

Concept of Treatment

Cikitsa (that which alleviates disorders) , vyādihara (destroyer of diseases), pathya (beneficial for the channels), sādhana (that which is instrument for performance), auṣadha (that which is prepared from herbs), prāyaścitta (expiation), praśamana (pacification), prakṛtisthāpana (that which help recovery), hita (wholesome), these are the synonyms of bhesaja (therapeutics). Ca. Ci. 1.3

Ca. Ni VIII.23,30-35 The therapy which pacifies one disorder but at the same time gives rise to some other disorder is not correct. The correct one is that which while pacifying does not excite. Etc.

Benefits of treatment BP Ch.6 .11-36 [diseases caused by actions of previous lives get relieved after the expiry of effects, whereas diseases caused by abnormal doṣas get relieved by the use of drugs or therapies appropriate to the doṣas; diseases produced by both get relieved after the expiry of both karma and doṣas.]

Limbs of treatment BP Ch. 6.37

Su. Su. XXXV. Treatment in cold and hot seasons alleviate cold and hot resp.

Therapeutics is of two types 1) that which promotes strength (and immunity) in the healthy, and 2) that which alleviates disorders. Ca Ci 1.4

Cikitsa is measures which aim at removal of the causative factors—Su Su. ?

The removal of causative factors may not result in the total removal of the disease because the effects of the disease may continue to be operative. (Hence cikitsa must also aim at restoration of the doshic equilibrium. Ca. Su. 9.5)

Ca. Su. XXVIII.23-30 The remedy of disorders produced in rasa consists of all types of reducing measures. The treatment of blood disorders has been stated in properly formed blood. The disorders of māmsa are treated with -----etc. CA Su 24.18-19, 23 the treatment of blood—In diseases caused by blood, one should adopt the treatment which evacuates blood and pitta such as purgation, fasting, and blood letting. Blood should be evacuated keeping in view the measure of strength and doṣa, purification of blood and also the location. After bloodletting, not too hot and cold, light, and appetizing food and drinks are beneficial. During that period, the body has unstable blood so the agni should be protected with care.

Treatment is of 2 types, etc.: AH Su. 14.1-14

Surgery discussed in variety of contexts AH Su. Ch 26, 27, 30

Ca. Su.XVI.34-38 The measures by which the bodily tissues are brought back to equilibrium constitute the therapeutics. Etc

Ca. Ci. VI.53 The treatment of a disease starts with abstinence from etiological factors.

Ca. Su. IX, X 16 qualities of treatment—4 quadruples on each of the limbs of treatment etc.

Evacuative therapy completely eliminates the pathology, while pacification may not. Ca. Su 16.20-21

Instrument is the medicament. Medicament is that which serves as equipment for the physician making effort for effecting balance of dhātus particularly different from the entities ending with procedure (original source, inclination, place, time and procedure). From the point of view of agents employed, medicament or therapy, evacuative and pacificatory measures as well as fruitful activities are employed. From the point of view of

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agents employed, medicaments or therapy is of two types—spiritual and rational. In spiritual therapy incantation, roots, gems, auspicious ties, offerings, gifts, oblation, observances of rules, expiation, fasting, blessings, bowing, visit to temples, etc. are employed. In rational therapy, evacuative and pacificatory measures as well as fruitful activities are employed. It is again of two types: according to form—material and non-material. The non-material therapy includes upāyas (other than drugs). Upāya means formless entity like terrorizing, creating surprise, forgetfulness, agitation, exhilaration, chiding, threatening for murder, binding, inducing sleep, gentle massage, etc. It also includes the aforesaid means of treatment. The material therapy consists of drugs which are used for emesis, etc. The drug is examined in respect of nature, properties, action, habit, time, and mode of collection, storage, processing, dosage, indications for use, the constitution of the patient, and the effect on the disorder, whether eliminates it or pacifies it, any other drug of this type should have the same characters. Ca. Vi. VIII. 87

Treatment of all three times—Ca. Sā. I.86-93 That physician treat all the painful condition in all three times is held by certain scholars with the reasoning which may be understood. “Again that headache (came),” “that fever relapsed,” “that severe cough has recurred,” --by such popular statements the recurrence of the past is indicated. “The time for recurrence of the past disorders has approached” considering this when a physician applies remedy at that time to avert the recurrence, it is said as alleviation of the past sufferings. The floods which damaged the crop earlier may not come again with this view as levies are constructed so is the preventive treatment of the body. The treatment which is adopted after observing the premonitory symptoms of the would-be disorder, in fact, averts the future suffering. By following the code of health the continued association of the suffering ceases and happiness comes forth. “The dhātus which are in balanced state do not go into imbalance and vice versa. They are produced according to the cause”—according to this reasoning the physician treats the suffering of all the three times.

This should also include prevention statement as well as the cure.

(Some say the object of treatment is preservation, conservation, and prevention) Dvarakanath

There is an issue with the term cure. In Āyurveda it is clear that cure means removing the diathesis—the problematic doṣa in quantitative/qualitative change or/and āma and the symptoms. The reason for symptoms has to be remedied for cure to effected. In Āyurveda this will always bring attention to digestion and the dośic principles. Ultimately, however, the notion of cure abstractly requires one to bring physiology and structure back to prakṛti. Both structure and function must be restored to one's genetic blueprint. While this brings to mind complications involved with concepts of janma, deha, and dosha prakṛti, conceptually, physiological normalcy for a given individual must be re-established for the term healthy to be relevant.

Therapies include internal purification, external purification, surgical measures. Ca Su 11.5

Treatment with opposites/contrary measures: Ca. Ci. XXX.321-325 Hot pacifies pitta, cold kapha, sandalwood externally causes burning of skin.

Education as treatment: Ca. Su. XV.15

At some point address the Greek urging: “primum non nocere”

Also, note, that there seems to be a place for but an absence of material that relates to physical manipulations as in osteopathic/chiropractic adjustments. Specifically, there is a lack of a formal treatment of physical /structural aberrations affecting neural function. Perhaps in this sense these are not really diseases—systemic dosha-- rather are localized qualitative disruptions of dosha. Also note that osteopathy practices emphasize muscle and soft tissue manipulation, which may be a more fundamental treatment approach, and consistent with the emphasis on massage in Āyurveda.

Treatment of mental is secured best by restraining the mind from desire from unwholesome objects and the cultivation of jnāna, vijnāna, courage, memory, and samādhi. Ca Su 11.54

Treatment also includes spiritual therapy—mantras, herbs, gems, mangala (rites)—including oblations, bali / offerings, homa/sacrifices, niyama/vows, prayaschitta/ceremonial penitence, upavāsa/fasts, svastyāya/prostrations, pranipāta-gamana/pilgrimages. Ca Su 11.54

Vāyu is treated with sweet, sour, salt, unctuous and hot therapeutic measures and by application of non-unctuous and unctuous enema, snuffing, diet, massage, anointing, bath, etc. in appropriate dose and time. Amongst all of them non-unctuous and unctuous enema are regarded as the important one in vāta because as enema enters the colon it quickly cuts off the entire pathogenic root of vāta. Thus when vāta is overcome there, the disorders of vāta in other parts of the body are pacified like the tree when cut at the roots leads to destruction of its other parts—stem, branches, aerial roots, flowers, fruits, leaves. Ca Su XX.13

Pitta should be managed with sweet, bitter, astringent and cold measures and by application of unction, purgation, pasting, bath, massage, etc. which alleviate it in proper dose and time. Purgation is regarded as the most important one among the therapies for pitta because immediately upon entering the stomach it extracts the pathogenic root of pitta. When this is overcome the pitta manifestations in the body pacified as the fire-chamber which becomes cold when the fire is removed. Ca Su XX.16

Kapha should be managed with pungent, bitter, astringent, sharp hot, rough actions and by fomentation, emesis, snuffing, exercise in proper dose and time. Emesis is the best one among all for the treatment of kapha because from the very start on entering the stomach it propels up the entire pathogenic root of kapha. When kapha is overcome the disorders of kapha in the body get pacified like the crop plants of paddy, barley, etc drying up in absence of moisture when the obstructing ridge of the field is broken. Ca Su XX.19

Also note the lengthy listing of treatments of VPK imbalances in Ca. Vi.VI.15-18

Abheṣaja (non-therapeutics) is also of two types—1) bādhana (acute), and 2) sānubādhana (chronic).

Ca. Ci. 1.5

That which promotes strength and immunity is mostly included in vṛṣya (aphrodisiac) and rasāyana (promotive measures) while the therapy of the second group is mostly used for alleviation of disorders. The word prāyah (mostly) denotes only particularity because both the groups perform both the above functions.

Ca. Ci. 1.6

The promotive treatment promotes attainment of longevity, memory, intelligence, health, youthful appearance, excellent complexion, luster and brilliance, and excellent tissues (rasa etc.). The viṣya treatment is intended to promote excellence of progeny, enduring sexual capacity, enduring corpulence, name, fortune, and fame. These two techniques are really for the healthy. Therapeutics are oriented at relieving disorders.

śodhana, śamana, brhmaṇa with PK purva, pradhana, pascat krama.

Physicians pacify the diseases caused by hot with cold and conversely. For other diseases, the therapy consists of that which is contrary to the etiology such as there is no alleviation of the diseases caused by desaturation without saturation and conversely. Desaturation is of three types—lightening, lightening with digestives, and doṣa elimination. Lightening is for those cases involving weak doṣas. In this manner agni and vāta are increased which dries up the little doṣa as in wind and sun drying up a little water. Lightening with digestive therapy is used when doṣas are of medium strength. In this manner the excess doṣa is dried up as with sun, wind, and some absorptive dust sprinkled on it. In the case of heavy doṣa only elimination of doṣa is suggested. There is

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no remedy for overflowing of a small pool except by breaking down the walls. Thus works the therapy of elimination of doṣas (Ca. Vi. III.41-44).

Ca. Vi. III.29-35 Fate daiva & puruṣakāra;
Ca. Vi. III.36 –listing of treatment modalities

Caraka continues with a description of indoor and out door treatment protocols for rasayana. In some circles this is otherwise described as kayakalpa. The preparations are meticulously spelled out and have a similar ring to the preparations for panchakarma—purgation, unction, and heat. (The purgative is hot water and harītakī, amalakā, saindhava, jaggery, vacā, viḍāṅga, haridrā, pippali and śunṭhi.). Descriptions of numerous possible rasayanas are given including brāhma rasayana, cyavanaprāśa, āmalaka rasāyana, harītakī rasāyana, and so on.

Ca. Su. 18.46-47 Treatment should be initiated after having complete knowledge about the nature of the disorder (pathogenesis), locations, and etiological factors. The one who initiates treatments after knowing these three rationally and according to prescribed procedure does not get confused in actions.

“Always control the *doshas* at the first stage of accumulation.”

Su Su XXI.48: the medical treatment is a case where two or all of the aggravated doṣas are involved, consists in pacifying the strongest one but not by aggravating the others especially in case of sannipāta.

Definitions of the 6 treatments: Ca. Su. XXII.9-42

1. Lightness—whatever produces lightness in the body is known as langhana

- The drug possessing light, hot, sharp, clear, rough, minute, coarse, unstable and hard properties has got mostly the reducing effect.
- Reducing therapy may be applied in various forms such as four types of evacuation, thirst, exposure to wind and sun, digestive measures, fasting, and physical exercise
 - Those having big body and strength, abundant kapha, pitta, blood and excreta, and aggravated vāyu should be subjected to reducing by evacuation measures.
 - Those afflicted with diseases of moderate severity and caused by kapha and pitta such as vomiting, diarrhea, heart disease, cholera, alasaka (indigestion with stasis), fever, constipation, heaviness, eructation, nausea, anorexia, etc. should be treated mostly with digestives in the beginning by learned physician.
 - Those diseases having less severity should be overcome with control of thirst and fasting
 - Diseases of moderate and little severity in strong persons should be treated with physical exercise and exposure to sun and wind.
 - The person suffering from skin disorders, diabetes, and those using excess unctuous, channel-blocking and promoting diet and also patients of vātika disorders should be subjected to reducing therapy in the śisira (late winter)

(The symptoms of proper and excessive application of reducing therapy are the same as those of roughening therapy.)

2. Promoting therapy—whatever promotes bulk of the body is known as bṛṃhaṇa

- The drug possessing heavy, cold, soft, unctuous, solid, gross, slimy, dull, stable and smooth properties is mostly promoting in effect.
 - Undamaged flesh of adult animals, fish, birds living in suitable environments and killed with non-poisonous weapons is suitable for promoting
 - The persons wasted, wounded, lean, old weak, constantly travelling on foot and indulged in women and wine and the summer season are suitable for promoting therapy.
 - Those suffering from consumption, piles, disorders of small intestines, and wasted by other similar diseases, the light meat soup of carnivorous animals is the best promoting one.

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- Bath, anointing, sleep, enema with sweet and unctuous substances, sugar, milk, and ghee are universal promoters.
 - On proper administration of promoting therapy one gets strength and corpulence and gives up the defects of the lean.
 - On excessive application of promotive therapy one suffers from obesity.
3. Roughening—that which produces roughness, coarseness, and clarity/non-sliminess is rūkṣāṇa
- The drug possessing rough, light, coarse, sharp, hot, stable, non-slimy and hard is mostly roughening in effect.
 - Roughening therapy consists of the regular intake of pungent, bitter, and astringent items, sex, oil cakes, buttermilk and honey, etc.
 - The roughening therapy is indicated in the diseases which are caused by blocking of channels, strong dosas and located in the vital parts (marmāni) and in stiffening of thighs (ūrustambha).
 - The roughening therapy should be regarded as properly administered when there is proper elimination of wind, urine, and feces, lightness in the body, cleansing of heart, eructation, throat, and mouth, disappearance of drowsiness and exhaustion, appearance of sweat, relish and both hunger and thirst together, and also the feeling of well-being. Pain in joints, body-ache, cough, dryness of mouth, loss of hunger, anorexia, thirst, weakness of hearing and vision, confusion of mind, frequent eructation, feeling of darkness, loss weight, digestive power and strength—these are the symptoms of excessive reducing therapy.

(The symptoms of proper and excessive application of roughening therapy are the same as those of reducing therapy.)

(Unction, persons suitable for unction, sweating, and persons suitable for sweating have been explained earlier chapters.)

4. Uncting—that which produces unction, oozing, softness and moistening is snehana
- The drug possessing liquid, minute, non-stable, unctuous, slimy, heavy, cold, dull and soft is mostly uncting in effect.
 - See also Ca. Su. XIII.23-25 for the 24 ways to oleate
 - See also Ca. Su. XIII.29-40 for three doses
5. Sweating—that which produces sweat and alleviates stiffness, heaviness and cold is svedana
- The drug possessing hot, sharp, unstable, unctuous, rough, minute, liquid and stable is mostly sweating in effect.
6. Checking therapy—that with checks the movement of mobile substances is stambhana
- The drug possessing cold, dull, soft, smooth, rough, minute, liquid, stable, and light is mostly checking in effect.
 - All the drugs and measures consisting of liquid, thin, stable, cooling and having sweet, bitter and astringent tastes constitute the checking therapy.
 - It is indicated in pitta, burns with alkali and fire, vomiting, diarrhea, excessive application of poisons and sweating.
 - The checking therapy is regarded as properly administered when the disorders are overcome and strength is gained.
 - On excessive application of the checking therapy the patient is afflicted with blackishness, stiffness in body parts, uneasiness, lockjaw, and obstruction in heart (function) and excretion of feces.

All these therapies should be known generally as not adequately administered when the treated dosas are not pacified but rather aggravated.

Ca. Su. XX.20-22 The physician should examine the disease first, then the drug, and thereafter the management. The physician who without knowing the disease starts its treatment succeeds by chance even if he is well-versed

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in management with drugs. The one who knows the characters of disease, is well-versed in all therapeutic measures and is acquainted with the proper measure of place and time succeeds undoubtedly.

Ca. Ci. XXX.294 Drug administered through mouth destroys the diseases of āmāśaya, that through the nose destroys the diseases of head, and that through the anal route diseases of the pakvāśaya.

Remember to discuss balancing generally, for prakriti and for imbalance.

According to Ayurvedic therapeutics, the disease process can be addressed at any stage, but specific treatments are needed for specific stages. In these first two stages, one can reverse the process by oneself, using common sense to apply the principle of opposite qualities and taking some home remedies. Once the disease process has gone beyond the gastrointestinal tract and entered the third phase, it is no longer under one's own control and trained medical help is needed.

Treatment depends upon *dosha gati*. For example, if the *doshas* are moving downward, accelerate that *gati* and push the *dosha* out by using *basti*. If the *doshas* are moving upward, then induce vomiting therapy and use their movement to eliminate the *doshas* out of the body. If the *doshas* are moving horizontally, we must do more *snehana* (oleation), *swedana* (sudation) and *panchakarma* to bring the *doshas* back first to the gastrointestinal tract and then use a specific kind of *doshic* cleansing program.

Also things to be noted are the strengths, number of dosha and roga and doshas relationship.

Don't forget to consider prognosis in this discussion—Caraka says don't treat---- etc.

In discussion of treatment remember that medicine opposite to doshas may be opposite to tissues too. This factor complicates treatment as in pitta with exacerbated medas when proposing to use YM for example.

Dr. C Sharma (A critical Survey of Indian Philosophy p. 13 states that the means of eliminating suffering and realizing Truth are threefold: śravaṇa (hearing the truth), manana (intellectual conviction after hearing the truth), nididhyāsana (practical realization).

p. 13 indifference to personal history as a cultural theme of ancient Indians.

Ca. Vi. IV.9-12 the wise should know the diseases properly with instructions from authority, perception and inference. After examining the entire situation from all aspects as far as possible one should make effort to ascertain the nature of the disorder and thereafter for management of the case. One who knows well the nature of his duty and the disease does not get confused in deciding the course of action; he because of being unconfused, attains the fruits which naturally arise from the absence of confusion. One, the knower of reality, who does not enter into the inner self of the patient with the help of the lamp of knowledge and intelligence, can't treat diseases successfully.

Those not to be treated are those having censure charged against them, have no attendants, regard themselves as physicians, are violent, back-biters, intensely indulged in vicious acts, having weakness, blood and muscles depleted excessively, inflicted with incurable disease associated with fatal signs. The physician, if he treats such persons, gets defamed.

Ca. Ci XXX.321 on contrary therapy in case of dosas moving inside joints and deep tissue. Pitta brought out by hot measures such as fomentation, sprinkling, poultices. Thus hot is pacified by hot. Likewise when cold sprinkling are applied externally the heat being suppressed goes inside and destroys kapha hidden within. Thus cold is overcome by cold.

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The excrement of fly checks vomiting but fly itself causes it. Likewise, there are variations in effects on eating of cooked item.

Su Su XXV.1-7 surgery as means: Bhedyam excision, lekhyam scarification, vyadhanam aspiration (re vein or abdominal dropsy), aharyam extraction or drawing out, sravyam secreting or evacuating measures, sīvyam suturing (as in open ulcer)

Means of knowing are pratyakṣ, anumāna, aitihya, aupamya Ca. Vi. 39-42 Note that here analogy is included where elsewhere in disease it's omitted.

Vāg. AH Su XI.26-33 treatment of the dosas and agni.

Ca Vi VIII p 386 initiation of therapy and its character.

Suśruta Su. XXI.39 the deranged vata having moved into any specific seat of pitta should be medicinally treated as a case of pitta aggravation. Similarly for aggravated pitta and kapha changing their respective places should be treated as the dosha in whose location it is found. Vata aggravated tends to expand and deviate from its own/right passage and gives rise to a swelling or distention of the abdomen, accompanied by a rumbling sound in the intestines. Pitta similarly gives rise to heat and a sort of sucking, burning pain in the affected part plus a sensation of radiation or evaporation of the heat from its surface. Kapha similarly, would usher in a complete aversion to food, inertness of the limbs, vomiting, impaired digestion. this is the first occasion for medical intervention.

Ca Si. III.12 Physician expert in application, after considering the person fit for non-unctuous enema should start treatment on auspicious day, bright moon, good combination of stars, muhurta, and while person has his previous meal well digested and mind calm.

Su Sa. VIII.55 An act of venesection, properly performed, gives more speedy relief than that derived from the application of medicated oil, etc. And or of plaster as well. Venesection (bleeding) properly performed is half of the treatment described in surgery as the application of basti karmas in therapeutics. SEE THE FOLLOWING VERSE FOR MORE ON SHODHANA