



RESEARCH ARTICLE

A REVIEW ON VIMANA STHANA OF CHARAKA SAMHITA

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Abstract

Charaka Samhita is the oldest and the most authentic treatise on Ayurveda (Indian traditional medicine). It is a treasure trove of Ayurveda knowledge having inestimable capacity to deliver the desired. This paper is about Viman Sthanawhich is the third section of Charaka Samhita among eight sections. Although, all the eight sections of the Samhitas are unique in their content, the Viman Sthana is a special unit specific by its presence in the Charaka Samhita. This section is about quantification of vitiation of Dosha and other specific 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 diseases. Without measuring the severity of Dosha vitiation, the physician cannot manage the diseases properly. Therefore, here an attempt has been made to bring the light on concepts of Viman Sthana.

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Introduction:-

Ayurveda is the most sacred science of life, beneficial to humans both in this world and beyond this world. It is made up of two words i.e., Ayu (life) and Veda (knowledge). Ayu is the combination of body, sense, mind and reincarnating soul.^[1] Charaka Samhita is one of the major treatises of Brihatrayi. At Present, it has become an identity of Ayurveda. As per this Samhita, the knowledge of Ayurveda is transcended by lord Brahma to Daksha Prajapati. He taught Ayurveda to Ashwini kumaras and further they taught Indra. After that, as per the advice of sages Maharishi Bhardwaj went to Indra to study Ayurveda. Bhardwaj further taught Ayurveda to the sages and Punarvasu Atreya a disciple of Bhardwaj gave the knowledge to 6 disciples i.e., Agnivesh, Bhel, Jatukarna, Parashara, Harita, Ksharpani.^[2] Agnivesha wrote a treatise named as Agnivesha tantra. Then, Acharya Charaka elaborated Agnivesha tantra which has become popular later as Charaka Samhita and is redacted by Drudhabala.^[3] Seventeen chapters of Chikitsasthana and complete Kalpa sthana and Siddhi sthana were added later by Drudhabala.

Charaka Samhita is the most ancient treatise of medicine. It is made up of 120 chapters divided into 8 Sthana namely Sutrasthana, Nidanasthana, Vimanasthana, Sharirsthana, Indriyasthana, Chikitsasthana, Kalpasthana, and Siddhisthanare respectively.^[4]

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Vimana Sthana

The word Vimana literally means specific measurement. 'Vimānam' comes from the prefix 'vi' and the root 'ma' to measure or ascertain. The Commentator has explained it as 'Viśeṣaṇamīyatejñāyatedoṣabhēṣajādyanenaitivimānam,'^[5] means that by which specific knowledge of Doṣa, Bheṣaja etc. is measured or ascertained is known as Vimānam.

Vimana Sthana is about quantification of vitiation of Dosha and other specific factors responsible for causing disease or impair health of an individual. It also describes dietary regulations, causes of epidemics, basic body systems, acquiring knowledge of disease and patient, and medical education. Quantification of Dosha is the most important factor because their vitiation is cause of all endogenous diseases. Without measuring the severity of Dosha vitiation, the physician cannot manage the diseases properly.

After having the knowledge of the five factors such as Hetu, Purvarupa, Rupa, Upashaya and Samprapti which were described in detail in the section Nidanasthana, it is very much essential to have the special knowledge of Doṣa, Bheṣaja etc., for the treatment of diseases. Thus, for getting the special knowledge of Doṣa, Bheṣaja etc., the section Vimānasthāna is described. This is the third Sthana of Charaka Samhita and contain 8 chapters as follows:

1. Rasaviman Adhyaya
2. Trividhukukshiyaviman Adhyaya
3. Janpadudhwanshniyaviman Adhyaya
4. Trividhrogavisheshvigyaniya Adhyaya
5. Srotoviman Adhyaya
6. Roganikviman Adhyaya
7. Vyadhitrupiyaviman Adhyaya
8. Rogabhishagjitiya Vimana Adhyaya

Rasa Vimaniya Adhyaya^[6]

This is the first chapter which specifies relation between Rasa and Dosha, three contraindicated substance (Pippali, Kshara & Lavana) and dietary rules. Since the knowledge of Rasas is the most important one among the Doṣa, Bheṣaja, Desha, Kala, Bala etc., so Rasavimana is described in the beginning.^[7] Rasa have pacifying and provoking effect on physiological status of Doshain body. This effect of rasas on Doshais due to conjunction of Rasas and Doshaby virtue of their similar and dissimilar properties. Their proper use in accordance with the body constitution maintains health, otherwise they vitiate the Dosha which leads to various disorders in the body. Eight specific factors of dieting and twelve guidelines about eating food have been described in this chapter, which are of immense value for those seeking a healthy and long life.

Trividha Kukshiya Adhyaya^[8]

This second chapter describes the principles of food and dietary intake for healthy living with special emphasis on the quantum of food ingested. The quantity of food to be consumed is appropriate or not is determined on the basis of the capacity of the stomach and its division into three parts as One-third part of food intake should be consumed in solid form and one third part as liquid diet, remaining one third part of total capacity should be kept empty for movement of Vata, Pitta and Kapha. Aam formation and Concept of Ama Visha is given which further became causative factor for many diseases like Vishuchika and Alsaka. Also. management of Ama dosha is explained very well.

Janpadudhwanshaniya Adhyaya^[9]

This is the third chapter which includes various epidemic disorders caused due to polluted air, water, soil and season respectively as these factors are common to all. As per Ayurveda sins of the present life or the misdeeds of the past life are the root cause of the vitiation of these four etiological factors of epidemics. Negative emotions like greed, anger, ego, mutual fight, and curses of the wise and the learned can destroy mankind. Characteristics of vitiated (polluted) Vayu, Jala, Desha and Kala were explained. General treatment for epidemics as Panchkarma, Rasayan Chikitsa, and maintenance of the body by means of medicinal herbs is also explained. The lifespan and its gradual decrease according to change in era is predicted here. Use of hot water in context of Jwara as well as administration of cold things and hot things in diseases caused by hot and cold respectively is explained. All therapies are broadly classified into two categories i.e., Apatarpana and Brimhana. Apatarpana (depletion therapy) includes of langhana (reducing therapy), langhana- pachana (reducing therapy and digestion of amadosha),

and doshavasechana (elimination of dosha). Patients who are unsuitable for shodhana (elimination therapy) is also highlighted.

Trividha Rogavisheshvigyanaya Adhyaya^[10]

This is the fourth chapter which explains three ways to acquire knowledge of diseases i.e., Aptopadesha (authentic knowledge given by Aapta), Pratyaksha (direct observation by senses) and Anumana (observation based on logical reasoning). These methods play a pivotal role not only in the diagnosis of a disease, but also in understanding whatever is knowable. A disease can be correctly diagnosed by the physician by examining the special characteristic like etiology as mentioned in Samhita, through direct observation or interference.

Srotovimaniyadhyaya^[11]

This is the fifth chapter in which innumerable Srotas are explained very well. Srotas are the complex pathways or channels of the nervous system governed by Vayu for carrying out the functional and physiological activities of the human body. In this chapter description of the root of each Srotas, common causes of particular Srotas Dusti[8] including their line of treatment is mentioned.

Roganikvimaniya Adhyaya^[12]

This sixth chapter specifies the five groups of diseases based upon prognosis (curable & incurable), severity (mild & severe), location (mental & physical), aetiology (endogenous & exogenous) and place of origin (Amashaya & Pakvashaya). Although main feature of all disease is pain as per told by Acharya but still classification on the basis of different criteria helps in better understanding of the diseases.

Vyadhitrupiyam Adhyaya^[13]

The seventh chapter specifies patient's presentation that can misguide the Vaidya about the severity of disease. In this chapter, knowledge of two types of patients i.e., Guruvyadhita and Laghuvyadhita is given. However, one who may be suffering from a severe disease but due to strong mental and physical constitution may project himself/herself to be suffering from a mild disease. The other one is that who may be suffering from a mild disorder but gives the impression of suffering from a severe disorder. The physicians who are not well versed in this regard fail to diagnose properly mild and severe stage of disease, merely on the basis of observation of symptoms. Proper knowledge regarding the classification of patients on the basis of their psychological and physical strength and its consequences in proper diagnosis and treatment resulting in success or failure of physician. Knowledge of Krimi (micro and macro-organisms) affecting the body, their etiological factors, site (location), classification, morphology, pathology, nomenclature and treatment is described.

Rogabhishagjitiya Adhyaya^[14]

The eighth chapter, deals with assessment criteria of standard quality treatise, the teacher and the disciple, the means for receiving the knowledge from the treatise, method of discussion and its types, result of discussion, worth considering or worth discarding. It describes examination of ten entities to understand the state of health of the patient before starting the treatment. Acharya Charaka has thoroughly explained the specificity of each of ten items of Dashavidha Pareeksha and the manner in which they are required to be examined. Drugs used in Panchakarma therapy i.e., Vaman, Virechana, Aasthapana, Anuvasana and Shirovirechanais mentioned here.

Conclusion:-

Vimana is termed because of providing proper and correct knowledge of the specific features of entities like dosha etc. with reasoning and classification. For better applicability of fundamental concept in clinical practice knowledge of Viman Sthana is necessary.

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