

## **“ANALYTICAL STUDY OF CHARAK SAMHITA WITH ITS CLINICAL APPROACHES”**

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### **ABSTRACT**

The ancient Indian Ayurveda, originating from the necessity to comprehend and treat illnesses and preserve human health, life science. Charaka Samhita is a knowledge of encyclopedia comprehensive and provides an approach to Ayurveda. The time period of Charaka Samhita is considered to be in between 1500 BC to 2nd century AD. The context of the treatise was first thought by Atreya and then subsequently codified by Agnivesha revised by Charaka later reconstructed by Drudhabala. As per the evidence, 12,000 verses are documented but presently 9295 verses are available in Charaka Samhita. To sum up, the Ayurvedic notion of the three Sutras—Hetu (reason), Linga (symptoms), and Aushadha (medicine)—is stated as follows: two of the Sutras are intended for illness diagnosis, while the third is intended for therapy. Making an accurate diagnosis of any illness is crucial to its effective treatment. Aim and objectives: To investigate the ideas of eight Sthana of the Charaka Samhita's therapeutic applicability in the modern day. Material and Methods: The majority of the Samhita that is now accessible is Charaka Samhita, with annotations in Hindi and Sanskrit. Discussion: This Samhita consists of eight Sthana covering a plethora of topics that a clinician should be familiar with before beginning practice. Clinical application with respect to Sthana is addressed. Conclusion: Acharya Charaka's eight Sthana include a progressive, scientific approach to illness management that is currently being used in modern therapeutic settings.

**Keywords:** Charaka Samhita, Hetu, Ling, Aushadha, Dosha, Chikitsa

### **INTRODUCTION**

Ayurveda is one of the World's oldest Medical Systems and remains one of India's traditional healthcare systems. The basic

tenets of Ayurveda are well documented in three major compendiums Brahattrayi, one among them is Charaka Samhita.

The presently available Charaka Samhita is comprised of eight Sthanas and 120 chapters as mentioned below; Different Sthanas:

| S.No. | Sthana            | Chapters                                    | Importance                               |
|-------|-------------------|---------------------------------------------|------------------------------------------|
| 1     | Sutra Sthana      | 30                                          | Basic Principles                         |
| 2     | Nidana Sthana 08  | Diseases and Diagnostics                    |                                          |
| 3     | Vimana Sthana     | 08                                          | Evidence base and scientific evaluations |
| 4     | Sharira Sthana 08 | Anatomy and Physiology                      |                                          |
| 5     | Indriya Sthana 12 | Pathology and Prognosis                     |                                          |
| 6     | Chikitsa Sthana   | 30                                          | Internal Medicine                        |
| 7     | Kalpa Sthana 12   | Bhaishajya Kalpana and Samshodhana Chikitsa |                                          |
| 8     | Siddhi Sthana 12  | Samshodhana and Panchkarma                  |                                          |
| TITAL | 08 Sthana         | 120                                         |                                          |

### Aims and Objectives

To investigate the ideas of eight Sthana of the Charaka Samhita's therapeutic applicability in the modern day.

### MATERIALS AND METHODS

The majority of the Samhita that is now accessible is Charaka Samhita, with annotations in Hindi and Sanskrit.

### Clinical Approach of Charaka Samhita:

In general, Rogi Pariksha (examination of the patient) and Roga Pariksha (examination of the illness) are the two approaches that Ayurveda classified for diagnosing sickness.

First of all, patient should be examined through inspection, palpation, and interrogation.

A Physician with prior, adequate knowledge, should identify the disease first and then formulate medicines.

### Clinical Importance of Dashavidha Aatur Pariksha

- Prakruti Parikshan: Analyzing Body Components
- Vikruti Parikshan: Pathology Examination
- Saar Parikshan: Analyzing Essence
- Sanhanan Parikshan: Composition Analysis
- Praman Parikshan: Measurement Analysis
- Satmya Parikshan: Assessment of Harmony
- Satva Parikshan: Mental toughness assessment
- Examining Appetite: Ahar Shakti Parikshan's Perspective
- Examining the exercise capacity exam called Vyayam Shakti Parikshan
- Vaya Parikshan: Age Examination

**Dashavidha Pariksha**

- Strength of the illness.
- Strength of the patient.
- Dose requirement of the patient.
- Prediction about the prognosis.

**Clinical Importance of Nidana Panchaka**

An essential tool for Ayurvedic illness diagnostics is Nidana Panchaka[8].

- Nidana: Causal elements
- Pre-symptomatic traits of purvarupa
- Rupa: Disease Indications and Symptoms
- Upshaya: Both ameliorative and aggravating elements
- Samprapti: The pathophysiology of illness.

**Clinical Importance of Nidana**

Steering clear of the causes of the illness is the finest and most straightforward kind of therapy.

**Clinical Importance of Puravarupa**

- For diagnosis of disease
- For differential diagnosis – For instance, a patient should not be diagnosed with Prameha rogi (diabetes) if their urine is yellow or contains mixed blood and they do not exhibit prodromal symptoms or signs of the disease; instead, they should be diagnosed with Raktapitta (bleeding disorder).
- For treatment of disease – For instance. To treat the illness from its source, Langhana chikitsa is recommended in Pur- varupa in Jwara and Snehadi karma is recommended in Puravrupa avastha in Ashmari.
- For the prognosis of the disease

**Clinical Importance of Rupa**

- For diagnosis of disease
- For differential diagnosis of disease – Cough and tuberculosis, for example, just a few symptoms are widespread, such as Annadravasoola (pain worsened after eating) and Parinamadravasoola (pain relieved after eating).
- For the treatment of disease
- For the prognosis the of disease

**Clinical Importance of Upashaya**

- For diagnosis of disease
- In cases when a disease's opaque or perplexing appearance makes a diagnosis difficult to make, relieving elements might aid in the process. We can then determine the disease's diagnosis by utilizing aggravating or alleviating elements.
- For treatment of disease – Acharaya Chakrapani mentioned 18 types of Upshaya for treating diseases.

### Clinical Importance of Samprapti

- Disruption of Samprapti destroys diseases.
- Due to the movements of Dosha from Cell to Branch
- Cause of Dosha to move from Branch to Cell

### Clinical Importance of Aushadha Sevan Kaal

- According to Charaka, medications with the opposing qualities of time (Kaal), dosage (Matra), and habitat (Desha) may readily heal ailments.
- Aushadha Sevan Kaal can assist with diet and medication interactions, which can help the patient receive immediate and long-lasting comfort.
- Time, or kaal, is a crucial component that needs to be considered while receiving therapy. When treating a sickness, our acharyas have expounded on the correlation between Kaal and Dosha.

### Panchakarma Method for Poor

Not all human beings have all the materials and it is not necessary that a poor person should not suffer from a terrible disease. Therefore, according to the medicines and power that the person collected during the period of the objection, whatever material, clothes, food, etc. collected and consumed it according to power.

## DISCUSSION

Clinical aspects different Sthana of Charak Samhita:

### Sutrasthana

Brahma understood that the means for a disease-free and healthy life lies in the immortal and sacred science of life (Ayurveda), which basically light on three principles, the etiology, symptomatology, and therapeutics of various diseases.

Charaka also developed further the science of Tarka and Pramana and added the fourth one out of his own wisdom, named Yukti Pramana.

The increase occurs the by similarity of substances and decrease occurs by dis-similarity of substances, both are adopted in daily routine and therapeutics

### Nija Roga

- Yuktivyapashraya and Daivavyapashraya Chikitsa.
  - Manas Roga
  - Managed by knowledge, special/specific knowledge, courage, memory, meditation etc.
- Four Essentials of Therapeutics
- Physician, drug, attendant, and the patient, if ideal, only can lead to the subsidence of diseases.

### Nidana Sthana

This is not only Vyadhi Adhyay there are different patterns of Samprapti.

Nidana, Prodromal symptoms, Symptoms, Samprapti, Types, Short treatment and Complications.

**Different disease diagnosis:**

Diagnosis of Fever- Langhana is the first line of treatment for Acute Fever. In Chronic Fever, intake of Ghrita is advised.

Diagnosis of Internal hemorrhage- In Raktapitta, the elimination of dosha from the path opposite to that of the path of hemorrhage is recommended.

Diagnosis of Abdominal swelling- 05 sites, Rakta Gulma found in women, Vatahara Procedure.

Diagnosis of Diabetes- Persons susceptible to Prameha

- Greed to eat more
- Avoid Bath
- Avoid walking/ exercise
- Decreased enthusiasm
- Obese
- Is excessively Snigdha
- Is a voracious eater

Diagnosis of Skin diseases- There is no Kushtha which is caused by the vitiation of one dosha (All three dosha are involved).

Diagnosis of Phthisis-

- Eleven Symptoms (Infectious disease)
- T.B. can be included in Rajayakshma but Rajayakshma is not only tuberculosis. It's a very wide Samprapti.

**Diagnosis of Epilepsy**

- Nidana-Arthkar Roga
- A disease that becomes an etiology for another disease. Vyadhi-Sankar
- The intermingling of diseases (Syndrome)

The diagnosis of the condition must come first since an incorrect or ignorant diagnosis results in ineffective treatment, while a correct diagnosis serves as the foundation for effective treatment as in Table 2.

**Vimana Sthana**

- Even wholesome and adequate food does not get digested properly due to anxiety, grief, fear, anger, etc.
- Epidemics (Janpadodhvansa), Rasayana and Panchkarma
- Apatarpana
- Three sources of knowledge about diseases

Before treating any disease, the physician should know the disease properly with the help of instructions from authority, perception, and inference.

**Symptoms of morbidity of Srotas are four**

- Atipravritti
- Sanga
- Granthi
- Vimargagamana

**Four Types of Bodily Fire (Agni)**

- Due to increased Pitta (Tikshnagni)
- Increased Kapha (Mandagni)
- All dosha are in balance (Samagni)
- Increased Vata (Vishamagni)

**Two Types of Diseases**

- Guru Vyadhita: The person is strong physically and mentally, hence he can withstand even severe diseases and looks to be mildly affected.
- Laghu Vyadhita: The person is weak he can't tolerate even mild diseases and appears as though he is afflicted by a major disease.

**Principles of managing Krimi**

- Apakarshan
- Prakriti Vighata
- Nidana parivarjana

**Sharir Sthana**

It defines the structural components and their numerical status of human Sharir. Supreme treatment is the one devoid of allurements.

**Indriya Sthana**

The physician should look into the fatal signs(arista) if any, to determine the life span of a person and then decide the curability of the disease.

**Chikitsa Sthana**

In this Sthana, various diseases and their principle of treatment are described in detail.

Different disease Aushadha-Yoga:

Rasayana- Chyavanprasha, Amlaka rasayana, Medhya rasayana, Aachara rasayana, Shilajatu.

**Vajikarana- Apatyakar ghrita, Vrishya basti's.**

- Jwara-
- Vasadi-baladi-pipalyadi ghrita
- Patoladi-aaragwadhadi-guduchyadi niruha basti Jivantyadi-patoladhya-chandanadhya anuvasana basti
- Chandanadi- agurvadi tail

- Swedan

Raktapitta- Kiratiktadi churna, Atarushakadikwath, Vasa- shatavryadi-panchpanchmool ghrita.

Gulma- Hingusauvarchladhya-vyoshnadi-pipplyadi ghrita. Danti haritaki, Tail panchka, Hingwadi churna.

Prameha- Phalatrikadi kwath, Lodhra asava

Kushtha- Patoladi kwath, Tikta-shatpal ghrita, Manahshiladi lepa, Triphaladi churna

Rajyakshma- Sitopaladi – Talisadi-Yavanishadav churna. Karjuradhya ghrita, dashmoolaghrita

Unmaad- Panchkarma, Kalyanaka-Lashunadhya-Hingwadhy ghrita.

Apasmar- Panchgavya-Brahmi-Vachadi ghrita Kayasthadi-mustadhya varti

Kshatakshina- Eladi gutika, Amritprash ghrita, sandhavadi churna

Shotha- Punarnava-phalatrikadhy-gandiradhya-ashtashat arishta. Chitraka ghrita, kansa haritaki, Bhagandar- Shalya karma

Udar-roga- Narayana-Patolmooladhya churna, Erand tail, Jalodara- Shalya karma

Arsha- Kutajadi rasakriya, Abhayarishta, Chavya-Changeri ghrita. Pichha basti.

Grahni-dosha- Chitrakadi vati, Takra-arishta, Nagaradhya churna.

Pandu-Kamla- Dadima-pathya-draksha-Haridradi ghrita. Navayas churna, gomutra haritaki, punarnava man- dur.

- Pandu- Tikshna Shodhana
- Kamla- Mridu Shodhana

Hikka-Shwasa- Mukyadi-Shatyadi churna. Manhshiladi ghrita.

Kasa- Agastya haritaki, Chitrakadi leha, Manhshiladi dhuma, Kankari-Rasna-Kasamardadi ghrita.

Atisara - Changeri-Chavyadi ghrita, Dashamooladi & Pichha basti.

Chhardi- Eladi churna, Manhshila

Visarpa- Kampillakadi tail

Trishna- Trinapanchmoola Sadhit jal. Gud-ambu, Nasya- Stri dugdha, sugarcane juice.

Visha Chikitsa- Panchshirisha agad, Amrut ghrita, Vaman

Madatyaya- Ashtanga lavana

Dwi-vraniya- Ashtavidha karma, Asthisandhana, agnikarma. Shatdhaut Ghrita.

Trimarmiya- Udavarta- Niruha basti, Dviruttarhingwadi churna. Aanah- Erand tail Mutrakrichha & Ashmari – Pashanabhedadi churna, punarnavadi yoga, Nigadmadhyapana. Hridroga- Punarnavadi tail, Pushkarmooladi kalk, Drakshadhya-Triyushnadhy ghrita. Urdhva jatrugata roga-

- Kantha roga- Kshara gutika,
- Mukha roga- Khadiradi gutika, kalaka-Pitaka churna.
- Karna roga- Gandha-kshara tail.
- Netra roga- Sukhavarti, Drishtipradavarti, Churna-anjana.
- Kalitya-Palitya – Mahanil-prapondarika-sahcha- radi tail.

Urustambha- Saindhavadi tail, Valmikmrittikadi utsadana, Sar- shap lepa.

Vatavyadhi- Anvasana-Yapna basti, Shilajatu, Guggulu. Bala-Rasna-Nirgundi tail.

Vatarakta- Erand-Sukumar-Pinda-Guduchyadi-Sahstrapaka tail, jivaniya ghrita.

Yonivyapat-

- Yoni roga - Brihatshatavari ghrita, Pushyanu- gchurna, Uttar basti
- Shukradoshnashaka chikitsa- Jivniya ghrita, Shilajatu, Basti karma.
- Stanya dosha chikitsa- Takrarishta, Panchkoladi lepa.
- Balaroga chikitsa –
- Aushadha Sevan Kaal
- Pathya importance

### **Kalpa Sthana**

The number of formulations is not fixed but can be made innumerable based on one's intellect.

### **Siddhi Sthana**

Explains regarding various indications & contraindications for Panchkarma therapies.

### **Disease Management according to Dosha-Dhatu-Mala-Srotas-Agni**

Different srotas and its treatment:

- Pranavaha Shwasa roga chikitsa
- Udakavaha Trishna roga chikitsa
- Annavaha Aamdoshanashak chikitsa
- Rasavaha All types of langhana
- Raktavaha Raktamokshana, Virechana
- Mamsavaha Sanshuddhi, Shastra-kshara-Agni karma
- Medovaha Udvartan, vyayam, aushadha chikitsa
- Asthivaha Panchkarma, Tikta kshir basti
- Majjavaha Madhur-tikta aushadha
- Shukravaha Shuddhi, Vyayam, Methun
- Mutravaha Mutrakrichhanashak chikitsa
- Malavaha Atisaranashak chikitsa
- Swedavaha Jwara chikitsa

### **CONCLUSIONS**

One of the most notable achievements of ancient Indian science is the Charaka Samhita. Ayurveda saw significant advance- ments thanks to Acharya Charaka.

Ideal treatment; Provide a general interpretation of the results in the context of other evidence, and implications for future research. That treatment is not correct/not desired, which increases the process of rectifying one disorder, and produces another disorder. Correct/ideal treatment is that which rectifies the present disease & in the process does not produce another disease. A person who does not know Ayurveda properly has not studied and does not know Ayurveda Shastra, that is, the subjects of Ayurveda have not been revealed through functional knowledge, the subjects of Ayurveda have not been revealed, that person should not do medicine because he does not get success in medicine like a blind painter does not get success in painting. The medical knowledge which has been told in this Samhita is also there in other codes of Ayurveda and the medical knowledge which is not mentioned in this Samhita, that knowledge is not found in any other Chikitsa Samhitas.

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