

## Treatment :: Chikitsa

*“Ruk prathi kriya chikitsa”*

That which can reduce or subsides pain is known as treatment.

*“Ya kriya vyadhi harane”*

Measure or efforts that destroy disease

*Nidana perivarganam chikitsa*

Avoid the cause is treatment

*“rogopanayana”*

Measures taken for the removal of the cause of disease.

According to Caraka, the mere removal of the causative factors may not always result in the complete removal of disease because the effect of the disease may still continue to be operated. Therefore, chikitsa aims not only to radical removal of causative factor of disease but also at the restoration of dosha equilibrium.

*“Pravrithi dathu samyartha chikitsa ithiabhidheeyathe”*

All these objectives of *samyak chikitsa* can be achieved through the pata chatustaya physician, attendant, medicine, and patient. Four factors responsible to cure the disease, and when these four factors are present with their individual's best qualities, the treatment is always successful and fruitful.

Different popular synonyms of the term Chikitsa:

- Chikithsithnam
- Vyadhiharam
- Pathyam
- Sadhana
- Aushadha
- Prayaschitha
- Prashamana
- Prakritisamsthapana
- Hitham
- Bshhajam

There are other synonyms in Ayurvedic texts:

- Kriya
- Karma
- Pratikarma
- Bhisakarma
- Agada
- Jaya
- Upaya
- Karana
- Pravriti
- Chesta
- Upak
- Rama
- Nigraha
- Prathisheda
- Prathikara
- Rogopanayana
- Shamana
- Upchara

### Classification of Chikitsa:

Single type Chikitsa (ekvidha Chikitsa):

1. Nidana parivarjana (sushruta): removal of causative factors of diseases
2. Pathya sevana: adoption of wholesome food

Actually, combining both treatments results in a good treatment.

Two types of Chikitsa (dwividha Chikitsa):

1. Vipareeta Chikitsa: sita and usna Chikitsa
  - a. Sita upchara is employed when a hot factor causes the disease to pacify the disease process (for example, the hot sun).
  - b. Usna upchara is used for the disease caused by cold factors (for example, when trikatu is used for the treatment of cold)
  - c. Above treatment is known as *vipareeta Chikitsa*

## 2. Santarpana and apatarpana treatment

- a. Santarpana is nourishment of the body. This is the administration of Dhathu pushkara and other nourishing ahara, aushadha, etc.
- b. These are done in lean, emaciated, tired, etc., to promote dhathu nourishment
  - i. Ex. blackgram, ghee, mamsa rasa, milk, ashwagandha, shatavari, etc.
- c. Apatarpana is also known as *Langhana therapy*. It is employed to activate sluggish dhathus and agni caused by ama influence or over nourishment with brahmana dravyas.
  - i. Laghu, ruksha, usna dravyas constitute this therapy which causes the laghavatva (lightness) in the body.

## Samsodhana and Samsamana

- Samsodhana
  - Samsodhana or purificatory line of therapy consists of vamana, virechana, vasti, raktamokshana, and is taken when the doshas are in highly a provoked stage and the patient is physically and mentally fit.
  - This sodhana is popularly known as *panchakarma*. Purva karma and pascad karma is done perfectly with panchakerma.
  - There is a chance of complication
- Samshamanam: this treatment has to be taken when a patient is having alpa dosha, is weak, is elderly, is a child, is pregnant, or if the patient is psychologically unwell due to shoka, sosha, etc.
- It regulates the visama doshas to a normal state without causing dosha utklesana or stimulations.

*“Bahudoshasya lingani thesmai samshodhanam hitham”*

## Ojaskara and Rogaghna

- Ojaskara: treatment is directed for the promotion of ojas, the supreme essence of saptha dhathu (the 7 bodily tissues), to keep body and mind in a perfect healthy condition.
- Rogakhna: especially for the disease pathology to help break the dosha dushya interaction through various means like oushadha, ahara, vihara, pathya, etc.

## Rasayana and vajeekarana

- Rasayana
  - Rasayana is an important branch of Ayurveda that ensures longevity. Its benefits includes the promotion of memory, intelligence, immunity, preservation of youth, luster, complexion, and voice
  - There are 2 types of rasayana:
    - Kutipreveshika
    - Vatathapika
  - Rasayana is further divided into 3:
    - Kamyas rasayana
      - Improves memory power
      - Usage of yeshti churna, milk, etc.
    - Naimithika rasayan
      - Restorative tonic
      - Ex. cyvanaprasha, aswagandharishta, etc.
    - Nitya rasayan
      - Used daily for health and strength
      - Ex. milk + gritha
- Vajeekarana
  - Vajeekarana promotes virility.
  - It's main aim is to offer healthy offspring.
  - Benefits include immediate pleasure, excitement, increased seminal secretion, and productive qualities, etc.

## Davya bhutha and adravya bhutha

- Dravya bhutha: in this treatment, medicines are given internally to cure disease
- Adravyabhutha: drugless treatments: In this treatment, some tricks are used to cure the diseases
  - Ex. frightening in unmade (mental problems), meditation, yoga, etc.

## 3 types of chikitsa:

1. Daiva vyapashraya (spiritual therapy)
  2. Yukthi vypasharaya (rational approach)
  3. Sathwa avachaya (psychiatric)
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1. Daiva vypashraya: deeds in the past life.

- This therapy includes mathra, gems, sacrificing animals, gifts, etc.
- Ex. immersion of gems in sandalwood water and using this water for touching to reduce fever

## 2. Yukthi vyaśhaya: rational thinking

- Using therapeutic measures to treat the disease
- All the chikitsa types falls under this

## 3. Sathwavyaya: psychological treatment

- This treatment is to attain knowledge, courage, memory, and concentration. It also helps to control of mind.
- Ex. the body is like a chariot, the senses are like horses, and mind is like the reins. Only by holding firmly to the reins, one can keep control. If we do not control these sense-horses, it will drag us away. So this therapy enables one to have control over the senses.

In the modern world, where all non issues are projected as major issue and thereby overstraining the mind and body, *satvavyaya* measures are the only way to protect ourselves from the stress-related disorders of modern day living.

- Asuri chikitsa (surgical approach)
  - Treatment is done with the help of surgery (for example, surgical operations)
- Manusi chikitsa (herbal treatment)
  - Treatment is mainly based on herbal decoctions, powders, pills, etc.
- Daivi chikitsa (mineral compounds preparation)
  - Treatment based on administration of different mineral compounds known as *rasa aushadhis* containing many purified metals like gold, silver, iron, copper, etc. The specialty of this therapy is minute dosage and rapid action.

Manusi chikitsa is superior over Asuri, and daivi is the best of all according to Bhaisajya Ratnavali.

- Apakarsana (expulsion)
  - Elimination of unwanted harmful elements from the body with the help of medicine or instruments.
  - There are of two types of apakarsana:
    - Bahya: external

- It is applied in surgical diseases such as tumours, cysts, etc., with the help of instruments.
- Abhyantara: internal
  - It is applied for the elimination of the doshas in the body through vamana, virechana, nasya, vasti, etc.
  -
- Prakrti vighata (restorative treatment)
  - Restorative line of treatment known as *samana chikitsa*
- Nidana tyaga (removal of causative factors)
  - Removal of causative factors of ahara, vihara, and achara

#### Langhana, langhana-pachana, and dosa avasechana

- Langhana: Is a regulated fasting or intake of laghu and alpa ahara by observing the patient's condition and disease. Here, the principle aim is Dipana of agni.
- Langhana-pachana: Treatment based on administration of pacana drugs after langhana with the intent to cause ama pacana in madhyama bala rogi and dosa.
- Dosa avasechana: Somshodhana therapy to eliminate accumulated doshas through panchakarma measures

#### 6 Types of Chikitsa

1. Langhana (lightening therapy)
2. Brahmana (nourishing therapy)
3. Rukshana (drying therapy)
4. Snehana (oleation therapy)
5. Swedana (fomentation therapy)
6. Sthambana (astringent therapy)

## Characteristics of drugs

Therapy	Characteristics
Langana	Light, hot, sharp, non-slimy, rough, dry, fluid, and hard
Brahmana	Heavy, unctuous, cold, soft, thick, bulky, slimy, sluggish, stable, and smooth
Rookshana	Rough, light, dry, sharp, hot, stable, non-slimy, and hard
Snehana	Liquid, subtle, fluid, unctuous, slimy, heavy, cold, sluggish, and soft
Swedana	Hot, sharp, fluid, unctuous or rough, subtle, liquid, stable, and heavy
Sthambhana	Cold, sluggish, soft, smooth, rough, subtle, liquid, stable, and light

## Types of langhana

### Ten types of langhana

1. Emesis
2. Purgation
3. Enema
4. Inhalation (nasal medication)
5. Control of thirst
6. Exposure to wind
7. Exposure to sun
8. Deepna and pachana drugs
9. Fasting
10. Physical exercise

### 2 types of Langhana

1. Amshaman
2. Samshodhana
  - The first 4 treatments comes under panchakarma therapy or samshodhana
  - There are panchakarma therapies, among this, raktha moksha is excluded

## Samana Treatment

*"Na sodhayathi yath doshan saman n udeerathyapi  
Sameekarothi vshaman shaman thath sapthatah  
Pachanam deepanam kshuththrid vyama athap marutha"*

Shaman neither eliminates the vitiated dosha out of the body nor provokes the normal functioning doshas but rather brings the vitiated dosha into normalcy.

## Smashamana

It is a type of therapy that comes under the main heading of *yukthivyapashraya chikitsa* and a variety of langhana chikitsas due to its main constituents of akash maha bhuta. That's the way it takes part under langhana treatment. Shamana procedures pacify the morbid doshas without expelling the accumulated doshas from its root and also it leaves a small amount of morbid doshas, which is left out after the samshodhana procedure and rectifies the damage caused by the disease process.

## Characteristic features of samshamana drugs

1. Has akasha mahabhuta
2. Best rasa is kashaya
3. Properties are light, dry, hot, sharp, rough, minute, and mobile

## There are 7 types shamana treatments

1. Deepana
2. Pachana
3. Kshuth nigraha
4. Thrishna nigraha
5. Vyayama
6. Athapa seva
7. Maruthaseva



## Deepana: appetizer, carminative

- According to susruta, deepana dravyas are predominant in agni mahabhuta.
- Agni (metabolic fire) is the chief factor which is responsible for maintaining health in its normalcy and produces various diseases in its hypo and hyper functioning state. The hypo/hyper functioning leads to many diseases, and among the treatment of these, the shamana (Subsiding therapy) and shodana (purification Therapy) treatment is adopted in Ayurveda.
- Deepana (appetizer) concept is included among the types of dashavidha langhana (Ten types of Deprivation treatment).
- Deepana dravya (appetizers) are used for the treatment of hypofunctioning of the Jataragni (digestive fire).
- Deepana Dravya is defined by Sharangadhara as “the one which increases the jataragni (digestive fire) but does not do the Ama pachana (Digestion of Incomplete Chyme or Undigested food).”
- Clinically, deepana dravya (appetizers) also plays an important role as the drugs having a deepana action are known to modify the disease.
- The activity that increases agni without doing ama pachana is called *deepana*.
- Examples:
  - Gritha and it should be administered between the morning meal
  - Properties of deepana drugs are predominance of light and hot
  - Moringa pterygosperma has a typical deepana drug
  - Ernada phala (castor seed) is the best deepana drug
  - Among a combination of drugs, panchakola is said to be superior among appetizers. It is most effectively used in pre purification procedure
  - Rock salt is best in deepana and pachana
- Deepana drugs have carminative, anti inflammatory, anti oxidant, analgesic, antispasmodic, and immune dilator

## Some of the deepana drugs:

- Pippaly
- Pippaly moola
- Chavya
- Chitraka
- Sringa vera
- Ajamoda
- Merica
- Ballathakasthi (semicarpus anacardium)

## Pachana: digestive

- The drug that digests ama but does not stimulate agni is known as *pachana dravya*
- Vayu agni bhuta predominant
- Qualities of this drug are rough and hot
- Time of administration of pachana drugs:
  - According to Hareeetha, it should be administered at night time
- Examples:
- Mustha: cyprus rotundus
- Athivsha: aconitum hetrophyllum
- Barngi: clerodendrom serrutum
- Bang: cannabis sativam
- Dhanyaka: corriandrum sativam
- Chitraka: plumbago zyLANICUM
- Hingu: ferula narinex

## Ksuth nigraha: fasting

- Benefits of Fasting:
  - The digestive organs are the largest organs in the body and they require a tremendous amount of energy and they need rest.
  - Resting the digestive tract by fasting frees up energy to be used for healing.
  - Freed up energy is used to improve agni, burn away toxins, and support a strong immune system.

## Fasting

- Learning how to fast is an important part of understanding how to take care of our bodies and minds.
- We can incorporate fasting into our routine, just as we might turn to meditation to rest and soothe our minds.
- The body knows how to heal itself and will do so if we provide it with the nourishment it needs.
- With fasting, the body feels lighter and regains its natural glow.
- As energy increases and the mind becomes more clear and focused, it becomes easier to make the right choices to continue to thrive.
- As our bodies clear out unwanted toxins, we can connect with our consciousness more easily—this is why many spiritual traditions use fasting to increase spiritual growth and openness.

## How to Do an Ayurvedic Fast

- A simple first step to fasting is to begin to eliminate foods such as sugars, refined carbohydrates, gluten, commercial dairy products, unhealthy fats (such as margarine and commercial meats), non-organic foods, genetically modified foods, processed foods, leftover foods, frozen foods, fast foods, caffeine, and alcohol.
  - All of these substances tend to create ama and heaviness.
  - If you can cut out one of these food categories for one full day, and then string together into a few days, that's a fast!
- Before beginning any type of fast, it is important to consider your:
  - Constitution
  - Current health challenges
  - Digestion
  - Presence of toxins
  - Vitality
  - Prakriti
  - Vikriti.
- If you are new to fasting or are experiencing a chronic illness, it is best to consult an Ayurvedic practitioner or your healthcare provider before undertaking a cleanse or beginning a fast.

## Choosing the Best Time

- If you wake up in the morning feeling tired and dull and have a coating on your tongue, this is a good time to do a fast appropriate to your constitution.
  - This may mean a water fast or just eating simple foods until the coating clears.
- Whenever you notice any type of indigestion such as gas, burping, bloating, or burning, this is your body sending you signals that something is off. If this happens, give your digestive system a rest, allowing it to clear up any ama right at the start. It is also beneficial to fast when you are feeling fatigued or heavy.
- You might choose to fast for spiritual reasons
- You might choose to fast on a regular basis to maintain good health

## Consider the Doshas

- Ayurveda generally recommends short, regular fasting. This could mean once a week, once a month, or during the junction of seasons.
- Extended fasting is usually not recommended as it can weaken your digestion, create a disconnect between your mind and body, and can actually create problems that might take months to recover from.

Following a mono-fast of simple, easily digestible foods such as fruits and vegetables, juices, or a simple and light stew called kitchadi, allows the digestive system to rest and detoxify while providing simple nourishment and energy. A fruit or juice fast is only recommended for those who are healthy, and it is generally better for someone with a kapha constitution. A kitchadi mono-fast is beneficial for everyone.

Either a fruit, juice, or kitchadi mono-diet can be tailored to each constitutional and health condition by an Ayurvedic practitioner. Absolute fasting (taking just water or even no water or food) is not recommended for most individuals.

### Fasting for Vata

- Because fasting increases the qualities of light, dry, and cold, fasting can provoke vata, a vata type should never do a water fast, nor should fast for more than two days.
- Vata types can consider fasting during the change of the seasons or at most once a month.
- If a vata type is in good health and has good vitality, they can mono-fast with sweet orange, mango, or grape juice, which are all vata pacifying.
- If a health condition exists, it is generally better to do a mono-fast of kitchadi, being careful not to deplete the patient.
- Vata people can drink warming teas made with ginger, a pinch of salt, and a squeeze of lime, or ginger and fennel tea.

### Fasting for Pitta

- If a person is pitta dominant and healthy, they can consider a juice fast of bitter and astringent vegetable juices made with leafy greens, or diluted grape, prune, or pomegranate juice.
- A pitta should not fast on water alone and should fast for no more than three days at a time because pittas often have strong digestion.
- It is beneficial for pitta types to do a longer three day fast at the change of the seasons, and consider a one day a week fast during the rest of the year as well.
- If a person has a pitta imbalance or gets irritable while fasting, it is better to fast on kitchadi and drink fennel tea throughout the day.

## Fasting for Kapha

- If a kapha dominant person is in good health, they may fast more regularly, up to three days a couple times a year on liquids such as hot water, lemon and honey, apple, or cranberry juice.
- Kaphas can add a bit of trikatu powder to increase their agni during the fast.
- It is often good for kaphas to fast one day a week throughout the year.

## How to End a Fast

- Once the fast is complete, it is important not to jump back into a regular diet.
- After completing an all-day juice fast, one might have fruit or a small amount of hot cereal for breakfast the next day, followed by a simple, easy to digest lunch.
- It is important to take the same amount of time to prepare for the fast, fast, and come off the fast.
  - For example if you are preparing to do a two day pomegranate juice fast, you would benefit from eating a lighter, cleaner diet for two days before you start, and take two days afterwards to slowly build your way back to your solid food diet. Otherwise, you may stress your digestive fire causing more harm than good. After the fast, it is not unusual to find that you have fewer cravings and are naturally drawn to foods that are good for you.

## When Not to Fast

- As fasting creates lightness, it can be slightly depleting for those who are:
  - Young
  - Very elderly
  - Pregnant
  - Breastfeeding
  - Menstruating
  - Are underweight or undernourished
  - Has a chronic illness.

## Thrishna nigraha (controlling thirst)

- Thrishna means *not drinking water*.
- It is also a type of depleting therapy
- This method is usually adopted in diseases where there is excess kapha, like medo roga or diabetes, as it reduces the stress on various water channels of the body.

## Vyayama (exercise)

Vyayama: an ancient Ayurvedic authority, Acharya Charak, defined vyayama as “any physical activity that is desirable and is capable of bringing about bodily stability and increases the strength of the body.

- Vyayama (physical exercise) must always be done in proper measure.
- Vyayama is referred to any karma (action or movement) that will bring ayasa (exhaustion).

## Importance of Vyayama

- It makes the body beautiful, even of those people who are deficient in age, physique, and qualities.
- The person, who performs daily exercise can digest unhealthy and improperly cooked food without any kind of difficulty.
- Acharya Charak mentioned that avoidance of physical exercise lead to *prameha vyadhi* (diabetes mellitus).
- Acharya Sushruta also mention that vyayama (physical activity) is best for reducing *sthulta* (obesity).

## Matra of Vyayama

- In all the seasons, vyayama should be performed by persons as per their *bala* (half of total strength), otherwise it is harmful.
- The amount will differ from person to person depending upon their body type, age and overall health.
- In the cold and spring seasons, it is advised to exercise up to half depletion of energy
- In the summer, rainy and autumn seasons, it is advised to exercise less than half of the energy that should be consumed.
- Acharya Charak also mentions that one who indulges in these and similar other activities in excess, suddenly perishes just as the lion which tries to vanquish an elephant by force suddenly.

## Sign of proper exercise:

- Appearance of sweat
- Increase of respiration
- Feeling of lightness of the whole body
- Feeling of blockage in the region of the heart and other organs of the body

### Benefits of exercise:

- Vyayama brings about feeling of lightness of the body
- Increases capacity to do work
- Increases ability
- Increases ability to withstand all types of misery (pain, strain, etc.)
- Alleviation of three doshas (especially kapha dosha)
- Increases the power of Agni (power of the digestion)
- Retards the process of ageing
- Helps the body to shape up
- Increases muscle strength
- Improves the power of digestion
- Helps maintain health
- Provides overall body nourishment and luster
- Body curves improve.
- Improves stability of body
- Brings lightness
- Removes laziness
- Creates tolerance towards tiredness, *trishna* (thirst), fatigue, *aatap* (heat) and *sheeta* (cold).

### Ativyayama Sevana Janya Vyadhi (diseases due to excess of exercise)

- Excessive practice of vyayama gives rise to:
  - *Shrama* (tiredness)
  - *Klama* (exhaustion)
  - *Kshaya* (depletion of body tissues)
  - *Trishna* (excessive thirst)
  - *Raktapitta* (bleeding from different parts of the body)
  - *Pratamaka* (darkness in front of eyes)
  - *Kasa* (cough)
  - *Jwara* (fever)
  - *Chardi* (vomiting).
  - *Urakshata* (wound in the chest) because of which blood, pus, and mucus come out while coughing.

## Contra-indications of exercise

- Vyayama is contraindicated for person who is:
  - Suffering from the diseases of Vata and Pitta dosha
  - Below age ten years
  - Older than seventy years
  - Pregnant women
- One should abstain from vyayama:
  - After taking food
  - If a person has a vatika constitution and who speaks too much and too loudly
  - Suffers from hunger or thirst
- Vyayama should be avoided by one suffering from:
  - *Raktapitta* (bleeding from different parts of the body)
  - *Rajayashma* (Tuberculosis)
  - *Shwasa* (dyspnoea)
  - *Kasa* (cough)
  - Wound
  - Is emaciated due to excessive sexual activity.
- Vyayama should be avoided in persons suffering from:
  - *Ajeerna* (Indigestion)
  - *Navajwara* (fever) udakodara
  - *Raktapitta* (bleeding disorders)
  - *Mutrakruchra* (dysuria)
  - *Vatarakta vyadhi* (gout)
  - Karna roga
  - *Asthibhagna* (fracture of bones)
  - *Bhagandhara* (fistula)
  - *Jalodar* (ascites).
- Vyayama is contraindicated for people who are:
  - In the grip of anger
  - Under emotional distress
  - Experiencing *eukha* (grief)
  - Experiencing *baya* (fear).
- Vyayama is also contraindicated for those:
  - Who have become very lean
  - Whose routine work involves enough physical activity.



- In *varsha ritu* (rainy season), power of digestion becomes weak and vata dosha is aggravated, therefore, in this *ritu vyayama* should be avoided.
- During the *vasant ritu* (spring season), kapha dosha accumulated during the previous season and increases (liquefied) by the heat of the sun which disturbs the *kayagni* (power of digestion) and causes many diseases. Therefore vyayama (exercise) is prescribed in *vasant ritu*.

Almost all Acharyas of Ayurveda included vyayama as one of the line of treatment in many diseases, such as in the treatment of *sthuolyata* (obesity), *tandra* (stupor) and diseases related to kapha vrudhi, etc.

#### Precautions after vyayama

- After doing proper vyayama, the entire body should be massaged mildly (comfortably).

Ayurveda also gives an importance to the physical exercise for the maintenance of good health. According to Ayurveda, the consequences resulting from physical exercise are not only lightness of the body capacity for work, collectedness, power of enduring hardship; but also it removes of all imperfections and augmentation of the digestive fire. Therefore, vyayama has both the values: preventive and curative.

Vyayama is also one of the treatments that has been prescribed in Ayurveda for the twenty types of diseases and disorders caused by Kapha. Again, the Caraka samhita, in the section of Vimana, has recommended the physical exercise as a treatment for phlegm. There, it prescribes running (*dhavana*), jumping (*larighana*), leaping (*plavana*) walking about (*parisarana*), night-keeping (*jagarana*), pugilistic combat (*boxing-niyuddha*), athletic exercise, etc. for the vitiated kapha.

A general term for any sort of muscular effort and especially the kinds intended to train condition or increase flexibility of the muscular and skeletal systems of the body. The training in sports is of prime importance for fitness, and involves physical exercise, which improves the tonicity and strength of muscles and also tones up cardiac and respiratory functions.

As mentioned above, ancient Ayurvedists know of these benefits and have stressed upon regular Vyayama (exercise) not merely as a part of sports, but as a daily regimen they also know that apart from many general advantages, musculature is developed due to Vyayama. i.e. capacity to strain to maximum extent. In fact, strength is a function of Neuro-Musculo-Skeletal system and is closely related to muscle cross-sectional area.

The world's oldest living evidence of exercise therapy literature prescribed exercise to cure and minimize consequences for different types of diseases, and lifestyle diseases (diabetes, obesity etc.). It clearly suggested vyayama (exercise) for the body and yoga for the mind and soul. So, the Yogavyayama is for the sustained development of total human.

Finally, from the ancient time, India was very much familiar with the benefits of exercise, however, it was ignored. In the *Origin of Science of Exercise*, ancient Indian, and specially Charak Samhita's contribution, should be incorporated in all the appropriate places.

Vyayama is an essential component of Ayurved system of preventative health care, rejuvenation and longevity. It should be always performed by considering age, physique, habitat, nature of food, season and strength otherwise the person gets affected by various diseases. Excessive exercise should not be done in any condition.

After doing Vyayama, all parts of the body become well developed and in good form. Proper vyayama brings lightness of the body, ability to work hard, stability in whole body, resistance to discomfort, pain and alleviation of doshas along with stimulation of Agni (digestive power).

Vyayama is contra indicated in various conditions like menstruation, pregnancy, old age (more than 70 years) and child and in certain diseases like Ajeerna (Indigestion), Jwara (fever)

### ***Atapa sevana (sun basking)***

The sun is the source of heat and light and it is very helpful for:

- Fueling the body
- Optimizing digestion
- Improving circulation
- Absorption of vitamin D
- Strengthening bones
- Treating skin diseases.

Some conditions which are included by sunbathing are psoriasis, eczema, arthritis, water retention , depression, etc.

This method is often used when kapha and vata are vitiated

The benefits of atapa sevana (sun basking) are:

- Elevates mood
- Lowers blood pressure
- Improves sleep
- Promotes bone growth
- Strengthens the immune system
- Good for leucoderma
- Supports the production of melanin in the skin

Maruta sevana

- It is mainly used for respiratory tract disorders like asthma, bronchitis, etc.
- It is also recommended to relieve grief, anxiety, stress, etc.
- This method is related to pranayama and feeling the breath yourself.
- Examples:
  - In asthma conditions, exposure to hot air
  - In burning sensations, exposure to cold air

## Seven palliative therapies

Name of therapy	Indications
Deepana	Patient of <i>moderate build and strength</i> having Amadosa, fever, vomiting, diarrhea, heart disease, constipation, heaviness, belching, reflux, oesophagitis, etc.
Pachana	Patient of <i>moderate build and strength</i> having Amadosa, fever, vomiting, diarrhea, heart disease, constipation, heaviness, belching, reflux, oesophagitis, etc.
Kshut (fasting)	<i>Lean patient with less strength</i> having amadosa, fever, vomiting, diarrhea, heart disease, constipation, heaviness, belching, reflux, oesophagitis, etc.
Thrishna (thirst)	<i>Lean patient with less strength</i> having amadosa, fever, vomiting, diarrhea, heart disease, constipation, heaviness, belching, reflux, oesophagitis, etc.
Atapa (sun basking)	Patient of <i>robust build and good strength</i> having <i>moderate</i> amadosa, fever, vomiting, diarrhea, heart disease, constipation, heaviness, belching, reflux, oesophagitis, etc.
Maruta (exposure to wind)	Patient of <i>robust build and good strength</i> having <i>moderate</i> amadosa, fever, vomiting, diarrhea, heart disease, constipation, heaviness, belching, reflux, oesophagitis, etc.
Vyayama (exercise)	Patient of <i>robust build and good strength</i> having <i>moderate</i> amadosa, fever, vomiting, diarrhea, heart disease, constipation, heaviness, belching, reflux, oesophagitis, etc.