

TRIPLE TRIAD: BASIC CONSIDERATION IN CHIKITSA

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ABSTRACT

“*Sukhaarthaa sarva bhootaanaam mataa sarvaa pravrutayah*” i.e. all the activities by human being are done to attain *Sukha*. The terms *Sukha* and *Dukha* are used for *Arogya* and *Roga* respectively in Ayurved. The *Sukha* (*Arogya*-Health) gets disturbed through *Roga* and it is to be abolished with proper counter action which has been termed as *Chikitsa*. Diseases are exposed in varied and complex form and in the same way *Chikitsa* also comprises multi aspect and varied applications. Acharya has elaborately described the subject of *Chikitsa* with its various aspects, its various tools, its basic factors to be attributed and many more. All these are considered and applied in proper manner after thorough assessment of the state of disease and of the patient, to attain an ultimate goal of health- the state of *Dhatusamyā*.

KEY WORDS: *Arogya, Roga, Samhita, Chikitsa, Dhatusamyā*.

INTRODUCTION

The motto of Ayurved is “*swasthasya swasthya rakshanam aaturasya vikar prashamanam cha*”.^[1] It describes both aspects of *Chikitsa*. The first one is preventive i.e. maintenance of health and prevention of disease while later, “*aaturasya vikar prashamanam*” i.e. to cure the diseased condition of the patient. The prime goal of both is to establish the state of *Dhatusamyā* which is conclusive definition of *Arogya*. The definitions of the term *Chikitsa* given by Acharya Charak, viz. 1) *katham sharire dhatumam vaishamyā na bhaved iti, samaanam chanubhandhah cha*” and 2) *yaabhih kriyabhih jaayante sharire dhatavh samaa...*” focus on both preventive and curative aspects of treatment respectively.^[2]

There is wide range of description regarding varied form of treatment in our Samhita. We can observe some eye catching basic factors going through these various references in *Chikitsa Sthana* of *Charak Samhita*. These factors are:

- Means of treatment proceedings,
- Factors to be attributed for correction and
- Type of treatment to be applied.

These can be pointed out in conclusive form and on principle base. It can be categorized in specific group with appropriate title in the manner of triad (group of

three) mentioned in “*Tistraishaneeya Adhyay*” of *Charak- Sutrasthana* where different topics have been discussed with their basic factors categorized into three e.g. *Trividh bheshaj, Trividh Roga, Trayo roga marg* etc.

Aim and Objective: To discuss and highlight basic factors of *Chikitsa* in Samhita of Ayurved.

Method: Conceptual and principle based discussion on the topic of *Chikitsa* with categorization of factors considered for the same.

Material: *Bruhatrayee* with commentaries.

Discussion: The entire discourse of Ayurved is conclusively pointed out by Acharya Charak^[3] with specific term “*Trisutra / Triskandha*” i.e.:

- 1) *Hetu* (causative factors),
- 2) *Ling* (signs & symptoms)
- 3) *Aushadh* (treatment).

The term *Aushadh* has been used for both *Dravya* (drug) and *Chikitsa* (treatment) in our Samhita.

The word *Chikitsa* is originated from the root “*Kit*” which is meant as “*kit roganayanane*” and Chakrapani has clarified it as “*apanayanam doorikaranam*” i.e. to depart / to expel the disease out of the body. The other short and practical definition is “*Chikitsa ruk pratikriya*”

means counter action which nullifies the discomfort occurred in the form of disease within the body.

(1) Trividh Chikitsa Paada

The first topic is regarding basic means of treatment procedure. It is obvious that *Aushadh* (drug) plays major role but it is not one and only mean for entire treatment process. The treatment is practically handled with inclusion of three essential factors to attain total cure of the disease. They are: 1) *Ahar*, 2) *Vihar* and 3) *Aushadh*; through proper application of which, an entire treatment can be proved fruitful and resultant.

A) Ahar: It is the prime factor for both health and disease. As far as preventive aspect of treatment is concerned along with promotion to the health, many indications have been mentioned in form of dos and don'ts regarding proper indulgence of *Ahar*. The remarkable and conclusive guideline is available under the topic *Ahar vidhivishesh ayatanani*.^[4] It is the base through which *Ahar* proves to be favourable for maintenance and promotion of health and consequently prevention of disease.

Acharya Charak has distinctly stated^[5] "*ahar sambhavah vastu rogah cha ahar sambhavah*" i.e. the body and the disease both are formed through *Ahar* hence, to correct the negative development in form of disease within body, the same *Ahar* proves to be supportive factor to the curative treatment process.

Acharya has described the topic of^[6] *Anna Dravya vargeekarana* and at the last phase of the same, there is indication of various food preparations under the title "*krutaanna vargeeya*". Each of *Ahar kalpana* has its specific effects. Acharya has widely used *Yoosha*, *Manda*, *Yavagu* etc. with specific indication through its plain or prepared with drug form. The administration of such *Ahar kalpana* creates corrective effect as *Ahar* is the sustaining force not only to *Sharir bala* but to the *Agni* also which is considered as root of the *Bala*. So, such properly planned diet facilitates to the functions of administered drugs and consequently proves to be supportive to applied treatment and regaining of the health.

B) Aushadh: It is the prime instrumental factor in the treatment process. It has been mentioned earlier that the word *Aushadh* is meant for *Dravya* (drug) and it has been classified with various aspects. One of the classifications is based on its *Prabhav*; named as *Trividha Dravya* viz. *Shaman*, *Kopan* and *Swasthahita*.^[7]

The last one "*Swasthahita*" is such type of *Dravya*; the proper and regular indulgence of which helps in maintenance and promotion of health. Thus, it belongs to preventive aspect of *Chikitsa*. The first is *Dosha shaman* which is meant for the *Aushadh* which diminishes and corrects unhealthy accumulation of vitiated *Dosha-Dhatu- Mala*, subside the disease condition and re

establishes the normal state within the body. It is curative aspect of *Chikitsa*.

The conclusive type of *Chikitsa* is considered in two forms; *Brumhan* and *Langhan*. Acharya Sushrut has pointed out an ultimate indication of *Chikitsa*^[8] as "*kseenah brumhayitavyaah, kupitaah prashamayitavyaah, vrudhaa nirhartavyaah samaah paripaalyaah*" i.e. the body element in deficiency state is to be nourished up to its normalcy; it is indicated as *Brumhan karma*, the same when abnormally increased, is to be diminished till the normalcy gained; it is *Langhan*. Both are curative measures.

It is obvious that *Langhan Karma* has been given more consideration through varied applications. It is classified in to; i) *Shodhan* (eliminative therapy when accumulation of vitiated *Dosha* is more) and ii) *Shaman*^[9] (diminution in morbid accumulation where it is in mild or moderate form). There is wide range of application of both types of *Langhan* as major part of treatment in almost diseases. Acharyas have directed single specific drug or most of the time combination of selected drugs (like *Maha kashay*, *Gana*, *Dashmoola*, etc.) with various *Aushadh kalpana*. Such *Aushadh* are to be administered after thorough assessment of *Dosha*, *Agni*, *Prakruti* etc. factors then only applied *Aushadh* can fulfil the goal of total cure. Acharya has correctly stated that, "*tadeva yukta bhaishajyam yad arogyaay kalpyate...*" in this context. *Bahi parimarjana*^[10] external application is also considered in the treatment of diseases like *Kushtha*, *Arsha* etc. in form of *Lepa*, *Seka*, *Abhyang*, *Pratisaran*, *Upanah*, *Udvartan* etc.

C) Vihar; The word *Vihar* is meant for behaviour / practice followed by person like *Nidra*, *Vyayam* etc. In the chapter of *Dinacharya*, *Rutucharya* and *Sadvrutta* almost indications are mentioned in form of dos and don'ts for maintenance of health. It is preventive aspect of *Chikitsa*.

This factor is also inseparable and essential part of treatment process of any disorder as it inevitably affects the state of *Dosha*, *Agni* and consequently the disease condition; hence such *Vihar* which is disadvantageous and can prove obstructive to the cure of disease is advised to be strictly avoided viz. *Divaswap* in *Agnimandya janya* and/or *Kapha* predominant disease, *Ratri jagarana* in *Vata* dominance, *Atap sevan* in *Pitta-Rakta* vitiation, *Aayas* in *Daurbalya*, *Vega dharan*, *Nidra viparyay* etc. are common examples of *Vihar* which must be avoided, then only the applied treatment can be successful.

It is noteworthy that this *Trividh Chikitsa Pada* is applied on the base of "*Samanya- Vishesh Siddhanta*" which is the foremost fundamental principle of Ayurved. Acharya Charak has distinctly stated^[11] "*saman gunaabhyaso hi dhatunaam vrudhikaaranam, prakopanam viparyayo hi*

dhatunaam hraaskaaranam” So, *Ahar*, *Aushadh* and *Vihar* should be planned according to the state of *Dosha* to get it in to normal functional form. It can be understood that *Ahar* and *Aushadh* perform their curative actions through the factor “*Guna- Vishesh*” while *Vihar* does the same through “*KarmaVishesh*, in general.

(2) *Trividh Chikitsya Bhava*

The term *Chikitsa* is meant for *Dhatusaamya Kriya* and Disease is nothing but *Dhatuvaishamya* i.e. vitiated state of *Dosha- Dhatu- Mala*. The responsible factors for the same have been considered among fundamental principles of Ayurved. Three basic factors should be focused which are impaired and due to that the disease manifests and develops. They should be hence attributed to treat and normalize. They are *Agni*, *Vayu* and *Srotas*; hence, titled as *Trividh Chikitsya Bhava*.

A) Agni: “*rogah sarve api mandegnau*” is unique conclusion made by Acharya Vagbhat^[12] which establishes significant role of *Agni* in health and in manifestation of disease. The *Manda* (sluggish / deranged) *Agni* becomes root cause for mal-accumulation (*Mala Sanchaya*) and consequently *Dhatu Vaishamya*. The formation of *Kapha*, *Pitta* and *Vayu* occur on 1st, 2nd and 3rd *Avastha Paka* (three phases of digestion process) and after that, on *Dhatvagni Paka*; the *Kapha* and *Pitta* result as *Mala* of *Rasa* and *Rakta Dhatu* respectively. If *Agni* is impaired, the *Tridosha* remain more in *Malarupa* (morbid form) and less in *Saar rupa* (healthy form). As a result *Mala sanchaya* arises. It is also basic factor for the formation of *Aam* which creates *Srotorodha* (obstruction / sluggishness in body channels). The normal physiology gets hampered and thus negative development in form of disease takes place. Acharya has conclusively indicated basic role of *Agni* in health and disease, “*shama prakopau doahaanaam sarveshaam agnisanshritau.*”^[13]

Langhan therapy which is more emphasized (compared to *Brumhan*) proves to be instrumental measure for correction of *Agni*; along with *Deepan* and *Paachan* drugs. As the *Agni* regains its normal state and functional force, downfall in disease condition starts with diminution in morbid accumulation which results in to normalcy consequently.

Acharya has identically pointed out that “*Agnimoolam balam*” i.e. it is the root factor responsible for maintenance and promotion of the health through sound state of *Bala*. Thus, *Agni* proves to be prime factor to be attributed to attain the ultimate goal of curative treatment. The preventive aspect of treatment i.e. to maintain normal form of *Agni* is naturally through proper diet according to *Rutucharya* and disciplined sleep in routine life.

B) Srotas: It is unique consideration in Ayurved and basically considered to physiological and pathological

point of view. Acharya Charak has conclusively remarked^[14], “*tad etat srotasaam prakrutibhootatvaat na vikaraih upasrujyate shariram*” and Acharya Vagbhat has stated^[15], “*taani dushtaani rogaay vishuddhaani sukhaay cha*” i.e. if *Srotas* are in normal static and functional form, they prove to be basic supportive factor for maintenance of health and prevention of disease and if it is in deranged state, the disease will definitely take place. An actual manifestation, exposition and development of disease occur on “*kha Vaigunya*” (deranged state of *srotas- 4th Kriya kala*) which is facilitating condition for vitiated *Dosha* to be lodged there. Hence, in treatment process of any physiological disorder, the basic factor *Srotas* should be inevitably considered as an essential factor to be corrected. Acharya has mentioned group of diseases and specific line of treatment of each of 13 *Srotas*.

The treatment measures directed by classics when applied appropriately, the negative phenomena established in form of disease within the body, begins to reduce and cure of the disease can be attained consequently.

The word “*Rasayan*” is indicative to the prime role of *Srotas* as, proper circulation and supplementation of administered drug can only be possible through normal healthy state of *Srotas* (channels within the body). The *Rasayan Dravya* performs such corrective and progressive action through its potency hence, prescribed after *Shodhan Karma* to re establish *Sharir Bala* and *Arogya*.

C) Vayu: *Tridosha* is the fundamental principle of Ayurved. *Vayu* has been considered supreme among not only *Tridosha* but to all the body elements. It is unique concept of Ayurved. Acharya Charak has correctly summarized it as^[16]:

“*sarvaa hi cheshtaa vaatena....tenaiva roga jaayante tena chaivoparudhyate*” i.e. it is an initiative and regulating factor to all the body activities and it is the prime and basic causative factor for almost diseases. Further, in *Siddhi sthana* he has elaborately pointed out the dominant role of *Vayu* in pathological development. In entire physiological systemic disorders which are distributed in to *Trividh Rogamarg*, no other basic causative factor than *Vayu* is responsible in manifestation of the same. It is the prime body humour which; if gets vitiated, causes derangement, mal accumulation and spread of *Kapha*, *Pitta* and all the *Dushya* all over the body through *Srotas*. Thus, *Vayu* becomes the basic factor which should be attributed to be checked and regulated for getting total cure and consequently re-establish sound state of the health.

The preventive aspect for keeping normalcy of *Vayu* is indulgence of proper *Ahar- Vihar* mentioned in *Dinacharya- Rutucharya*, which is discussed earlier.

The curative measures for Vayu have been widely described in *Samhita*. The general line of treatment of provoked Vayu^[17] commences with *Snehan-Swedan* along with *Ahar* and *Aushadh* possessing *Madhur-Amla-Lavana Rasa* and *Ushna-Snigdha Guna*. The *Vatanuloman Karma* (to regulate the disturbed flow of Vayu through setting it in to natural rhythmic direction) is beneficial to overcome almost all disease conditions. It is *Shaman* type of measure while *Basti Chikitsa* (enema therapy) performs *Shodhan Karma* of provoked Vayu.

All the mental faculties and their characteristics are initiated and conducted by Vayu as it is superior to *Indriya* (senses) and *Mana* (mind). Acharya has clearly stated that *Sharir* and *Mana* respond each other. So, in any disease condition when Vayu is brought under control through proper measures; both the body humours and mental faculties get in normal state and functional form. The definition of *Swastha* given by Acharya Sushrut covers both these aspects and *Chakrapani* has truly commented on it as "Prasanna atmendriya manah" is the real condition for ideal health,^[18] without which "Sama dosah. samaagnih cha....etc. physiological conditions prove to be imperfect.

Thus, Vayu should obviously be attributed as an essential factor to be corrected initially through which remaining two basic factors- *Srotas* and *Agni* get their normalcy and ultimately the cure of disease can be attained. Acharya Charak has remarkably pointed out the basic factors for health as^[19] "*anupahata sarva dhaatushma maaruta srotah*" which indicates significance of *Agni*, *Vayu* and *Srotas* to an ideal health and complete cure of the disease; hence they have been considered and titled as "*trividh chikitsya bhava*".

(3) Trividha Chikitsa karma: The term *Vikar/Vikruti* is synonymously used for *Roga* (disease) which is defined as *Dosha/Dhatu Vaishamya*. This *Vaishamya* (imbalanced state) occurs in two forms; *Kshaya* and *Vruddhi* (reduced or increased state). The later portion of motto of Ayurved is "*Aaturasya Vikar Prashamanam*". It is gained by bringing an imbalanced body element in to its normal balanced state and it is the process which is termed as *Chikitsa*.

Acharya Vagbhat has conclusively considered two types of *Chikitsa*; i) *Shodhan* and ii) *Shaman* and both are indicated as types of *Langhan* in later chapter. Hence, the scholars have clarified that *Brumhan Karma* actually recovers deficiency and sets balanced state in *Sharir Dhatu* without performing *Shodhan* (elimination) so, it can be considered as *Shaman*. Acharya Charak has mentioned both these line of treatment added with iii) *Nidan parivarjan* and remarked that in almost all the diseases, these three measures are applied as per indications, in proper manner by physician^[20], hence it is considered and titled as *Trividh Chikitsa Karma*.

A) Sanshodhan: Acharya Vagbhat has shortly defined *Shodhan* (eliminative therapy) as which expels the morbid accumulation out of the body. He has included *Raktamokshan* (bloodletting) as one of *Shodhan Karma* which is indicated as an essential therapy in *Rakta dushti janya vikar*. This process belongs to *Shalya Tantra* hence, *Charak Samhita* being main text of *Kaya Chikitsa* considered remaining four viz. *Vaman*, *Virechan*, *Niruh basti* and *Shirovirechan* as "*chatuh prakara sanshuddhi*".

As a preventive measure the topic *Rutu Sanshodhan* is indicated in *Samhita*^[21] as: due to seasonal effect, accumulated Vayu, *Pitta* and *Kapha* should be eliminated by *Basti*, *Virechan* and *Vaman* in the month of *Shravan*, *Kartik* and *Chaitra* respectively.

Acharyas have remarked superiority of *Shodhan*. It proves to be radical treatment as it commences with application of proper *Purva karma* in form of *Snehan-Swedan* which brings the morbid material which has spread over entire body channels, in to the *Koshtha*; thus, facilitates *Shodhan Aushadh* to perform its eliminative action. Then specific follow up named as *pashchat Karma* completes the therapy resultantly.

Vaman, *Virechan* and *Niruh basti* have been considered as the best *Shodhan* for *Kapha*, *Pitta* and *Vayu* as, it directly acts on the prime seat of that particular *Dosha*; viz. *Amashay*, *Amapakwashay* and *Pakwashay* respectively. As this prime seat is cleared up through application of appropriate *Shodhan karma*, complete cure can definitely be attained and no relapse occurs of the same disease cured through proper *shodhan*.

B) Sanshaman: Acharya Vagbhat has classically defined the term *Shaman* as, *Ahar*, *Vihar* or *Aushadh* which:

- i) Does not eliminates,
- ii) Balances the disturbed state,
- iii) Does not disturb the balanced state; of *Dosha-Dhatu-Mala*.

Amongst seven types of *Shaman*, *Deepan* and *Pachan* are mainly applied which correct the impaired state of *Agni* through diminution in morbid accumulation, regulates disturbed state of Vayu through clarity in entire body channels and the disease condition then subsides consequently. There are plenty of references and wide applications of *Deepan-Pachan* with variety of drugs / diet preparations in treatment of almost all the diseases. *Upavas/Anashan* is advised which provides support to *Agni* and Vayu where *Ama/Mala Sanchay* is more. *Ushnodaka* or *Siddha Koshna Jala* is appraised to this same context. *Anuloman* is unique consideration which, according to definition, not only digests the vitiated *Dosha* but helps in excretion of the same gradually. The *Anuloman* of *Mala* and *Vayu* is an essential factor to re establish normalcy in physiological process. Most of the diseases come under control by this potency of specific

Ahar/ Aushadh. Vyayam is indicated as supportive regimen in many diseases. The general benefits of Vyayam include *Laghav* (lightness) and *Agni Dipti* (stimulation to digestive force); both are basically favourable to the cure of disease condition. It should be applied according to *Sharir Bala* of person.

C) Nidan parivarjan: It is an essential and emphasized part of entire treatment which is defined as; “*nidanoktaanaam bhavaanaam anupasevanam*”. According to Karya- Karan Siddhant, no Karya (disease) can take place without its belonging Karan (Nidan/ Hetu) and in absence/ avoidance of Karan (Nidan) the Karya (Roga) gets destroyed. It is an initiative factor in onset and development of disease hence, such type of diet and/ or regimen which are causative to the disease condition must be avoided by patient; then only the applied drugs can be able to perform specific action and then recovery begins.

As a preventive aspect vital indications are available in the topics of *Ahar*, *Nidra*, *Rutu Charya* etc. for maintenance of health.

Through the treatment point of view it should be implemented at first as, Achary states^[22] “*sankshepatah kriyayogo nidan parivarjanam*” i.e. it is conclusive factor to an entire treatment. The supportive role to the same is *Pathya Sevan* i.e. to follow such diet and regimen which can prove to be favourable to the treatment. Thus, *Sanshodhan- Sanshaman- Nidanvarjanam* is titled as **Trividh Chikitsa Karma**.

CONCLUSION: Thus, we have gone through the basic factors considered essential in complete treatment procedure. The subject described widely and of scattered references in Samhita becomes easy and interesting when its basic factors are put in categorized form according to specific aspect. The matter discussed above is presented in the same manner based on conclusive consideration in form of triad following the pattern of *Tistraishaneeya Adhyay* of *Charak- Sutra sthana*. The factors in each Triad are based on fundamental principles of Ayurved and discussed accordingly; an attribution of the same is *Dhatu samya*.

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