POTENTIALITIES OF AYURVEDA REGARDING TRANQUILIZERS

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ABSTRACT
Modern age is the age of tranquilizers. Especially in mental diseases tranquilizing agent are the main stays of the treatment. The modern life is assuming a pattern, which has made gradually the need for a tranquilizer indispensable. Tons of tranquilizers are sold in the market and sales-graph is still raising its curve every day. The modern prescription cannot be complete without at least a tablet or a dose of sedative drug. In the name of rationalization we are galloping towards quackery by prescribing every now and then the large acting tranquilizers. There has been a sharp and dreadful decline in the tendency to diagnose cases by finding radical cause of ailments. It is true that modern physician is embarrassed and he has nothing left but to adopt the popular way even if he thinks otherwise and diagnose and treat the cases ethically. Ayurved has potential as regards the ethical tranquilization, with more advantages over the modern ways. Ayurved discards the way of treatment which neutralizes the cause of disease in the body. The cause of the disease should be radically and rationally removed. No trace of the seed of the disease should be left in the system latent or apparent. To fulfill the condition, ayurved has devised methods of treatment. Shodhan treatment is the vital part of the whole scheme. Of the shodhan treatment, basti and Raktamoxan are the most potent and important processes with respect to Tranquilization. Shodhan treatment needs drugs but they eradicate the cause and wash out the system of the cause of the disease. Basti and Raktamoxan acts as best tranquilizers by taking away the toxins from the body, safely, radically and rationally. So, there is dire necessity of tranquilizing agents and if this demand is not met with, the whole human population will one day turn out insane and for which Ayurveda is the best weapon to fight with.

KEYWORDS: tranquilizer, Ayurveda, shodhan treatment.

INTRODUCTION
It is said that this is the age of tranquilizers. The stress and strain drawn upon the the population certainly invites scientists to find out the best tranquilizer to meet the demand of the civilized world. There are no two opinions that the modern world will appreciate and welcome
Impact factor: 0.3397/ICV: 4.10

Kanchan et al. / Pharma Science Monitor 5(2), Apr-Jun 2014, 53-58

an effective but a safe tranquilizer. Especially in mental diseases, tranquilizing agents are the main stays of the treatment. The modern life is assuming a pattern, which has made gradually the need for a tranquilizer indispensable. It is going to be an essential item in daily life. It has become a special feature for the civilized world to hanker after suitable tranquilizer. Tons of tranquilizers are sold in the market, and sales-graph is still raising its curve every day. The modern prescription cannot be complete without at least a tablet or a dose of sedative drug.

In the name of rationalization, we are galloping towards quackery by prescribing every now and then, the large acting tranquilizers. There has been a sharp and dreadful decline in the tendency to diagnose cases by finding radical cause of ailments. It is true that modern physician is embarrassed, and he has nothing left but to adopt the popular way even if he thinks otherwise and diagnose and treat the cases ethically. The effect of all this amongst other side issues is that medical profession instead of providing the suffering humanity a backbone of security and confidence in life, it has been adding more and more number of mentally unstable persons to the society. Mental cases are on increasing day by day. Mental patients are crowding their hospitals leaving outside many of their friends who are not rightfully out of an asylum.

There is dire necessity of tranquilizing agents, and if this demand is not met with, the whole human population will one day turn out insane. The mode of life in modern age is the root cause of this entire disturbed world. If we cannot change the world to our advantage, we should at least not add fuel to the fire by using harmful tranquilizers.

**Role of Ayurveda**

Ayurved is potential as regards the ethical tranquilization, with more advantages over the modern ways. But to realize this, one should understand the concept of treatment of Ayurved. Ayurvedic therapy does not give basis to drug therapy. It has its own ways of treating disease conditions and maintenance of health. This is one peculiarity of this science. “That is why there are no specific drugs mentioned in Ayurved text in the fashion to expect drugs of specific action according to diseases in Ayurved”. Another significant feature of Ayurved is that it aims at not suppressing the cause of the disease but irradiating the same from the body. Treatment does not mean putting on introducing the drug in to the body or blood stream. Ayurved discards the way of treatment which neutralizes the cause of disease in the body. The cause of the disease should be radically and rationally removed. No trace of the seed of the disease should be left in the system latent or apparent. To fulfill the condition, ayurved has devised methods of treatment. Shodhan treatment is the vital part of the whole scheme. Shodhan treatment is not planned
disease wise, but it is designed according to the origin or seat of disease in the body according to pathology explained in Ayurved. Of the shodhan treatment, basti and Raktamoxan are the most potent and important processes with respect to Tranquilization. Only when shodhan treatment is not possible for whatever reason, technical or otherwise, second choice comes to other treatments such as shaman, wherein drugs are employed for the treatment. Shodhan treatment needs drugs but they eradicate the cause and wash out the system of the cause of the disease.

In this article, the point of shodhan treatment is enlarged and elaborated and light will be thrown upon the rationale as to how Basti and Raktamoxan acts as best tranquilizers by taking away the toxins from the body, safely, radically and rationally. Basti and Raktamoxan have a very wide range of therapeutics. They are very large acting therapies. They are employed in various conditions in various diseases. Diseases are like the different designs, seen from the kaleidoscope. Innumerable prismatic designs may be formed with the same number of glass pieces arranged in different ways. Ayurvedic system of treatment attacks the roots of the disease. Basti is administered through rectum and it drains the toxins out of the body just like bowel wash, while Raktamoxan delivers out the goods from the system, the toxins, which have entered the circulation and have penetrated in the tissues. Both the treatments are many times supplementary to each other.

**Basti as a Tranquilizer**

This article is mainly concerned with the tranquilizing action of both Basti and Raktamoxan. Tranquilization has close concern with nervous system. The action of these two treatments is not like those drugs acting on particular part of the nervous system. These treatments do not interfere with the normal functions of organs but help to establish the physiology of the same by removing the disturbing factors causing pathology. It is presumed in Ayurvedic system that the body has the natural tendency to come to normal and continuously make efforts in that direction. Shodhan treatment is also in tune with the natural process of the body. Morning habit of evacuation of bowel is worthy example of this. It is a natural shodhan treatment. It has got a potent tranquilizing effect on the whole organism. It promotes a feeling of wellbeing also. A good and satisfactory motion early in the morning brightens the whole day. Basti is designed on the same principle. Basti not only cleanses the bowel but corrects and maintains the physiology of the whole colon.

It has got potent action which is of penetrating nature on the brain cells also. On looking deeply into the physiology of the intestinal canal as stated in Ayurved, we find the close direct
and horizontal relationship between the intestine and nervous system. There is a connecting link between the colon and brain known as Majjadhara kala. Majjadhara kala is the representative of brain nervous system in the intestine (ya eva pittadhara kala sa eva Majjadhara kala-by Dalhanacharya). The drugs employed in Basti act on brain through this connecting link. The way of bringing effect on nervous system according to Ayurved is unusual but it is significant.

Basti is the main course for alleviation of vata dosha. Vata is the dosha which is mainly responsible for aggravated sympathetic functions of nervous system. The increased vata dosha disturbs the nervous system and responsible for the manifestation like tremors, convulsions, muscular twitching and spasmodic contractions, insomnia. These are the nervous system disorders which are relieved to the great extent through the prime treatment of vata i.e. Basti prepared with selective vata alleviating drugs.

Basti acts as a tranquilizer in many conditions. Whenever tranquility is disturbed there is every reason to say that the vata system is faulty. Basti is the treatment of choice for the Vata disturbance whatever may be the manifestations or symptoms. Tranquilization is the mainstay in the treatment of mental diseases. Basti is the tranquilizer of choice but it does not act on nervous system as one would think on modern lines. It eliminates the root cause for disturbance in nervous system which lies in intestine, which is totally ignored in modern line of treatment. Basti eliminates the toxins. Bowel is the great sewer- the great drainage of the body. Basti washes it and automatically helps to relieve the tension on the different systems.

Even in daily practice Basti has several indications in different diseases, besides tranquilization properties. It will not be an unwise statement that Basti has its place in every branch of medicine and domain of surgery. Basti has been prescribed with varied prescriptions in Ayurvedic system. As a prophylactic and preventive measure also basti has got a significant place in our ancient medicine.

Raktamoxan as Tranquilizer-

Another potential tranquilizer in Ayurved is Raxtamoxan. It means letting of blood from the body by various methods such as venesections as described in detail in Ayurvedic texts.(Su.su.14, Su.Sa.18) Raktamoxan in Ayurved is far more developed. The pioneers of Ayurvedic system had a very fine scientific approach towards raktamoxan therapy as compared to westerners and it can be followed even today with benefit.

Of late in foreign countries blood-letting therapy is gathering grounds. It is being re-instituted these days. It was in vogue once upon a time but later on it was discarded being labeled
as impractical and unscientific as the modern science could not bring forth-scientific explanation as to how it acts. On the contrary, Ayurvedic literature is potentially rich with the knowledge of this therapy. The results of this therapy have been found recently to be so spectacular that we are sure that modern science can no more neglect it and will have to search out the logic behind its action according to the thinking of modern science or accept the rationale given in Ayurveda since ages. If this treatment is revived on the Ayurvedic lines, it will have a bright future.

Raktamoxan therapy bring about lightness in the body, relieves pain locally, decreases the severity of disease, properly done procedure brings about calmness of mind and soothes the mind, prevents skin diseases, abscess formation, edema and diseases related to impure blood. This concept told by Susrutacharya suggest that Raktamoxan is the important therapy for mental conditions and acts as Tranquilizer for an individual.

There are several cases that needed tranquilizers and have been treated successfully by trained vaidyas with raktamoxan. Of course, the whole therapy with its pros and cons were considered according to the ancient text with some modification. Raktamoxan therapy is a potent remedy according to Ayurved, classical and original works on Ayurved regard Asra- Visruti as a very significant and inevitable treatment. It is like one of the wings of the bird of therapeutics; Bastee being the other. The indications of Rakta moxan in classical texts are so varied and common place thing that the text calls it as half treatment. So Asra-Virsuti like baste is worth the name “Half-Treatment” covering a wide range of indications. In clinical practice, every second patient invites this treatment due to increasing bad food and junk food habits causing vitiation of Rakta Vaha Srotas. Even as a preventive measure it is one of the five shodhan karmas, which are emphasized as cardinal treatment in Ayurved.

Basti and Raktamoxan are two choicest tranquilizers. There are other methods of tranquilization in Ayurvedic science such as abhyang, Karnapuran, Shirobasti and others. There are some drugs also described as tranquilizers. But these all are secondary because they do not fulfill all conditions of Ayurvedic treatment thoroughly and completely.

Revival and reorientation of this treatment is very essential, as they are safe. Moreover, they help to keep up the high standard of health. They are practicable and can be employed by every practitioner who has thoroughly studied the science with its practical applications. After practical applications only one could realize the potentialities of Ayurveda regarding tranquilizers.
CONCLUSION

In this article attempt has been made to represent Ayurved in its true spirit and latter regarding the topic of tranquilizers which is most vital, these days, especially in the treatment of mental cases where tranquilization is essential. It is also stated that ideal tranquilizer is a thing of which medical profession is in search of.

Ayurved has its original and different outlook of life and significant approach of handling morbid condition. According to real Ayurved, shodhan treatment is the ideal one, which aims at eradicating cause of diseases and not suppressing them. Basti and Raktamoxan are two chief shodhan treatments which stand high as tranquilizers also. If Ayurved is studied with the practical applications according to the text, Ayurved will bring forth a new chapter regarding tranquilization and also many other problems facing the science of healing.

REFERENCES


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