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CONTRIBUTIONS OF CHARAKA ACHARYA TO THE WORLD - A LITERATURE REVIEW

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ABSTRACT

Charakacharya started with deerghanjeevithheyam..how to maintain the healthy life.Even we follow that chapter only,we can maintain the quality of life. The first principle in the **maintenance of a healthy life is diet** – something that is taught in Western medical education in the 2nd or 3rd year, which typically introduces the concept of a normal diet through the study of deficiency diseases. Charaka, on the other hand, states that **“food, taken in proper quantity, provides strength, complexion and a happy life to a person without disturbing normalcy...a person should not eat heavy preparations of flour, rice...dried vegetables, milk products, pork, beef, fish”** and so on. There are long lists of foods throughout the treatise, and when and how to cook and eat them. Charaka Samhita , one of the exemplary referred text of Ayurveda, depicts many such instances at different chapters of the text in the context of management of various clinical conditions,**its do’s ,Dont’s** etc. It has described that if a physician implies these informations properly in its clinical practices will be crowned with success with mere doubt. But till now, there is no single hand information about the pharmacovigilance aspects of drugs, diets and procedures reported in context of charaka samhita. Hence, an attempt has been made here to collect all notable descriptions on the pharmacovigilance aspects in charaka samhita.

KEYWORDS; deerghanjeevithheyam.. Charaka Samhita, do’s and dont’s

INTRODUCTION

Charaka had said everything Why we are still away from the thought of acharya charaka

Caraka samhitha consist of 120 chapters.it describes ancient theories of human body,etiology,symptomatology and therapeutics for a wide range of diseases.the caraka samhitha also includes sections on **the importance of diet ,hygiene,prevention,medical education the team work of a physician,nurse and patient necessary for recovery to health.**‘Charaka Samhita’ frowned neither on eating the meats of all animals, nor on drinking wine or even smoking of herbs, so long as they were done right.Eat,drink and be moderate;**caraka advised the good life,not an assortment of medicines.**

Charakacharya started with deerghanjeevithheyam..how to maintain the healthy life.Even we follow that chapter only,we can maintain the quality of life.

About our diet

The first principle in the **maintenance of a healthy life is diet** – something that is taught in Western medical education in the 2nd or 3rd year, which typically introduces the concept of a normal diet through the study of

deficiency diseases. Charaka, on the other hand, states that “**food, taken in proper quantity, provides strength, complexion and a happy life to a person without disturbing normalcy**...a person should not eat heavy preparations of flour, rice...dried vegetables, milk products, pork, beef, fish” and so on. There are long lists of foods throughout the treatise, and when and how to cook and eat them

DISCUSSION

WHY SHOULD WE FOLLOW THE LEGACY OF CHARAKA

One of the particularly interesting features of the Charaka Samhita is its specific emphasis of the relationship between health and seasons. Thus the nature of diet is attuned to the six classical seasons of the subcontinent, working on the subcontinental calendars. We are no longer, perhaps familiar with (or maybe even notice) the seasons “from sisira to grishma...known as the adana (receiving) when the sun takes a northward course” compared to “varsa to hemanta...the visarga (releasing, with the sun following the southward course”

In sum, Charaka’s stupendous compilation **holds up a mirror to us** of Indian society of two millennia ago – or rather, of its middle- and upper-middle class components. It is a society that is refined and fastidious in personal hygiene, worldly but refreshingly tolerant, eclectic, rational and very definitely non-fundamentalist. The very large segment of diagnostic and therapeutic Ayurveda (which covers the majority of his writing) is an enormous body of work, meriting a lifetime of study. What one can summarise, however, is that every medical therapeutic intervention proposed in the *Samhita* – either to be taken by mouth, or applied as an unguent or fomentation or emetic or enema – was not only freshly prepared from selected ingredients but, also, most important, carefully and specifically individualised with regard to season, constitution, previous diet and personality

Ayurveda, the age old medical system of science, is well known for its safety and effectiveness approach. Contributing factors responsible for making this system of science more safe & effective are its time tested fundamental principles being emerged out from repeated observations & in depth clinical delineations of ancient authors with regards to the safety & efficacy aspect of a drug quoted at various contexts of Ayurveda samhitas (treatises), chikitsa granthas (compendia) and nighantus(lexicons) etc. Charaka Samhita , one of the exemplary referred text of Ayurveda, depicts many such instances at different chapters of the text in the context of management of various clinical conditions,**its do’s ,Dont’s** etc. It has described that if a physician implies these informations properly in its clinical practices will be crowned with success with mere doubt. But till now, there is no single hand information about the pharmacovigilance aspects of drugs, diets and procedures reported in context of charaka samhita. Hence, an attempt has been made here to collect all notable descriptions on the pharmacovigilance aspects in charaka samhita.

Materials & Methods;

All the eight sthanas (divisions) of charaka samhita have been reviewed thoroughly and information pertaining to **pharmacovigilance** aspects of drugs and procedures & have been noted, analysed & presented in a structured format. Results-It is revealed that out of 8 sthanas(divisions), 120 adhyayas(chapters), **1950 yogas**(formulations) **12000 shloakas**(stanzas) ,described in charaka samhita, some direct or indirect information pertaining to pharmacovigilance aspects of drugs, diet, and procedures are available. Charaka has also dedicated one division(sthana) comprising of 12 chapters describing the probable adverse effects of the **Panchakarma** procedures and their management.

Charaka is having the opinion that components of clinical practice like desha(habitat), kala(time factor),satmya (wholesomeness), ashatmya (unwholesomeness) etc. should be well considered in order to get best outcome in clinical practices.To this context,he has rightly qouted that even a useful diet/ drug may turn out to be harmful if

not administered properly. Similarly, Charaka portrays, richly, a few host-related variables to be considered when selecting medications keeping in mind the end goal to minimize unfavorable responses like the constitution of the prakriti (patient), (vayam)(age), vikruti (infection), satmya (resilience), satwa (mental state), ahara-shakti digestive limit, vyayama Shakti (exercise capacity), (Sara)nature of tissues, sahanan(physical extents of the body) and vala(strength) and opines that that even a solid toxin can turn into a superb solution if directed legitimately and even the most valuable medication can act like a toxic substance if took care of carelessly. Information about that Pathya(wholesome) & apathya (unwholesome) substances during administration of certain yogas , precautions as regards to dosage of certain medicaments, excessive use of selective drugs contraindications of certain **herbomineral drugs** at specific conditions, drug and diet interaction complications of various clinical procedures and their management measures, complications arising from certain diseases if they are managed inappropriately and diseases due to excessive use of six rasas etc delineates the aspects of pharmacovigilance subjects.

Acharya helps us to aware regarding the cautions, contraindications of certain drugs & possible side effects or complications due to inappropriate intake of diet, unwanted effects of medicaments with their prevention

Many concepts in ayurveda are **untouched or unexplored till date**.one of such concepts to understand the healthy and unhealthy persons is that of the **aathura parijnana hethavah**,which is only mentioned in caraka samhitha.The descriptions about dooshya desha bala kala prakruthi etc are mentioned in vimanasthana that all the factors are prearranged in achronological order to understand an individual according to ones dosha

CONCLUSION

For this corona days,in present scenario even in pandemic,Ayurveda has the power to manage the crisis

The **chapter janapadodwamsa vimana** adhyaya is the the chapter of epidemics.Now a days it has its own importance.now we look back at possible role of traditional healthcare in such epidemics.

Even though charaka acharya have clearly elaborated and beautifully described about various pandemics including its causes features and treatment protocols,**still the ayurvedic community is in a dilemma to follow that and to induce it in our day to day life**

As a common clinical entity, fever was a subject of everyday concern and enormous importance to the physicians. Caraka regarded it as the master of all diseases in animals regardless of species. According to him, living beings were born with fever and died with fever. He made no less than 430 references to fever, indicating its overwhelming importance in the practice of medicine. Therapeutics dominated his discourse in so far as 310 references in Cikitsā, 22 in Siddhi and 10 in Kalpa deal with the treatment of fevers. The causation, clinical features, classification, diagnosis and prognosis also received serious attention because Sūtra and Nidāna contained 39 references each and Indriya 9 on fever. Even Śarīra had a solitary reference to fever to illustrate preventive measures against the recurrence of disease . The basic principles of charaka are eternal....

Sarve santhu niraamaya

Please find a way to touch the unexplored concepts of our charakacharya.Atleast we should stand beside .we should aware the public about our saastra.

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