

# Clinical Approach of Charaka Samhita W.S.R. to OPD Level Formulations

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## Abstract

*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, Ayurveda, Eight Sthana, Dosha, Chikitsa

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## 1. Introduction

"सोअयमायर्वेदः शाश्वतो निर्दिश्यते, अनादित्वात्, स्वभावसंसिद्ध लक्षणत्वात्, भावस्वभावनित्यत्वात् च।"<sup>[1]</sup>

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 Brahatrayi, one among them is Charaka Samhita. The presently available Charaka Samhita is comprised of eight Sthanas and 120 chapters as mentioned below<sup>[2-3]</sup>. The different Sthanas seem to focus on certain special themes such as in Table 1.

**Table 1.** 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
	08 Sthana	120	

Sound health is essential to achieve the four objectives of life Dharma (Virtue), Artha (Wealth), Kama (Desires), and Moksha (Solvation)<sup>[4]</sup>. Diseases are considered the destroyers of health and also act as stumbling blocks for attaining above mentioned four objectives of life.

### 1.1. Origin of Charaka Samhita<sup>[5]</sup>

Brahma → Daksh Prajapati → Ashvini twins → Indra → Bharadvaja → Atreya → To all humans

## 1.2. Aims and Objectives

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

## 2. Materials and Methods

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

### 2.1. 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.

"रोगमादौ परीक्षेत ततो अनन्तरमौषधं। ततः कर्मभिषक पश्चात् ज्ञानपूर्वं समाचरेत्।"<sup>[6]</sup>

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

### 2.2. Clinical Importance of Dashavidha Aatur Pariksha<sup>[7]</sup>

- 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

#### 2.2.1. Dashavidha Pariksha

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

### 2.3. Clinical Importance of Nidana Panchaka

An essential tool for Ayurvedic illness diagnostics is Nidana Panchaka<sup>[8]</sup>.

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



### 2.3.1. Clinical Importance of Nidana

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

### 2.3.2. 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 Puravarupa in Jwara and Snehadhi karma is recommended in Puravarupa avastha in Ashmari.
- For the prognosis of the disease

### 2.3.3. 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

### 2.3.4. Clinical Importance of Upashaya

- For diagnosis of disease

"गूढलिङ्गम व्याधि उपशयानुपशयाभ्यम परीक्षेत।"<sup>[9]</sup>

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.

### 2.3.5. Clinical Importance of Samprapti

Disruption of Samprapti destroys diseases.

- Due to the movements of Dosha from Cell to Branch

"व्ययामादुष्मणस्तेक्ष्ण्याद अहितस्यानवचरणाद। कोष्ठात् शाखा मलयान्ति द्रुतत्वात्मारुतस्य च।"<sup>[10]</sup>

- Cause of Dosha to move from Branch to Cell

"वृद्ध्याविष्यंदनात् पाकात् स्रोतोमुखविशोधनात्। शाखां मुक्त्वा मलाः कोष्ठं यान्ति वायोश्च निग्रहात्।"<sup>[11]</sup>

### 2.3.6. 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.



### 2.3.7. Clinical Importance of Charaka Samhita

- "कषायकल्पना व्याध्यातुरबलापेक्षिणी।"<sup>[13]</sup>

The use of Kashaya Kalpana depends on the strength of the disease and the patient.

- "अथ खलु त्रयोपस्तम्भाः, त्रिविध बलं, त्रीण्यायतनानि, त्रयो रोगाः, त्रयो रोगमार्गाः, त्रिविधा भिषजः, त्रिविधमौषधमिति।।"<sup>[14]</sup>
- "न हि सर्वमनुष्याणां सन्ति सर्वे परिच्छदाः। न च रोगा न बाधन्ते दरिद्रानपि दारुणाः।।"<sup>[15]</sup>

### 2.4. 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.

- "दोषाः कदाचित् कुप्यन्ति जिता लघनपाचनैः। जिताः संशोधने ये तु न तेषां पुनरुद्भवः।।"<sup>[16]</sup>

The superiority of Sanshodhana therapy.

### 2.5. Clinical Information about each Sthana

#### 2.5.1. Sutrasthana

- "हेतुलिङ्गौषाध ज्ञानं स्वस्थातुरपरायणं।"<sup>[17]</sup>

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.

- "सर्वदा सर्वभावानाम सामान्यं वृद्धिकारणाम। हास् हेतु विशेषश्च प्रवृत्तिरुभयस्य तु।"<sup>[18]</sup>

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

- "प्रशाम्यत्यौषधैः पूर्वं दैवव्यपयुक्तव्यपाश्रये। मानसो ज्ञानविज्ञान धैर्यस्मृति समाधिभिः।"<sup>[19]</sup>

#### 2.5.1.1. Nija Roga

Yuktivyapashraya and Daivavyapashraya Chikitsa.

#### 2.5.1.2. Manas Roga


Managed by knowledge, special/specific knowledge, courage, memory, meditation etc.

#### 2.5.1.3. Four Essentials of Therapeutics

- "भिषगद्रव्यूपस्थाता रोगी पादचतुष्टयम्। गुणवत् कारणं ज्ञेयं विकाराव्युपशाम्यन्ते।"<sup>[20]</sup>

Physician, drug, attendant, and the patient, if ideal, only can lead to the subsidence of diseases.

- "सन्यासो नौषधैर्बिना।"<sup>[21]</sup>

Sanyasa  Does not subside without medicines.

### 2.5.2. Nidana Sthana<sup>[22]</sup>

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

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

**Table 2.** Different disease diagnosis

S. No.	Disease	Specific
1	Diagnosis of Fever	Langhana is the first line of treatment for Acute Fever. In Chronic Fever, intake of Ghrita is advised.
2	Diagnosis of Internal hemorrhage	In Raktapitta, the elimination of dosha from the path opposite to that of the path of hemorrhage is recommended.
3	Diagnosis of Abdominal swelling	05 sites, Rakta Gulma found in women, Vatahara Procedure.
4	Diagnosis of Diabetes	Persons susceptible to Prameha <ul style="list-style-type: none"> <li>• Greed to eat more</li> <li>• Avoid Bath</li> <li>• Avoid walking/ exercise</li> <li>• Decreased enthusiasm</li> <li>• Obese</li> <li>• Is excessively Snigdha</li> <li>• Is a voracious eater</li> </ul>
5	Diagnosis of Skin diseases	There is no Kushtha which is caused by the vitiation of one dosha (All three dosha are involved).
6	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.
7	Diagnosis of Insanity	03 causes of Insanity <sup>[23]</sup> Violence → Incurable Pleasure → Worship → Curable
8	Diagnosis of Epilepsy	Nidana-Arthkar Roga <sup>[24]</sup> A disease that becomes an etiology for another disease. Vyadhi-Sankar <sup>[25]</sup> 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.

### 2.5.3. Vimana Sthana<sup>[22]</sup>

- Even wholesome and adequate food does not get digested properly due to anxiety, grief, fear, anger, etc.
- Epidemics (Janpadodhvansa)<sup>[26]</sup>, 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.



### 2.5.3.1. Symptoms of morbidity of Srotas<sup>[27]</sup> are four

- Atipravritti
- Sanga
- Granthi
- Vimargagamana

### 2.5.3.2. Four Types of Bodily Fire (Agni)<sup>[28]</sup>

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

### 2.5.3.3. Two Types of Diseases<sup>[29]</sup>

#### 2.5.3.3.1. Guru Vyadhita

The person is strong physically and mentally, hence he can withstand even severe diseases and looks to be mildly affected.

#### 2.5.3.3.2. Laghu Vyadhita

The person is weak he can't tolerate even mild diseases and appears as though he is afflicted by a major disease.

### 2.5.3.4. Principles of managing Krimi<sup>[30]</sup>

- Apakarshan
- Prakriti Vighata
- Nidana parivarjana

### 2.5.4. Sharir Sthana

- “चिकित्सा तु नैष्ठिकी या विनोपधाम।”<sup>[31]</sup>

Supreme treatment is the one devoid of allurements.

### 2.5.5. 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.

### 2.5.6. Chikitsa Sthana

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

#### 2.5.6.1. OPD Level Formulations (Ashtanga Ayurveda)

"तस्यायुर्वेदस्याङ्गान्यष्टौ, तद्यथा - कायचिकित्सा, शालाक्य, शलयापहृतकं, विषागावैरोधिकप्रशमनं, भूतविद्या, कौमारभृत्यैकम्, रसायनं, वाजीकरणमिति।।"<sup>[32]</sup>

**Table 3.** Different disease Aushadha-Yoga

S.No.	Disease	Aushadha-Yoga
1	Rasayana	Chyavanprasha, Amlaka rasayana, Medhya rasayana, Aachara rasayana, Shilajatu.
2	Vajikarana	Apatyakar ghrita, Vrishya basti's.
3	Jwara	Vasadi-baladi-pipalyadi ghrita Patoladi-aaragwadhadi-guduchyadi niruha basti Jivantyadi-patoladhya-chandanadhya anuvasana basti Chandanadi- agurvadi tail Swedan
4	Raktapitta	Kiratiktadi churna, Atarushakadikwath, Vasa-shatavryadi-panchpanchmool ghrita.
5	Gulma	Hingusauvarchladhya-vyoshnadi-pipplyadi ghrita. Danti haritaki, Tail panchka, Hingwadi churna.
6	Prameha	Phalatrikadi kwath, Lodhra asava
7	Kushtha	Patoladi kwath, Tikta-shatpal ghrita, Manahshiladi lepa, Triphaladi churna
8	Rajyakshma	Sitopaladi – Talisadi-Yavanishadav churna. Karjuradhya ghrita, dashmoolaghrita
9	Unmaad	Panchkarma, Kalyanaka-Lashunadhya-Hingwadhy ghrita.
10	Apasmar	Panchgavya-Brahmi-Vachadi ghrita Kayasthadi-mustadhya varti
11	Kshatakshina	Eladi gutika, Amritprash ghrita, sandhavadi churna
12	Shotha	Punarnava-phalatrikadhy-gandiradhya-ashtashat arishta. Chitraka ghrita, kansa haritaki, • Bhagandar- Shalya karma
13	Udar-roga	Narayana-Patolmooladhya churna, Erand tail • Jalodara- Shalya karma
14	Arsha	Kutajadi rasakriya, Abhayarishta, Chavya-Changeri ghrita. Pichha basti.
15	Grahni-dosha	Chitrakadi vati, Takra-arishta, Nagaradhya churna.
16	Pandu-Kamla	Dadima-pathya-draksha-Haridradi ghrita. Navayas churna, gomutra haritaki, punarnava mandur. Pandu- Tikshna Shodhana Kamla- Mridu Shodhana
17	Hikka-Shwasa	Muktadi-Shatyadi churna. Manhshiladi ghrita.
18	Kasa	Agastya haritaki, Chitrakadi leha, Manhshiladi dhuma, Kantakari-Rasna-Kasamardadi ghrita.
19	Atisara	Changeri-Chavyadi ghrita, Dashamooladi & Pichha basti.
20	Chhardi	Eladi churna, Manhshila
21	Visarpa	Kampillakadi tail



22	Trishna	Trinapanchmoola Sadhit jal. Gud-ambu Nasya- Stri dugdha, sugarcane juice.
23	Visha Chikitsa	Panchshirisha agad, Amrut ghrita, Vaman
24	Madatyaya	Ashtanga lavana
25	Dwi-vraniya	Ashtavidha karma, Asthisandhana, agnikarma. Shatdhaut Ghrita.
26	Trimarmiya	Udavarta- Niruha basti, Dviruttarhingwadi churna. Aanah- Erand tail Mutrakrichha & Ashmari – Pashanabhedadi churna, punarnavadi yoga, Nigadmadhyapana. Hridroga- Punarnavadi tail, Pushkarmooladi kalk, Drakshadhya-Triyushnadhya ghrita. Urdhva jatrugata roga- <ul style="list-style-type: none"> <li>• Kantha roga- Kshara gutika,</li> <li>• Mukha roga- Khadiradi gutika, kalaka-Pitaka churna.</li> <li>• Karna roga- Gandha-kshara tail.</li> <li>• Netra roga- Sukhavarti, Drishtipradavarti, Churna-anjana.</li> <li>• Kalitya-Palitya – Mahanil-prapondarika-sahcha- radi tail.</li> </ul>
27	Urustambha	Saindhavadi tail, Valmikmrittikadi utsadana, Sar- shap lepa.
28	Vatavyadhi	"नास्ति तेलात परम किञ्चिदौषधम मारुतपहम।" <sup>[33]</sup> Anvasana-Yapna basti, Shilajatu, Guggulu. Bala-Rasna-Nirgundi tail.
29	Vatarakta	"न हि बस्तिसमं किञ्चित वातरक्त चिकित्सितं।" <sup>[34]</sup> Erand-Sukumar-Pinda-Guduchyadi-Sahstrapaka tail, jivaniya ghrita.
30	Yonivyapat	<ul style="list-style-type: none"> <li>• Yoni roga - Brihatshatavari ghrita, Pushyanu- gchurna, Uttar basti</li> <li>• Shukradoshnashaka chikitsa- Jivniya ghrita, Shilajatu, Basti karma.</li> <li>• Stanya dosha chikitsa- Takrarishta, Panchkoladi lepa.</li> <li>• Balaroga chikitsa –</li> </ul> <p>"निर्वृत्ति वमनादिनाम मृदुत्वं परतंत्रताम। भेषजं स्वल्पमात्रम तु यथाव्याधि प्रयोजयेत्।"<sup>[35]</sup></p> <ul style="list-style-type: none"> <li>• Aushadha Sevan Kaal</li> <li>• Pathya importance</li> </ul>

### 2.5.7. Kalpa Sthana

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

### 2.5.8. Siddhi Sthana

- "तस्मात् चिकित्सार्थमिति ब्रुवन्ति सर्वा चिकित्सामपि बस्तिमेके।"<sup>[36]</sup>
- Explains regarding various indications & contraindications for Panchkarma therapies.

## 2.6. Disease Management according to Dosha-Dhatu-Mala-Srotas-Agni

- "त्यागातविषमहेतुना समानां चोपसेवनात। विषमा नानुबध्नन्ति जायन्ते धातवः समाः।।"<sup>[37]</sup>

**Table 4.** Different srotas and its treatment

Srotas	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	Udvardan, 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

## 2.7. A Unique Contribution of Charak Samita

सप्त चतुष्क<sup>[38]</sup>

औषध स्वस्थ निर्देश कल्पनारोगयोजनाः चतुष्काःषट्क्रमेणोक्ता सप्तमश्चान्नपानिक

**Table 5.** Different chatushka and its corresponding vishesha

S.No.	Chatushka	Vishesha
1	<i>Bheshaja</i>	Quadrant on drugs
2	<i>Swasthya</i>	Quadrant on regimen for the maintenance of health
3	<i>Nirdesha</i>	Quadrant on various instructions
4	<i>Kalpna</i>	Quadrant on description of therapeutic procedures
5	<i>Roga</i>	Quadrant on description of diseases
6	<i>Yojana</i>	Quadrant on administration of various therapies
7	<i>Annapana</i>	Quadrant on description of diet and drinks
8	<i>Sangraha adhyaya</i>	02 chapters at the end of <i>Sutrasthana</i> are known by the name <i>Sangraha adhyaya</i> , the concluding chapters.



## 2.8. Medical Emergencies

Acharya Charaka suggested "TWARAYA JAYET" in Ayurveda as a swift treatment method for handling medical situations. For example

**Table 6.** Different disease and its emergency management

Disease	Emergency Management
Hyper-pyrexia (Ch.Chi.03/174-175)	Cold sponging, following Kwath was given repeatedly every 3 hrs. (1) Tagar (2) Musta (3) Katuki (4) Dashmoola.
Hikka-Shwasa (Ch.Chi.17/131-135)	Stridugdha nasya, lahsun-pyaaaj-grajnak Swaras Nasya.
Ashmari	For diuresis- Trunapanchmool, Gokshura, etc drugs in the form of Yavagu are given 2-3 times a day.
Garbhasrava-paat	To prevent this our Acharya's put forward some regimen.
Medico-legal emergencies (Ch.Chi.23)	<ul style="list-style-type: none"> <li>In acute ingested poisoning induced emesis is an essential indication, the induced emesis should be given decoction of Ikshvaku seeds.</li> <li>In case of poison situated in Pakwashaya decoction of Naliniphala along with ghrita for induced purgation.</li> <li>In all cases of snake bites ligature of cloth (arishtabandhana), incision, cauterization, and sucking.</li> </ul>

## 3. Results and Discussion

Charaka Samhita which is one of the Brahatrayee & very important text for those who have keep interest in learning Ayurveda is a real guide.

In Ayurveda, it is said that before the planning of treatment, the correct diagnosis of the disease is very much essential which means a physician must examine the disease thoroughly before prescribing medicine.

In the contemporary medical paradigm, the course of therapy for an illness begins subsequent to the onset of the illness. However, in Ayurveda, a thorough understanding of Nidan Panchak can aid a doctor in making an early diagnosis, after which he or she can choose the best course of action and stop the ailment from worsening.

- Of these Charaka Samhita provides inexhaustible information regarding all the 08 branches of Ayurveda (Ashtanga of Ayurveda). Greater stress is laid on the branch of Kayachikitsa, which pertains to the understanding and management of diseases that afflict our body.

"न हि सर्वविकारणाम नामतोअस्ति ध्रुवा स्थितिः। तस्मात् विकारप्रकृतीरधिष्ठानानंतरानि च।समूत्थानविशेषांश्च बद्ध्वा कर्म समाचरेत्।"<sup>[39]</sup>

- It is impossible to name all the diseases in the world. Therefore, knowing exactly the nature, location, and particular concern of the disease, doctors should do medical work.

"योगदपि विषं तीक्ष्णमूतमं भेषजं भवेत्। भेषजं चापि दूर्युक्तं तीक्ष्णं सम्पद्यते विषं।।"<sup>[40]</sup>

- Even strong poison becomes the best medicine when used by yoga and when the best medicine is far away, it becomes a sharp poison.

"मात्राकालाश्रया युक्तिः सिद्धिर्युक्तो प्रतिष्ठिता। तिष्ठत्योपरि युक्तिजो द्रव्यज्ञानवताम सदा।।"<sup>[41]</sup>

- The Yukti of any medicine depends on its quantity and duration, and success in the Yukti is prestigious. A doctor who knows

the Yukti is always better than a doctor who has knowledge of Dravya.

"याभिः क्रियाभिरजायन्ते शरीरे धातवः समाः। सा चिकित्सा विकाराणाम् कर्म तत भिषजां स्मृतं।" [42]

- The work by which the Dhatus in the body are equalized is the treatment of diseases and it is considered the duty of the Vaidhyas to balance the Dhatus.

अवर्णित रोगों का चि.सि.

"दोषदूष्यनिदानानाम् विपरीत हितं ध्रुवं। उक्तान्कृतान् गदान् सर्वान् सम्यग्युक्तं नियच्छति।" [43]

- The medicine which is opposite to the Dosh, Dushya, and Nidana is definitely beneficial. Properly used medicine cures all diseases that are mentioned in this chapter or which are not mentioned.

"योगेरेव चिकित्सा हि देशदयाजो अपराधयति।" [44]

- Ignorance of country, time, etc., doing medicine only through yoga, is guilty of a doctor's crime, that is, his treatment is not completely successful.

"रोगा येअप्यत्र नोउद्दिष्टा बहृत्वात् नामरूपतः। तेषामप्ये तदेव स्याददोषादीन् वीक्ष्य भेषजं। [45]

- [COVID, SARS, Chikungunya, Dengue, Bird flu, Swine flu, AIDS, Cancer, Hyper & Hypothyroidism, Liver cirrhosis, Varicose vein.]

"मंदानाम् व्यवहाराय बृद्धानं बृद्धिं वृद्ध्यते। पञ्चाशतको हयं वर्गः कषायानाम्दाहतः।

तेषां कर्मस् बाहयेष् योगमाभ्यन्तरेष् च।" [46]

- Five hundred Kashayas – External & Internal use - Yog, Sanyog & Prayoga.

"तस्मात् दोषौषधादिनी परीक्ष्य दश तत्त्वतः। कुर्यात् चिकित्सतम प्राज्ञो न योगेरेव केवलं।" [47]

- Dosh, Aushadha, Desha, Kaal, Satmya, Agni, Satva, Oak, Vaya, Bala
- Treatment should not be done through Yoga alone.

"स्वयमप्यत्र वेद्येन तर्क्यं बृद्धिमता भवेत्।" [48]

Even if there are instructions in the scripture, a wise doctor should use medicines after reasoning with his intellect.

All facets of medical science are covered in the Charaka Samhita, which is still the best source on the topic and holds particular significance for Kayachikitsa. In addition to providing information about Ayurveda as a whole, the Charaka Samhita elucidates the reasoning and ideology that underpin this medical approach. As a result, his well-known book, the "Charaka Samhita," is regarded as the definitive source on Ayurvedic science.

#### 4. Conclusion

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

- Ideal treatment

Provide a general interpretation of the results in the context of other evidence, and implications for future research.

"प्रयोगः शमयेद् व्याधिं योन्यमन्यमुदीरयेत्। नासौ विशुद्धः शुद्धस्तु शमयेद्यो न कोपयेत्।" [49]

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.

"यो हि सम्यक् न जानाति शास्त्रं शास्त्रार्थमेव च। न कुर्यात् स क्रियां चित्रमचक्षुरिव चित्रकृत।" [50]

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.



"यदिहास्ति यदन्यत्र यन्नेहास्ति न तत्किञ्चित्।"<sup>[51]</sup>

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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