

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 *kalpadruma* 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 *vimanasthana* is a special unit conspicuous by its presence in the *Charak Samhita*. The other classics like the *Sushrut Samhita* and *Ashtang*

Hridayam of *Vagbhata* lack the *vimanasthana*. The *vimanasthana* is the knowledge and measurement unit. It specifies the mode of measurement of *doshadi* 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, Kalpadruma*

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*¹, from *Indra*

Ayurveda delivered to the earth by the great effort to *Bhardwaja*². *Bhardwaja* further taught *Ayurveda* to *Atreya Punarwasu*. *Atreya Punarwasu* gave the knowledge to 6 disciples i.e. *Agnivesh*, *Bhel*, *Jatukarna*, *Parashara*, *Harita*, *Ksharpani*³. *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*⁴. *Charak Samhita* made up of 120 chapters divided into 8 sthana namely *sutrasthana*, *nidansthana*, *vimanasthana*, *sharirsthana*, *indriysthana*, *chikitsasthana*, *kalpsthana*, and *siddhisthana* respectively⁵. 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 individual⁶. 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) *diwidha 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 at 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

Dashwidha 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

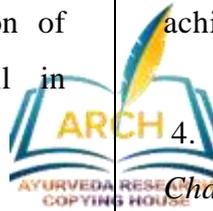
In *Rogbhishgjitya adhyaya* of *vimanasthana* explains selection of a treatise, characteristics of ideal teacher, characteristics of ideal student and his duty during academia, four types of conversations in a conference are narrated. Discussion techniques and guidelines for developing conference presentation 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. *Ashtoaharvidhivisheshayatanani* (*prakruti, karan, sanyog, rashi, desh, kaal, upyog sanstha, upyokta*), *Aaharvidhividhan* (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 time⁷. 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 disease⁸ 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 *sharir* or *purush* is assumed to be made up of innumerable *srotas*⁹ 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.

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Conflict of Interest:

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