PRINCIPLES OF TREATMENT IN BALAROGA-AN AYURVEDA PURVIEW

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ABSTRACT
Ayurveda has emphasized on the quality of life along with its longevity. The Acharyas have categorized the stages of life into various forms. Balyavastha (childhood) is one such phase of life that differs in the Ahara (diet), Vihara (lifestyle) and Aushadhi (medicines) than the other phases. The treatment modalities also differ in this phase. The synonyms of Bhashaja (medicine) have been defined by Acharya Charaka as Chikitsitam (treatment), Vyadhiharam (disease removal), Pathyam (wholesome agents) Sadhanam (modes of treatment), Aushadham (drugs), Prayashchitam (corrective measures), Prashamanam (alleviation), Prakritishtubanam (restoration) and Hitam (beneficial). Each term has its own that defines every aspect of treatment. The underlying theme of treatment in Balaroga can be understood by the proper understanding of the implications of the term Bhashaja. The variations of treatment according to the various stages of the diseases can be understood by these terms. This paper aims at discussing the principles of treatment in Balaroga from Ayurveda perspective. The treatment of various diseases of children deal with the same underlying basic principle as adults but the only difference is a slight shift of thought in it. The paper aims at highlighting the treatment principles in Balaroga. For this purpose, the literature was reviewed from the internet, and the Ayurveda classics along with their commentaries. The complexities of treatment in Balaroga are highlighted on the basis of this definition of the term Bhashaja.

KEYWORDS: Balyavastha, Chikitsa, Prakritishtubanam, Hitam.

INTRODUCTION
The science of Ayurveda has a wide range of health benefits to offer to the mankind. Prevention and treatment of the different diseases is the main motive of the science. Coherence in understanding the principles of Ayurveda very essential to understand and apply them into practice. The Ayurveda classics are an epitome of an organized and methodical way of writing. The eightfold classification of the different branches of Ayurveda are an exemplary form of the systematic way of explaining the underlying principles. Balaroga is one such branch that details with the growth, development, nutrition and the treatment of the diseases in Ayurveda. Acharya Charaka has defined Chikitsa as the maintenance of equilibrium in the body by the combined efforts and synchronization between the Chikitsa Chatushpada viz. Bhishaka (physician), Dravya (medicines), Upasathata (nurse) and Rogi (patient) [1]. The Chikitsasthana embarks with the synonyms of the word Bhashaja (medicine). Even though they have been mentioned as the synonyms of Bhashaja, each one of them has its own importance in depicting the different aspects of medicine. Acharya Charaka has mentioned these synonyms as:

1. Chikitsitam (treatment)
2. Vyadhiharam (disease removal)
3. Pathyam (wholesome agents)
4. Sadhanam (modes of treatment)
5. Aushadham (drugs)
6. Prayashchitam (corrective measures)
7. Prashamanam (alleviation)
8. Prakritishtubanam (restoration)
9. Hitam (beneficial) [2]

Acharya Chakrpani has explained the meanings of each of these terms in a definitive manner. The essence of the principles of Ayurveda lies in the fact that the applicability of every principle goes over a wide range of topics. It is important to understand and apply those principles wisely.

MATERIALS
This paper aims at describing the various treatment modalities in Balaroga on the lines of these synonyms of Bhashaja. For this purpose, the Ayurveda classics of Brihatrayee and Laghubrihatrayee were reviewed. The modern textbooks of pediatrics were also referred for this purpose.

REVIEW WITH DISCUSSION
1. Chikitsitam

This point deals with the treatment of the various diseases in Balaroga. Acharya Charaka has advised that immediate initiation of the treatment in children should be quick as soon as the features of the diseases are manifested. It is essential to observe the Panchana of the disease. [3] It has been advocated that the examination of an ill child is of utmost importance to diagnose and treat a disease.

The observation of the activities of the child holds importance and should be done daily. According to the modern science, the treatment principles depend on the rationale thinking about the precise diagnosis, understanding of the normal and abnormal metabolic and emotional processes, socio-economic factors and the
therapeutic means.[4] Acharya Vaghbata has categorized the phases of childhood into three types viz.- Kshirada, Kshiranna and Annada.[5] The Kshirada phase of the child stays till the first six months during which the child consumes only breast milk and nothing else. The Kshiranna phase comes after the Kshirada phase during which the child consumes milk and some other food articles as prescribed in the Annaprashana Sanskara. The Annada phase starts after this during which the child consumes only food articles. The treatment principles change according to the different stages of the child. Acharya Charaka has advocated that there are some points that should be taken into consideration like nature of the child and disease, etiological factors, prodromal signs and symptoms of disease, signs and symptoms of disease and Upashaya of disease.[6]

2. Vyadhiharam

This aspect deals with the specific treatments followed and indicated for certain diseases. In case of Guda Poka which is an inflammatory condition of the rectum including anal region, Acharya Sushruta has prescribed the Rasajana Swarasara orally and also its ointment to be applied locally.[7] Acharya Charaka has advised that the measures like Yamana, Virechana, Asthapanas and Anuvasan Basti should be prescribed for Dhatri according to the predominance of Dhosha.[8]

Acharya Kashyapa has advised the use of Phakka ratha (Tricycle) to facilitate the movements in case of Phakka disease in children.[9] The disease specific treatments can be considered under these headings. The anemia of thalassemia major is controlled only by the transfusion of blood which is given to maintain the haemoglobin level above 6 gm per 100 ml.[10] The disease specific treatment of various diseases can be categorized under this heading.

3. Pathyam

This aspect involves the usage of wholesome agents. Acharya Charaka has advised the Ahara (diet) and Vihara (daily regimen) opposite to the Desha (place), Kala (time) and the nature of the child. Use of the wholesome substances provide health and strength to the child.[9] He has also advocated that the children should be given milk with Madhura Drayyas. It should be diluted before offering to the child. The articles which are Snigdha (unctuous), Ruksha (dry), Ushna (hot) and Amla (sour) in properties, of Katu Vipaka and other Guru (heavy) food, drinks and drugs should be avoided.[11] Acharya Charaka has advised a diet for Dhatri like Shali, Yava and wheat in the category of cereals, Munga Masura and Kalutha in pulses, Amalaka, Brinjal, Nimba, Snake gourd, pea, onion in vegetables, ginger, Pippali, Saindhava, garlic in spices.[12]

Breast milk is the ideal and natural food for the full term infants during the first few months of life. The provision of the carbohydrates, proteins, fats, vitamins and minerals according to the different age groups is also necessary for the body. The breast milk is a complete food for the infant as the lactatory apparatus of the mother is both efficient and specific for the growth and development of the baby.[11]

4. Sadhanam

This deals with the mode of treatment. The mode of therapy depends upon the nature and type of disease. Acharya Charaka has described three types of treatments viz. Daivvyapaprasrhy (Divine therapy), Yukti Vyapshraya (Medicinal therapy) and Sattvavajaya (psychological therapy).[14] The Daivvyapaprasrhy chikita is done by the use of divine Mantras (chanting), Aushadha (herbs), Manidharana (precious gems), Mangala Karma (Propitiatory rites) including -Bali (sacrifice), Homa (offerings), Nyama (vows), Prayashchitta (ceremonial penitence), Upavasa (fasts) etc. The Yukti Vyapaprasrhy Chikitsa includes the usage of various medicinal preparations along with modifications in the diet and lifestyle. Sattvavajaya Chikitsa implies the measures to achieve the mental balance and treat the Mansika Doshas.[15]

The Shamana and Shodhana therapy are also the other modes of treatment prescribed according to the age group and nature of the disease. This have to be prescribed according to the condition of the Doshas and the severity of the diseases.

5. Aushadham

This includes the various drugs that are prescribed for different diseases. The drug dosages are decided according to the stages of the child viz. Kshirada, Kshiranna and Annada. This is the most important aspect of treatment in the children which deals with the proper selection and calculation of doses.

The Panchakarma therapy as well as the Dhupana therapy are advised according to their indications and contraindications. According to the modern science the administration of drugs is done through the oral, rectal, parenteral routes, intrathecal therapy, topical therapy, inhalational therapies etc. The dose of the drugs are calculated by different formulae.

Acharya Sushruta has prescribed the dosage of drug to both Dhatri and child in Kshirada Condition as the amount that can be held on the terminal phalanx of index finger. Likewise for Kshiranna condition the dose is prescribed as Kolasthi (equal to stone of plum fruit) for both and child and Dhatri. Further for Annada condition the dose is prescribed only for child as Kola (Equal to plum fruit).[16]

6. Prayashchitam

The corrective measures taken in order to treat a disease can be considered under this heading. Acharya Kashyapa has mentioned the importance of the worship of Lord Maruti in case of the diseases of dentition.[17]

The various religious measures like Japa (chanting of mantras), Bali (offerings), Homa (offerings to the sacred fire) adopted in the treatment of the Balagraha are also an example of this type of treatment. Under the context of Prayashchitam different measures like Japa, Bali, Home as prescribed in treatment of Balagraha has its own importance as described by Acharya Vaghbata.[18]

This treatment modality has its own importance and it is assigned as an integral part of the treatment. It is a representation and a belief in the superlative power that
exists in the nature and is beyond the realms of the human mind.

7. Prashamanam

This includes the treatment to alleviate the Doshas. In case of the milk disorders, treatment is prescribed according to the predominance of Doshas. The Dhatri whose milk is vitiated with Vata is prescribed a decoction of Devadaru, Sarala, Katurohini, Vaca, Kushtha, Pattha, Bharangi, Magadhika etc.

The treatment of milk vitiated with Pitta Dosa is done by the decoction of Amrita, leaves of Patola, Sariva, Shatavari, Nimba and cow dung. The treatment of milk vitiated with Kapha Dosa is done by Ghrita mixed with Saindhava and Pippali.\[19]\n
8. Prakritisthapanam

After performing Panchakarma therapy in the Dhatri, she is advised the Sansarjana Karma to restore the Agni and equilibrium of the Doshas in the body. The Stanya Shodhaka drugs are also advised for the purification and restoration of the vitiated breast milk.

9. Hitam

All the beneficial dietary practices and daily regimen are included in this part. The healthy regimen prescribed in the texts for the growth and development of children is prescribed under this context. The different types of Samskara should be performed in the children for the promotion of their psychological and spiritual well being. It also provides strength and longevity of life.

CONCLUSION

The complexities and the intricacies regarding the treatment of diseases in Balaroga can be understood and interpreted well by the various aspects of treatment mentioned in the Ayurveda classics. It is important to apply the learned principles and avail oneself with the benefits of health. The principles of treatment of Balaroga and their application can be understood thoroughly with the help of this principle. These principles of treatment defined in one context can be helpful to all kinds of conditions which can be understood by Hetwartha Tantrayukt. Thus the synonyms of the term Bhesha\[a\] simplify the understanding and interpretation of the treatment modalities in Balaroga.

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