

REDEFINING THE AIM OF TREATMENT – AN AYURVEDIC VIEW

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Abstract

Health is a state where all the bodily constituents are in equilibrium and functioning to their optimum capacity. Maintaining the health of a healthy individual and alleviating the disease to get back health in an individual is the aim of Ayurveda. Though all treatments aim at bringing back the equilibrium, the present treatment practices are limiting themselves at alleviation of diseases. The signs and symptoms of equilibrium of all the bodily constituents though clearly explained, it is not practically assessed in patients by the doctor. It may be because of the lack of knowledge or the current trends of clinical practices. This lack of assessment may be considered as one of the reasons for a consistent and gradual raise in incidence and recurrence rate of diseases. The doctor plays an important role in establishing the equilibrium of bodily constituents. He is considered the reason to initiate, assess and continue treatment till signs and symptoms of equilibrium of all the bodily constituents are established. Once alleviation of disease is done the doctor has to advice certain rules and restrictions of diet and regimen for the patients to follow in order to maintain the equilibrium of the bodily constituents. Equilibrium of all the bodily constituents is the most essential factor to assess for the completion of treatment successfully. Once the signs and symptoms of equilibrium of all the bodily constituents are properly assessed, the doctor can avoid the recurrence of diseases and also avoid the possibility of emergence of new disease. Alleviation of disease can be considered as the stepping stone towards treatment and all the other signs and symptoms of equilibrium of bodily constituents have to be established to call it a successful completion of treatment.

Key words – Treatment, Chikitsa, Swastha, Equilibrium of Bodily constituents, Dhaatu saamya, Vikara Prashamana.

INTRODUCTION

Health contributes positively to the life span and quality of life on all aspects. Also health of an individual aids in emotional, social, spiritual and economic well-being of a family, society and thus a nation. Ayurveda is a booming trend of treatment in the present era as we witness the present day circumstances. The medicines, treatments and lifestyle changes which people are adopting presently prove that Ayurveda is beneficial and effective at all times. Maintaining the health of a healthy individual and curing the ailment of the diseased to bring back the health is the aim of Ayurveda. Health is a state of equilibrium of all the bodily constituents functioning to its optimum capacity.

All treatments aim at bringing back the equilibrium of the bodily constituents from any disequilibrium.

There has been a consistent and gradual raise in incidence and recurrence rate of diseases globally. Also the antimicrobial resistance is posing to be a global public health threat. India has some of the highest antibiotic resistant rates compared to other nations worldwide. Thus leading to increased morbidity and decreased life expectancy of the individual. This brings about socioeconomic burden and in turn greatly affects the social, economic, political and health aspects of the country. The root cause analysis of the same, points towards the failure to establish equilibrium of the bodily constituents to maintain the health after treating the symptoms of a disease. It may be because of the lack of knowledge or the current trends of clinical practices.

The doctor/physician plays an important role as he is the one who has studied, understood, examines and initiates treatments. As a doctor, our treatment should not be aimed at only the subsidence of the ailment but also, attainment of equilibrium of bodily constituents to establish the completion of successful treatment. Equilibrium of bodily constituents is an important and unique contribution of Ayurveda which facilitates the doctor to assess the signs and symptoms of optimal well-being of the body and mind as a whole.

AIM

Redefine the aim of treatment based on signs and symptoms of equilibrium of bodily constituents.

OBJECTIVES

- To understand the signs and symptoms of equilibrium of bodily constituents.
- Reestablishing the definition of treatment, based on signs and symptoms of equilibrium of bodily constituents.
- To enable doctor to introspect his own assessment and treatment.
- To assess the quality of treatment offered by doctor.

CONCEPTUAL REVIEW

Aim of Ayurveda (*Ayurveda Prayojana*)

Swasthasya swaasthya rakshana (maintaining the health of a healthy individual) and aaturasya vikara upashamana (alleviating the disease of the affected person to bring back health).^[1]

To bring back the health of the person affected with diseases and maintenance of health.^[2]

Health /disease (*Swaasthya / Aarogya – Roga / Vikaara*)

Vikaara (disease) is the state of *dhaatu vaishamya* (disequilibrium of bodily constituents) and the state of *dhaatu saamya* (equilibrium) is *prakruti* where *prakruti* is *aarogya* (health).^[3] The sign of happiness is *aarogya* and unhappiness of *vikaara*.^[4]

Vikaara is something which disturbs the body and mind which nothing but *vyadhi* is. *Roga* is that which causes pain.^[5]

Healthy individual is a person who is at a state where all the bodily constituents are in equilibrium. The *dosha* (the three humors of the body – *Vata*, *pitta*, *kapha*), *agni* (digestive fire) , *dhaatu* (tissues of the body) and *mala* (the excretory products of the body) are functioning to its optimal functional capacity along with contentment and tranquility of *aatma* (soul) , *indriya* (sensory and motor organs) and *manas* (mind).^[6]

Roga is the state of *dosha vishamata* (disequilibrium) and *arogata /aarogya* is the state of *saamyata* (equilibrium) of *dosha*.^[7] Both *dosha* and *dushya* are considered for *dosha*.^[8]

Vyadhi is disequilibrium of *dhaatu* and *aatma* and is considered as *dukha*. *Prakriti* is equilibrium of *dhaatu* and is considered *sukha*.^[9]

Chikitsa/ Treatment

With the presence of all the qualities of the *Chikitsa chatushpada* (the four limbs of treatment), all those activities initiated which bring in the *sama dhaatu* state from the *vikruta* state is known as *Chikitsa*.^[10]

All those activities performed by the physician which bring in the *sama dhaatu* state in the body is called *Chikitsa*. The commentator Chakrapani clarifies stating that all those activities performed by the physician which transforms the state of *vishama dhaatu* to *sama dhaatu* in the body is *Chikitsa*.^[11]

Synonyms of Chikitsa: *Prakriti sthaapana*.^[12]

Purpose of Chikitsa

The aim of Chikitsa is to bring back the state of *swaasthya* and also to maintain the same.^[13]

To help in uninterrupted growth and development of body and life and also pacify the disease.^[14]

Importance of Doctor (Bhishak / Vaidya)

Bhishak is given importance as he is the one who has studied and understood, he is the one who can give instructions about what to do and not to do and he is the one who can utilize and apply the medicines and treatment in a proper way to cure the ailment of the affected person.^[15]

Treatment is solely dependent on *bhishak* and the success of treatment also rests upon the *Bhishak*.^[16]

Bhishak is considered as *kaarana* (reason) for *dhaatu saamyata*.^[17] He is the one who treats the ailment and eliminates them. He is the one who has studied and understood the *Ayurveda sutras* (aphorisms/discourses) well and applies them at proper time. By keeping in mind to bring about *dhaatu saamyata* from *dhaatu vaishamyata* state he should assess himself on these terms - whether I am capable enough to bring about the *dhaatu saamyata avastha* using the appropriate means. Also the following qualities in a *bhishak* will enable him to treat successfully and attain *dhaatu saamyata avastha* – having been learnt the *shastra* from an eminent guru, has practical experience, capable, clean and hygienic, skillful, availability of all medicines/ equipments or any other requirements needed for treatment with him, intact sense organs indulging in their senses properly, ability to

assess the prakriti (body constitution) of the subject properly and take quick and appropriate decisions at any emergency situations. [18]

Dhaatu Saamya

Dhaatu saamya is the *karya* (effect) [19] (result) and is the objective of *Charaka Samhita*. [20] *Dhaatu saamya lakshana* is *vikaara upashamana* (cure of disease) and its *pareeksha* (examination) is done by assessing the following factors – 1.*Rugupashamana* (disappearance of disease/pain or any kind of discomfort), 2. *Swara varna yoga* (clarity of speech and skin tone), 3.*Shareera upachaya* (increased nourishment to the body), 4.*Bala vrudhhi* (increased strength), 5.*Abhyavahaarya abhilasha* (appetite to have food), 6.*Ruchi aahara kaale* (feeling of hunger at proper time), 7.*Abhyavahrutasya cha aaharasya kaale saamyak jaranam* (timely digestion of food taken), 8.*Nidra labho yatha kaalam* (falling asleep at proper time of sleep), 9.*Vaikarikaanaam cha svapnanaam adarshanam* (having peaceful deep sleep without any bad dreams), 10.*Sukhena cha pratibodhanam* (waking up without any difficulty or tiredness), 11.*Vata mutra pureesha retasaam cha mukti* (proper and timely elimination of urine, stools and seminal fluid), 12.*Sarvaakaaraihi mano buddhi indriyaanam cha ayaapatti* (optimal functioning of all the senses with unaltered intellect and calm content mind and their overall wellbeing). [21]

Dhaatu saamya avastha will lead to *sukha prapti* (attainment of happiness) and is characterized by overall nourishment, well-being and optimal functioning of mind, intellect, senses and the body. [22] *Vatadi saamya* (all *doshas*, *dhatu*s and *malas*) is the reason for *vrudhhi* (well-nourished body), *varna* (clear complexion), *bala* (physical and mental strength), *ojus* (supreme essence of all bodily constituents), *agni* (potent digestive fire), *medha* (uninterrupted knowledge and intellect), *ayu* (increased life span with health) and *sukha* (happiness). [23]

Aarogya Lakshana

The *saatvik* qualities in a person increases, he will be polite and respect the doctors, scholarly people etc., there is subsidence of disease and absence of any kind of mental and physical discomfort. [24]

Aarogya leads to increased strength and life span, extreme happiness and all other good things happen to the person. [25]

Aarogya is *dosha samata* (equilibrium of all bodily constituents) and freedom from all kind of diseases. *Rasayanas* are used for the same purpose. [26]

Annabhilasha (desire to have food), *bhuktasya sukhenam paripaka* (easy digestion of ingested food), *srushta vit mutra vata* (excretion of stools, urine and flatus at proper time), *shareera laghava* (lightness of body), *suprasanna indriya* (lucid and serene sensory and motor organs), *sukha swapna* (good sleep), *sukha prabodhana* (waking up without any difficulty or tiredness), *bala labha* (increased strength), *varnalabha* (clear complexion and skin tone), *ayu labha* (increased life span), *soumanasya* (being comfortable and cheerful), *samagni* (potent digestive fire). [27]

DISCUSSION

The *doshas*, *dhatu*s and *malas* form the source of sustenance of the body. All the bodily functions both on physical and mental planes are dependent on these bodily constituents. In their normalcy they carry out their normal functions in the body leading to health cumulatively and keeps the person happy. If the bodily constituents are increased or decreased (quantitatively and qualitatively) the same is reflected in the functions what they carry out in the body which would cumulatively lead to discomfort or disease reflecting in unhappiness. Health is happiness and disease is unhappiness. The definition of health encompasses both the physical and mental spheres.

The body is at a state where the *doshas* – *vata pitta* and *kapha* along with its subtypes; are at normalcy at its respective sites and functioning with its full capacity. Also the *Manasika doshas* – *rajas* and *tamas* are at normalcy with its quantity and functions. The *dhaatus* – *rasa*, *rakta*, *mamsa*, *meda*, *asthi*, *majja* and *shukra* (both *stree* & *pum*) and their *upadhaatus* are fully nourished and carrying out their normal functions. The *mala* - *vit*, *mutra* and *sweda* are getting produced in normal quantity, are performing their respective functions and are excreted at proper time. When we understand the *sama agni*, it is the resultant of the *sama dosha*. Though *samagni* represents *jatharagni*, all the other *agni* (*bhutagni* and *dhatvagni*) is considered under *jatharagni* only as they are nourished and maintained by *jatharagni* only. This *samagni* is capable of digesting anything which is given to it and is nourishing the *dhaatus* thereby increasing *the bala varna swaaasthya* and *ayu*. In equilibrium all the *doshas*, *dhaatus* and *malas* are called “Dhaatus” as they carry out their normal functions which sustain the body and life.

Prasannata of *aatma indriya* and *manas* – it can be grossly represented by the contentment and tranquility. All the *jnanendriya* (sense organs) and *karmendriya* (motor organs) are nourished and are functioning well indulging in their respective objects of knowledge and action only when needed. *Manas* has to be devoid of any irritability or stress and remain calm content and active at that moment of time to perceive and process the knowledge obtained. Understanding *prasannata* of *aatma* will always be in relation to *manas* as both cannot be separated from each other. The *lakshanas* of both can be understood by getting appropriate knowledge through *indiyartha* (sensory and motor objects), *indriya* (sensory or motor organs), *manas* (mind) and *aatma* (soul).

When we understand *vaishamya*, it is either increase or decrease of these entities with increased or decreased functioning respectively. The *doshas* vitiated will vitiate the *dhaatus* and *malas*, takes *sthaana samshraya* (gets lodged) in *dhaatu* (any of the *sapta dhaatu*) and cause diseases. Though there is a reason for disequilibrium of the *dhaatu*, the absence of the same may not lead to equilibrium, there has to be a reason for the construction of equilibrium of *dhaatu*. The reason includes treating the disequilibrium by adopting any treatment and practice of healthy diet and regimen which leads to equilibrium of the bodily constituents. Doctor is the one who initiates the treatment and advises the patient to start with healthy diet and regimen to maintain the equilibrium of the bodily constituents.

The definition of *chikitsa* as stated by all Acharyas concentrates on *dhaatu saamyata*. One of the synonyms of *chikitsa* is *prakriti sthaapana* which is nothing but bringing back the equilibrium of the bodily constituents and also help in maintaining the same. By this we understand that the

chikitsa should not be limited to only *vikaara upashamana* but should extend till *dhaatu saamya lakshanas* are seen. The same has been depicted through the definition of health by WHO which states –Health is a state of complete physical, mental, social and spiritual well-being, not merely absence of infirmity or disease. Attaining *dhaatu saamyata* encompasses health on mental, physical and spiritual well-being and impacts the same socially. Signs and symptoms of equilibrium of the bodily constituents and signs and symptoms of health go hand in hand. Health is seen only when all the bodily constituents are in equilibrium and continues to be in equilibrium. So understanding signs and symptoms of equilibrium of the bodily constituents is essential to attain the state of health and continue to be in the same.

Understanding *Dhaatu saamya lakshanas*

1. *Rugupashamana* (curing of disease)

Ruk is derived from ‘*Ruj*’ *dhaatu* + *kvip pratyaya* – meaning with pain, *Roga* (disease/ailment).^[28] *Roga* is that which causes any pain or discomfort to the body. Though *Ruk* is commonly meant as pain, it has a wider application and understanding in *Ayurveda*. It is used synonymously with the word *roga*, *vikaara*, *vyadhi*, *aamaya* etc.^[29] *Rugupashamana* or *vyadhi upashamana* indicates the subsidence of the ailment, which points out that the *samprapti* (pathogenesis) of the disease, has stopped. The *dosha dushya sammurchana* (conglomeration of the *doshas* and the *dhaatus*) has been broken and the *doshas* and *dhaatus* are on the terms of getting to normalcy with further treatment. *Rugupashamana* can be understood in two ways – one is Reduction in signs and symptoms as the treatment progresses. Second one is that *Ruk* might be used here to indicate the decrease of pain or the prominent symptom with which the patient would have come to the doctor in the first place. Pain is considered as an unpleasant sensory and emotional experience associated with actual or resembling potential tissue damage.^[30] Pain is the symptom of an underlying pathology and can interfere with a person’s routine which leads him to consult a physician and the first thing he notices when the ailment is reduced or cured. Hence *rugupashamana* is first mentioned as *dhaatu saamya lakshana*. *Rugupashamana* can be considered as the first step towards attaining *dhaatu saamya* through *chikitsa*.

2. *Swaravarna yoga* (clarity of speech and skin tone)

Swara (voice) and *varna* (complexion) are the first thing anyone notices about a person. It may get dull or altered because of any ailment the person is suffering from. A healthy skin is the one which is slightly flushed and full of oxygen suggests a strong heart and lungs.^[31] Also there are many researches being carried out around the world claiming alteration of voice could be a sign of ill health. Once the ailment is cured and the *doshas* attain normalcy with normal functioning, the voice and complexion comes back to its normalcy in some time till all the bodily constituents get back to normalcy and optimal functioning of *agni*.

3. *Sharira upachaya* (increased nourishment to the body)

One of the important noticeable changes in body during any ailment is weakness or tiredness of the person which can be attributed to decreased energy levels or muscular weakness. There is no much of circulating nourishment because of improper functioning of the *agni* (because of many factors). Once the *dhaatus* are back to normalcy, *agni* is potent to digest the food material provided and *srotases* (channels of the body) are clear with easy passage through it, the nourishment reaches all

the *dhaatus* (correlated o tissues of body in this context) helping in functioning to its optimum capacity which is reflected on overall activities of the body. A well-nourished body is assessed by the muscle bulk, the strength and energy levels of the person.

4. ***Bala vruddhi (increased strength)***

Though it is understood that the *bala vruddhi* happens if there is *sharira upachaya*, it is mentioned separately to showcase the importance of *bala*. *Bala* is not only attributed to strength but also to *vyadhi kshamatva* (immunity). The *sharirika bala* can be assessed through the improved nourishment to all *dhaatus*, muscle bulk and the capacity of the person to do any physical activities. The *maanasika bala* is assessed by the *satva pariksha* (examination of psyche). Once the person is free from disease or any kind of discomfort, he will be worry free and will be mentally happy. *Bala* as *vyadhi kshamatva*, can be attributed to *Ojus*. Once the nourishment to all *dhaatus* improves, the *sara bhaga* (the absolute pure essence) of all *dhaatus*, *Ojus* is produced and helps in increasing the *vyadhi kshamatva* property of the body. Even *prakruta kapha* (*Kapha dosha* in its normal quantity and quality functioning to its optimum) is also called as *bala* and is similar to *ojus*.^[32] Also *bala* (strength of the body and mind along with immunity), *mamsa* (muscle bulk) and *shonita* (the circulating blood which does the *jeevana karma*) *kshaya* is one of the major factor for considering a *saadhyata* and *asaadhyata* of a disease in a patient.

5. ***Ruchi aahara kaale (feeling of hunger at proper time)***

Ruchi is the desire to have food at the time of meals. The time of meals is described as the time when the following features are seen - after elimination of stools urine and flatus, person gets clear burps, the body feels light, the mind is clear there is laxity of abdomen^[33] along with clear senses, desire to have food, feeling of strength^[34] and the doshas are in its place in normalcy with increased digestive fire³⁵ and clear srotases (pathways of body).^[36] *Ruchi* also indicates relishing the food. Being in good spirits or being cheerful, strength with increased nourishment to all bodily constituents, being enthusiastic, content and being happy without affliction of any disease are the benefits of relishing the food during meals.^[37] Taking food at proper time will help in proper digestion and one feels hungry at proper time for next meals. By this one will not be affected with diseases caused by indigestion.

6. ***Abhyvahaarya abhilasha***

7. ***Abhyavahrutasya cha aaharasya kaale saamyak jaranam***

Abhyvahaarya abhilasha indicates the appetite to have food. *Abhyavahrutasya cha aaharasya kaale saamyak jaranam* refers to digestion of the ingested food at proper time. *Abhyavaharana Shakti* (Quantity of intake of food) and *Jarana Shakti* (digestive power) are the means to assess *Aahara Shakti*. *Aahara Shakti* depends on the *agni* (digestive fire) and *Agni* is assessed by *Aahara Shakti*. By seeing the symptoms like *udgara shuddhi* (clear belching), *utsaaha* (increased energy levels to do activities) *yathochita vegotsarga* (elimination of fecal matter and urine as and when the urge arise, *laghuta* (feeling of lightness of body), *kshudha* (hunger) and *pipaasa* (thirst),^[38] *kaanksha* (desire to have food), *vaishadya* (clarity of senses), *sthirata* (stability of body and mind) *sukha* (happiness and contentment) *swasthavrutta anuvrutti* (tendency to follow regimen of hygiene)^[39] we understand the ingested food has been digested in proper time. This in turn depends on the time of previous meal and also whether meal was taken only when hungry. Desire to have

food and appetite to have food indicates normal functioning of body at both psychological and physical levels. The above signs and symptoms indicate the bodily constituents along with *agni* is stabilized, the person starts feeling hungry and desires to have food to satisfy his hunger. This is a cycle which continues for maintenance of *dhaatus*. *Aahara* is one of the *upastambha* (supporting pillars) which maintains life. It is always said that one has to have food only when one is hungry after digestion of previously taken food for maintenance of health as we are made of what we eat.

8. *Nidralabho yatha kaalam*

9. *Vaikarikaanaam swapnanaam adarshanam*

10. *Sukhena cha pratibodhana*

(Falling asleep at proper time of sleep, having peaceful deep sleep without any bad dreams, waking up without any difficulty or tiredness)

Sleep is an important part of life. It is understood, when the *indriyas* (*jnanendriya* and *karmendriya*) and *manas* is tired, a person falls asleep. Here *nidra* refers to sleep at night at proper time and duration without the disturbance of any nightmares. This sleep helps in resting and restoring the energy of the body and mind. Once the body and mind has restored its lost energy, it will be easy and smooth to wake up without feeling tiredness indicating good quality and quantity of sleep. *Sukha* (happiness/contentment), *pushti* (nourishment), *bala* (strength/immunity), *vrishata* (reproductive capacity), *jnana* (perception of knowledge) are all dependent on sleep. [40] Sleep at proper time means sleep by the end of the day; a person goes by all his activities and sleeps at the end of the day to rest and be energized for the next day. A minimum of 7 hours of daily sleep seems to be necessary for proper cognitive and behavioral function. When one sleeps the brain reorganizes, recharges itself and removes toxic waste byproducts which have accumulated throughout the day. [41] If a person suffers from any ailment and has nightmares, he will be stressed both physically and mentally and will have sleep disturbances, there by having difficulty in waking up easily the next morning which in turn has a negative impact on the routine of the person. Sleep is an important necessity of life. Continuous disturbed sleep and sleep deprivation increases the risk of getting affected with serious medical conditions hence sleep is considered one of the *upastambha* which maintains life.

11. *Vata mutra purisha retasaam mukti* (proper and timely elimination of urine, stools and seminal / menstrual fluid)

Here *mukti* refers to elimination out of the body – this is dependent on the metabolism. *Vata mutra* and *purisha* are the *aahara malas* (byproducts of digestion). The production of the same is dependent on the quantity of ingested food and also the optimal functioning of *agni* and all the factors of the body. Once the *doshas* are normal and *agni* is functioning optimally, the ingested food undergoes *paaka* (transformation) gets divided into *saara* (essence) and *kitta* (waste product) proportionately, where the *saara bhaga* nourishes the *dhaatus*. The *retas* which is nourished is produced in normal quantity and is functioning well and eliminated at appropriate time. The action of elimination of all the above is attributed to *apana vata*. *Kitta bhaaga* nourishes the *malas* of the body which gets eliminated out of the body carrying out its functions. These *malas* have specific functions where *purisha* maintains the stability of the body, *vayu* and *agni*. *Mutra* fills the *basti*, carries the excessive *kleda* from the body and food to expel it out. Any impairment in any of the functions of the body leads to accumulation of the metabolic waste in the body leading to ailments

in the future. Even a person with any ailment will have elimination of these entities out of the body, in this context it is backed by normal functioning of all the bodily constituents without any hindrances. All the processes in the body are interrelated and depend on the normal functioning of the body and mind.

12. Sarvaakarihi mano buddhi indriyaanam avyapatti

Manas is a powerful tool of the body. *Manas* can be correlated to mind in the contemporary science. The presence of mind along with physical presence is what determines how a person acts or reacts to anything. The activity of a person whose *manas* is affected is easily noticed as it will be different than usual. The functions of *manas* are controlling the *indriyas* and control of self along with ability to analyze and interpret the knowledge obtained. *Manas* affected with *manasika doshas* like *kama*, *krodha*, *bhaya*, *lobha* etc affects the functions of *manas* and also all the entities which it controls. Anything which is affecting the *manas* on the long run will affect the *shareera* and vice versa. Normal functioning of *manas* is important for the functioning of *jnanendriyas* to obtain knowledge, for *karmendriyas* to act according to the stimuli and for all other functions of the body. The components *manas*, *buddhi* and *indriyas* should be functioning normally without any hindrances when all the *dhaatus* are in equilibrium and functioning normally.

Though *samprapti vighatanam eva chikitsa* (breaking the process of the pathology) is told, by the above discussion we can understand that *samprapti vighatana* is the first stepping stone towards *chikitsa*/treatment. Once *samprapti vighatana* is done the disease pathogenesis gets broken. Hence the disease will not further progress, the symptoms may either reduce or get nullified, however this doesn't mean the *dhaatus* get back to *saamyavastha* immediately, further *chikitsa* has to be done to get back the *dhaatus* to *saamyavastha*. The *chikitsa* has to be initiated by the *bhishak* and continued until all the symptoms of *dhaatu saamyata* is seen. The *bhishak* is considered *kaarana* for *dhaatu saamyata* owing to the reasons of him being the initiator of treatment with the knowledge of Ayurveda sutras and the ability to introspect himself on the capability of treatment leading to *dhaatu saamyata* with the possession of all the qualities.

Chikitsa always should be *shuddha*, which means the *chikitsa* given shouldn't aggravate or vitiate the *doshas* leading to formation of new disease. This can be achieved only when the *chikitsa* ends after attaining *dhaatu saamyavastha*. The *bhishak* has to assess the same in the patient once the treatment is complete to conclude it as a successful treatment; otherwise he has to understand the *chikitsa* is not complete and further continue with the *chikitsa* until *dhaatu saamyavastha* is attained. This enables the *bhishak* to introspect himself and treat further.

How to attain Dhaatu saamyata

Dhaatu saamyata is the most essential factor of *Swaasthya* (state of being in health). All the treatments (whether *shodhana* or *shamana*) should be followed by *Rasayana* administration to maintain the *dhaatus* in *saamyavastha* as the benefits of *Rasayana* itself suggests the same. *Swaasthya paripalana* that is certain rules and regimen with regards to diet and activities has to be followed to maintain *dhaatus* in *saamyavastha* just like the maintenance of a fire lit lamp is done by continuous supply of oil and maintenance of wick and avoiding the factors which may turn off the lamp. The advice of the same has to be given to the patient by the doctor. The doctor has to

monitor the patient with consistent regular follow-ups with medicines after discharge to ensure the establishment of *dhaatu saamyata*. This shows the importance of the role of doctor in administering the treatment and guiding the person towards health and thus development of a healthy society.

Benefits of attaining *Dhaatu saamyata*

Dhaatu saamyata is the most essential factor to assess for the completion of treatment successfully. Once the signs and symptoms of *dhaatu saamyata* is seen and/or properly assessed the doctor can conclude that the treatment is complete. The doctor can prevent and can avoid the recurrence/relapse of the same disease, also avoid the possibility of emergence of new disease from the same. On advice of certain rules and regimen specific to individual he can be continue living in a state of health without affliction of disease and avoid the occurrence of any other new disease. This makes the doctor capable of treating more number of people and also attain name fame wealth and success. Once person is healthy and devoid of diseases (both mentally and physically) the life span increases. The assessment of signs and symptoms of equilibrium of bodily constituents helps the doctor to introspect his own capabilities in treatment and also throughout the treatment course. The doctor will play a major role in contributing towards a healthy emotional, physical, spiritual family; society and nation. This assessment can be adopted by healthcare professionals and assessors of any fraternity to achieve a successful treatment. This can be helpful in assessing the quality of treatment provided by healthcare professionals on different professional perspectives.

CONCLUSION

Treatment is all those activities which the doctor brings in to get back the equilibrium of bodily constituents from disequilibrium. Alleviation of disease can be considered as the first stepping stone towards treatment. Treatment is not only alleviation of disease, but other signs and symptoms of equilibrium of bodily constituents have to be established to call it treatment. The doctor is the one who initiates and starts proper action, becoming the cause to develop equilibrium of bodily constituents and he will be the one to decide the completion or continuation of treatment until the establishment of equilibrium of bodily constituents and thus the doctor can introspect on himself and treatment. This depicts the importance of the doctor in attaining equilibrium of bodily constituents to keep a person healthy and in turn society and nation. The doctor with his plan of treatment can be considered as reason for the effect of equilibrium of bodily constituents and the state of being in health can be considered as the consequence of the effect.

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