

ROLE OF AYURVEDIC SURGICAL AND PARA SURGICAL PROCEDURES IN NEUROLOGICAL DISORDERS – A REVIEW

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ABSTRACT

India's traditional integrative science, *Ayurveda* since its beginning, has been treating neurological disorders. *Ayurveda* articulates neurological problems mostly in the perspective of *Vata Vyadhi*. An *Ayurvedic* neurological therapeutic intervention aims to restore this *Vata* imbalance and bring the *Vata dosha* into equilibrium along with the *Pitta* and *Kapha doshas* in order to eliminate the disease. Neurological problems impact people all around the world and there are a variety of neurological disorders and conditions that impact

the nervous system, and treatment choices for many of them are quite narrow.

KEYWORDS: Neurological disorders, *Vata Vyadhi*, *Shastra*, *Anushastra*, *Raktamoskhan*, *Agnikarma*.

INTRODUCTION

Diseases of the brain, spine, and the nerves that connect them are known to as neurological disorders. There are around 600 nervous system disorders, including well-known ones like brain tumors, epilepsy, Parkinson's disease, and stroke, as well as less well-known ones as front temporal dementia. These disorders result in a variety of symptoms such as paralysis, muscular weakness, poor coordination, loss of sensation, seizures, disorientation, pain, and altered states of consciousness.

In *Ayurveda*, neurological disorders are classified as *Vata rogas* (diseases). *Vata dosha* is the predominant *dosha* in the body. It keeps the body and its components in their normal state. It enforces sense organs to accomplish their specific goals. Without the presence of *Vata*, *Pitta* and *Kapha dosha* are handicapped. *Vata* is the energy that circulates throughout the body, including the brain, and thus regulates both voluntary and involuntary functions. The

pathogenesis of neurological disorders is caused by an imbalanced *Vata Dosha* that enters tissues (*dhatu*) such as muscles (*Mans*), ligaments (*Snayu*), and so on. Exacerbation or deficiency of this energy (*vata*) can cause nervous system disturbances such as hyperactivity or weakness.^[1]

Over 80 neurological disorders are mentioned in Ayurvedic texts, including Epilepsy (*Apasmara*/*Apasmrti*), Parkinson's Disease (*Kampavata*), and Headache (*Shiroruk*), Foot Drop (*Paada Bhramsa*), Numbness in Feet (*Paada Suptata*), Sciatica (*Gridhrasi*), Loss of movement in thighs (*Urusthambha*) and Lameness (*Pangu*) Paraplegia, Wasting of arms, Brachial plexopathy (*Baahu soshana*), Tinnitus (*Asabdasravanam*), Temporal Headache (*Shankha Bhedascha*), Frontal Headache (*Lalata Bhedascha*), Bell's Palsy (*Arditam*), Monoplegia (*Ekanga roga or vata*), Quadriplegia/Poly neuritis (*Sarvangavata*), Hemiplegia (*Pakshavadha*), Convulsions (*Akshepaka vata*), Syncope or Blackouts (*Tamaha*), Giddiness or Vertigo (*Bhrama*), Tremors (*Vepathu*), Hiccoughs (*Hikka*), Delirium (*Atipralapa*), Insomnia (*Anidra*), Instability of Mind (*Anavasthita Chittam*), Tetanus (*Hanugrah*) and Lathyrism (*Kalay Khanj*).

In his opus *Sushruta Samhita*, Acharya Sushruta, the father of surgery, has described *Astavidha Shastra Karma* namely **Chedan** (excision), **Bhedan** (incision), **Lekhan** (scraping), **Vedhan** (puncturing), **Eshyan** (probing), **Aaharan** (extraction), **Visravan** (draining), and **Seevan** (suturing). The most sublime of these eight karma is *Vedana karma*, which Sushruta distinguished as similar to half treatment, just as Acharya Charaka regarded *Basti* as *Ardhachikitsa*. *Anushastra Karma* means surgical procedure performed by non-surgical items or instruments in absence of surgical instruments. Acharya Sushruta has defined different *Anushastra*, these are **Twakasara** (bamboo bark), **Sphatika**, **Kancha** (led), **Kuruvind**, **Jalauka** (leech), **Agni** (flame), **Kshara** (alkali), **Nakha** (nails), **Goji** (gajawa), **Shephalika** (harasringar leave), **Shaka patra** (sagaun leave), **Kareera**, **Bala** (hair) and **Anguli** (finger). *Kshara karma*, *Agnikarma*, and *Jalaukawacharana* are the three most significant *Anushastra karma*.^[2]

AIMS AND OBJECTIVE

- To evaluate the role of *Shastra* and *anushastra* in the management of neurological disorders.
- To determine the necessity of Ayurvedic surgical and parasurgical procedures in treatment of neurological disorders.

MATERIALS AND METHOD

The study is carried out through a variety of literature review and a critical analysis of the acquired information was done.

DISCUSSION

According to the site affected by *Vata dosha*, the general and specific fundamentals of *Vata Vydhai Chikitsa* are well described in *Ayurvedic* Classics.

Table 1: Shows *Shastra* and *anushastra* in *Vata Vydhai* according to site involved^[3]

Site Involved	Procedure
<i>Tvaka, Mans, Rakta, Sira</i>	<i>Raktamokshan</i>
<i>Snayu, Sandhi, Asthi</i>	<i>Agnikarma</i>
<i>Asthi-majja gat vayu avrodh</i>	<i>Vedana by Aara Shastra</i>
<i>Sarvanga Dhatu</i>	<i>Raktamokshan</i>
<i>Ekanaga</i>	<i>Raktamokshan by Sringa</i>
<i>Suptivata</i> (Numbness)	<i>Raktamokshan</i> multiple times
<i>Sirogata Vata</i>	<i>Shiro basti + Raktamokshan</i>

In addition, *Acharya Charak* has described surgical and parasurgical abnormalities in many neurological disorders. In *Mada* (intoxication) and *Murcha* (unconscious situation) several treatment options like *Panchkarma* and various *ghrita Kalyanka ghrita*, *Mahatikta ghrita* are present but *raktamokshan* is also crucially significant in returning an individual to a cognizant condition. *Daha karma* and *raktamoshan* are mentioned in *Sanyasa* (comatose state), along with numerous other unpleasant methods for awakening the individual up.^[4]

According to *Charaka*, there are five varieties of *Shiro roga* (head disorders), with *Daha karma* specified in *Vata* and *Kapha* predominant types and *Raktamokshan* in the rest of the subtypes. *Anantvata* (trigeminal neurogia), a type of *Shiro Roga* documented by *Acharya Sushruta*, *Sira veda*, is mentioned in its management protocol. And in *Suryaavarta* (chronic sinusitis), *Vagbhata* addresses the role of *Raktamokshan* by *Sira veda*.

In *Unmada* (Psychosis, Insanity), which is caused by vitiated *tridosha* and *mansa dosha* (*rajas* and *tamas*) impacting *Hridaya* (mind) and *Mano-vaha srotasas*, *Raktamokshan* is indicated by *Sira veda* at a specific site, *Sankha-Keshant Sandhi*. *Raktamokshan* is also indicated in *Apasmara* (Epilepsy) in the *uras* (chest), *apanga* (outer canthus), and *lalata* (frontal bone) regions.

Shastra and *Anushastra karma* are also mentioned in certain *Vata Vyadhi* situations such as **Gridharsi** (Scitica), *Sira veda* is indicated in *Antra kandra* at *Gulpha region*. *Agni Karma* and *Siraveda* are also stated in the treatment module of **Ardita** (Bell's Palsy).

Acharya Suhsruta has explained the importance of *Sira veda* in *Sharir Sthana* by devoting an entire chapter to it, outlining the principles of *Raktamokshan* including indications, contra-indications, procedural steps, and location of *Sira veda* specified in various diseases.

Table 2: Showing various condtions in which *Sira veda* is indicated along with their specific sites.^[5]

Disease	Sira Veda Site
<i>Pada Daha, Pada Harsha, Vata Kantak</i>	2 angula above Shipra marma
<i>Kanja, Pangu</i>	4 angula above Gulpha
<i>Gridharsi, Visvachi</i>	4 angula above/below Janu

CONCLUSION

Neurological disorders account for a significant proportion of the disease burden among adults in low- and middle-income countries (LMICs). Stroke, epilepsy, and dementia are among the leading causes of death and disability among working professionals. High rates of premature mortality and disability surely impose constraints on nations attempting to advance human progress through improved health and a more stable economy.^[6] As a result, competent treatment is vital, and its management should also focus on enhancing the quality of life of patients and making things better for their caregivers and family members. Although a detailed account of neurological diseases management is available in nearly all *Ayurvedic* classicals, which includes *Saman* and *Sanshodhan*, as well as particular *panchkarma* procedures such as *shiro dhara*, *nasya*, *shiro basti*, *niruha*, and *anuvasana basti* etc. However, it is not a cup of tea for everyone because it is dependent on the patient's age, weather conditions, availability, experienced professionals, patient's compliance and time.

As a consequence, different therapy modules should be available to fill this vacancy. Then there's *shastra* and *anushastra*. Almost all *acharyas* have put them in the end of treatment protocol for *Vata vyadhi*, implying that if all other measures have failed, they should indeed be considered as a last resort. Furthermore, they give immediate relief and perform well when the disease is severe. *Shastra* and *anushastra* can be used as a mainstay as well as an auxiliary to *panchkarma* treatment to provide added benefits in the management of

Vata Vyadhi.

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