figure 1: Applications of *Kshar Sutra*, *Jalaukavacarana* and *Panchakarma*

Kshara Sutra

Kshar Sutra is one of the important therapeutic approaches of Ayurveda. *Kshar Sutra* mainly applied for *anorectal* and *extra anorectal* surgical conditions. This therapy described for *ano rectal* disorders like *piles*, *fistula in ano*, *fissure in ano* etc. *kshar sutra* also play important role in *extra ano rectal* disorders like *warts*, *polyps*, *sinuses* and *tumours* etc. Recently many researchers have proved efficacy of *Kshar Sutra* in conditions like; *Bhagandara*, *Axillary Hidradenitis Suppurativa* and *Sacro-Coccygeal Tumor*.

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Kshara Sutra for Bhagandara

Bhagandara is one of the *Ashta Mahagada* considered as difficult to cure occurs in rectal region. *Ayurveda* suggested *Kshara Sutra* for the treatment of *Bhagandara*. Various researchers proved *Kshara Sutra* as a potent treatment option for the management of *Bhagandara*. *Sushruta* in *Kshara Paka Vidhi Adhyaya* has described many drugs which can be utilized to prepare *Kshara* and among which *Kadali* is one of the drugs. *Yadav et al.*, successfully proved comparative efficacy of *Kadali Kshara Sutra* against *Apamarga Kshara Sutra*. *Kadali Kshara Sutra* showed less irritation and pain sensation since it possess *Madhura Rasa*, *Guru*, *Snigdha Guna*, *Sheeta Veerya*, *Madhura Vipaka* and *Pitta Vatahar* properties. Study suggested that *Kadali (Musa paradisiaca Linn.) Kshara* can be used as effective treatment option for the management of *Bhagandara* since its more acceptable, possess less burning sensation and better wound healing property (*Yadav et al.*, 2013).

Ksharasutra for Axillary Hidradenitis Suppurativa

Hidradenitis suppurativa described as an inflammatory disease occurs in skin, subcutaneous tissues after puberty. *Hidradenitis suppurativa* can be management by surgical excision of lesion. Alternatively *Ksharasutra* therapy can be used for *hidradenitis suppurativa* surgical excision. Study proved potency of *Ksharasutra* along with medicine in the treatment of axillary *hidradenitis suppurativa*. *Ksharasutra* therapy involves many sittings to complete excision and epithelialization of tract. Treatment cured patient completely from sign and symptom of axillary *hidradenitis suppurativa* (*Anantkumar and Kanchan*, 2014).

Kshar Sutra in Sacro-Coccygeal Tumor

Study proved role of *Kshar Sutra* in extra ano- rectal conditions like tumor which is a surgical condition and treatment of such condition is excision. Study proved *Kshar Sutra* is an effective therapy for the management of sacro-coccygeal tumor. *Kshar Sutra* was found to responsible for reducing pain and other complications. Study suggested that *Kshar Sutra* may be used as alternative approach for treating surgical conditions with advantages like low cost and acceptability (*Parmar and Parmar*, 2014).

Jalaukavacharana (Hirudotherapy)

Ayurveda described *Jalaukavacharana* as a method of *Raktamokshana*. It is very effective method of *Raktamokshana* because it removes vitiated 'Doshas' from the body. Leech therapy is one of the treatment options of *asastrakṛta raktamokṣaṇa karma*. *Acharya Susruta* described it in *pittaduṣṭarakta*, *avagādhaduṣṭapittavyadhi* and *toda*. This approach utilizes leeches to cure gout, inflammation and headaches. Recently various investigations have been conducted to evaluate the efficacy of leech therapy in various diseases. Classically this approach described for the conditions like; *Gulma* (abdominal lump), *Arsha* (piles), *Vidradhi* (abscess), *Kustha* (skin diseases), *Vatarakta* (gouty arthritis) and *Galroga* (throat disorders) (*Kaundal et al.*, 2015).

Jalaukavacharana for Inflammatory Disorder

Study proved efficacy of *Jalaukavacharana* in inflammatory disorder and also suggested that salivary glands of leeches produces pharmacologically active substances like; antihistaminic, protease and antitripsic molecules. Study proved potency of *Jaluka/leech* in *sandhi-asthigatavata* (osteo-arthritis, synovitis & bursitis) and *snayugatavata* (tendinitis). The study suggested that acute symptoms of these conditions in terms of pain were improved significantly after the course of treatment. It is believed that inflammatory conditions of the joints and pain sensation reduced through the inhibition of inflammatory pathway. Investigation proved *leech* therapy as an effective treatment option for the management of pain associated with conditions like inflammatory joint disorder (*Poorvi et al.*, 2013).

Panchakarma

Panchakarma is the process of detoxification and maintained essential balance of 'Tridosha' (*Vata*, *Pitta* and *Kapha*). *Panchakarma* helps to cure many diseases and also useful in maintaining healthy life style also improves digestion and metabolic processes. *Panchakarma* means "five treatments". When *doshas* gets vitiated then there will be accumulation of various toxins and these toxins needs to be eliminated from the body and *Shodhan Chikitsa* or cleansing therapy may help to perform this purification work; *Shodhan Chikitsa* when applied using five types of main therapies then it is termed as the *Panchakarma*.

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Panchakarma involves: *Poorva Karma* and *Pradhan Karma*.

Poorva Karma involves:

- *Paachana* (Digestion)
- *Snehana* (Internal and external oleation)
- *Swedana* (Fomentation)

Pradhan Karma includes:

- *Vamana*
- *Virechana*
- *Anuvasana*
- *Asthapana*
- *Nasya*

The *Panchakarma* removes the toxic materials from the body and perform complete detoxification. *Panchakarma* helps to bring rejuvenation and revitalization of body organs. *Panchakarma* removes waste products, unwanted materials, various toxins and stagnant *dosas*; help to normalize physiological functions of body systems. The toxic materials are eliminated from the body mainly through the alimentary canal (Nishant, 2012).

Recent Pharmaceutical Modification in Panchakarma Therapy

Panchakarma is one of the very important therapies of Ayurvedic treatment. Proper application of detoxification method and selection of drugs play important role in *Panchakarma* therapy. The special dosage forms are also available amongst various dosage forms of *Panchakarma* therapy these dosage forms possess better absorption of drugs. The pharmaceutical preparations of *Panchakarma* therapy must consisted of some special characteristics. Considering the special feature of *Panchakarma*, various methods of preparations have been formulated. The special modification in *Panchakarma* formulations make it acceptable for wide range of patients. *Charaka Samhita* described various formulations for *Vamana* and *Virechana Karma*. Along with oral route and external application, drugs are also applied through nostrils (*Nasya*) and rectal (*Basti*) route in *Panchakarma* therapy. Along with the conventional dosage forms some modified dosage forms like *Ghreya Kalpana*, *Pupa Kalpana*, are also available for *Panchakarma* therapy. These modifications possess properties like; *Sukha-upaya* and *Samyaga-upa Kalpanarthya*. *Panchavidha Kashaya Kalpanas* are primary formulations of *Bhaishajya Kalpana* in *Panchakarma* therapy. *Avaleha Kalpana*, *Sneha Kalpana*, etc., are secondary dosage forms of *Panchakarma* since these are prepared by further modification of the primary formulations. *Sneha Kalpana*, *Ksheerapaka Kalpana*, etc. are tertiary preparations since they utilize further modifications in secondary preparation; utilization of hot honey for *Vamana Karma* is an example of these modifications. Alcohol absorbs faster than water thus modified formulations of *Panchakarma* involves use of alcohol as media for extraction purpose. Study suggested that pharmaceutical procedures used in *Shamana* are modified in cases of *Shodhana* like; *Panchakarma* therapy these modifications may involve use of special solvents as per *Doshahara* activities and modification of preparation method for better absorption of drugs (Kar and Sarkar, 2014).

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