Importance and utility of Charak Samhita Vimanasthan.

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Abstract:

The Charak Samhita is well known Ayurveda classic accredited for its deliberations on basic principles of Ayurveda. It is considered to be a complete text having no short comings. It is also termed as the kalpadruma by the revered commentator Gangadhar Roy. As the legend says, the kalpdruma is a tree that fulfills ones wish and has a plenty to offer. Similarly, the Charak Samhita is a treasure trove of Ayurveda knowledge having unfathomable capacity to deliver the desired. Although, all the eight sections of the text namely sthana are unique in their content, the vimanasthan is a special unit conspicuous by its presence in the Charak Samhita. The other classics like the Sushrut Samhita and Ashtang Hridayam of Vagbhatta lack the vimanasthana. The vimanasthana is the knowledge and measurement unit. It specifies the mode of measurement of dosha\textsuperscript{di} along with the very significant topic of the teaching, research and so on. Therefore, here an attempt has been made to bring the light on significance of vimanasthana.

Keywords: Charak Samhita, Vimanasthana, Kalpdruma

INTRODUCTION

Ayurveda is the divine gift to mankind. It is transcended by lord Brahma and taught to Dakshaprajapati. Dakshaprajapati taught Ayurveda to Ashwinikumaras. Ashwinikumaras taught Ayurveda to Indra\textsuperscript{1}, from Indra
Ayurveda delivered to the earth by the great effort to Bhardwaja. Bhardwaja further taught Ayurveda to Atreya Punarwasu. Atrey Punrwasu gave the knowledge to 6 disciples i.e. Agnivesh, Bhel, Jatukarna, Parashara, Harita, Ksharpani. Agnivesha wrote a treatise named as Agnivesha tantra. Acharya Charak elaborated Agnivesha tantra which has become popular later as Charak Samhita. It is redacted by Drudhabala. Charak Samhita made up of 120 chapters divided into 8 sthana namely sutrasthan, nidansthana, vimanasthana, sharirsthana, indriysthana, chikistsathana, kalpsthana, and siddhisthana respectively. Although all the eight sections of the text namely sthana are unique in their content, the vimanasthana is a special unit conspicuous by its presence in the Charak Samhita. The other classic like the Sushrut Samhita and Ashtang Hridayam of Vagbhatta lack of vimaansthana.

The word “viman” literally means specific measurement. Vimanasthana is about quantification of vitiation of dosha and other factors responsible for causing disease or impair health of an individual. Quantification of dosha is the most important factor because their vitiation is cause of all endogenous disease without measuring the severity of dosha vitiation, the physician cannot manage the disease property. This is the third sthana of Charak Samhita. In this sthana 8 chapters are described. The properties of taste, quantity of food, cause and management of janpadoddhwansa (epidemic disease) is also described, here detailed description about srotas (channels of circulation), amashaya(stomach), 20 types of krimi(parasites) dividha parikshana (two methods of examination) and dashvidha rogi pariksha (ten factors for examination of patients) and Aushadhi (proper drug) is described in detailed.

Four types of agni (factors responsible for digestion and metabolism) is also described. The logical ways of arriving a diagnosis namely, observations, interference and interrogation and methods of study and teaching and procedure of debate. In the end of sthana, guidelines for participating in the debate are also described. Some fundamental principles are also explained here.

**Application of vimanasthana**

1. Research and methodology

Dashvidha pariksha explained in 8th chapter of vimanasthana are tools for research. It acts as device and can be incorporated in any types of research
activity being carried out at certified by Charak Samhita. In the text there bhava’s are meant for vaidya to examine Atura, but in the field of research these ten folds of examination has different role to play like karana remains the same in any type of research that is the doer or the person who conducts research whereas the remaining 9 components varies from research to research. Hence these DashavidhaParikshaybhava which severe as tool should be used using yukti by the physician/researcher in which field he wishes to work upon. The components of DashvidhaParkishaya bhava are the steps for conduction of research activity which are still in practice.

2. Patient’s Examination
Dashvidha pariksha that is prakruti, vikruti, sara, samhanan, pramana, satmya, satva, ahara shakti, vyayam shakti, vaya are explained in 8th chapter of vimanasthana is very much important in understanding the span of life, strength of person, probable cause and strength of disease. Before planning any treatment to the patient is required. The ten-fold diagnosis process is a vital diagnostic Ayurvedic tool for assessing the current health of a patient and providing a basis for prognosis.

3. Medical education
In Rogbhishjitya adhyaya of vimanasthana explains selection of a treatise, characteristics of ideal teacher, characteristics of ideal student and his duty during academia, four types of conversations in a conference are narrated. Discussion techniques and guidelines for developing conference presentation skills are detailed. The ideal preceptor, ideal medical treatise and ideal students are considered as basic pillars for proper propagation of medical knowledge. Thus, this chapter has compilation of guidelines for a student to achieve success in medical practice.

4. Tantrayukti
Charaka said that one who wants to become an ideal student should know his shastra in detail. The knowledge of tantrayukti is mandatory for a comprehensive understanding of shastra and these are important tool in research.

5. Diet Guidelines
Ahara is one of the supporting pillars for life sustenance and has been included as an important member of traya upsthamba (3 supporting pillars) the other two being nidra (sleep) and brahmacharya(celibacy). Skillful use of these 3 supporting pillars will put us in a state of balanced and comprehensive
health. For intake of *ahara* or food some special conditions enlisted in *vimanasthana* i.e. Ashtoaharvidhivisheshhayatanani (prakruti, karan, sanyog, rashi, desh, kaal, upyog sanstha, upyokta), *Aaharvidhidhan* (10 factors for intake of food), what should be the quantity of food also mentioned in *Trividhakushiya adhya* of *vimaansthana* many disease can be prevented arising merely due to faulty dietary habits. Healthier eating habits may help lower risks for type-2 diabetes, heart disease, stroke, cancer, infertility and many other health problems so *ahara* should be taken as above principles.

6. Epidemics
In *Ayurveda*, a concept similar to epidemics is described by *acharya charaka* under a broad heading ‘Janpadoupdhwansa’ The word *Janpadoupdhwansa* comprises two words ‘Janpada’ that means large population and second word ‘updhwansa’ stands for destruction. Which means disease is affecting and causing damage of a large number of people. *Acharya charaka* devotes the entire chapter for discussion on epidemics and points out how people with different prakruti, sara, etc. can be affected in same time by the same disease due to influence of common etiological factors like air, water, place, and time. For the management of epidemics preventive measures described for such situations are *panchakarma*, *rasayana chikitsa* to enhance the immunity and strengths truthfulness compassion for living being, charity, generosity, worshipping god, codes of conduct, practice of mantras and auspicious rituals helps to prevent disease thus it is helpful in management of epidemics and pandemics.

7. Basic unit of body
*Srotas* is the basic unit of body according to *Ayurveda* which is explained in *srotovimaan adhyaya*. In *Ayurveda* great emphasis has laid upon concept of *srotas* and got immense importance because the *charir* or *purush* is assumed to be made up of innumerable *srotas* and being physician, one must have a very vivid idea of what exactly this *srotas* is? *Ayurvedic* texts accept the terms of *panchamahabhuta*, *triguna*, *tridoshaj* as it’s fundamental principles upon which the concepts of *nidan* (diagnosis) and *chikitsa* (treatment) are built on.

**CONCLUSION:**
From the above discussion it is concluded that a *pranabhisar Vaidya* should have the knowledge of *vimanasthana of Charak Samhita*. And for better applicability of fundamental concept in clinical practice,
understanding the science contextually and thoroughly is necessary.

References:


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