

SCOPE OF RESEARCH IN CHARAK SAMHITA

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<https://doi.org/10.46607/iamj2911072023>

(Published Online: July 2023)

Open Access

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Article Received: 16/06/2023 - **Peer Reviewed:** 30/06/2023 - **Accepted for Publication:** 17/07/2023.



ABSTRACT

In *Ayurvedic* texts some of the treatises are clear, direct and complete whereas few are unclear, indirect and partially mentioned. In order to understand the latter, research has to be done. Research means to invent something new, which is previously unknown, through established means and methods. Research is only the way to re-establish old facts through modern methodology. It is not only useful to expand the area of knowledge but can also help to develop and advance in new directions. With the changing of time diet and lifestyle has changed, which is resulting in invention of new disease. The unsaid causes of disease, the unknown symptoms, unsaid diagnosis, and new drugs are new challenges in this contemporary world. *Charak samhita* being one of the ancient texts of *Ayurveda* has extensive description of knowledge. It describes methods to diagnose *Anukta* (unsaid) disease, symptoms. The steps to know the properties and usage of new drugs. Apart from this also it provides a wide scope to add new concepts in changing time.

Keywords: *Anukta*, *Charak samhita*, Research

INTRODUCTION

Charak Samhita, being one of the ancient texts of *Ayurveda* has extensive description of knowledge. Whatever is available elsewhere is included in the

text and whatever is not available here cannot be found elsewhere¹. Though the verses written in the text are established after several examination and rea-

soning², still there are ideas which are not mentioned explicitly, hidden, apparently inappropriate and partially indicated. In order to clear such doubts *Tantrayuktis* has been mentioned in texts, which is a tool of research. Refutation of the wrong statements used by opponents and confirming own statement is also served by textual devices.³ As the sun causes opening of a closed lotus, similarly *Tantrayuktis* help the physician to understand in detail the aphoristic statement in a treatise. As lamp helps in visualising the objects kept in a dark room, similarly *Tantrayukti* helps the physician in understanding the hidden meaning of the statements made in treatise⁴.

Acharya charak has described many other methods for deep understanding and unveiling hidden concepts. Eight points on which a physician can examine another are the *Tantra* (treatise) - *Tantrarth*, *Sthana* (section,) *Sthanartha*, *Adhyaya* (chapter) - *Adhyayartha*, *Prashna* (question) - *Prashnartha*⁵. *Tantra*, *Sthana*, *Adhyaya* and *Prashna* are the materials to be assessed whereas *Vakyashaha*, *Vakyarthashaha* and *Arthavayavashaha* are the means to approach these four materials. *Tantra* or treatise provides information about the measures to be followed for maintenance of health. *Sthana* or section deals with particular topic and specific problem of this topic are discussed in the chapter's concerned i.e. *Adhyaya*. *Prashna* is an enquiry from the treatise quiet in order and without contradicting the contextual propriety is called *Prashna*. Elucidating the question with reasoning and explanation about its actual textual implication is *Prashnartha*.⁶

Every verse written in *Charak samhita* could be understood in three steps⁷-

- *Vakyasha*⁸-the entire text transmitted through the sages is to be recited in appropriate order. It means knowing and understanding each word written in verse without interpretation.
- *Vakya Arthasha*⁹- after proper understanding ,the meanings underlying the text are interpreted with elaboration ,contraction, ,reasoning, exemplification, sub summative correlation and conclusion. It is understood by all the three types of students superior, inferior and mediocre.

- *Artha Avyavsha*¹⁰- the concepts difficult to grasp from the text are to be clarified again and again so that a clear picture from text can be had. It is revised in own words for understanding.

Scope of research in various fields-

Acharya charak while describing about *Kashaya* and *Mahakashaya* numbers opined that the description is made to guide disciples of lower intelligence and also to stimulate the imaginative power of wise people.¹¹ It gives the scope for addition of new drugs. He added the examination of new drug in *Viman sthana* also¹². When the drug is unknown, the following steps help in knowing its characteristics.

EXAMINATION OF DRUG-

1. *Evam Prakriti*- nature, name ,natural order of drug
2. *Evam Gunam*- property of drug
3. *Evam Prabhav*-specific action, therapeutic action
4. *Asmin Desha Jatam*-place of growth, botanical distribution
5. *Evam Grihitam*-season of collection, time and method of collection
6. *Evam Nihitam*- method of preservation
7. *Evam Upaskriyam*- pharmaceutical processing for its preparation
8. Mode of processing
9. *Evam Matra*-dosage
10. Quantum of Dosas eliminated or alleviated from various patients.
11. *Evam vidhan Purushasya*-clinical trials or in which person is probably useful.

Diseases are innumerable, depending upon their distinctive features like *Ruja*[pain], *Varna*[colour], *Nidana* [aetiology], *Sansthan*[site of origin and manifestation] and name [nomenclature].¹³ Number of diseases are not limited to that mentioned in text. *Acharya Charak* states if a physician is not able to name a particular disease, he should not feel ashamed¹⁴. Any New diseases which are not mentioned or described in text could be examined on this basis¹⁵-

EXAMINATION OF DISEASE

1. *Prakopanam*- Provoking factors, vitiation of Doshas
2. *Yoni*- source of Dosha

3. *Evam Uthanam*- onset of Doshas
4. *Evam Atmanam*- cardinal sign and symptoms
5. *Evam Adhithanam*- site, body or mind
6. *Evam Samsthanam*- location, *Amashaya*, *Pakwashaya*, *Avyayva vishesha*
7. *Evam Shabdspars Rupa Rasa Gandha*- utility of five senses
8. *Evam Updrava*-complications
9. *Evam Vriddhi Sthana Kshaya*- increase, decrease, and balanced Dosha
10. *Evam Udarkam* - prognosis
11. *Evam Vednam* –signs and symptoms
12. *Evam Naam*- nomenclature
13. *Pravritti*-indicated treatment
14. *Nivritti*- Prescription and prohibitions of treatment

A disease which is not mentioned in texts can be diagnosed by knowing *Prakriti* (character), *Adhithan*(place) and *Samuthan*(cause) of disease. This is mentioned as *Trividha Bodh Samgraha*.¹⁶

Guna and *Karma* of *Doshas* are also not limited. While mentioning the *Gunas* and *Karmas* of *Doshas*, he opines that what is said or unsaid,¹⁷ thereby giving a forward look to totting of more addition to properties and action of *Doshas*. While describing the endogenous disease, *Samanyaj*(general) and *Nanatmaja* (specific), only examples are given, *Vataja* (80), *Pittaja*(40) and *Kaphaja*(20).

While describing the *Srotasas* he says description is sufficient for a normal person, while a wise man can understand the characteristic feature of the channels which are not described here¹⁸.

DISCUSSION

Charak Samhita, being one of the ancient texts of *Ayurved* has wide-ranging narrative of information. *Acharya charaka* has opined that whatever is available elsewhere is included in the text and whatever is not available here cannot be found elsewhere. While going through *Charak samhita* we find that *Acharya Charak* has not limited anything to definite numbers, instead the word *Aparisankhyeya* [Innumerable] is used. He also uses *Anukta* [unsaid] at many places

which gives a scope of addition. Apart from this, we see uses of word “*Praayah*”[often] at many places, which gives a space for addition of exception. The subjects described is not limited and has a scope of addition at various places.

CONCLUSION

Different steps of research, methods, process has been dealt in *Charak samhita* in various contexts. Though complete in itself it provides a wide scope of addition to existing perceptions in changing time.

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Source of Support: Nil

Conflict of Interest: None Declared

How to cite this URL: Anupam Akansha: Scope of research in charak samhita. International Ayurvedic Medical Journal {online} 2023 {cited July 2023} Available from: http://www.iamj.in/posts/images/upload/1658_1661.pdf