



CONCEPT OF REPLACEMENT THERAPY IN CHARAKA AND SUSRUTA SAMHITA

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INTRODUCTION :-

Deficiency of body element is a common condition experienced by the physicians . In most of the situations patients come to a doctor with signs and symptoms indicating deficiency of body elements . At this situation the doctor has to diagnose the condition perfectly and should use the medicine /therapy with the aim to compensate the deficiency . Fluid loss , blood loss etc. are most common experience of the doctors which are managed by fluid therapy, blood transfusion etc. In the conditions like vitamin deficiency , mineral deficiency , hormonal imbalance etc. compensation is made by using oral/ paranteral vitamins , minerals , hormonal preparations etc.

It is to be admitted that, deficiency due to loss or inadequate intake , faulty habits etc. are not a problem of the modern society only. It was also a problem faced by the ancient society . The Ayurvedic classics viz. Charaka Samhita and Susruta Samhita discussed vividly about such conditions and the remedy / treatment is also advised accordingly . Charaka , the father of Indian Medicine and Susruta, the father of Indian Surgery , nicely discussed on the signs and symptoms of deficiency and the treatment to be provided in the specific situations .

A discussion on the concepts of Charaka and Susruta on the signs and symptoms of deficiency and replacement therapy for compensation is considered to be a time tested work .

AIM OF THE STUDY :-

This is a literary study aimed to –

(1) Throw light on the concept of deficiency of different body constituents with special consideration of the signs and symptoms described in Charaka and Susruta samhita

(2) Study of the principles and procedures of replacement therapy described by the two eminent scholars of Ayurveda

MATERIALS AND METHODS :-

The study was conducted in the following steps –

(1) Charaka and Susruta samhita was studied in the Central Library , Govt. Ayurvedic College, Guwahati , Assam , India

(2)The observations and findings related with the aims of the study were collected

(3)The findings were arranged in the form of an article

OBSERVATION AND RESULT :-

On completion of the study the following observations were made –

(1)3 groups of elements are considered as the main constituents of the body . They are (i)components that ,under certain circumstances, produce imbalance in the body (Dosha) – Vata (the factor that initiates and regulates the internal and external movements of the body) , Pitta(the factor that produces and regulates the heat of the body) and Kafa (the factor that maintains the structure , stability and integrity of the body) , (2)components that hold the balance of the body (Dhatu) – Rasa(the fluid portion) , Rakta(the red coloured element- blood), Mamsa (fleshy portion) , Meda (oily portion – fat), Asthi (bones) , Majja (thick fatty substance inside the bones – bone marrow) and Shukra (semen and the component that produces energy, behavior , affection etc.) and (3)components that cause dirtyness of the body when not expelled out at proper time (Mala) – Purisha (the solid waste produced from food -stool) , Mutra (liquid waste – urine) and Sweda (sweat) ^[1]

(2) Vatadosha is of 5 types . They conduct the 5 functions – rythmic movement (prasandana), respiration , speech etc.(udwahana),to fill up the parts like stomach with food(purana) , transformation of food into different products (bibeka) and holding of the substances like stool ,urine etc. upto a certain level (dharana) ^[2]

(3)Pitta is of 5 types . Their functions in the body are – production of colour , like in blood (raga), digestion (pakti), visual activity (teja), intelligence , patience etc. (medha) and body temperature (ushma) ^[3]

(4)Kafa is of 5 types . Their function in the body are – keeping the integrity of the joints (sandhisangshleshana) , production of oiliness in the body (snehana) , healing (ropana) , filling up of the cavities etc. like the orbital cavity to hold the eyeballs (purana) and maintenance of strength, stability and energy (balasthairyyakarana) ^[4]

(5)The functions of the 7 Dhatus are – (i)Rasa – nutrition (prinana), to help in formation of blood (raktapusti) , (ii)Rakta – to poroduce colour and brightness of the body (barnaprasada), to help in formation of fleshy portion of the body (mamsapusti), to support the life (longevity) (jivana), (iii)Mamsa – to give shape and support to the body (sarirapusti) ,to give nutrition to the fleshy portion of the body (mamsapusti) , (iv)Meda – maintenance of oiliness of the body (snehana), perspiration (sweda), to make the body strong (drihrata) and to support the bones (asthipusti) , (v)Asthi – holding the body (dehadharana),to give nutrition and support to bone marrow (majjapusti), (vi)Majja – to produce affection (priti), keeping the body oily (snehana), production and maintenance of strength (bala), to give nutrition to the next dhatu – semen (sukrapusti) , to fill – up the bone (asthipurana) , (vii)Sukra – patience (dhairyya), ejaculation (chyavana), affection (priti), bodily strength (dehabala) , happiness (harsha), to produce progeny (garbhotpadana) ^[5] .

(6)The functions of the malas are – (i)Purisha – to maintain the body strength (upastambha) , maintenance of the necessary digestive capacity (vayu and agnidharana) , (ii)Mutra – fillling of the urinary bladder (bastipurana) ,to clean the body from unwanted wastes (bikledakarana) , (iii)Sweda – to produce dirtyness (kleda utpadana) , production of smoothness of the body (saukumaryya utpadana) ^[6].

(7)Kshyalakshana – (i)Vatakshaya – reduction of movements (mandachesta), reduction of speaking ability (alpavak), loss /reduction of happiness (apraharsha), reduction of sensory functions (mudhasanjata), (ii)Pittakshaya – reduced temperature (mandoshma) , reduced digestive capacity (mandagnita), reduced body lustre /colour (nisprabhatwa) , (iii)Shleshmakshaya – dryness (rukshata), burning sensation of the internal organs of the body

(antardaha), feeling of lightness of stomach etc. (shleshmasaya sunyata), looseness of the joints (sandhi saithilya), thirst (trishna), weakness (daurbalya), loss of sleep (prajagara) [7]

(8) In the states of loss /reduction of the Dosha (Doshakshaya awastha) the drugs /therapies to increase the lost /reduced component (swayonibardhana chikitsa) is advised [8]

(9) Dhatukshaya lakshana – (i) Rasa – pain of the chest –heart (hritpida), trembling (kampa), feeling of emptiness (shunyata), thirst (trishna), (ii) Rakta – dryness of the skin (twakparushya), desire to take sour and cold substances (amla-shita prarthana), looseness of the blood vessels (week, low volume pulse) (sirasaithilya), (iii) Mamsa – loss of bulk of the buttock, shoulder, lips, penis, thigh, chest, axilla, calf muscles, abdomen, neck etc. (sphik-ganda-ostha-upastha-uru-baksha – kaksha-pindika – udara-griva shushkata), dryness (rukshata), pinching pain (toda), feeling of tiredness (gatrasedana), looseness of the blood vessels (dhamani saithilya), (iv) Meda – splenomegally (pleehabhivridhi), feeling of looseness of the joints (sandhi sunyata), dryness (rukshata), desire to take fatty meat (medura mamsa prarthana), (v) Asthi – pain of the bones (asthishoola), breaking of the teeth and nails (danta-nakha bhanga), dryness (rukshata), (vi) Majja – less quantity semen in ejaculation (alpasukrata), feeling of breaking pain of the bones and joints (parbabheda), pinching pain of the bones (asthinistoda), feeling of emptiness of the bones (asthi sunyata), (vii) Sukra – pain of the penis and testicles (medhra – brishana vedana), loss of the capacity of sexual intercourse (maithuna ashakti), late ejaculation (chira praseka), expulsion of less quantity of semen in sexual intercourse (alpapraseka), expulsion of blood stained semen in sexual intercourse (raktamishrita sukra praseka) [9].

A person suffering from dhatukshaya shows the signs and symptoms like – (1) Rasadhātu – palpitation (hriddra), intolerance to sound (sabdasahatwa), weakness (daurbalya), (2) Raktadhātu – rough, rugged, pale, dry skin (parusha, sphutita, mlana, ruksha twak), (3) Mamsadhātu – loss of the bulk of the buttock, neck and abdomen (sphik – griva-udarashushkata), (4) Medokshaya – crackling sound of the joints (sandhisphutana), ocular fatigue (akshiglani), tiredness (ayasa), thinness of the abdomen (udara tanutwa), (5) Ashtikshaya – loss of scalp hair, body hair, nail, eye brow, teeth etc. (kesha-loma-nakha-shmashru-dwijaprapatana), tiredness (shrama), looseness of the joints (sandhisaitihilya), (6) Majjakshaya – weakness of the bones (durbala asthi), lightness of the bones (asthilaghuta), appearance of neurological disorders (vataroga), (7) Shukrakshaya – weakness (daurbalya), dryness of mouth (mukhashosha), paleness (pandutwa), fatigue (sadana), weakness even without labour (shrama), impotency (klaivya), absence of semen expulsion in sexual intercourse (shukra abisarga) [10]

(10) The components of the body (sharira dhatus) increase when the similar quality diet and regimens (samanadharmahara and vihara) is used. On the other hand use of opposite quality food and regimens (biparita gunayukta ahara and vihara) decreases the dhatus. For example – fleshy portion of the body (mamsa) is nutrified with meat (mamsa), blood (rakta) with blood (rakta), fatty portion of the body (meda) with fatty diets (meda), bones (asthi) with cartilage (tarunasthi), bone marrow (majja) with bone marrow (majja) and semen (shukra) with semen (shukra) [11]

(11) Advice to use samadharmi dravya are also given. For example – In reduced semen (shukrakshaya) – ghee (ghrita) and milk (dugdha), in reduction of urine (mutrakshaya) – sugarcane juice (Ikshurasa) and liquid, sweet, sour, salt (drava, madhura, amla and lavana rasa) etc. [12]

(12) In case of Raktakshaya advice is given to drink the fresh blood of deer, buffalo, cow etc. Application of blood enema (raktabasti) is also advised in this condition [13]

DISCUSSION : -

From the study the findings can be discussed for justification in the following way –

(1)Charaka and Susruta have discussed the basic components of the body in three groups . These three groups are inter related . Mainly the Tridosha regulates the anatomical and physiological integrity of the other two groups .

(2)Vivid discussion on the normal functions of the 3 groups of the body components is to be noted . Each and every group has got certain functions on the body which is the regulator of the normal status . These 3 groups , total 13 components regulate all functions of the body .

(3)Reduction (Kshaya) of the components , specially the dhatukshaya, is discussed with top priority by the scholars . The signs and symptoms of dhatukshaya , as described by the two ancient scholars, have close similarity with the modern description of the signs and symptoms of loss , like fluid loss , blood loss etc. which are the common experience of the medical practitioners .

(4)The two scholars give a clear concept on replacement therapy at the time of describing the treatment procedures of the states of deficiency . As said in the states of deficiency /loss/reduction of the specific element/component a physician should select diet and medicine that contains same property with the reduced dhatu . Advice to use blood at a state of blood loss , meat in case of reduction of muscle bulk etc. indicate the concept of replacement therapy of the ancient scholars . It is to be mentioned that, before thousands of years Charaka has advised oral and per rectal use of fresh blood of cow, deer or buffalo at the state of blood loss .

SUMMARY AND CONCLUSION : -

As summary the following points can be notes –

(1)Charaka and Susruta are the ancient authors whose contribution on the structural and functional unit concept of the human body has got practical applicability even now .

(2)The “Tridosha theory” , “Saptadhatu theory” and “Trimala theory” are the base of understanding of the human body with special reference to it’s structure and function .

(3)The knowledge of “Kshaya” of the Dosha , Dhatu and Mala can be considered as the base of treatment of the diseases .

(4)The concept of “Replacement therapy” is a modification of the “Kshayachikitsa” mentioned in the Charaka and Susruta samhita .

(5)With the scientific development the medical society has got the newer techniques of replacement therapy . But the two Ayurvedic scholars , before thousands of years of Christ, developed the concept of replacement of the reduced body component with substances of same quality .

To conclude it can be said that,

THE KNOWLEDGE OF THE EVOLUTION OF MEDICAL SCIENCE SHOULD BE GAINED BY THOROUGH STUDY OF THE LITERATURES OF ANCIENT INDIAN MEDICAL SCIENCE , “AYURVEDA”. THE HUMAN SOCIETY SHOULD EXPRESS GRATITUDE TO THE ANCESTORS FOR THEIR IDEAS AND TO THE PRESENT SCIENTISTS FOR THEIR INVENTIONS WHICH ARE MAKING THE APPLICATION OF THE CONCEPTS OF THE FOREFATHERS EASY AND PAINLESS .

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