



## CONCEPT OF *CHIKITSA* – AN AYURVEDIC VIEW POINT

### Review Article

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### ABSTRACT

Man has been a victim of one or other disease throughout the life; be it related to the body or mind or both. Ayurveda has given much emphasis on preventive aspect rather than curative aspect. *Dinacharya* (daily regimen), *Ritucharya* (seasonal routine), *Ahara vidhi* (dietetics), *Sadvritta* (good conduct), *Acharya Rasayana* (code of conduct) etc. explained in detail and also described *Rasayana* (rejuvenatives), & *Vajikarana* (aphrodisiacs) to promote health of a healthy individual. The ancient Ayurvedic classics have dealt in detail regarding different classifications of *Chikitsa* (treatment) in respective contexts. This article is aimed at deciphering different Ayurvedic comprehensions on *Chikitsa*.

**Key Words:** *Laukiki Chikitsa, Naishtiki Chikitsa, Leena dosha, Apunarbhava, Nidana parivarjana*

**INTRODUCTION:** Ayurveda has considered the *Sharirika* (physical) and *Manasika* (mental) *roga* (disease) separately in certain contexts only. The treatment of different psychological illnesses described in Ayurveda reveals that the psychological, spiritual and pharmacological methods have been used side by side to root out the diseases. *Acharya Charaka* explained Ayurveda in the form of *Trisutra*, i.e. *Hetu* (causative factor), *Linga* (symptom) and *Aushadha* (medicine). He has given much importance to prevention rather than curative aspect. *Acharya Charaka* delineated *Naishtiki Chikitsa* (treatment to attain salvation) for psychological ailment in contrast with *Laukiki Chikitsa* (treatment of a disease), which is meant for physical ailment. *Chikitsa* means bringing morbid *doshas* to *samavastha* (normal state). To attain *dosha samyata* (equilibrium of *doshas*), different authors classified *Chikitsa* in different types, hence this article aimed to compile all those types in a lucid manner.

### Derivation of *Chikitsa*:

- ‘*Kit rogapanayane*’ (Panini’s *Ashtadhyayi* 3:1:5) – to remove diseases.
- ‘*Chikitsaa ruk pratikriya*’ (*Amarakosha* 2/6/50) – which prevents & cures the painful condition.
- ‘*Chikitsaa roga nidaana pratikaare*’ (*Vaidya shabda sindhu*) – avoiding causative factor.
- ‘*Yaa kriyaa vyaadhi harinee saa chikitsa nigadhyate*’ (*Bhava Prakasha Parisishta*) –any procedure which destroys disease.

### Definition:

- All the efforts of the *Chikitsa Chatuspada* with requisite qualities, for the revival of equilibrium of *dhatu*s in the event of their equilibrium being disturbed, is known as therapeutics.<sup>(1)</sup>
- The therapies which are bringing about equilibrium of *dhatu*s constitute treatment of diseases. It is the duty of the Physician to maintain the equilibrium of *doshas*.<sup>(2)</sup>

- *Chikitsa* is defined as the procedure in which the morbid *doshas* are brought to normal state and this *dosha samyata* will be maintained.

- “*Samprapti vighatanameva Chikitsa*” - Treatment is nothing but breaking the pathogenesis of the disease.

**Synonyms:** <sup>(3)</sup>

- *Chikitsita; Vyadhihara; Pathya;*

- *Saadhana; Aushadha; Praayaschitta;*

- *Prashamana; Prakriti sthapana*

- *Hitam & Bheshaja*

\* Definition of *Bheshaja*: ‘*Roga bhayam jayati*’ (which defeat the fear of disease);

\*\*The term *Bheshaja* is used as synonym of *Chikitsa* (treatment) & *Aushadha* (medicine) as well.

**Utthama Chikitsa** <sup>(4)</sup> (The Best Treatment)

- The treatment is said to be the best & comprehensive when it pacifies the disease for which it is being administered but does not cause yet another disease.

**Shuddha Chikitsa** <sup>(5)</sup> (Ideal therapy):

- A therapy that alleviates one disease condition but provokes another disease is not *shuddha* (impure or incorrect therapy).

**Chikitsa Bheda** (Types):

- According to *Acharya Charaka*, there are innumerable diseases and hence treatments are also innumerable.

- *Chikitsa* has been categorised into two broad divisions: viz. *Naishtiki chikitsa* & *Laukiki chikitsa*. <sup>(6)</sup>

**Naishtiki Chikitsa:** Explained by *Acharya Charaka* in *Katidhapurusheeyam Shariram*

- This is the spiritual dimension of Ayurveda refers to absolute eradication of *vedana* ( miseries) that can be attained by the elimination of desires (*upadha*), which are root cause of miseries.

**Definition:** “*Chikitsa tu naishtiki ya vinopadham*” <sup>(7)</sup>

- *Chikitsa* which is devoid of *upadha* (*upadha rahita*) is called as *Naishtiki chikitsa*.

- The treatment that is devoid of desires is called as supreme treatment & considered as *Vyadhi nirodhaka Chikitsa*.

**Upadha** (Root cause for all miseries):

- Ayurveda has opined that *Upadha* is the root cause for all miseries. Sacrifice of all the desires is its remedy.

- An ignorant person bound by *dukha* as he provides himself by desires arising from the *indriyarthas* (objects of senses), as a silk worm provides suicidal threads for itself. A wise person, who abstains from the *indriyarthas*, considering them as dangerous as *agni* (fire), does not subject himself to any wishful acts and attachments with the result that miseries never overcome him (*Ch.Sa.1/95-97*).

**Nishta** (Liberation from Miseries):

- Liberation from miseries is called *Nishta*. Since *Naistiki* is devoid of desires and attachment, it becomes the way for attaining *Moksha*.

**Pravritti** (Attachment):

- When desires accumulate, one becomes worldly and gets attached to *indriyarthas*.

**Nivritti** (Detachment):

- Detachment from the six enemies (*Kama, krodha, lobha, moha, mada, matsara*)

- It is ultimate peace, eternal & supreme.

**Laukiki Chikitsa:**

*Laukika* is the word refers to *ihaloka* / related to this worldly activity/ prevalent in common utterance of the people as contrasted with *vaidika* / ordinary perception/ belonging to or occurring in ordinary world in general <sup>(8)</sup>.

- *Laukiki Chikitsa* is not mentioned directly in Ayurveda, but it was coined opposite to *Naishtiki Chikitsa*.

- Some scholars quoted it as *Swasthyadayini Chikitsa* <sup>(9)</sup> (related to the treatment of a disease / ailment affecting in mental and physical dimensions) & also

Daiva-vyapashraya, Yukti-vyapashraya & Satvavajaya Chikitsa are included under types of *Laukiki Chikitsa*.

- Some described it as *Vyadhihara Chikitsa* (*Yukti vyapashraya chikitsa* etc.)
- Some mentioned that, medical science is *Laukika vidya* & it is intended to protect the health of an healthy individual & to treat the disease of sick person<sup>(10)</sup>
- In view of the above it may be known as whatever the *Vyadhihara Chikitsa* following now-a-days comes under *Laukiki Chikitsa*<sup>(11)</sup>

- Some people confused *Laukiki Yoga* with *Laukiki Chikitsa*, in fact *Nauli Kriya*, one among the *Shatkarmas* is called *Laukiki Yoga*, but it is not *Laukiki Chikitsa* (*Gheranda Samhita -Sutra 52*). *Nauli Kriya* is a self-administered abdominal massage, using only the muscles of the abdominal wall (*Hatha Yoga Pradipika 2.23*)<sup>(12)</sup>

\*There are various classifications of *Chikitsa (Laukiki)*, Viz. *Eka-vidha, Dwi-vidha* etc. basing on different factors.

**Table no.1 Eka-vidha Chikitsa**

S.no.	Chikitsa	Description	Context
1.	<i>Nidana Parivarjana</i>	<ul style="list-style-type: none"> <li>• The first &amp; foremost principle in the management of any disease to avoid and eliminate causative factors.</li> <li>• Prevention is better than cure is a proverb which possibly has its roots in this concept of Ayurveda.</li> </ul>	<ul style="list-style-type: none"> <li>• <i>Acharya Sushruta</i> while describing <i>Netra-roga Chikitsa</i>, he has mentioned that- '<i>Sankshapatana kriyayogo nidana parivarjanam</i>'<sup>(13)</sup> (<i>Su. U. 1/25</i>)</li> </ul>
2.	<i>Pathya sevana</i>	<ul style="list-style-type: none"> <li>• <i>Pathya</i> means which is good &amp; beneficial for the <i>Patha or Srotas</i> and also <i>manasah priyam</i>.</li> <li>• Opposite to <i>Pathya</i> are called as <i>Apathya</i>.</li> <li>• Keeping away from the <i>Apathyas</i> &amp; consuming <i>pathyas</i> is the best way of avoiding the diseases.</li> </ul>	<ul style="list-style-type: none"> <li>• <i>Acharya Charaka</i> dedicated a chapter to dietary articles (<i>Ch. Su. 25/45</i>)</li> </ul>
** <i>Nidana Parivarjana</i> & <i>Pathya sevana</i> are not taken as two; in fact they are taken as different examples of <i>Eka-vidha Chikitsa</i> .			

**Table no.2 Dwi-vidha Chikitsa: Chikitsa classified into 2 based on their opposite nature.**

S.no.	Chikitsa	Description	Context
1.	<i>Dravyabhuta</i>	<ul style="list-style-type: none"> <li>• Pharmacological (medicines or different materials are used)</li> </ul>	<ul style="list-style-type: none"> <li>• While explaining about <i>Karana (Bheshaja)</i> under <i>Dasha vidha parikshabhava Acharya Charaka</i> classified <i>chikitsa</i> as 2 types (<i>Ch. Vi. 8/87</i>)</li> <li>• Both are related to <i>Yukti-vyapashraya Chikitsa</i>.</li> </ul>
	<i>Adravyabhuta</i>	<ul style="list-style-type: none"> <li>• Non- Pharmacological (except medicines different methods are used- eg: <i>Bhaya darshana, Vismapana, Vismarana, Kshobhana, Harshana, Vadha, Bandhana</i> etc.)</li> </ul>	
2.	* <i>Aturasya Roganut</i> is of 2 types: <i>Roga Prashamana</i> & <i>Apunarbhava</i>		
	<i>Roga Prashamana</i>	<ul style="list-style-type: none"> <li>• To pacify &amp; mitigate the disease (Curative); It is achieved by</li> </ul>	<ul style="list-style-type: none"> <li>• The physician, who has the knowledge of <i>Hetu, Linga,</i></li> </ul>

		<i>Shodhana &amp; Shamana Chikitsa.</i>	<b>Prashamana &amp; Roga apunarbhava</b> , is the best among physicians & is fit to become a Royal physician ( <i>Ch.Su.9/19</i> )
	<b>Apunarbhava</b>	<ul style="list-style-type: none"> <li>• Which prevent recurrence of disease</li> </ul>	
3.	<b>Urjaskara</b>	<ul style="list-style-type: none"> <li>• To maintain health of the healthy, to improve immunity &amp; quality of life.</li> <li>• It is again of 2 types: <i>Rasayana &amp; Vajikarana</i></li> </ul>	<ul style="list-style-type: none"> <li>• <i>Swasthasya Urjaskara</i> (It is also called as <i>Roga-anutpattikara Chikitsa</i> (to prevent the diseases) &amp; it includes <i>Swasthavruttha palana, Sadvrutta palana &amp; Rasayana, Vajikarana prayoga</i></li> <li>• <i>Artasya Roganut</i> – both are explained by <i>Acharya Charaka (Ch.Chi.1/1/4)</i></li> </ul>
	<b>Rogaghna</b>	<ul style="list-style-type: none"> <li>• Medicines &amp; treatment which help in eradicating disease or removing from their roots.</li> <li>• This again is of 2 types: <i>Roga Prashamana &amp; Apunarbhava chikitsa</i></li> </ul>	
4.	* <i>Swasthasya Urjaskara</i> (Preventive) is of 2 types: <i>Rasayana &amp; Vajikarana</i>		
	<b>Rasayana</b>	<ul style="list-style-type: none"> <li>• Rejuvenators (bringing youth and longevity) –which are beneficial for the enhancement of the quality &amp; quantity of all the tissues of the body</li> </ul>	<ul style="list-style-type: none"> <li>• Therapeutics which promotes strength and immunity is categorized in <i>Vrishya</i> and <i>Rasayana</i> – described by <i>Acharya Charaka (Ch.Chi.1/1/5)</i></li> </ul>
	<b>Vajikarana</b>	<ul style="list-style-type: none"> <li>• Aphrodisiacs (helping in progeny) - which are beneficial for the enhancement of the quality &amp; quantity of the Semen &amp; also enhance sexual vigour.</li> </ul>	
5.	<b>Sheeta upachara</b>	<ul style="list-style-type: none"> <li>• In case of <i>Ushnata janya vyadhis</i> (diseases manifested due to excess heat) - cold comforts &amp; food should be administered</li> <li>• Eg: <i>Chandanadya taila</i> in <i>Daha Jwara</i></li> <li>• <i>Raktapitta</i></li> <li>• <i>Atyagni</i></li> <li>• <i>Visarpa</i></li> <li>• <i>Greeshma ritu charya</i></li> <li>• Mostly in <i>Pitta vyadhis</i></li> </ul>	<ul style="list-style-type: none"> <li>• While discussing about <i>Ushnodaka pana</i> in <i>Jwara</i> in preference to cold water, Lord Atreya explained that, <i>Jwara</i> arises from <i>amashaya</i> - hot beverages promote digestion, hence it is rationale.</li> <li>• The intelligent physician treats disorders originating from heat with cold measures and the disorders born of cold using hot measures in general (<i>Ch.Vi. 3/41</i>)</li> </ul>
	<b>Ushna upachara</b>	<ul style="list-style-type: none"> <li>• In case of <i>Sheeta janya vyadhis</i> (diseases manifested due to excess cold) - hot comforts &amp; food should be administered.</li> <li>• Eg: <i>Agurvadya taila</i> in <i>Sheeta Jwara</i></li> <li>• <i>Hemantha ritu charya</i></li> <li>• Mostly in <i>Vata, kapha vyadhis</i></li> </ul>	

6.	<b>Santarpana</b> <sup>(14)</sup>	<ul style="list-style-type: none"> <li>Nourishing treatment. It is also correlated to <i>Brimhana</i>.</li> </ul>	<p><b>Santarpana:</b> (A.H.Su.14/1,16)</p> <ul style="list-style-type: none"> <li>It is an ideal treatment for <i>Karshya</i> (Emaciation)</li> <li><i>Bala, pushti vardhanam</i></li> </ul> <p><b>Apatarpana:</b> (A.H.Su.14/17)</p> <ul style="list-style-type: none"> <li><i>Vimalendriya, mala visarga, laghavam, ruchi</i></li> </ul>
	<b>Apatarpana</b>	<ul style="list-style-type: none"> <li>Depleting /reducing treatment. It is also correlated to <i>Langhana</i>. It is an ideal treatment for <i>Sthoulya</i> (Obesity)</li> </ul>	
7.	<b>Shodhana</b>	<ul style="list-style-type: none"> <li>Purificatory procedures, those eliminate the aggravated <i>doshas</i> (<i>Bahu dosha</i>) from the body &amp; known as <i>Panchakarma</i>. (A.H.Su.14/4,5)</li> </ul>	<ul style="list-style-type: none"> <li>The <i>prakupita doshas</i> alleviated by <i>langhana</i> and <i>pachana dravyas</i> do at times get aggravated, but those eliminated by <i>Shodhana</i> therapies do not recur (Ch.Su.16/20)</li> </ul>
	<b>Shamana</b>	<ul style="list-style-type: none"> <li>Palliative or pacifying treatments (<i>Heena/ Madhyama dosha</i>), those neither eliminate the <i>doshas</i>, nor aggravate the <i>doshas</i>, but they pacify the aggravated <i>dosha</i> &amp; bring equilibrium in the body.</li> </ul>	<ul style="list-style-type: none"> <li>There are 7 types (2 <i>Dravyabhuta</i> &amp; 5 <i>Adravyabhuta</i>) of <i>Shamana Chikitsa</i>: <i>Pachana, Deepana, Kshudha, Trushna, Vyayama, Atapa sevana &amp; Maruta sevana</i> (A.H.Su.14/6,7)</li> </ul>

**Table no.3 Trividha Chikitsa:** The method of treatment in Ayurveda as a whole has been classified into three categories by *Acharya Charaka* (Ch.Su.11/54)

S.no.	Chikitsa	Description	Context
1.	<b>Daiva-vyapashraya</b>	<ul style="list-style-type: none"> <li>Divine or Spiritual therapy (includes <i>Mantra</i> (Hymns), <i>Aushadha</i> (Amulets, Talisman), <i>Mani</i> (Wearing gems), <i>Mangala</i> (Auspicious ceremony), <i>Bali</i> (Offering to God), <i>Upahara</i> (Gift), <i>Homa</i> (Oblations), <i>Niyamana</i> (Observance of scriptural rules), <i>Prayaschita</i> (Atonement), <i>Upavasa</i> (Fasting), <i>Svastayana</i> (Chanting of Hymns), <i>Pranipata</i> (Observance to the God), <i>Gamana</i> (Going to pilgrimage) etc.</li> </ul>	<ul style="list-style-type: none"> <li><i>Daiva-vyapashraya Chikitsa</i> is a sort of faith therapy derived mainly from Atharvaveda.</li> <li>The <i>Sharira dosha</i> are pacified by Divine &amp; Rational therapies, while the <i>Manasa dosha</i> can be treated with <i>Jnana, vijnana, dhairya, smriti &amp; samadhi</i> (Ch.Su.1/58)</li> </ul>
	<b>Yukti-vyapashraya</b>	<ul style="list-style-type: none"> <li>Rational therapy (Basing on fundamental principles of Ayurveda - medicines, life-style &amp; diet are skilfully planned &amp; administered)</li> </ul>	
	<b>Sattvavajaya</b>	<ul style="list-style-type: none"> <li>Psycho-therapy (To control the mind by withdrawing it from undesired objects)</li> </ul>	

2.	<b>Antah parimarjana</b>	<ul style="list-style-type: none"> <li>Internal administration of medicines (heal from within)</li> </ul>	<ul style="list-style-type: none"> <li>Basing on route of administration 3 types (Ch.Su.11/55)</li> </ul>
	<b>Bahi parimarjana</b>	<ul style="list-style-type: none"> <li>External application of medicines (heal from outside such as <i>Abhyanga, Svedana, Dhara, Lepa</i>)</li> </ul>	
	<b>Shastra Pranidhana</b>	<ul style="list-style-type: none"> <li><i>Shastrakarma</i> or Surgical intervention</li> </ul>	
3.	<b>Hetu Viparita</b>	<ul style="list-style-type: none"> <li>Opposite to etiology (<i>Aushadha, Anna, Vihara</i>)</li> <li>Eg: In <i>guru, snigdha, sheeta guna janya vyadhi - Laghu, ruksha, ushna guna aushadha &amp; anna</i> are indicated)</li> </ul>	<ul style="list-style-type: none"> <li>Among <i>Pancha Lakshana nidana-Upashaya</i> (<i>Aushadha, anna &amp; vihara</i> which gives <i>sukhanubandha</i>) is explained in detail (Ch.Ni.1/10)</li> </ul>
	<b>Vyadhi Viparita</b>	<ul style="list-style-type: none"> <li>Opposite to disease (<i>Aushadha</i> which pacify/ destroy particular disease –eg: <i>Patha/ Kutaja</i> in <i>Atisara</i>)</li> </ul>	
	<b>Ubhayarthakari</b>	<ul style="list-style-type: none"> <li>Mixed approach (eg: in <i>Vataja Shotha – Dashamula kwatha –</i> pacifies <i>Vata (hetu)</i> &amp; relieves <i>Shotha (Vyadhi)</i>)</li> </ul>	
4.	<b>Dosha Pratyanka</b>	<ul style="list-style-type: none"> <li>Treatment of aggravated <i>dosha</i>; It is Indicated in <i>Sanchaya (Roga-anutpattikara chikitsa), Prakopa (Hetu viparita chikitsa) &amp; Prasaravastha (Hetu viparita chikitsa)</i> of <i>Kriyakala</i></li> </ul>	<ul style="list-style-type: none"> <li>While discussing about <i>Kriyakala</i>, application of <i>pratyanka chikitsa</i> is explained. (Su.Su.21/36)</li> </ul>
	<b>Vyadhi Pratyanka</b>	<ul style="list-style-type: none"> <li>Treatment of <i>Vyadhi</i>; It is advocated in <i>Vyakta (Vyadhi vishista chikitsa) &amp; Bhedhavastha (Jeerna vyadhi vishista chikitsa)</i> of <i>Kriyakala</i></li> </ul>	
	<b>Ubhaya Pratyanka</b>	<ul style="list-style-type: none"> <li>Mixed approach; It is Indicated in <i>Sthana-samshrayavastha (Dosha &amp; dushya Chikitsa)</i> of <i>Kriyakala</i></li> </ul>	
5.	<b>Asuri</b> <sup>(15)</sup>	<ul style="list-style-type: none"> <li>Surgical procedures are considered as <i>Asuri Chikitsa</i>, because of the violent procedures- such as incision, excision etc.</li> </ul>	<ul style="list-style-type: none"> <li>Different treatment approaches were explained in <i>Bhaishajya Ratnavali</i> (B.R.3/23)</li> </ul>
	<b>Manushi</b>	<ul style="list-style-type: none"> <li>Herbal and herbo-mineral approach</li> </ul>	
	<b>Daivi</b>	<ul style="list-style-type: none"> <li>Spiritual approach including <i>Parada</i>-preparations, <i>Rasayana &amp; Vajikarana</i></li> </ul>	
6.	<b>Bhouma</b>	<ul style="list-style-type: none"> <li>Metals &amp; Minerals (<i>Parada, Gandhaka, Svarna, Rajata &amp; salts</i>)</li> </ul>	<ul style="list-style-type: none"> <li>Basing on Different drugs (sources) used in treatment (Ch.Su.1/68-73)</li> </ul>
	<b>Audbhida</b>	<ul style="list-style-type: none"> <li>Herbal medicines; 4 types:</li> <li><i>Vanaspati</i> (Plants not bearing flowers)</li> </ul>	

		<ul style="list-style-type: none"> <li>• <i>Vaanaspadya</i> (Plants bearing both flowers &amp; fruits)</li> <li>• <i>Veerudha</i> (Plants like creepers &amp; climbers) &amp;</li> <li>• <i>Aushadha</i> (Plants which die after yielding fruits)</li> </ul>	
	<b>Jangama</b>	<ul style="list-style-type: none"> <li>• Animal products (<i>Dugdha, Ghrita, Madhu, Pravala, Shukti</i> etc.)</li> </ul>	
7.	<b>Langhana</b>	<ul style="list-style-type: none"> <li>• Lighting therapy or use of light foods such as <i>Peya, vilepi, mudga yusha</i> etc. for those patients who have <i>Alpa dosha/ Alpa bala</i></li> </ul>	<ul style="list-style-type: none"> <li>• Basing on <i>Dosha balaabala</i></li> <li>• (<i>Ch.Vi.3/43</i>)</li> </ul>
	<b>Langhana-pachana</b>	<ul style="list-style-type: none"> <li>• Along with <i>Langhana</i>, use of <i>Pachana</i> such as <i>Chitraka, Trikatu, Musta</i> etc. for those patients who have <i>Madhyama dosha/ Madhyama bala</i></li> </ul>	
	<b>Doshavasechana</b>	<ul style="list-style-type: none"> <li>• Purificatory procedures for elimination of the aggravated dosha in those patients who are <i>Balavan / having Bahu dosha</i>.</li> </ul>	
8.	<b>Apakarshana/ Samshodhana</b>	<ul style="list-style-type: none"> <li>• Expulsion of unwanted things that means to take out / remove by force. This has been again subdivided into 2 types</li> <li>*External: Surgical removal of <i>gulma, arbuda, krimi</i> etc.</li> <li>*Internal: Removal of aggravated dosha by <i>shodhana</i></li> </ul>	<ul style="list-style-type: none"> <li>• Based on different treatment modalities <sup>(32)</sup> (<i>Ch.Vi.7/14,30</i>)</li> </ul>
	<b>Prakruti-vighata / Samshamana</b>	<ul style="list-style-type: none"> <li>• It means to break the pathogenesis of disease by means of either external application (<i>Abhyanga, Swedana</i>) or internal medicine (<i>Deepana, Pachana</i>)</li> </ul>	
	<b>Nidana parivarjana</b>	<ul style="list-style-type: none"> <li>• Avoiding the causative factors of the disease</li> </ul>	

Table no.4 *Chatur-vidha Chikitsa: Acharya Sushruta classified Chikitsa into four types*

S.no.	Chikitsa	Description	Context
1.	<b>Brimhitavya<sup>(16)</sup></b>	<ul style="list-style-type: none"> <li>• To increase the <i>doshas</i> which have decreased &amp; to bring them back to normalcy</li> </ul>	<ul style="list-style-type: none"> <li>• Management of <i>Doshas</i> in general explained by <i>Acharya Sushruta (Su. Chi.33/3)</i></li> </ul>
	<b>Prashamayitavya</b>	<ul style="list-style-type: none"> <li>• Opposite to <i>Brimhitavya</i>, the increased <i>doshas</i> should be decreased &amp; brought back to normalcy</li> </ul>	
	<b>Nirharatavya</b>	<ul style="list-style-type: none"> <li>• The aggravated <i>doshas</i> should be expelled from the body</li> </ul>	
	<b>Paripalya</b>	<ul style="list-style-type: none"> <li>• The <i>doshas</i> which are in equilibrium state, should be guarded &amp; balanced</li> </ul>	

2.	<b>Samsodhana<sup>(17)</sup></b>	<ul style="list-style-type: none"> <li>Purificatory therapy / elimination of various vitiated doshas from the body. It is of 2 types:                     <ol style="list-style-type: none"> <li><b>Bahirashraya</b> (<i>Shastra, Kshara, Agni, Pralepa</i> etc.)</li> <li><b>Antarashraya</b> (<i>Panchakarma-Vamana, Virechana, Niruha vasti, Shiro-virechana &amp; Raktamokshana</i>)</li> </ol> </li> </ul>	<ul style="list-style-type: none"> <li>Management of <i>Doshas</i> in general explained by <i>Acharya Sushruta</i> in the form of (<i>Su. Su.1/27</i>)</li> </ul>
	<b>Samshamana</b>	<ul style="list-style-type: none"> <li>Palliative therapy (vitiating doshas handled at their location) It is of 2 types:                     <ol style="list-style-type: none"> <li><b>Bahya Samshamana</b> (<i>Alepa, Parisheka, Avagaha, Abhyanga, Shiro vasti, Kavala graha &amp; Gandusha</i> etc.)</li> <li><b>Abhyantara Samshamana</b> (<i>Pachana, Lekhana, Brimhana, Rasayana, Vajikarana, Visha- shamana</i>)</li> </ol> </li> </ul>	<ul style="list-style-type: none"> <li><i>Samsodhana</i></li> <li><i>Samshamana</i></li> <li><i>Aahara</i></li> <li><i>Aachara</i></li> </ul>
	<b>Aahara</b>	<ul style="list-style-type: none"> <li>Dietic &amp; nutritional regimens (<i>Pathya</i>) - <i>Peya, Lehya, Khadya, Bhakshya</i></li> </ul>	
	<b>Aachara</b>	<ul style="list-style-type: none"> <li>Good conduct of body, mind &amp; speech / Life style Practices                     <ol style="list-style-type: none"> <li><b>Kaayika Aachara:</b> <i>Prakshepana, Utkshepana, Avakshepana</i></li> <li><b>Vaachika Aachara:</b> <i>Paata, Svadhyaaya</i></li> <li><b>Maanasa Aachara:</b> <i>Chintya, Vicharya, Uhya, Dhyeya, Sankalpa</i></li> </ol> </li> </ul>	<ul style="list-style-type: none"> <li><i>Aachara</i> includes various physiotherapy &amp; rehabilitative measures as well as psychotherapy (<i>Dalhana</i>)</li> </ul>

**Table no.5 Pancha -vidha Chikitsa**

S. no	Chikitsa	Description	Importance
<b>According to Charaka</b>			<b>Shodhana Chikitsa Prayojana</b> ( <i>Ch. Su. 16/17-19</i> )
1.	<b>Vamana</b>	Emesis	
	<b>Virechana</b>	Purgation	
	<b>Niruha Vasti</b>	Decoction enema	
	<b>Anuvasana Vasti</b>	Unctuous enema	
	<b>Nasya</b>	Errhines / Nasal insufflation	<ul style="list-style-type: none"> <li><i>Kayagni Vardhana</i></li> <li><i>Vyadhi Upashamana</i></li> <li><i>Prakruti anuvartana</i></li> <li><i>Indriya, mano, buddhi, varna prasadena</i></li> <li><i>Bala, pushti, apatya, vrushata jaayate</i></li> <li><i>Jara krucchrena labhate &amp;</i></li> <li><i>Chiram jeevati anamaya</i></li> </ul>
<b>According to Sushruta</b>			<ul style="list-style-type: none"> <li>Five types of <i>Shodhana karmas</i> mentioned by both <i>Acharya Charaka &amp; Sushruta</i> are almost same, but <i>Raktamokshana</i> specially mentioned by <i>Acharya Sushruta</i>.</li> </ul>
2.	<b>Vamana</b>	Emesis	
	<b>Virechana</b>	Purgation	
	<b>Niruha Vasti</b>	Enema	
	<b>Shiro-virechana</b>	Errhines	
	<b>Raktamokshana</b>	Blood letting	

**Table no.6 Shat – vidha Chikitsa<sup>(18)</sup>**

S.no.	Chikitsa	Description	Context
1.	<b>Langhana</b>	Lighting therapy or use of light foods – that which brings lightness in the body; It is of 10 types	Ayurvedic therapeutics are categorized broadly under two categories like



2.	<b>Brimhana</b>	Nourishing therapy – increases the musculature or bulk of body	<b>Apatarpana or Santarpana;</b> It is further classified into six types ( <i>Ch.Su.22/4</i> ) <b>Apatarpana - Santarpana</b> <ul style="list-style-type: none"> <li>• <i>Langhana - Brimhana</i></li> <li>• <i>Rukshana - Stambhana</i></li> <li>• <i>Swedana - Snehana</i></li> </ul>
3.	<b>Rukshana</b>	Drying therapy – brings dryness, roughness & non-sliminess	
4.	<b>Snehana</b>	Oleation therapy – brings unctuousness, sliminess, softness & moisture	
5.	<b>Swedana</b>	Sudation – removes stiffness, heaviness coldness & induces sweating	
6.	<b>Stambhana</b>	Astringent therapy – that which stops the flow of doshas	

**Table no.7 Sapta – vidha Chikitsa**

S.no.	Chikitsa	Description	Context
1.	<b>Pachana (Ama )</b>	Using digestants ( <i>Chitraka, Musta</i> )	Seven types of <i>Shamana Chikitsa</i> (2 <i>Dravyabhuta</i> & 5 <i>Adravyabhuta</i> ) are described ( <i>A.H.Su.14/6</i> )
	<b>Deepana (Agni)</b>	Using appetizers ( <i>Trikatu</i> )	
	<b>Kshudha</b>	Upavasa (Fasting / intake of less food)	
	<b>Trushna</b>	Intake of less or no water	
	<b>Vyayama</b>	Exercise	
	<b>Atapa sevana</b>	Exposure to sun rays	
	<b>Maruta sevana</b>	Exposure to fresh air	
2.	<b>Vimlapana</b>	Gentle local massage	Acharya Sushruta has explained Seven major procedures for the management of <i>Vranashopha</i> in <i>Amapakvaisha neeya Adhyaya</i> , which includes the Initial stage ( <i>Amavastha</i> ), Wound stage ( <i>Vranavastha</i> ) & Complication stage ( <i>Vaikritapaham</i> ) ( <i>Su.Su.17/17-18</i> )
	<b>Avasechana</b>	Blood-letting	
	<b>Upanaha</b>	Application of hot poultices	
	<b>Patana</b>	Excision	
	<b>Shodhana</b>	Cleaning/ converting <i>Dushta Vrana</i> to <i>Shuddha Vrana</i>	
	<b>Ropana</b>	Regeneration of lost tissue and cells	
	<b>Vaikrutapaha</b>	Healing of wound	
3.	<b>Rasa</b>	<i>Langhana (Upavasa) (Ch.Su.28/25)</i>	<i>Sapta dhatu pradoshaja Chikitsa</i> mentioned in <i>Charaka Samhita</i> (different chapters of <i>Sutra sthana</i> )
	<b>Rakta</b>	<i>Rakta-pitta hara Chikitsa-Virechana-Upavasa-Raktamokshana- (Ch.Su.24/18)</i>	
	<b>Mamsa</b>	<i>Samshodhana– Shastra Karma -Kshara Karma -Agni Karma (Ch.Su.28/26)</i>	
	<b>Medo</b>	<i>Apatarpana / Karshana – Sthoulyahara &amp; Kapha-medohara Chikitsa Vataghna, kapha &amp; medohara anna-paana, Ruksha-ushna vasti &amp; Udvartana Guduchi, Bhadra musta, Triphala, Takrarishtha &amp; Madhuprayoga (Ch.Su.21/21)</i>	
	<b>Asthi</b>	<i>Panchakarma – Tikta ksheera Vasti – Tikta ghritha prayoga (Ch.Su.28/27)</i>	
	<b>Majja</b>	<i>Madhura tikta dravya- Vyavaya- Vyayama- Yathakaala Samshodhana</i>	

		(Ch.Su.28/28)	
	<b>Shukra</b>	<i>Shukrala dravya prayoga –Shodhana-Vajikarana (Ch.Su.28/28)</i>	
	<b>Ojas</b>	<p><i>Hrudya &amp; Ojo hita vishesha kriya</i></p> <ul style="list-style-type: none"> <li>• <i>Madhura, snigdha, sheeta virya, laghu, Jivaniya gana, Balya, Rasayana, Ojo vardhaka dravya prayoga</i></li> <li>• <i>Nitya Go-dugdha, Go-ghrita sevana</i></li> <li>• <i>Pathya Ahara &amp; Vihara sevana</i></li> <li>• <i>Harsha &amp; Achinta</i></li> </ul> <p>* As the <i>Ojo- kshayavastha</i> is <i>Asadhya</i> –it should not be treated</p>	<i>Ojas is the (Sapta dhatu sara) essence of all the dhatus and responsible for strength, vitality and immunity in the body.</i>

**Table no.8 Astha – vidha Chikitsa** <sup>(19)</sup>

S.no.	Chikitsa	Description	Context
1.	<b>Chedana</b>	Excision (eg: <i>Arshas</i> )	<ul style="list-style-type: none"> <li>• Eight types of surgical procedures mentioned by <i>Acharya Sushruta</i> in <i>Agropaharaneeya Adhyaya (Su.Su.5/5-Dalhana)</i></li> </ul>
2.	<b>Bhedana</b>	Incision (eg: <i>Vidradi</i> )	
3.	<b>Lekhana</b>	Scrapping (eg: <i>Rohini</i> )	
4.	<b>Vedhana</b>	Puncturing (eg: <i>Sira vedana with alpa mukha shastra</i> )	
5.	<b>Eshana</b>	Probing (eg: <i>Naadi</i> )	
6.	<b>Aaharana</b>	Extraction (eg: <i>Sharkara</i> )	
7.	<b>Visravana</b>	Blood-letting (eg: <i>Vidradi, Kushta</i> )	
8.	<b>Seevana</b>	Suturing ( <i>Meda samuthascha, bhinna, Sulikhita gada- well scraped wounds</i> )	

**Table no.9 Dasha – vidha Chikitsa**

S.no.	Chikitsa	Description	Context
1.	<b>Vamana</b>	Emesis	<ul style="list-style-type: none"> <li>• They are described under <i>Langhana bheda</i> (4 <i>Shodhana karmas</i> &amp; 6 <i>Shamana karmas</i>) (<i>Ch.Su. 22/18</i>)</li> </ul>
2.	<b>Virechana</b>	Purgation	
3.	<b>Niruha Vasti</b>	Enema	
4.	<b>Nasya</b>	Errhines	
5.	<b>Pipasa</b>	Intake of less or no water	
6.	<b>Vayu sevana</b>	Exposure to fresh air	
7.	<b>Atapa sevana</b>	Exposure to sun rays	
8.	<b>Paachana</b>	Using digestants	
9.	<b>Upavasa</b>	Fasting / or intake of less food	
10.	<b>Vyaayama</b>	Exercise	

**Table no.10 Asthadasha-vidha Chikitsa: Ausadha, Ahara, Vihara** whichever results in *Sukha* are considered as *Upashaya* also called as *Satmya (Ch.Ni. 1/10)*

S.no.	Type	Aushadha	Ahara	Vihara
1.	<b>Hetu Viparita</b>	<ul style="list-style-type: none"> <li>• <i>Ushna dravya Sunthi prayoga in Vata- Kapha Jwara</i></li> <li>• <i>Sheeta prayoga in Ushna janya Vyadhi &amp; Ushna prayoga in Sheeta janya Vyadhi</i></li> </ul>	<ul style="list-style-type: none"> <li>• <i>Mamsarasa prayoga in Vata Jwara</i></li> </ul>	<ul style="list-style-type: none"> <li>• <i>Ratri jaagarana in Divaswapna janya Kapha vridhi</i></li> <li>• <i>Visrama in shramaja Jwara</i></li> </ul>

2.	<b>Vyadhi Viparita</b>	<ul style="list-style-type: none"> <li>• <i>Patha / Kutaja</i> in <i>Atisara</i></li> <li>• <i>Rasna &amp; Guggulu</i> in <i>Vata vyadhi</i></li> <li>• <i>Sirisha</i> in <i>Visha</i></li> <li>• <i>Khadira</i> in <i>Kushta</i></li> <li>• <i>Haridra</i> in <i>Prameha</i></li> </ul>	<ul style="list-style-type: none"> <li>• <i>Masura prayoga</i> in <i>Atisara</i></li> <li>• <i>Yava prayoga</i> in <i>Sthoulya</i></li> </ul>	<ul style="list-style-type: none"> <li>• <i>Pravahana</i> in <i>Udavarta</i></li> <li>• <i>Chankramana</i> in <i>Prameha</i></li> </ul>
3.	<b>Hetu - Vyadhi Viparita</b>	<ul style="list-style-type: none"> <li>• <i>Dasamula (Vatahara &amp; Shothahara) prayoga</i> in <i>Vataja Shotha</i></li> </ul>	<ul style="list-style-type: none"> <li>• <i>Takra prayoga</i> in <i>Vataja / Kaphaja Grahani</i></li> </ul>	<ul style="list-style-type: none"> <li>• <i>Ratri jaagarana</i> in <i>snigdha ahara &amp; Diwaswapna janya Tandra</i></li> </ul>
4.	<b>Hetu Viparitartha kari</b>	<ul style="list-style-type: none"> <li>• <i>Ushna upanaha</i> in <i>Pittaja Vidradhi</i></li> </ul>	<ul style="list-style-type: none"> <li>• <i>Vidahi Anna</i> in <i>Vidradhi</i></li> <li>• <i>Ushna &amp; teekshna dravya</i> in <i>Kamala</i></li> </ul>	<ul style="list-style-type: none"> <li>• <i>Bhayatrasa</i> in <i>Vatika Unmada</i></li> </ul>
5.	<b>Vyadhi Viparitartha kari</b>	<ul style="list-style-type: none"> <li>• <i>Madanaphala prayoga</i> in <i>Chardi</i></li> <li>• <i>Haritaki prayoga</i> in <i>Atisara</i></li> </ul>	<ul style="list-style-type: none"> <li>• <i>Ksheera prayoga</i> in <i>Atisara</i></li> </ul>	<ul style="list-style-type: none"> <li>• <i>Pravahana</i> in <i>Chardi</i></li> </ul>
6.	<b>Hetu Vyadhi Viparitartha kari</b>	<ul style="list-style-type: none"> <li>• <i>Agurvadi lepa prayoga</i> in <i>Agni dagdha Vrana</i></li> <li>• <i>Sthavara Visha prayoga</i> in <i>Jangama Visha &amp; vice versa</i></li> </ul>	<ul style="list-style-type: none"> <li>• <i>Madya sevana</i> in <i>Madatyaya</i></li> </ul>	<ul style="list-style-type: none"> <li>• <i>Jalapratarana / plavana</i> in <i>Urusthambha</i></li> </ul>

Table no.11 Chaturvimshati Upakrama <sup>(20)</sup>

S.no.	Chikitsa	Description	Context
1.	<b>Mantra</b>	Recitation	<ul style="list-style-type: none"> <li>• For the management of poisons Acharya Charaka has explained Chaturvimshathi Upakrama (24 treatment procedures). These treatment modalities are complete and useful in the management of all types of poisons. (Ch. Chi. 23/35-37)</li> </ul>
2.	<b>Arishta</b>	Bandage	
3.	<b>Utkartana</b>	Excision	
4.	<b>Nispidana</b>	Squeezing	
5.	<b>Chushana</b>	Sucking	
6.	<b>Agni</b>	Cauterization	
7.	<b>Parisheka</b>	Affusion	
8.	<b>Avagaha</b>	Bath	
9.	<b>Raktamokshana</b>	Blood -letting	
10.	<b>Vamana</b>	Emesis	
11.	<b>Virechana</b>	Purgation	
12.	<b>Upadhana</b>	Application of medicine over the scalp	
13.	<b>Hridayavaram</b>	Protection of heart	
14.	<b>Anjana</b>	Collyrium	
15.	<b>Nasya</b>	Inhalation	
16.	<b>Dhuma</b>	Smoking	
17.	<b>Leha</b>	Linctus	
18.	<b>Aushadha</b>	Antitoxic drugs	
19.	<b>Prashamana</b>	Sedatives	
20.	<b>Pratisarana</b>	Alkalies	

21.	<b>Prativisha</b>	Anti-dotes	
22.	<b>Sanjna-samsthapana</b>	Restoration of consciousness	
23.	<b>Lepa</b>	Paste or ointment	
24.	<b>Mrita-sanjivana</b>	Revival of life	

**Table no.12 Shashti –Upakrama <sup>(21)</sup>**

<ul style="list-style-type: none"> <li>Acharya Sushruta has advised <i>Shashti-upakrama</i> (60 procedures to treat wound) in <i>Chikitsa sthana</i> of Sushruta Samhita as a comprehensive management of wounds, ulcers, inflammation and wound-scars. All treatments are not used for the same purpose; they are used for different purposes at different stages and presentations of the wounds (<i>Su.Chi. 1/22 – Dwivraneeeya chikitsa</i>).</li> </ul>			
1. <i>Apatarpana</i>	16. <i>Lekhana</i>	31. <i>Taila</i>	46. <i>Vasti karma</i>
2. <i>Aalepa</i>	17. <i>Eshana</i>	32. <i>Rasakriya</i>	47. <i>Uttara vasti</i>
3. <i>Parisheka</i>	18. <i>Aaharana</i>	33. <i>Avachoorana</i>	48. <i>Bandha</i>
4. <i>Abhyanga</i>	19. <i>Vyadhana</i>	34. <i>Dhoopana</i>	49. <i>Patraadana</i>
5. <i>Swedana</i>	20. <i>Visravana</i>	35. <i>Utsadana</i>	50. <i>Krimighna</i>
6. <i>Vimlapana</i>	21. <i>Seevana</i>	36. <i>Avasadana</i>	51. <i>Brimhana</i>
7. <i>Upanaha</i>	22. <i>Sandhana</i>	37. <i>Mrudu karma</i>	52. <i>Vishaghna</i>
8. <i>Pachana</i>	23. <i>Peedana</i>	38. <i>Daruna karma</i>	53. <i>Shiro-virechana</i>
9. <i>Visravana</i>	24. <i>Shonitastapana</i>	39. <i>Kshara karma</i>	54. <i>Nasya</i>
10. <i>Sneha</i>	25. <i>Nirvapana</i>	40. <i>Agni karma</i>	55. <i>Kavala dharana</i>
11. <i>Vamana</i>	26. <i>Utkarika</i>	41. <i>Krishna karma</i>	56. <i>Dhooma</i>
12. <i>Virechana</i>	27. <i>Kashaya</i>	42. <i>Pandu karma</i>	57. <i>Madhu sarpi</i>
13. <i>Chedana</i>	28. <i>Varti</i>	43. <i>Pratisarana</i>	58. <i>Yantra</i>
14. <i>Bhedana</i>	29. <i>Kalka</i>	44. <i>Roma samjanana</i>	59. <i>Aahara</i>
15. <i>Daarana</i>	30. <i>Sarpi</i>	45. <i>Lomapaharana</i>	60. <i>Rakshavidhana</i>

**Table no.13 Incorporation of Shashti Upakrama in Sapta Upakrama <sup>(22)</sup>**

<b>Upakrama</b>	<b>60 Upakrama</b>	<b>Context</b>
<b>Vimlapana</b>	<i>Apatarpana, Aalepa, Parisheka, Abhyanga, Swedana, Vimlapana</i>	Acharya Sushruta described sixty different types of management of <i>Vrana</i> in general. He describes almost all the basic principles of <i>Vrana-upakrama</i> in the form of seven types.
<b>Avasechana</b>	<i>Visravana, Sneha, Vamana, Virechana</i>	
<b>Upanaha</b>	<i>Upanaha, Pachana</i>	
<b>Patana</b>	<i>Chedana, Bhedana, Dharana, Lekhana, Eshana, Aaharana, Vyadhana, Visravana, Seevana (except dharana remaining are mentioned under Astavidha sastra karmas)</i>	
<b>Shodhana, Ropana</b>	<i>Sandhana, Peedana, Sonita-stapana, Nirvapana, Utkarika, Kashaya, Varti, Kalka, Sarpi, Taila, Rasakriya, Avachoorana, Dhoopana</i>	
<b>Vaikrutapaha</b>	<i>Utsadana to Rakshavidhana</i>	

- Astavidha sastra karmas* can be used in daily surgical practice for the management of *Vrana* in updated or modified forms. *Chedana, Bhedana, Lekhana, Vedhana, Eshana, Aaharana, Visraavana & Seevana*
- Charaka has mentioned 36 *Upakramas* for the treatment of *Vrana* and these 36 *upakramas* included in 60 *upakramas* by Sushruta.

- Apart from above mentioned types of *Chikitsa* some other basic principles of *Chikitsa* are described by different Acharyas also incorporated here.

**Table no.14 Chikitsa for different states of Dosha**

S.no.	Chikitsa	Description	Context
1.	<b>Ama dosha</b>	<p><i>Apatarpana Chikitsa</i> is best for <i>Ama pradoshaja Vikaras</i> (Ch. Vi. 2/13)</p> <ul style="list-style-type: none"> <li>• Acharya Charaka has mentioned 3 types of <i>Apatarpana Chikitsa</i> (Ch. Vi.3/43)</li> <li>• <i>Langhana</i></li> <li>• <i>Langhana-Pachana</i> &amp;</li> <li>• <i>Doshavasechana</i></li> </ul>	<p><b>Ama Vikara Chikitsa:</b> (A.H.Su. 8/20-22)</p> <ul style="list-style-type: none"> <li>• <i>Alpa dosha</i> – <i>Langhana</i> – <i>Pathya</i> (<i>Upavasa</i> &amp; <i>Manda, peya, vilepi, yusha, takra prayoga</i>)</li> <li>• <i>Madhyama dosha</i> - <i>Langhana-Pachana</i> (<i>Upavasa / Laghu ahara</i> &amp; <i>Chitraka, Mustadi prayoga</i>)</li> <li>• <i>Bahu dosha</i> – <i>Samshodhana</i> (<i>Swedana, Vamana, Virechana, Niruha vasti</i>)</li> </ul>
2.	<b>Leena dosha</b>	<ul style="list-style-type: none"> <li>• <i>Leena doshas</i> should not be eliminated forcefully; otherwise it can lead to destruction of their sites just as extraction of juice from unripe fruit.</li> <li>• These doshas should be aggravated first (i.e. <i>utklesha</i>) and then eliminated with the help of suitable purificatory procedures.</li> <li>• If <i>Ama</i> is hidden in intestines (<i>Pakwashayastha leena</i>), then the patient should be given purgation mixed with appetizers (<i>Sa deepana virechana</i>).</li> </ul>	<ul style="list-style-type: none"> <li>• Hidden or secretly accumulated doshas are called <i>Leena doshas</i> (Ch.Chi. 15/75-76, <i>Chakrapani</i>)</li> <li>• <i>Leena doshas</i> are those which are stuck in their place, not showing prominent features, and cannot be eliminated easily by shodhana like <i>vamana</i> – <i>virechana</i> etc. (A.H.Su.13/28, <i>Sarvanga sundara</i>)</li> <li>• <i>Leena doshas</i> do not show prominent features but they produce various chronic diseases.</li> </ul>
3.	<b>Stanantaragata dosha</b> (Ch.Su. 18/45)	<ul style="list-style-type: none"> <li>• Generally treatment should be adopted according to <i>sthana</i>.</li> <li>• <i>Pitta-sthanagata Vata</i>-treat the <i>Pitta</i></li> <li>• <i>Kapha-sthanagata Pitta</i>-treat the <i>Kapha</i></li> <li>• <i>Vata-sthanagata Kapha</i>-treat the <i>Vata</i></li> </ul> <p>While treating <i>Sthanantaragata-dosha</i>, consider <i>dosha-balaabala</i> also</p> <ul style="list-style-type: none"> <li>• If <i>aagata dosha</i> is <i>sama</i>, <i>staneeya dosha</i> should be treated.</li> </ul>	<ul style="list-style-type: none"> <li>• It is also called as <b>Ashayapakarsha</b>. Under the influence of aggravated <i>Vata</i>, displacement or movement of normal dosha to other places, this results in manifestation of various diseases.</li> </ul>

		• If <i>aagata dosha</i> is <i>balavan</i> , <i>chikitsa</i> is given for <i>aagata dosha</i>	
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**Table no.15 Avrutavata Chikitsa (Ch.Chi.28/183-230)**

S.no	Avruta Vata	Chikitsa	Context
1.	<b>Pittavruta Vata</b>	<i>Sheeta-ushna vyatyasa krama</i> (alternate)- <i>Jeevaniya Ghrita</i>	<ul style="list-style-type: none"> <li>• <i>Avarana</i> means <i>Vata dosha</i> gets enveloped and obstructed with other <i>dosha</i> and <i>dushya</i>.</li> <li>• <i>Avaraka-</i> the <i>dosha-dushya</i> those are causing <i>avarana</i>.</li> <li>• <i>Avruta-</i> obstructed <i>vata</i></li> </ul> <p><b>Avarana Chikitsa:</b></p> <ul style="list-style-type: none"> <li>• <i>Avaraka dosha</i> or <i>dushya</i> should be treated first, then <i>Avruta Vata</i> should be treated as per general line of treatment of <i>Vatavyadhi</i></li> <li>• Though root-cause is <i>Vata</i>, the obstruction should be cleared before treating <i>Avruta Vata</i></li> </ul>
2.	<b>Kaphavruta Vata</b>	<i>Teekshna Sweda- Niruha-Vamana &amp; Virechana Yavaanna-Jangala mamsa-Purana Ghrita -Tila &amp; Sarshapa taila</i>	
3.	<b>Raktavruta Vata</b>	<i>Vatarakta Chikitsa</i>	
4.	<b>Mamsavruta Vata</b>	<i>Swedana- Abhyanga-Mamsarasa - Ksheera- Sneha</i>	
5.	<b>Asthi-Majjavruta Vata</b>	<i>Maha Sneha Prayoga (Ghrita-Taila-Vasa-Majja)</i>	
6.	<b>Shukravruta Vata</b>	<i>Harshana- Shukrala &amp; Balya - Aushadha-Annapana</i>	
7.	<b>Amavruta Vata</b>	<i>Prameha Chikitsa- Vata &amp; Meda nashaka Chikitsa</i>	
8.	<b>Annavruta Vata</b>	<i>Vamana – Deepana &amp; Pachana – Laghu Ahara</i>	
9.	<b>Purishavruta Vata</b>	<i>Eranda Tailapana –Snigdha dravya</i> as indicated for <i>Udavarta</i>	
10	<b>Mutravruta Vata</b>	<i>Mutrala Aushadha – Uttara vasti - Swedana</i>	

**Table no.16 Anyonyavarana Chikitsa**

S.no	Anyonyavarana	Chikitsa
1.	<b>Pranavruta vyanavata</b>	<i>Urdhva-jatrugata Chikitsa</i>
2.	<b>Vyanavruta pranavata</b>	<i>Snehayukta Virechana</i>
3.	<b>Pranavruta samanavata</b>	<i>Yapanavasti &amp; Chatush Sneha prayoga</i>
4.	<b>Samanavruta apanavata</b>	<i>Deepana Sarpi</i>
5.	<b>Pranavruta udanavata</b>	<i>Urdhva-jatrugata Chikitsa - Ashvasana</i>
6.	<b>Udanavruta pranavata</b>	<i>Sheeta-jala sechana - Ashvasana</i>
7.	<b>Udanavruta apanavata</b>	<i>Vasti &amp; Anulomana</i>
8.	<b>Apanavruta udanavata</b>	<i>Vamana-Deepana – Grahi</i>
9.	<b>Vyanavruta apanavata</b>	<i>Snigdha &amp; Anulomana</i>
10.	<b>Apanavruta vyanavata</b>	<i>Sangrahi – Stambhaka dravya</i>
11.	<b>Samanavruta vyanavata</b>	<i>Vyayama &amp; Laghu Bhojana</i>
12.	<b>Udanavruta vyanavata</b>	<i>Pathya &amp; Laghu Bhojana</i>

**Remaining 8 types** of *Anyonyavarana* should be understood on the basis of *rupa Rasayana Prayoga: Shilajatu, Guggulu, Chyavanaprasha, Brahma Rasayana, Abhayamalaki Rasayana* (Ch.Chi.28/241)

**Table no.17 Sroto-dushti Chikitsa<sup>(23)</sup>**

S.no.	Srotas	Chikitsa	Context
1.	<b>Pranavaha</b>	<i>Shwasa Chikitsa</i>	• <i>Acharya Charaka</i> explained

2.	<b>Udakavaha</b>	<i>Trushna Chikitsa</i>	about Thirteen <i>srotas</i> & their <i>dushti Chikitsa</i> in <i>Sroto Vimana Adhyaya</i> of <i>Vimana Sthana</i> in detail (Ch.Vi.5/ 26-28)
3.	<b>Annavaha</b>	<i>Amapradosha Chikitsa</i>	
4.	<b>Rasavaha</b>	Already mentioned under <i>Saptopakrama (Sapta dhatu pradoshaja Chikitsa)</i>	
5.	<b>Raktavaha</b>		
6.	<b>Mamsavaha</b>		
7.	<b>Medovaha</b>		
8.	<b>Asthivaha</b>		
9.	<b>Majjavaha</b>		
10.	<b>Shukravaha</b>		
11.	<b>Mutravaha</b>	<i>Mutrakrucchra Chikitsa</i>	
12.	<b>Purishavaha</b>	<i>Atisara Chikitsa</i>	
13.	<b>Swedavaha</b>	<i>Jwara Chikitsa</i>	

### DISCUSSION:

Basing on the fundamental principles of Ayurveda *Chikitsa* has been classified differently by different *Acharyas*. Mainly vitiation of *dosha*, *dhatu*, *srotas* etc. are taken as causative factors for *Sharirika rogas* & mentioned *Laukika chikitsa* for those diseases, whereas *adravyabhuta chikitsa* given prime importance in *Manasa rogas*.

### CONCLUSION:

Ayurveda even though the Science of life, it has emphasized different modalities to treat the diseases. Types of treatment are many because the diseases are also many. The main aim of *Chikitsa* is to eradicate the disease or prevent it. For the convenience of understanding, various classifications of *Chikitsa* have been mentioned in Ayurveda. The above classification is a gross idea & not complete. Situational planning of treatment is the key. Ayurveda described about *Naishtiki Chikitsa*, by which one can attain the state of eternal and supreme happiness i.e. *moksha*. Under *Laukiki Chikitsa-Nidana parivarjana*, *Pathya sevana*, *Urjaskara Chikitsa* comes under preventive aspect (*Apunarbhava chikitsa*) and remaining all comes under curative aspect (*Roga Prashamana chikitsa*).

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