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CONCEPT OF *CHIKITSABHEDA* W.S.R. TO PRINCIPLE AND TYPES OF TREATMENT IN AYURVEDA

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Abstract

Ayurveda as science of medicine evolved thorough the history of civilization. The logical and experiments-based theories of Ayurveda offer preventive and therapeutic benefits and helps to achieve goal of healthy living. The therapeutic approaches of Ayurveda based on several principles and depends upon the types and severity of disease. *Shodhana* therapy, *Shamana* therapy, *Pathyavyavastha*, *Nidanparivarjan*, *Satvavajaya* and *Rasayana* therapy are major approaches of Ayurveda which helps in the treatment of disease. These therapies relieve disease symptoms by virtue of their detoxifying and palliative potentials. Prescription of diet and specific activity along with avoidance of disease causing and aggravating factors also considered as useful treatment regimen in Ayurveda. Additionally immune modulators and rejuvenating medicines enhances disease resistance power and promote general health.

Key-Words: *Ayurveda, Shodhana, Shamana, Rasayana, Chikitsa*

Introduction

The therapeutic principle in Ayurveda based on several things which includes pacification of *Doshas*, potentiation of *Dhatus*, restoring functioning of *Agni*, cleaning the obstruction of *Srotas* and preventing formation of *Ama*, etc. The balance state and proper functioning of *Dhatus*, *Srotas*, *Doshas* and *Agni*, etc. provide good health status and achievement of this is the prime concern of Ayurveda therapies. Ayurveda has suggested different types of therapies, broadly categorizes into three major classes as depicted in **Figure1**.

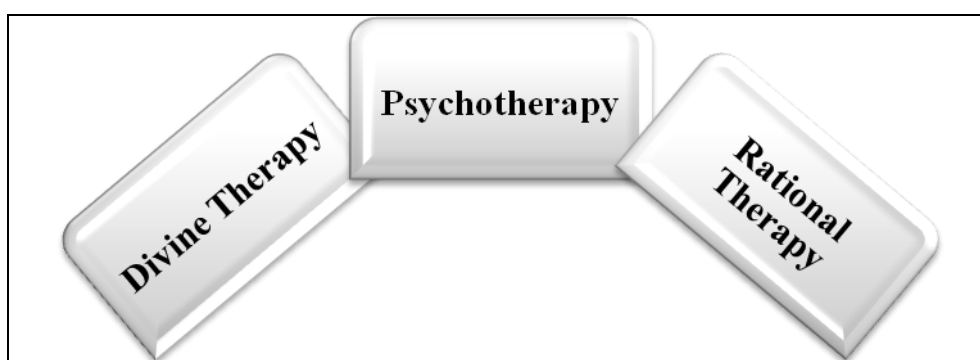


Figure 1: Acharya Charaka classified Chikitsa (treatment) into three types

This classification of *Chikitsa* is described by *Acharya Charaka*, here divine therapy stands for *Daivavyapashraya Chikitsa* which is considered as non-pharmacological approach, *Satvavajaya Chikitsa* means psychotherapy which is considered as mental therapy while *Yuktivyapashraya Chikitsa* resembles rationaltherapy which involves pharmacological ways for treating diseases.

Daivavyapashraya Chikitsa:

It is non-pharmacological therapy based on faith in God or worship and rituals. This therapy commonly practices in case of emergency or poisoning condition and also practiced in ancient time when other approaches were yet to evolve. Chanting of *Mantra* and *Japa* are major practices comes under *Daivavyapashraya Chikitsa*. The faith in *Daiva* or divine power is the only basis of this therapy. This therapy utilizes practices of

Daana means being charitable, conduction of *Homa* as cleansing measures with the help of fire element and *Suraarchana* means uses of power of prayer. This therapy directly or indirectly influence *Manas*, reduces stress and enhances inner strength.

Sattvavajaya Chikitsa:

This therapy mainly utilizes for mental illness and used as psycho-behavioral therapy. This therapy helps to controls *Krodha, Kama, Bhay, Moha, Lobha, Irsha, Visada* and *Dwesha*. These all elements are considered as causes of mental illness and *Sattvavajaya Chikitsa* helps to controls these factors thus provides relief in stress, anxiety and depression, etc. *Sattvavajaya* makes mind positive and aggressive emotions. Various approaches in this therapy can be employed to inculcate positive *Gyana, Vigyana, Dhairya, Smriti* and *Samadhi*.

Yuktivyapashraya Chikitsa:

Yuktivyapashraya is logical or rationale approach of disease management based on the types of diseases and requirements of patient's conditions. This therapy mainly encompasses two types of treatments internal as well as external therapies. *Langhan, Brumhan, Shodhan* and *Shaman* therapies, etc. are major treatment regimen of *Yuktivyapashraya*.

Shodhan, Samsham and *Langhan* treatments reduces aggravated *Kapha Dosha* and *Brumhan* therapy controls vitiated *Vata* and *Pitta dosha*. *Shodhan* therapy removes vitiated *Doshas* from the body which includes therapeutic procedures like *Vaman* and *Virechana*.

Samshaman therapy alleviates vitiated *Doshas* with the help of medicines and dietary control. *Atapsevan, Vyayama, Trusha, Vayusevan, Deepan, Pachan* and *Kshudhadharana* etc. Are examples of *Samshaman* therapy. The drugs of various properties used for specific disease depending upon the stage of pathological manifestations. The *Rasa* and *Guna* of herbal medicines offers particular therapeutic advantages thus drugs selected on the basis of their properties i.e. *Rasa, Guna, Virya* and *Vipaka* etc.

General Classification of *Chikitsa*:

EKVIDH CHIKITSA

☐ *Nidanparivarjan*

It resembles avoidance of causative factors which may leads disequilibrium of *Doshas, Dhatu & Mala* thus initiates *Samprapti* of the disease.

DVIVIDH CHIKITSA

☐ *Urjaskar*

This resembles to drugs which applied for the prevention of the disease and helps to maintain normal health. This therapy utilizes *Rasayan* and *Vajikaran* drugs, amongst them *Rasayan* drugs used for the rejuvenation purpose and *Vajikaran* drugs used to enhances sexual vigor. *Rasayan & Vajikaran* therapies serve as preventive measure and also used for treating some diseases.

ROGAGHNA

This approach of treatment utilizes specific medicines for particular ailments. These types of drugs further classified as follows on the basis of their therapeutic utility:

✓ *Rogprashaman*

✓ *Apunarbhava*

✓ *Dravyabhoot*

✓ *Adravyabhoot*

Rogprashaman treatments applied to cure the disease but in this case chances of recurrence of disease still persisted.

Apunarbhava therapy prevents recurrence of the disease and provides relief from the cardinal symptoms of disease.

Dravyabhoot includes all therapeutics measures which used to treat different types diseases.

Adravyabhoot resembles methods used to cure diseases other than common therapeutics approaches; this may includes *Vismapan, Vyayam* and *Upavas*.

TRIVIDH CHIKITSA:

Devvyapashray, *Yuktivyapashray* and *Satvawaya Chikitsa* are common examples of this category as discussed above these are common approaches which were practices from the ancient time.

Devvyapashray refers to the faith healing or methods have a religious reasoning for curing diseases. *Mantra*, *Jap* and *Homa* etc. are common ways of spiritual healing.

Yuktivyapashray refers to the approaches for treating disease as per the condition of patient and progressive stage of disease. Combinations of medicines, consideration of age of patient, severity of the disease and dietary regimen all comes under this heading.

Satvawaya resembles psychological treatment; this treatment not only provides mental benefits but also helps to cure physical illness.

Trividh Chikitsa Upakram:

- ✓ *Antaparimarjan*
- ✓ *Bahiparimarjan*
- ✓ *Shastra Pranidhan*

Antaparimarjan resembles therapy that consumed orally. *Bahiparimarjan* resembles treatments which applied locally on specific affected parts of body. *Shastra Pranidhan* resembles drugs which used in surgical procedures including surgical instruments.

THERAPEUTIC CONDUCTS

Ayurveda described some conducts which are to be followed for maintaining healthy well being. *Pathyapathya*, *Brahmacharya*, *Dincharya*, *Ritucharya* and *Sadvritta*, etc. are suggestive conducts of Ayurveda which helps in the maintenance of general health.

Ayurveda described *Ahara*, *Nidra* and *Brahmacharya* as sub-pillars of life, the suggestive dietary and daily regimen helps lot to combat against any disease. Waking up early, eating healthy foods, fruits and vegetables, avoidance of late night awakening and

considerations of concept of *Pathya* and *Apathya* gives immense health benefits and prevent diseases.

Dincharya (daily regimen) and *Ritucharya* (seasonal regimen) also boost natural immunity thus provides resistance against common infections and improves inner strength. *Sadvritta* and *Achara Rasayana* imparts values of good moral and social conducts thus boost mental strength and combat against pathogenesis of mental disorders.

Conclusion

Ayurveda mentioned different types of treatment approaches such as; purification treatment, palliative treatment, prescription of diet and activity, psychotherapy, avoidance of disease causing factors and uses of immune modulators and rejuvenation medicines, etc. In Ayurveda literature these therapies mentioned as *Shodhana*, *Shamana*, *Pathya Vyavastha*, *Nidan Parivarjan*, *Satvavajaya* and *Rasayana* therapy, etc. These therapies help to cure neurological disorders, musculo-skeletal diseases, respiratory diseases and metabolic disorders. The Ayurveda approaches utilize various drugs, dietary regimen, *Yoga* practices and disciplinary conducts, etc. for restoring normal health status. The therapeutic procedures of Ayurveda control vitiated *Doshas*, reverse depletion of *Dhatus*, potentiate functioning of *Agni* and detoxify body by facilitating excretion of *Mala* thus helps to treat many physical and mental diseases. The *Pathya Vyavastha*, *Nidan Parivarjan*, *Dincharya*, *Ritucharya* and *Sadvritta*, etc. also play key role in Ayurveda therapeutics.

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