

## Clinical Application of Vimana Sthana in the Present Era

Vd. Shwetambari Bidgar<sup>1</sup>, Vd. Bhavana Dande<sup>2</sup>

PG Scholar, Dept. of Samhita & Siddhant, SSAM & Hospital, Panchavati, Nashik  
Associate Professor, Dept. of Samhita & Siddhant, SSAM & Hospital, Panchavati, Nashik

Date of Submission: 10-10-2024

Date of Acceptance: 20-10-2024

### ABSTRACT

Traditional medicine, such as Ayurveda, Siddha, Unani, and Yoga, has played an increasingly important part in India's health system in recent decades. The primary goal of Ayurveda is to maintain the health of the healthy individual while also treating diseases. This treatment-related notion and its fundamentals were written in a step-by-step way and grouped into distinct Sthanas. This article discusses Charaka's archaic vision and the clinical uses of the notions found in the Vimana Sthana of Charaka Samhita. **Aims and Objectives:** To explore the concepts clinical application of Vimana Sthana in the present era. **Material and Methods:** The available Samhita mainly Charaka Samhita, with Sanskrit and Hindi commentaries on Vimana Sthana along with the available commentaries. **Discussion:** According to Acharya Charaka, Vimana Sthana is explained after Nidana Sthana, in which all etiological elements are thoroughly explained; yet, if a physician does not understand the measurement and special properties of Doshas, he will be unable to treat the patient appropriately. This Sthana contains eight chapters covering a wide range of topics that a clinician should be familiar with before commencing practice. The therapeutic applicability of each chapter is examined. **Conclusion:** Approach to diseases concept by Acharya Charaka in Vimana Sthana is progressive, scientific and applied in clinical application of today's era also.

**KEYWORDS:** Charak Samhita, Vimana Sthana, Doshas, Clinical application.

### I. INTRODUCTION

Traditional medicine, such as Ayurveda, Siddha, Unani, and Yoga, has played an increasingly important part in India's health system in recent decades. Following the establishment of an official Ministry of AYUSH[1], the government implemented numerous public health initiatives to promote the use of traditional medicines. India has a rich tradition of civilisations and ritual customs, and health organisations are no exception. The

primary goal of Ayurveda is to maintain the health of the healthy individual while also treating diseases. Furthermore, Ayurvedic knowledge is regarded as a Vaidik treasure originating from the Atharva Veda. Although Ayurveda has several branches, the main ones are believed to be eight.

One of these branches is Kayachikitsa, which discusses the care of the body. Typically, all of the Chikitsa Sthana of the Charak Samhita, Shusruta Samhita, Ashtang Sanghriha, and Ashtang Hridya are regarded as the primary substance of this. Many Ayurvedic academics and researchers have investigated and analysed the Chikitsa Sthana, as well as the Nidana Sthana, with the goal of patient diagnosis and therapy.

Aside from this therapeutic line, Acharya understood the importance of carrying out health treatments in a coordinated, systematic manner. This treatment-related notion and its fundamentals were written in a step-by-step way and grouped into distinct Sthanas. The different Sthana and their order of placement were done very smartly, indicating their higher intellectual level. Charaka Samhita, Vimana Sthana is one of Acharya Charaka's most reliable and foremost tributary texts, describing various treasures of knowledge ranging from the qualities of Dosha, Dravya, dietary regime, composition of channels, tools for treatment, teaching process in Ayurveda, and many other topics. This article highlights the ancient view of Charaka and clinical applications of the concepts embedded in the Vimana Sthana of Charaka Samhita.

### AIMS AND OBJECTIVES

To explore the concepts clinical application of Vimana Sthana of Charaka Samhita in the present era.

### MATERIAL AND METHODS

#### Material

- The available Samhita mainly Charaka Samhita, with Sanskrit and Hindi

commentaries on Vimana Sthana along with the available commentaries.

- Philosophical literature, other text books of Ayurveda.
- Texts of allied sciences, Physiology, Bio-chemistry etc.
- Prior research works, publications, related material available on internet and all other possible sources.

**Method:** All the compiled literary materials has been critically analyzed.

### Charaka Samhita Vimana Sthana: A Brief Review

According to Acharya Charaka, Vimana sthana is explained after Nidana Sthana, in which all etiological variables are clearly discussed; however, if a physician does not understand the measurement and special aspects of Doshas, he will be unable to treat the patient appropriately[2]. This Sthana contains eight chapters covering a wide range of topics that a clinician should be familiar with before commencing practice.

The first chapter of the Vimana Sthana is called Rasa Vimaniya Adhyaya. The relationship between Rasa and Doshas is explained as follows: Rasa is a component of our food; by understanding their interrelationship, one can readily predict which type of Rasa is required to calm the vitiated Dosha and which form of Rasa should be avoided in excess in order to remain healthy. As a permutation and combination of numerous Dosha and Rasa mentioned, the physician can prescribe Dravya based on the principles of Prakriti-Sam-Samveta and Vikriti-Visham-Samvaya[3]. Rules are specified on how to consume food, as well as the benefits. One should not take alkali and salt in large amounts on a regular basis since they have a negative influence on health along with their longer continuous use[4].

The second chapter is titled Trividhakukshiyaya Adhyaya. This chapter outlines the dietary restrictions that govern how much food should be consumed and the repercussions of not adhering to them. Ama formation causes disorders, which are explained [5].

The third chapter, Janapadodwansaniya Adhyaya, describes numerous epidemic ailments caused by polluted air, water, soil, and season, respectively.

Contamination of these four components is detrimental to society since they cannot be

avoided. The longevity and its progressive reduction as Yuga changes are also depicted[6].

The fourth chapter is Trividha Roga Visheshha Vijnaniya Adhyaya describes three ways to obtain knowledge of various diseases. These are Aptopadesha (authentic knowledge given by Aapta), Pratyaksha (direct observation by senses) and Anumana (observation based on logical reasoning)<sup>[7]</sup>.

Strotasam Adhyaya, is fifth chapter, explains with comprehensive description of Strotas (channels of circulation) in the body. It describes the root of each Strotas, common causes of particular Strotas Dusti<sup>[8]</sup> including their line of treatment.

Roganikam Adhyaya, is the sixth chapter, specifies the five group of diseases based upon prognosis (curable, incurable), severity (mild, severe), location (mental or physical), aetiology (endogenous, exogenous) and place of origin (Amashaya, Pakvashaya). It also explains the Anubandhya and Anubandha<sup>[9]</sup>. The distinction of disease based upon Dosha and their treatment principles are also explained.

The seventh chapter is Vyadharupiyam Adhyaya specifies patient's presentation that can misguide the Vaidya about the severity of disease. Importance of complete clinical examination is necessary to avoid such error and to predict correct diagnosis. Krimi<sup>[10]</sup> (micro-organisms and parasites) classification, names, causative factors and their management is also explained.

The eighth chapter, Rogabhishagjitiya Adhyaya deals with intellectual excellence that a physician should have. It enlightens selection of Shastra, features of an ideal teacher and student four types of discussions in a conference are told. Ten types of examination of a patient, the characteristic features of fundamental constitution and eight Sara are explained. Wide-ranging list of herbs used in Panchkarma procedures is given<sup>[11]</sup>.

## II. DISCUSSION

### Rasa Vimaniya Adhyaya

The clinical application of this chapter involves the three Doshas and how their permutation and combination occur; without this understanding, the physician cannot establish a diagnosis. How the regular use of certain Dravya (Pippali, Kshar, and Lavana) causes diseases is discussed in order to prevent them, which the current generation uses on a regular basis, intentionally or unknowingly. Food is the primary source of nourishment for our bodies, and modern

science dietetics acknowledges this.

This chapter describes the eating habits on which modern science is still working.

#### **Trividhakukshiya Adhyaya**

The clinical application of this chapter includes signs and symptoms of adequate food consumption. Knowing these physicians makes it easier to understand the status of food digestion. In addition to meal quantity, additional elements that influence digestion are discussed, such as food intake while an individual is experiencing emotions such as anger, grief, greed, anxiety, and fear. The concept of Ama Visha is introduced, which has since become a causal factor for many ailments.

#### **Janapadodwansaniya Adhyaya**

The clinical application of this chapter includes all epidemics induced by dirty air, water, land, and season. These are the elements that affect the majority of the population since they are universal. The application of hot water in ailments is addressed in terms of Dosha. By using this example, Acharya wishes to describe the therapy principle of administering cool and hot things in disorders caused by hot and cold, respectively. Similarly, the management of different diseases is discussed using this model. For example, problems caused by Dhatus deficiency can only be healed with nourishment, whereas ailments caused by excessive nourishment can be cured with Aptarpana therapy.

#### **Trividha Roga Visheshha Vijnaniya Adhyaya**

The clinical application of this chapter is one of three variables required for a better knowledge of specific illness characteristics. A physician can correctly identify an illness by evaluating a special trait, such as aetiology, as indicated in Samhita, either directly or by inference. A good physician can deal with every aspect of an ailment by understanding the aggravating factors, the origin of the ailment, the mode of manifestation, the location, the pain, the features of diseases, the complications, the indications and contraindications in diseases; all of these factors are considered in modern medicine to understand and cure a disease. Auscultation examinations are also illustrated using examples.

#### **Strotasam Adhyaya**

This chapter's clinical application is focused on the basic body systems involved in disease and treatment protocols in general. As there are several Strotus, only a few gross channels are detailed here in relation to their main organ, and

symptoms caused by their vitiations are mentioned. Health depends on these Strotus because these pathways of circulation continue to work normally. As Acharya indicated at the end of this chapter, a physician who is familiar with all parts of the body will not make any mistakes in treatment.

#### **Roganikam Adhyaya**

This chapter discusses disease classification. Although Acharya claims that the basic attribute of all diseases is pain, classification based on several criteria aids in a better understanding of the disorders. Depending on the precise nature of the aetiological elements and the participation of various Dhatus, Doshas can be easily aggravated. The relationship between mental and physical diseases is explored in order to better understand the treatment.

#### **Vyadhitarupiyam Adhyaya**

Two sorts of patients are described, with special advice for the physician. One type suffers from a serious disease but does not show it, while the other suffers from a mild ailment and shows it suddenly. This occurs owing to varying levels of Satva in different personalities, so physicians should exercise caution while treating patients. As a result, the components that contribute to accurate diagnosis are precisely defined. Krimi (microorganisms and parasites) and their care are thoroughly detailed, including therapy. Since the discipline of microbiology has primarily established itself in the last ten decades, the treatment of Krimi is still insufficient. Many strains of virus and bacteria have evolved or changed their strains, but prevention should be implemented at all stages.

#### **Rogabhisagjitiya Adhyaya**

This chapter specifies how a medical student can attain wide-ranging acquaintance. Ten types of examination of a patient are described that are must for practice. Features of types of fundamental constitution and eight Sara are explained for the physician to further understanding of disease. This chapter has gathering of guiding principle for a student to accomplish achievement in medical practice.

Although the method and understanding of Acharya Charaka in Vimana Sthana are very well known still this article is an effort to understand the Vimana Sthana with its clinical approach.

### III. CONCLUSION

The Vimana Sthana of the Charaka Samhita, which focuses on various methodologies, concepts of diagnosis, prognosis, treatment principles, and dietary regulations, holds immense relevance in today's clinical practices. In the present era, it serves as a valuable guide for understanding the multifactorial nature of diseases, encouraging a holistic approach to patient care.

Key aspects such as Desha (geographical factors), Kala (seasonal variations), Satmya (wholesomeness), and Prakriti (constitution) provide a personalized treatment framework, which resonates with modern concepts of individualized or precision medicine. By emphasizing the balance of the body's Doshas (Vata, Pitta, Kapha) and the need for lifestyle modifications, it aligns with contemporary ideas of preventive healthcare and wellness.

Furthermore, the detailed discussions on dietetics (Ahara), immunity, and mental health in Vimana Sthana are particularly applicable in addressing lifestyle disorders such as diabetes, hypertension, and mental stress, which are increasingly prevalent today. Its diagnostic principles, such as Dashavidha Pareeksha (tenfold examination), offer a comprehensive approach to patient assessment, integrating physical, psychological, and environmental factors.

Thus, the Vimana Sthana continues to be clinically significant, not only in traditional Ayurvedic practice but also in the integration of holistic and preventive medicine in modern healthcare settings.

### REFERENCES

- [1]. Steps taken by the Government to promote AYUSH systems of medicine Available from <https://pib.gov.in/Pressreleaseshare.aspx?PRID=1579476>
- [2]. Acharya YT, editor. Charaka Samhita by Agnivesha. Vimana Sthana. Ch.1, Ver. 1, Reprint edition, Varanasi: Chaukhamba Publications 2017, p.231.
- [3]. Acharya YT, editor. Charaka Samhita by Agnivesha. Vimana Sthana. Ch.1, Ver. 10, Reprint edition, Varanasi: Chaukhamba Publications 2017, p.232.
- [4]. Acharya YT, editor. Charaka Samhita by Agnivesha. Vimana Sthana. Ch.1, Ver. 15, Reprint edition, Varanasi: Chaukhamba Publications 2017, p.234.
- [5]. Acharya YT, editor. Charaka Samhita by Agnivesha. Vimana Sthana. Ch.2, Ver. 10, Reprint edition, Varanasi: Chaukhamba Publications 2017, p.239.
- [6]. Acharya YT, editor. Charaka Samhita by Agnivesha. Vimana Sthana. Ch.3, Ver. 25, Reprint edition, Varanasi: Chaukhamba Publications 2017, p.243.
- [7]. Acharya YT, editor. Charaka Samhita by Agnivesha. Vimana Sthana. Ch.4, Ver. 3, Reprint edition, Varanasi: Chaukhamba Publications 2017, p.247.
- [8]. Acharya YT, editor. Charaka Samhita by Agnivesha. Vimana Sthana. Ch.5, Ver. 24, Reprint edition, Varanasi: Chaukhamba Publications 2017, p.252.
- [9]. Acharya YT, editor. Charaka Samhita by Agnivesha. Vimana Sthana. Ch.6, Ver. 11, Reprint edition, Varanasi: Chaukhamba Publications 2017, p.254.
- [10]. Acharya YT, editor. Charaka Samhita by Agnivesha. Vimana Sthana. Ch.7, Ver. 9, Reprint edition, Varanasi: Chaukhamba Publications 2017, p.258.
- [11]. Acharya YT, editor. Charaka Samhita by Agnivesha. Vimana Sthana. Ch.8, Ver. 135, Reprint edition, Varanasi: Chaukhamba Publications 2017, p.283.