

# Ayurveda Concept on Vividhashitapittiya Adhyaya in Charaka Samhita

Dr. Mahesh Krishnarao Ghugari<sup>1</sup>, Dr. Rajesh Madhukar Patil<sup>2</sup>

<sup>1</sup>Professor, Samhita Siddhant, Ahinsa Institute of Ayurveda, Dondaicha (MS)

<sup>2</sup>Professor & HOD Dept. of Swasthavrutta, DSN Ayurveda college, Nagaon Dhule (MS)

Received : 017 March 2024

Accepted : 28 March 2024

## Abstract

The Pratijn-a of the chapter is “Annam Pransaha” and for that the whole chapter is elaborated. It is then concluded with the Nirgamana (Punah Uccharansa of Pratijna) of the Adhyaya is Aahars (Ca. Su.28/45) . For that Acarya starts with the normal function of the Ahara or its related physiological aspect. Further the effects of Ahara, when not consumed in the proper manner is also told in its pathological aspect. In both the conditions Ahara plays the most important role. In the description the pathological aspect Dhatu Pradoshaja Vikaras have been mentioned. Among them first is Rasa Pradoshaja Vikara. One great poet says that "journey of miles starts with the first step". Hence the Rasa Pradoshaja Vikara and its management is selected as a special study. Among the Rasa Pradoshaja Vikara the Agnisada (Agninasa as mentioned in Rasa Pradoshaja Vikara) have been selected for the clinical evaluation of the principle that Langhana is the best treatment of the Rasa Pradoshaja Vikara. Among the ten types of Langhana only two types of Langhana are selected i.e. Upvasa and Pacana. Here Upavasa is given in “Hina Matra Bhojana” and for the Pacana Sunthhi is selected. So, let the study start from the first step and it will take the knowledge to the miles

**Keywords-** Dhatu, pradoshaja, Vikara, Ahara, Upvasa, Matra, Bhojana etc.

## Introduction-

Charaka Samhita is the authentic text of Ayurveda. The whole text deals with the various factors related with health & suggest the way by which one can attain longevity of life. The endless history of the medicine of ancient India is traceable from the period of Bramha. The gradual development and achievements of the science in

the same period proves the fact that the ancient period was really the golden period for Ayurveda. Research means search that which is already proves, years ago by our Acaryas. This process is needed for establishment the applied aspect of Ayurveda in modern era. From the Charaka Samhita an untouched chapter i.e. Vividhashitapitiya Adhyaya is selected for the present study. Critical study means the descriptive and logical study by which the subject could be better understood.

### Author Correspondence

Dr Mahesh Krishnarao Ghugari

Ahinsa Institute of Ayurveda, Dondaicha

Email : [drmaheshghugari@gmail.com](mailto:drmaheshghugari@gmail.com)

**Aims :**

Ayurveda concept on Vividhashitapittiya Adhyaya in Charaka Samhita

**Objectives :**

- 1) To Study the Vividhashitapittiya Adhyaya as per Ayurveda classical.
- 2) Focus on Ayurveda Vividhashitapittiya Adhyaya Review.

**Materials :**

Source of Data-

- a) Various Samhita
- b) Various Commentary
- c) E Journals
- d) Online Research work

**Methods:**

- A) To compile available literature on Vividhashitapittiya Adhyaya.
- B) To compile the importance of Vividhashitapittiya Adhyaya in appearance of disease. This is literary research study. In this articles all the references from Ayurveda Samhita and respective commentaries regarding – “Ayurveda concept on Vividhashitapittiya Adhyaya in Charaka Samhita “

**Review of Literature-****Importnce of the Vividhasitapitiya Adhyaya<sup>1</sup> -**

Imporatanee of any Adhyaya, disscussed in Sam\_hita can be evaluated on basisof its contribution to the Ayurveda.that is,

"प्रयोजनं चास्य स्वस्थस्य स्वास्थ्यरक्षणामातुरस्य

विकारप्रशमनम् च !! (च.सु. ३०/२६)

Here Anna is the Prayojana of the Adhyaya which is told as “Pranha”. To know how Anna

became a Pranha one should know procedures and results of the eaten food (Ahara Pacana - metabolism) in the body. If this metabolic process is going on in a proper manner leads to Swasthya to the body and if this process is disturbed leads to the Roga or even to the death. Acharya also mentioned some other topics, which can be divided under two headings:

**Hetu Sutra in Vividhasitpitiya Adhyaya<sup>2</sup> -**

एवमिदं शरीरमशितपीतलीढखादितप्रभवम् !

(च.सु.८/५)

Here in this Sutra it had been told that Sarira as well as Roga is made from the Ahara hence it necessary to know about Ahara for maintainance of health as well as to treat the ailments. According to PratijnFa Ahara is said to be Hetu of the Sarira and Vyadhi both. A part from this Acarya further described other causative factors for Vyadhi, which their own importance in manifestation of the diseases. These causative factors are,

- 1) Kala Viparyaya
- 2) PrajnFaparadha
- 3) Asatmyaendriyarthasamyoga which are already been disscused in the Tries\_n\_iya Adhyaya. Though Ahara is said as the cause of the every disease but acute or delayed effect of the Apathya is depend upon two other facors i.e.

- 1) Dosha Bala
- 2) Sharira Bala (Vyadhiks\_mtva)

Both of these are also described in brief in the Adhyaya. After the description of the Cikitsa of the Prados\_aja Vikara the Hetu behind the Gati of Dosha from Koshtha to Sakha and Sakha to Koshtha is mentioned. By which the Hetu of the manifestation of the Rogas in the Sakha can be

understood. All these parts of Adhyaya is related with Hetu Sutra.

### Linga Sutra<sup>3</sup> –

"तत्र रसादिषु स्थानेषु प्रकुपितानां दोषाणां

यस्मिन् स्थाने ये ये व्याधयः !" (च.सु.२८/८)

Meaning of the word Linga is Lakshana. In the eighth Sutra of the Adhyaya Acarya Charaka has clearly mentioned that in the next Sutra some Pradoshaja Vikara will be discussed . Further Acarya also included the Pradoshaja Vikara of the Indriya,Upadhatus and the Malas. All the Pradosahja Vikara can be included under the broad aspect of Linga Sutra.

- The Guna of the Parikshka which are Laksahna of the examiner can also be included under this heading.

### Aushadha Sutra -

- In Vividhasitapitiya Adhyaya Auashadha Sutra is as clear as the Hetu and Linga Sutra. In the fourth Sutra of Adhyaya it was very clearly said by Acharya that the Vriddi and Kshaya of the various Malas (Sarira Pidakaram) should be treated with the Viparita Gunas.i.e. Vriddhi of Malas due to Sita Guna or Snigdha Guna should be treated with the Ushna and Ruksha Guna respectively. This concept can be taken as applied part of Samanya Vishesha Siddhanta, which is an imporatant principle of Chikitsa.
- After description of the Pradoshaja Vikaras Acharya mentioned the Chikitsa of all the Pradoshaja Vikaras in 25th to 30th Sutra<sup>4</sup>.

"रसजानां विकाराणां सर्वं लघनमौषधम्!

कुर्याश्चोणितरोगेषु रक्तपित्तहरीं क्रियाम्!

विरेकमुपवासं च स्त्रावणं शोणितास्य च!!"

(च.सु २८/२५-३०)

Acharya also mentioned the treatment of the Indriya, Mala and Snayuadi

Prados\_aja Vikara. The treatment of all Prados\_aja Vikara can be widly applied.hence it can be taken under the Ausa\_dha Sutra. After the bird view, now Adhyaya will be described in detail.

In the title Charakacarya used word "Vividha" which is indication of various different kind of food. In the beginning of the chapter these types are mentioned as Asita, Pita, Khadita and Li ha. Due to common usage of Asita, Pita etc. they have been given priority to the title. The sequence of the types of Ahara is Asita, Pita, Lidha and Khadita. Here in the title the Lidha and Khadita are not mentioned. This is nothing but the use of Antyalopa technique.

### Result & Discussion-

If we are able to understand the Vividhashitapitiya Adhyaya properly the vikruti can be judge at its initial stage only and treated easily. Thus the proper knowledge of Vividhashitapitiya Adhyaya helps in understands the process of manifestation of vikruti condition. Also the knowledge of Paradi Guna is helpful for getting the knowledge of Swastha.

### Conclusion-

To conclude the fallowing one the points derived from the above data-

- 1) The proper knowledge of the Vividhashitapitiya Adhyaya helps in understanding the process of manifestation of Vikruti.
- 2) The knowledge of Vividhashitapitiya Adhyaya is helpful for getting the knowledge of Swastha.

**References :**

- 1) Charaka Samhita with Vidyotini Hindi commentary 1st and 2nd parts chaukhambha.
- 2) Charaka Samhita with Vidyotini Hindi commentary 1st and 2nd parts chaukhambha.
- 3) Charaka Samhita with Vidyotini Hindi commentary 1st and 2nd parts chaukhambha.
- 4) Charaka Samhita with Vidyotini Hindi commentary 1st and 2nd parts chaukhambha.
- 5) Internet Source
- 6) E-Journals