

CONTRIBUTION OF CHARAKA SAMHITA IN HEALTHY SOCIAL LIFE AND EPIDEMICS W.S.R TO COVID-19

Narayan Ravindra¹, Maurya Pradeep²

¹Undergraduate scholar, ²Assistant Professor, Department of Kayachikitsa, Sri Sai Ayurvedic Medical College & Hospital, Aligarh, Uttar Pradesh, India

DOI: <https://doi.org/10.47071/pijar.2021.v06i05.06>

ABSTRACT:

The Prayojana of Ayurveda is maintaining the health of a healthy person and curing of disease of a diseased person. Charaka Samhita aims to the balance of Dosha, Dhatu and Mala. Hence, Charaka Samhita is beneficial for both the healthy and unhealthy person. One should follow Dinacharya, Ritucharya, Sadvritta and Achara Rasayana to remain healthy. Many life disorders are a result of inadequate diet and unhealthy lifestyle. COVID-19 can be approximately compared with Bhautabhishanga variety of Agantuja Jwara affecting the Pranavaha Srotas and falls under the category of Aupasargika or Sankramaka Roga manifesting as Janapadodhvamsaka Roga. Certain medicinal herbs and drugs can be used as a mass prophylaxis in the management of Covid-19. The present article is an attempt to narrate the Prayojana of Charaka Samhita in healthy social life and pandemics.

Keywords: *Sadvritta, Rasayana, Vyadhikshamatva, Oja, Janapadodhwamsa*

INTRODUCTION

Charaka Samhita is the oldest *Samhita* of Ayurveda classics which was written by *Acharya Agnivesha* based on the teachings of *Punarvasu Atreya*. All this credit goes to *Punarvasu Atreya, Agnivesha, Acharya Charaka* and

Dridhabala who were the Preceptor, composer, redactor and amender respectively. "***Agniveshakrute Tantre Charaka pratisanskrite***" [1] which means this *tantra* was originally composed by *Agnivesha* and organized or put together by *Charaka*. *Charaka*

divided the treatise into eight parts or *ashtanga sthanas*: *sutra*, *nidana*, *vimana*, *sharira*, *indriya*, *chikitsa*, *kalpa* and *siddhi*; each part containing multiple chapters which contribute to healthy social life. *Charaka samhita* covers all aspects of medical science with special importance to *Kaya Chikitsa*. It not only gives knowledge about Ayurveda in its totality but also explains the logic and philosophy on which this system of medicine is based.

PRAYOJANA OF CHARAKA SAMHITA

We can understand the contribution of *Charaka Samhita* in healthy social life by its *Prayojana*.

The *Prayojana* of *Charaka Samhita* is *Dhatu samyata* i.e. the balance of *Dosha*, *Dhatu* and *Mala*.^[2]

The balance of *Dosha*, *Dhatu* and *Mala* is the sign of healthy person. For the balance of *Dosha*, *Dhatu* and *Mala* description is given in *Charaka Samhita* by which protection of health as well as curing of diseases is possible.

Prayojanam chasya swasthasya swasthya rakshanam aturasya vikara prashamanam cha ||^[3]

Which says the *Prayojana* of Ayurveda

aims at maintaining good health in a healthy person and aims to cure the person who is diseased or sick. Hence, *CHARAKA SAMHITA* IS BENEFICIAL FOR BOTH HEALTHY AND UNHEALTHY PERSON.

HEALTH-

Sama mamsa pramanastu sama samhananou narah /

Dhridendriya vikaranam na balena abhi bhuyate ||^[4]

According to above description, the amount and distribution of *Mamsa* (body build) should be proper, regimentation of body should be in shape, the sensory organs should perform its proper function, the person should tolerate hunger, thirst, excessive heat, cold and exercise, the digestion should be proper and the aging should be slow. For immunity boosting (i.e. for improvement of *Oja* and *Bala*) one should follow *Sadvritta*^[5], *Achara Rasayana*^[6]

RESULT OF PURSUANCE OF DINACHARYA-

Anjana (corrylium) improves the health of *netra*. *Dhoomapana* promotes the health of brain, eyes, ear, nose, teeth and hair as well as all *vata kaphaja vikara* of *shirah pradesha*. *Nasya* is useful for

eyes, ears and nose for its proper function well as useful in treatment of *manyastambha, shirahshoola, ardita, hanustambha, pinasa. Danta dhavana* and *Jivha nirlekhana* improve the taste, hygiene and strength of teeth. *Gandoosha* improves the cleaning of mouth and *agni*, provide strength to teeth, jaw and voice and helps in preventing dryness of mouth and lips. Regular *shiro abhyanga* prevents Headache, baldness etc. *Karna purana* and *pada abhyanga* prevents *vataja vikara* of *karna, netra* and useful in cure of torticollis, lock jaw etc. *Abhyanga* and *Utsadana* provides strength and luster to body as well as improves tactile sensation of body. *Snana, avagahana* and *vastra dharana* eradicates laziness, improve digestive fire, juvenility, pleasure of mind, immunity and makes one respectable in cultural assembly.^[7]

RESULT OF PURSUANCE OF RITUCHARYA-

Use of *guru-snigdha ahara* in *Hemanta* and *Shishira Ritu* improves *bala, vyadhikshamatva* and also protects from *Dhatukshaya* due to *atyagni*. Living in warm house and use of warm clothes protects the body from cold which may

cause *sira sankocha* and *hridroga*. In *Vasanta Ritu*, use of *laghu ahara, tikta, katu rasa* prevents *sroto avarodha* which may be caused due to *prakupita Kapha Dosha*. Use of *madhura, sheeta, laghu dravya/ahara* protects the body from dehydration. *Divaswapna* prevents from *rukshata* of body in *Greeshma Ritu*. Charaka Acharya has advised *Shodhana karma* for removal of *Dosha* from body in *Varsha Ritu* and use of *madhura, amla, lavana rasa* prevents the body from *Vataja vikara* and *sanchaya* of *pitta* in this *Ritu*. Use of *madhura, tikta, kashaya rasa* and *sheeta dravya* prevents the body from *Paittika vikara*. Also, *Virechana* and *Raktamokshana karma* are best indicated for *twak, raktaja vikara*.^[8]

AYURVEDIC ASPECT OF IMMUNITY

The term immunity may be correlated with ***Vyadhikshamatva***. The *Vyadhikshamatva* explained by *Acharya Chakrapani* i.e. 'The power of body which decrease the effect of disease termed as *Vyadhi bala virodhitvam* and the strength of body which prevent from disease known as *Vyadhi utpad prati bandhaktvam*. *Vyadhikshamatva* depends mainly on two factors i.e. *Oja*

and *Bala*.^[9] According to *Acharya Charaka*, *Oja* originates first of all in our body which have *Sarpi Varna*, *Madhura Rasa* and *Lajagandhi*.^[10]

The *Oja* are of two types i.e. *Para Oja* which is 8 *Bindu* in *Pramana* and situated in *Hridaya* and *Apara Oja* which *Ardhanjali* in *Pramana* and present in whole body. According to *Acharaya Charaka*, *dasha Guna* of *ojas* are *Guru*, *Sheeta*, *Mridu*, *Shlakshana*, *Bahala*, *Madhura*, *Sthira*, *Prasanna*, *Pichhila* and *Snigdha*.^[11]

According to *Charaka Samhita*, *Oja* is nourished by *Ahararasa* as *Dhatus*. The *Oja* is the *Sara* of all *Dhatus* so it can be say that its nourishment started from *Ahararasa* via *Rasa*, *Raktadi Dhatus*. *Acharya* says that, *Oja* is one of the *Prana* which is situated in *Hridaya* and if *oja* is lost then body will be destroyed. The disease preventing power of body is known as *Bala*.^[12] The natural *Shleshma* is known as *Bala* and *Oja* whereas the vitiated *Shleshma* is known as *Mala* and *Papma*.^[13]

Acharya says that the *Bala* are of three types i.e. *Sahaja*, *Kalaja* and *Yuktikrita*. The *Sahaja Bala* is the physical and mental power which is naturally present

by birth and it may correlate with innate immunity. The *Kalaja Bala* depends on age and *Ritus* that is maximum in adult age and *Hemanta Ritu*. The *Yuktikrita Bala* is the power increased by healthy *Ahara* and *Cheshta* i.e. exercise.^[14] Use of *shad rasa* in foods also improves immunity i.e. *Bala*.^[15]

THE IMMUNITY BOOSTING FACTORS-

Balavidhhikara Bhava mentioned are the main immunity improving factors. Use of all the *Rasa* in *Ahara*, proper taking of *Dravyas* of *Jeevaneeya* and *Vaya sthapaka Mahakashaya*, proper follow up of *Dinacharya*, *Ritucharya*, *Sadvritta* and *Achara Rasayana* etc. The regular use of *Rasayana Dravays* like- *Haritakyadi Rasayana*, *Amalakyadi Rasayana*, *Bramha Rasayana*, *Nagbala Rasayana*, *Baladi Rasayana*, *Medhya Rasayana*, *Pippali Vardhamana Rasayana*, *Chyavanaprash Rasayana*^[16] *Triphala Rasayana*, *Shilajatu Rasayana*, *Indrokta Rasayana* etc. improves immunity.

BALANCED DIET AND SLEEP-

Atimatra bhojana leads to *Tridosha prakopa* while *alpa matra bhojana* leads to *Vata prakopa*. Many lifestyle disorders are a result of inadequate food intake and sedentary lifestyle. Hence, an

individual should always consume a balanced diet.

SUPPRESSION OF NATURAL URGES-

In *Charaka Samhita*, there is a description of *Dharaniya* and *Adharaniya Vegas* and the diseases caused by their suppression with treatment for improvement of physical health and mental peace. [17]

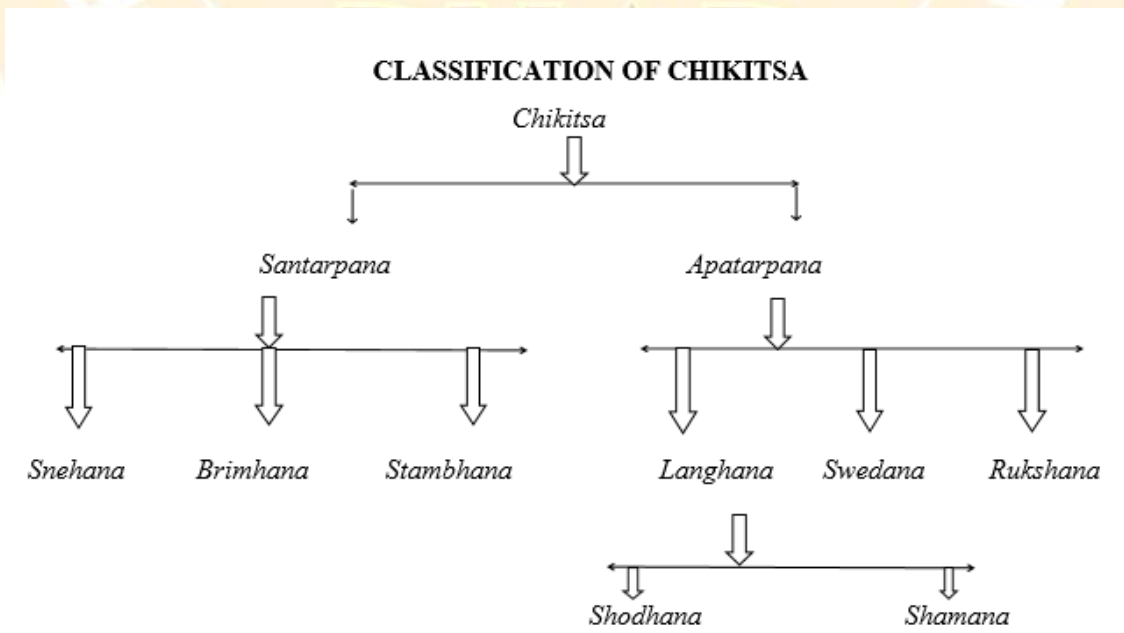
SADVRITTA AND ACHARA RASAYANA-

The root '*Sad*' means good and '*vritta*' means regimen. Person who follow *Sadvritta* and *Achara Rasayana* remains free from disease due to control of sensory organs and improves mental development. *Sadvritta* and *Achara Rasayana* are best in balancing of

Manasika dosha (*Raja & Tama*). Thus, *Sadvritta* and *Achara Rasayana* prevents diseases (hypertension, diabetes, psychological disorders etc.) by maintaining *Manasika* and *Sharirika Dosh*a and play a major role in healthy social life.

BENEFITS OF GODUGDHA AND GOGHRITA

Godugdha possesses *guna* like *madhura, sheeta, mridu, snigdha, guru* etc. which are similar to *guna* of *Oja*. Hence, it acts as *Ojo vardhaka* and *Balya* [18] Use of *Goghrita* on regular basis increases *smriti, buddhi, agni, shukra dhatu, ojas* and is *kapha medo vardhaka* [19]



Shodhana Chikitsa-

"Na tesham punarudbhavah" / [20]

Shodhana karma is like a *boon for Bahudosha avastha* wherein purification of the body is necessary for which *Acharyas* have mentioned the concept of *Panchakarma chikitsa*. Also, *Charaka Acharya* has mentioned how the *shodhita purusha* should be treated as follows - *Charaka Acharya* has given two similes i.e. as the bird protect its eggs from other birds and animals; and the vessel containing oil is handled with care so that oil does not spill out; similarly care should be taken of patients after *Shodhana karma*. [21]

Shamana Chikitsa –

Here, *prakupita doshas* are treated within the body itself without being expelled out like 28 *yavagu*, 32 *pralepa*, 50 *Mahakashaya* [22] etc. Moreover, *Rasayana* and *Vajikarana dravyas* play an important role in preventing of disease and improving of health. Hence, the *Chikitsa* for different diseases as explained in *Chikitsa sthana* is beneficial in improving the health as well as treatment of different disease.

MANAGEMENT OF COVID-19

COVID-19 can be approximately compared with ***Bhuta abhishangaja*** variety of ***Agantuja Jwara*** affecting the *Pranavaha Srotas* and falls under the category of *Aupasargika* or *Sankramaka Roga* manifesting as *Janapadodhwamsakara Roga*. [23]

The usage of drug and herbs on regular basis boosts the respiratory immunity. They can be used as a mass prophylaxis and in the management of COVID-19 infection.

The management of epidemics/pandemics needs holistic and comprehensive approach

- *Nidana Parivarjana*
- *Panchakarma*
- *Rasayana (Achara Rasayana and Ahara Rasayana)*
- *Shamana or Vyadhihara chikitsa*

Ksheera made up of *Haridra, Lavanga, Ela, Maricha* etc. is one of the best immunity booster which can be prepared at home. It has been proved as a best remedy in COVID- 19 pandemic.

PATHYA AND APATHYA-

The *pathya dravyas* maintain the health and boosts immunity. The *pathyatam*

dravyas are mention in *Agreya dravyas* e.g. *Haritaki*, ***Haritaki Pathyanam*** |^[24] *Shali*, *Mudga*, *Saindhava lavana*, *Godugdha* etc. *Apathya* are those *dravyas* which are harmful to the body and mind. e.g. *Yavaka*, *Masha*, *Nikucha*, *Alukam* etc. Use of above *dravyas* like *shastika shali*, *mudga*, *saindhava lavana* etc. improves health and immunity and prevent from diseases in all seasons.

CONCLUSION-

"Charaka samhita" is considered as complete encyclopedia of Ayurvedic science. *Sadvritta* and *Achara Rasayana* are essential tool in modern era as it helps an individual to not only obtain and maintain their health but also help to build a most civilized society and nation, worthy of emulation. The *Chikitsa Chatuspada* and *Samanya-Vishesha Chikitsa Sidhhanta* also play a very important role in curing of diseases. The formulation of *Ayush Kwatha* is taken by *Charaka Samhita* and the *Rasayana* which were used in COVID-19 pandemic have shown a major Contribution of *Charaka Samhita* in healthy social life.

REFERENCE

1. Kashinath Pandey and Gorakha Natha Chaturvedi Charaka Samhita ,

Sutrasthana, Reprint Edition 2019, Chaukhambha Bharati Academy, Varanasi, Part 1, Deerghajivittiya Adhyaya, Verse No. 1, page 44.

2. Vaidya Harish Chandra Singh Kushwaha, Charaka Samhita, Sutrasthana, Reprint Edition 2016, Chaukhambha Orientalia, Varanasi, Part 1, Deerghajivittiya Adhyaya, Verse No 53, page 23.

3. Acharya Ravi Dutta Tripathi and Vidyadhar Shukla, Charaka Samhita, Sutrasthana, New Delhi, Reprint Edition 2019, Chapter 30 verse 26, page 447.

4. Kashinatha Sastri, Charaka Samhita, Sutrasthana, edition vikarma Samvata 2073, Chaukhambha Bharati Academy, Varanasi, Part 1, Chapter 21, Verse 18-19, Page 261

5. Dr. Bramhanand Tripathi, Charaka Samhita, Sutrasthana, Edition 2007, Chaukhambha Orientalia Prakashan, Varanasi, Part 1, Chapter 8, verse 17

6. Kashinatha Pandey and Gorakha Natha Chaturvedi, Charaka Samhita, Chikitsasthana, Reprint Edition 2020, Chaukhambha Bharati Academy, Varanasi, Part 2, Chapter 1.4, Verse 35, Page53.

7 Kashinatha sastri, Charaka Samhita,

Sutrasthana, Reprint Edition 2020, Chaukhambha Sanskrit Sansthana, Varanasi, Part 1, Matrashiteeya Adhyaya 8. Vd. Harish Chandra Singh Kushwaha, Charaka Samhita, Sutrasthana, Edition 2016, Chaukhambha Orientalia, Varanasi, Part 1, Tasyashiteeya Adhyaya 9. Kashinatha Sastri, Charaka Samhita, Sutrasthana, Reprint Edition Vikrama Samvata 2073, Chaukhambha Sanskrit Sansthan, Varanasi, Part 1, Chapter 27, Verse 7, Page 428

10. Acharya Vidyadhar Shukla and Prof. Ravi Dutt Tripathi, Charaka Samhita, Sutrasthana, Edition 2019, Chaukhambha Sanskrit Pratisthan, New Delhi, Volume 1, Chapter 17, Verse 75, Page 267

11. Kashinatha Sastri, Charaka Samhita, Chikitsasthana, Edition Reprint 2017, Chaukhambha Sanskrit Sansthan, Varanasi, Part 2, Chapter 24, Verse 31 Page 592

12. Dr. Brahmanand Tripathi, Charaka Samhita, Chikitsasthana edition 2002, Chaukhambha Subharati Prakashan, Varanasi, Part 2 Chapter 3, Verse 166, Page 176

13. Brahmanad Tripathi, Charaka Samhita, Sutrasthana, edition 2003,

Chaukhambha Subharati Prakashan, Varanasi, Part 1, Chapter 17, Verse 117

14. Prof. Ravi Dutta Tripathi, Charaka Samhita, Sutrasthana, Reprinted Edition 2019, Chaukhambha Sanskrit Prakashan, Delhi, Part 1, Chapter 11, Verse 36, Page 171

15. Kashinatha Sastri, Charaka Samhita, Sutrasthana, Edition Reprint 2017, Chaukhambha Sanskrit Sansthan, Varanasi, Part 1, Chapter 25, Verse 40, Page 320

16. Kashinatha Sastri and Gorakha Natha Chaturvedi, Charaka Samhita, Chikitsasthana, Revised Edition 2020, Chaukhambha Bharati Academy, Varanasi, Part 2, Chapter 1.1, Verse 70-74, Page 16

17. Prof. Ravi Dutta Tripathi, Charaka Samhita, Sutrasthana, Reprinted Edition 2019 Chaukhambha Sanskrit Pratisthan, Delhi, Part 1, Chapter 7, Verse 3-4, Page 121

18. Kashinatha Sastri, Charaka Samhita, Sutrasthana, Reprint Edition 2017, Chaukhambha Sanskrit Sansthan Varanasi, Part 1, Chapter 27, Verse 218, Page 398

19. Vd. Harish Chandra Kushwaha, Charaka Samhita, Sutrasthana, Reprint

Edition 2016, Chaukhambha Orientalia, Varanasi, Part 1, Chapter 27, Verse 231, Page 442

20. Vaidya Jadavaji Trikamji Acharya, Charaka Samhita, Sutrasthan, Fifth Edition 2001, Chaukhambha Sanskrit Sansthan, Varanasi, Part 1, Chapter 16, Verse 20, Page 97

21. Kashinatha Sastri and DR. Gorakha Natha Chaturvedi, Charaka Samhita, Sidhhisthana, Revised Edition 2020, Chaukhambha Bharati Academy, Varanasi, Part 2, Chapter 12, Verse 5, Page 1001

22. Vd. Harish Chandra Kushwaha,

Charaka Samhita, Sutrasthan, Reprint Edition 2016, Chaukhambha Orientalia, Varanasi, Part 1, Chapter 4

23. Kashinatha Sastri and Gorakha Natha Chaturvedi, Charaka Samhita, Vimanasthan, Revised Edition 2020, Chaukhambha Bharati Academy, Varanasi, Part 1, Janpadodhwamsaneeyam Viman, Verse 6, Page 616

24. Vaidya Jadavaji Trikamji Acharya, Charaka Samhita, Sutrasthan, 25/40 Fifth Edition 2001, Chaukhambha Sanskrit Sansthan, Varanasi, Part 1, Chapter 25, verse 40, Page 131

Corresponding author:

Maurya Pradeep

Assistant Professor, Department of Kayachikitsa, Sri Sai Ayurvedic Medical College & Hospital, Aligarh, Uttar Pradesh, India

Email: dr.pradeepmaurya89@gmail.com

Published BY:

Shri Prasanna Vitthala Education and Charitable Trust (Reg)

Source of Support: NIL

Conflict of Interest : None declared