



INTERNATIONAL JOURNAL OF CREATIVE RESEARCH THOUGHTS (IJCRT)

An International Open Access, Peer-reviewed, Refereed Journal

TREATING EMERGENCY CONDITIONS IN DISEASED WITH AYURVEDA

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Abstract A medical emergency is an acute injury or illness that poses an immediate risk to a person's life or long-term health, sometimes referred to as a situation risking "life or limb". Common emergencies are bleeding, Seizures or fits, Heart attack stroke sudden breathing problems, and Eye trauma. With a lot of drug inventions, Modern science is capable of handling emergency situations successfully. Ayurved was in practice much before the origin of modern science. A common question asked is whether Ayurved is aware of emergency conditions of any disease. In the progression of the article, the object is to review the Samhitas and to find the answer. All Bruhatriya have specifically used words as darun Ashukari and so on to give the idea of emergency in certain diseases.

Key words: Ashukari, Darun Aatyayik, Updravas

INTRODUCTION

Emergency medicine is also known as Aatyayik Chikitsa. Emergency medicine is the treatment of unscheduled patients with illness or injuries requiring immediate medical attention. It can also be said treatment or management of sudden /acute onset of illness which may be related to previous illness or a complication arising due to current ongoing disease.

It's mostly believed that emergency treatment in Ayurveda is not present and, in an emergency, one needs to take only allopathic medicines and Ayurveda has a limited role to play in chronic ailments only. This belief has arrested the growth of Ayurveda.

Ayurveda has very well explained the emergency treatment. Category of diseases like Ashukari and Darun come under Emergency medicine. From the samhitas it's very well understood that mild to moderate emergencies were very well managed as per Ayurveda principles. The text has very much differentiated between the Ashukari and Asadhya diseases and further stated to avoid treatment of Asadhya vyadhi.

In Modern science pathogenesis of the disease is not dissolved or solved even if treated in an emergency. But on other hand, Ayurveda deals with the acute onset of disease as well as complications of the disease. The main aim is to break the pathogenesis of disease and cure the arising signs and symptoms. Acharya Charak says the occurrence or suppression of diseases occurs as a result of changes in dosha, and dhatu in coordination with hetu (Nidan).[1] Formation of disease is merely a result of the association and intensity of these three factors. If these three factors do not mutually associate or even if they do so after a long time or in mild form result is no manifestation of disease at all or the disease appears after a long time on the contrary if these three hetu, dosha

and dhatu rapidly associate, they produce disease exhibiting all signs and symptoms of the disease. This is the acute stage of the disease or Ashukari vyadhi. Many times it is seen that this acute stage causes severe damage to dhatus, even at times patient's life is at stake and this is the condition called emergency. In almost all Samhitas we see the description of Updravas (complications) after the description of the disease. When a disease is left untreated or not treated properly the disease becomes deep-rooted which gives rise to Updravas (complication). Here it's clear that dosha dushya pathology is going on for long duration and over a period of time destroys the associated dhatus. Therefore, when emergency situations arise dhatu protection and life of patient remain first priority. Many times before Updravas develop vyadhi reaches its Daruna avastha which again requires immediate attention. Vyadhi can be Mrudu or Darun and Sadhya or Asadhya.

Acharya Sushrut has described surgical procedures while treating emergency conditions of certain diseases. Even surgeries are indicated in obstetric conditions.

Acharya Charak while describing in jwara vyadhi has described 13 types of Sannipataj Jwara. Some of them described are very acute and present with symptoms like bhram (giddiness), headache, high fever etc. Further Acharya Charak has says some of them mentioned are asadhya while others can be treated. Aagantuj Jwara was mentioned which is has acute onset and treatment is indicated. [2]. In Sushrut Samhita it mentioned that Bhram in jwara should be treated with Haritaki[3]

In Rakta pitta Vyadhi when there is bleeding from external orifices it's well managed. Treatment is indicated for epistaxis, hemoptysis, hematemesis and per rectal bleeding. It's clearly stated that if the patient is weak, bleeding should be immediately controlled. Dravyas like Shatavari, Gokhru siddha kshir are mentioned. Vasa ghrita for hemoptysis is indicated to stop blood coming alone with sputum.

In Arsha vyadhi many times it does happen that bleeding through haemorrhoids is excessive and emergency situation arises. Acharya Charak has indicated to stop the bleeding especially if it's arising in summer season. Uses of dravyas like Raktachandan, Kutaj, Usheer, Neem are indicated to stop the bleeding.[4]

Acharya Sushrut has mentioned four yogas for Raktaj atisar which includes dravyas like Kamalpuspha, Lodhra, Mulethi etc to treat Rakta atisar. When associated with abdominal pain use of Lajjachurna is indicated. This proves that acute stages of Diarrhea and blood dysentery were well managed.[5]

In Shwas vyadhi especially for Tamak shwas and Pratmak Shwas vegavastha (acute stage) is described. The concept was clear that this disease has stages of acute and dormant. Further, it is stated that if Tmak shwas patient develops Raktapitta a specific line of treatment is mentioned. i.e he should be given mild swedan [6]

In Kasa vyadhi patient of Kshtaj kasa have symptoms of hemoptysis, body ache, pain in chest region and burning sensation in body (fever) then it is to be treated with Jeevaniya gana dravya. Nasya and ghrita sevan is advised in such patients.

While describing Atisar, especially Raktaatisar it is described that patient passes watery stool along with blood. If the patient is dehydrated and suffers from pain in the abdomen, and fever, he should be treated with goat's milk along with shatavari, Indrajav, Priyangu, Chandan etc dravyas. The use of mamsa rasa is indicated to stop the bleeding.

In Chhardi vyadhi its clearly mentioned Asadhya sannipataj chhardi avastha[7]. While describing the treatment one should observe the avastha, signs and symptoms before treating the disease. It's clear that acute vomiting can be treated unless patients develop asadhya sannipataj chhradi avastha. Acharya Charak has also dwelt with trimarma related disease, namely Basti, Hrudyaya and Shir. Hrudyaya roga manifests with fever, pain in chest, vomiting, hiccups, kasa (coughing), vivarnata (Cynosis), dyspnea, moha (unconscious), dehydrated [8]. All these signs and symptoms show the acute state of heart disease. Five types of Hrudyaya roga are mentioned. It's interesting to note that Krumij hrudyaya has been mentioned which can be compared to infective pericarditis [9] and can be successfully treated as per the line of Ayurveda.

CONCLUSION

After the above description, it is very much understood that the Acharyas had very good knowledge about the complications of the disease. When a critical situation would arise they were capable of handling it and curing the patient. Later era many rasaanushadhis like Hemgrabha pottali, Smaerpanag rasa, Hrudyavran rasa, Lakshmivilas rasa etc were formulated for handling emergency situations. As time passed Ayurveda was deliberately withdrawn from the mainstream and propaganda of false narrative was established that emergency conditions cannot be treated with ayurvedic medicine. Ayurved has its limitation as compared to modern science because no further research was encouraged for the last few decades. No doubt Modern science has evolved into a very successful mainstream treatment. But still today they have their own limitations and COVID was the best example. A lot of research is appreciated in handling emergencies with Ayurved therapy.

REFERENCES

- [1] Charak Nidan sthana 4/3
- [2] Charak chikitsa sthana 3/89-105
- [3] Sushrut uttar sthana 39/308
- [4] Charak Chikitsa sthana 4/80,78
- [5] Sushrut uttar sthana 40/122-124
- [6] Charak chikitsa sthana 17/83
- [7] Charak chikitsa sthana 20/16
- [8] Charak chikitsa sthana 26/78
- [9] Charak chikitsa sthana 26/103

