

Dogmas of Good Clinical Practices in Ayurveda

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Abstract

Ayurveda is one of the most ancient traditional systems of medicine in the living world. In order to harmonize good health and to counter the consequential effects of conventional medicines, the community is getting captivated by Ayurveda. In this science, complexity of the human body is explained on the physiological balance of their bioelements, i.e., dosha, dhatu and mala. This system of medicine has specific theories and doctrines of the pathogenesis and therapeutics which can be implemented intelligently for the good clinical practices and to facilitate the goal of *Health for All* by its very first objective.

Keywords: Ayurveda, Traditional Indian medicine, Principles of Ayurveda, Clinical practices in Ayurveda

Introduction

In the present scenario, when the pace of globalization is at its pinnacle, each dimension including social, economic, cultural, technological, etc., are having precarious effect on health directly or indirectly. No doubt progression of modern medicine is accelerating with the same agility but still it is not able to meet up the conservation of health. And, this is the reason why the community nowadays is tempted towards traditional systems and traditional practices which have been recognized all over the world. Depending on their applicability and acceptability by population group, traditional Indian medicine (TIM) Ayurveda remains one of the most ancient living traditions, and in time being, researches are triggering the validation of Ayurvedic concepts on scientific criterion.

Ayurveda has its coherence in not having just a curative approach but acquainting its notion on maintenance and promotion of positive health. The congruity of this approach is very relevant and undeniable in this stressful heavenly body as the individual is considered being composed of his/her physique, senses, mind and soul. This is the simplest way to explain the objective of Ayurveda. Now as the cosmos has pinned eye on the mystifying knowledge of Ayurveda, it is the responsibility of traditional health practitioners to cumulate the principle and aid the community with the boon. This article is an attempt to enlighten the basic dogmas on which practitioners should be focused for better execution in designing treatment of diseases or in promoting positive health.

Ayurveda in Maintenance and Promotion of Health

Acharya Charak states that first object of Ayurveda (i.e., *swasthasyastharyarakshanam*) to maintain and promote the positive health of individual for drifting improved pilgrimage of existence.

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For this, the practitioners should thoroughly concern the *prakriti* of the individual and try to balance the physiological state of *tridosha*, *dhatu* and *mala* which are the biological elements of the body. One can be benefited with good health -

1. By practicing do's and don'ts in accordance with *Prakriti* (specific bodily constitution).
2. By considering the quantity of food according to *Agni* (digestive strength) so that the food could get properly digested without producing any untoward effect on body.
3. By following the dietary habits like *Ashtaaharvidhivisheshayatan* and *Aaharvidhidhan* mentioned by Acharya Charak.
4. By not suppressing the impending urges (*Adharneeyavega*).
5. By following *Dincharya* (day regimen) and *Ratricharya* (night regimen),
6. By following *Ritucharya* (seasonal regimen).
7. By practicing *Vyayama* (exercise) daily.
8. By practicing *Sadvritta* and *Achararasayana* (rule of conduct).
9. By abstinence of *Ahithkardravyas* in *padanshik karma* (gradually).
10. By using *Rasayan* and *Vajikarandravyas*.

Above activities mentioned by ancient scholars should be followed in order to have a long, happy and healthy life.

Ayurveda in Treatment of Diseases

To describe its second objective, i.e., *Aaturasyavikaraprashmanam*, Acharya Charaka states that *dosha*, *dhatu* and *mala* are considered as the three pillars of the body. Disequilibrium in any of it will lead to disposition of diseases and commemorating this *Doshasamyā*, *Dhatusamyā* or *Agnisamyā* which are the principal elements of the treatment. Ancient scholars also acknowledged that ideal treatment is that treatment which pacifies the disease and not break ice for the new one.

Ayurveda postulates the concept of "*Purushampurushamveekchyam*" because of quite variance in each and every individual and so as in the diseases. That is why a specific treatment design is required for cogency. One has to keep all the basic principles of *Ayurveda* in mind and should move step by step in designing an efficacious treatment. Figure 1 shows how to start analyzing the disease and progressively deciding the treatment. While directing the treatment these are the intermediary elements that should be given special care for step by step analysis

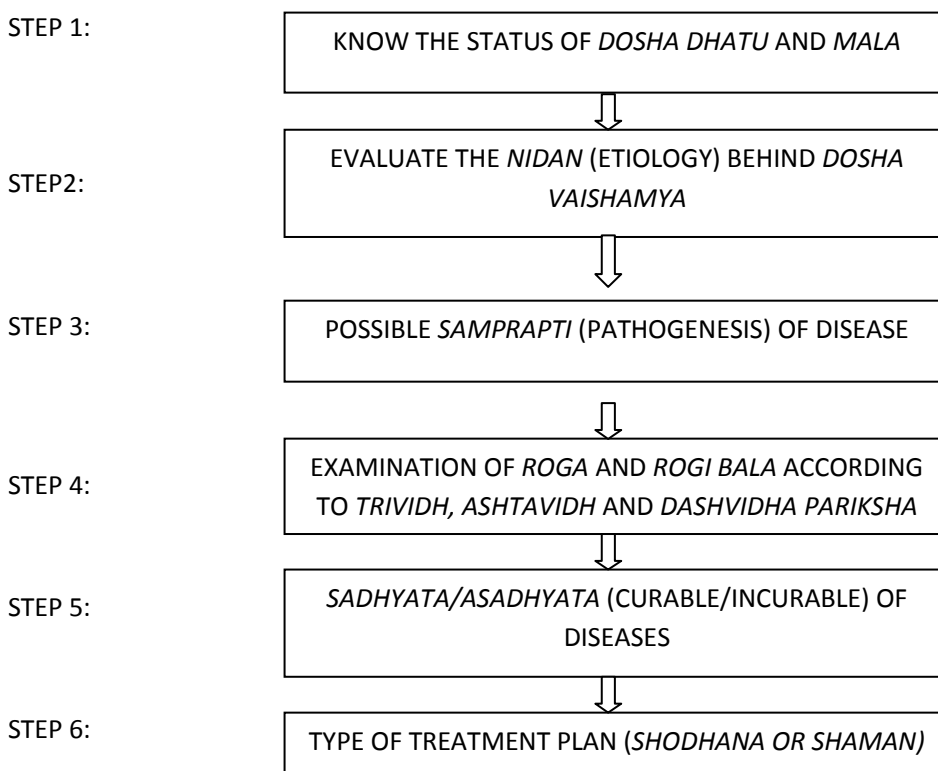


Figure 1. Schematic Presentation for Step by Step Analysis in Treatment

Step 1: For Status of Vitiated *Dosha*, *Dhatu* and *Mala*

Dosha

Dosha are the biological elements of the body derived from the biochemical combination of the five basic elements (*panchmahabhoota*). They form the basic structure and functional unit of the body and exist together to dominate each other. Figure 2 (end of the article) shows the physiological *guna*, *karma* and

sthana of *dosha* which are essential to learn, in order to plan efficacious treatment.

All the physiological bio-elements change in the body at different steps of age, at different stages of digestion, absorption and metabolism, different stages of day and night and during certain seasons and affect the body. The changes are rhythmic in nature, which are as follows. Figures 3 and 4 show the rhythmic variation of *dosha* and the dominance according to *Agni* and *Koshta*.

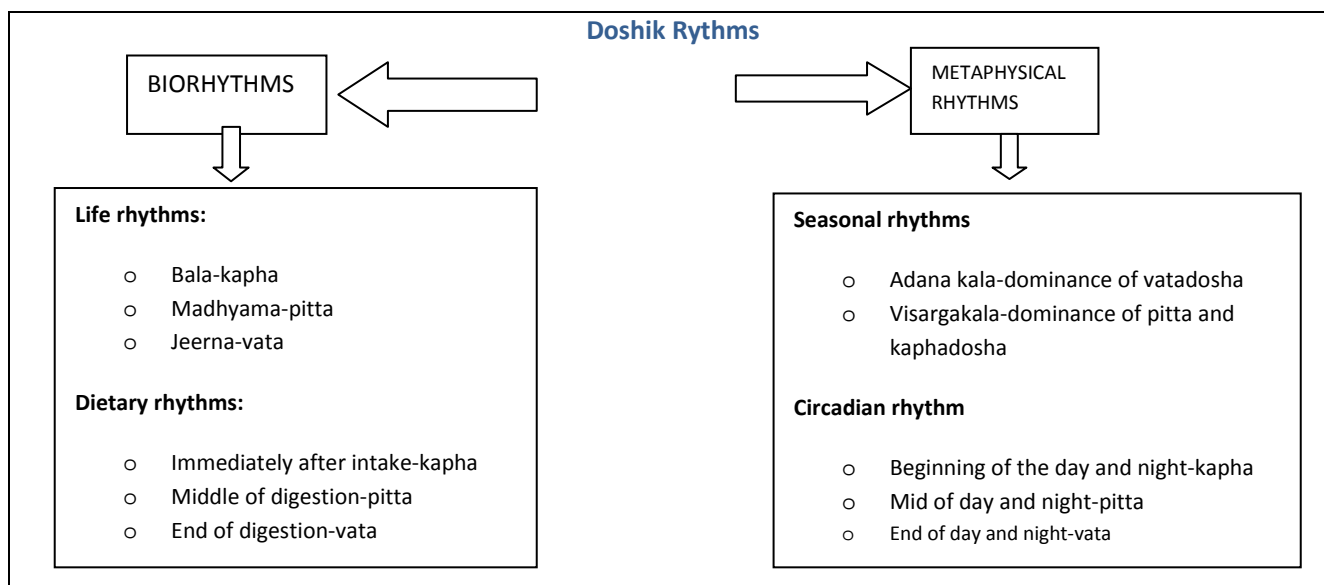


Figure 3. *Doshik Rythms*

Prakriti	Relation to Agni	Relation to Koshta
Vata	Vishamagni	Krurakoshta
Pitta	Tikshnagni	Mrudukoshta
Kapha	Mandagni	Madhyamakoshta

Figure 4. *Dosha Relation to Agni and Koshta*

Theoretical Application of *Dosha*

Example 1: If a patient complains of excessive dryness with pricking-type pain in a localized area then health practitioner could interpret that dryness (*rukshata*) and pain (*toda*) is the *gunas* of *vatadosha*, hence the vitiation of *vata* is there and treatment should be directed for pacifying it.

Example 2: The rhythms of *dosha* are equally important for intending the *doshik* involvement in particular disease, like if patient complains pain in abdomen just after taking meal, it gives an idea to the *kaphajashoola*.

Example 3: Knowledge of *agni* and *koshta* has peculiar role in planning treatment, like if the physician prescribes *Haritaki* in *mrudukoshta* person, it will lead to excessive purgation and may cause associated

complications. Alike, if the physician prescribes *Avipattikarchurna* (mild purgative) to *krurakoshta* patient it would not be able to perform action and may even aggravate the condition.

Dhatu

Dhatu is the structural entity or the constituent of the body. Derivative meaning of *dhatu* is "support (*dharana*) and nourishment (*poshana*) of the body." There are *saptadhatu* mentioned in the ancient literature performing different functions; among them, a few have their different *upadhatu*.

Like, *Rasa-Stanya*, *Artava*

Rakta-Kandara, *Sira*

Mamsa-Vasa, *Twacha*

Meda-Snayu

Vitiating of *dhatu* can be of three types:

1. When *dhatu* grow out of their natural state called as *dhatuvruddhi*.
2. When *dhatu* descend from their natural state called as *dhatukshaya*.
3. When *vitiating* dosha incorporates vitiating in *dhatu* called as *pradoshajavikara*.

Theoretical Application of *Dhatu*

Example 1: If there is condition of *dhatu/upadhatukshaya*, the practitioner should advise the *dravya* having same qualities as of the corresponding *dhatu*. Like in *artavakshaya*, the drug of choice would be *rasa vardaka* and *artavapravartaka* because *artava* is the *upadhatu* of *rasa dhatu*.

Example 2: If there is a condition of *dhatu/upadhatuvruddhi*, the practitioner should advise *dravya* having opposite qualities to the corresponding *dhatu*.

Example 3: Regarding *dhatupradoshajavikara*, our ancient scholars have already prescribed the specific treatment in our literature. For example, in *rasa pradoshajavikar* the choice of treatment is *langhana*, in *raktapradoshajavikara* the treatment is *raktamokshana*, *virechana* and *upvasa*.

Mala

As mentioned earlier, *dosha*, *dhatu* and *mala* are components of the living body essential for maintaining health.

Figure 5 shows mala of different *dhatu*.

Dhatu	Mala of Dhatu
Rasa	Malarupikapha
Rakta	Malarupi pitta
Mansa	Khamala (srotra, nasa, karna, akshi mala)
Meda	Sweda
Asti	Kesha, roma, shmasru
Majja	Akshi, twak, sneha

Figure 5. *Dhatu* and their *Mala*

Theoretical Application of *Mala*

Example: If the patient is suffering excessive hair fall as the chief complaint, then the line of treatment would be in accordance with *dhatu-mala* relationship. As *kesha* is the *mala* of *asthidhatu*, physician should prescribe *asthiposhaka drugs* as one of the remedies.

Step 2: Evaluation of *Nidana* (Etiological Factor)

The term *nidana* is used in two senses – first sense is being in diagnosis of disease and the second as etiology of disease. About the importance of *nidana*, *Vijayarakshita* commented that if *nidana* (cause) is neglected, a physician fails to treat the patient because unless the cause of the disease is prevented it cannot be alleviated. Even *Acharya Susruta* has postulated “*kriyayogonidanmaparivarjanam*” as the first line of treatment.

Step 3: Deciding the Probable *Samprapti* (Pathogenesis) of the Disease

Disease is not a static entity but is a dynamic process involving a dramatic or insidious onset, a short or prolonged course and ending in recovery, disability or even death. Any illness appears to have basically two

phases in its evolution – pre-pathogenesis and pathogenesis.

Pre-pathogenesis includes prior three phases of *kriyakala* (i.e., *sanchaya*, *prakopa*, *prasara*) and pathogenesis includes the later three (i.e., *sthanasanshraya*, *vyakti*, *bheda*). It is noted that the disease that reaches the stage of *bheda* can also be treated well if the *Oja* of the patient is strong enough and a good treatment is given at appropriate time (until and unless it reaches the category of *asadhyaavastha*). That is why during the time of treatment, traditional medicine practitioners stress on knowing the subject’s degree of immunity before initiating treatment.

Step 4: Examination of the Patient as per Ayurvedic Tools

History taking and examination of the patient is done in many ways in different schools of medicine. However aim in all systems of medicine is to diagnose the illness correctly and to predict its severity. In TIM *trividhpariksha*, *astavidhpariksha* and *dashavidhpariksha* are the tools to examine the *rogi* and the *rogabala*.

Step 5: Determining the *Sadhyta-Asadhyata* of the Disease

The practitioner should comprehend the disease properly, whether it is treatable or not because in the very first chapter of *Charak Samhita* it is mentioned that Ayurveda can treat only the *sadhyavastha* of *rogas*. So it becomes very much important to decide the prognostication, otherwise it will lead only to defaming Ayurveda.

<i>Dosha Vitiation</i>	<i>Panchakarma Procedure</i>
Vata	Basti
Pitta	Virechana
Rakta	Virechana/Raktamokshana
Kapha	Vamana
Upastambhavata	Mruduvirechana

Figure 6. *Dosha and Panchakarma Procedures*

Conclusion

In contemporary time, general public are so much attentive for their health and keen to protect themselves from possible side-effects of allopathic medicines. For this, people are showing contemplation towards traditional Indian medicine. One can practice specific daily regimen in the form of *aahara* and *vihara* with other directorial parameters for healthy and happy life. According to our ancient scholars, it is not mandatory to name the diseases but patient must be examined carefully by various methods for proper diagnosis and for planning effective management on the status of vitiated *dosha*, *dhatu* and *mala*. Ayurveda has holistic approach towards identification of health-related problems with their solutions and dogmas for attainment and maintenance of 'total health.'

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Conflict of Interest: None

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Step 6: Planning the Treatment

Considering all the above factors, the physician should direct appropriate treatment in accordance with status of vitiated *dosha* either "*Shodhanachikitsa*" or "*Shamana chikitsa*". *Shodhana* includes *Panchakarma* as given in Fig. 6. *Shamana Chikitsa* includes *Brimghana*, *Langhana*, *Snehana*, *Rukshana*, *Swedana*, *Stambhana*.

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Characters	Vata	Pitta	Kapha
Qualities	Ruksha (Dry) Sheet (Cold) Laghu(Light) Sukshma (Subtle) Chala (Mobile) Vishada Khara (Rough)	Sneha (Unctuous) Ushnam (Hot) Tikshna (Sharp) Drava (Liquid) Amla (Acid) Sara (Fluidity) Katu (Pungent)	Guru (Heavy) Sheeta (Cold) Mridu (Soft) Snigdha (Unctuous) Madhur (Sweet) Sthira (Stable) Pichchila (Slimy)
Functions	Utsah (Enthusiasm) Ucchwas (Expiration) Nishwas (Inspiration) Cheshta (Movement) Dhatugati(Balanced regulation of transportation) Gatimoksha (Excretion of Waste Products)	Darshan (Vision) Pakti (Digestion) Ushma (Heat Production) Kshuda (Humger) Dehmardavam (Softness Of Body) Prabha (Lusture) Prasada (Cheerfullness) Medha (Intelligence)	Sneha (Unctuous) Bandha (Knitting Of Body) Sthiritva (Stability) Gaurav (Heaviness) Vrishya (Aphrodisiac) Bala (Strength) Kshama (Forgiveness) Dhriti (Patience) Alobha (Non Greediness)
Sthaan	Basti (Bladder) Purishadhan (Rectum) Kati (Lower Trunk) Sakthi (Lower Extremity) Pada (Legs) Asthi (Bones) Pakvashay	Sweda (Sweat) Rasa (Other Body Fluids) Lasika (Lymphs) Rudhir (Blood) Amasaya (Stomach)	Urah (Chest) Shirogreeva (Head And Neck) Parva (Joints) Amasaya (Stomach) Meda
Psycho-physiological functions in relation to modern science (by Rama Jayasundar)	All Movement In Body And Mind Like Skeletal Respiration Reproduction Excretion Circulation Digestive System Sustains- All Organ Of The Body Enthusiasm Coordinate All Senses Prompt All Type Of Action	All Metabolic Processes in Body Digestion And Transformation at Physical And Mental Level Sustains- Heart Desire Hunger Complexion Retentiveness	Responsible For Stability Of Body Compactness Lubrication Intelligence Sustains- Structural Basis Cohesion Nourishment Virility

Figure 2.Physiological Characteristics of Tridosha