



An exploratory critical analysis of Vimana Sthana in Charaka Samhita

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Abstract

The *Charaka Samhita* is recognized as one of the oldest and most authoritative treatises of *Ayurveda*, the traditional system of medicine of India. It encompasses comprehensive knowledge of the fundamental principles, diagnostic approaches, and therapeutic strategies of *Ayurveda*. The text is systematically organized into eight *Sthanas*, each contributing uniquely to the understanding and practice of *Ayurvedic* medicine. Among these, *Vimana Sthana*, the third section of *Charaka Samhita*, occupies a distinct position, as it is exclusively described in this treatise and not elaborated as an independent section in other classical *Samhitas*. While all *Sthanas* are significant in their respective domains, *Vimana Sthana* is particularly important due to its emphasis on the assessment and quantification *Vimana* of *Dosha* vitiation and other factors influencing health and disease. *Vimana Sthana* elucidates critical concepts related to *Ahara*, *Desha*, *Kala*, *Agni*, *Bala*, and *Dosha*, which are essential in understanding the etiopathogenesis of diseases. Quantification of *Dosha* is of paramount importance, as *Dosha* vitiation is the primary cause of all endogenous diseases described in *Ayurveda*. Accurate assessment of the severity, dominance, and interaction of *Doshas* is indispensable for correct diagnosis, prognosis, and formulation of appropriate treatment strategies. Without proper evaluation of *Dosha* vitiation, a physician cannot achieve effective disease management. *Vimana Sthana* thus provides a systematic and scientific basis for clinical examination and decision making, enabling individualized and rational therapeutic interventions. Hence, the present paper aims to highlight and elucidate the fundamental concepts of *Vimana Sthana* and their clinical relevance in *Ayurvedic* practice.

Keywords: Charaka Samhita; Vimana Sthana; Diagnostic criteria; Clinical examination; Drug examination

1. Introduction

Ayurveda is an ancient system of medicine that emphasizes the maintenance of health and prevention and management of disease through a holistic approach. The term *Ayurveda* is derived from *Ayu* (life) and *Veda* (knowledge). *Ayu* is defined as the conjunction of body (*śarīra*), sense organs (*Indriya*), mind (*Manas*), and soul (*Atma*), which together constitute life. Thus, *Ayurveda*^[1] considers health as a state of physical, mental, sensory, and spiritual well being. *Charaka Samhitā* is one of the most authoritative classical texts of *Ayurveda* and forms a major component of the *Bṛhatrayi*. It is primarily concerned with *Kayachikitsa* (internal medicine) and lays down fundamental principles related to physiology, pathology, diagnosis, therapeutics, preventive medicine, and medical ethics. According to classical accounts, the knowledge of *Ayurveda* was transmitted from Lord Brahma to *Dakṣa Prajapati*, from *Dakṣa* to the *Ashvini Kumaras*, and subsequently to *Indra*. In response to the increasing burden of disease on humanity, *Maharṣi Bharadwaja* approached *Indra* to acquire this knowledge for the benefit of mankind. ^[2] *Bharadwaja* imparted the science of *Ayurveda* to his disciples, among whom *Punarvasu Atreya* played a pivotal role in further dissemination. *Atreya* taught

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six disciples viz; *Agnivesha*, *Bhela*, *Jatukarna*, *Parashara*, *Harita*, and *Ksharapani*. *Agnivesha* compiled the teachings into a treatise known as *Agnivesha Tantra*. This work was later revised, elaborated, and systematized by *Acharya Charaka*, and subsequently redacted by *Acharya Dridhabala*, resulting in the present form of *Charaka Samhita*.^[3] It is accepted that seventeen chapters of *Chikitsasthana* along with the entire *Kalpasthana* and *Siddhithana* were later completed by *Dridhabala*. The text^[4] comprises 120 chapters distributed across eight sections (*Sutrasthana*, *Nidanasthana*, *Vimanasthana*, *Sharirasthana*, *Indriyasthana*, *Chikitsasthana*, *Kalpasthana*, and *Siddhithana*), each dealing with specific theoretical and clinical aspects of *Ayurveda*. Owing to its comprehensive and systematic presentation of medical knowledge, *Charaka Samhita* continues to serve as a foundational text for both academic study and clinical practice in *Ayurveda*.

2. Material and methods

- The present study is a qualitative, exploratory, and critical literary analysis of *Vimana Sthana* of the *Charaka Samhita*, undertaken to evaluate its conceptual framework and applied relevance.
- The primary source for the study was the *Charaka Samhita* (*Agnivesha*, redacted by *Charaka* and revised by *Dridhabala*), with exclusive focus on *Vimana Sthana*. Authoritative editions with the *Ayurveda Dipika* commentary of *Chakrapani Datta* were consulted. Standard Sanskrit texts along with available Hindi and English translations were used for interpretative clarity. Secondary sources included classical Ayurvedic literature and relevant contemporary review articles.

2.1. Methodology

- A systematic textual analysis of each chapter of *Vimana Sthana* was carried out to identify key concepts related to diagnosis, dietetics, measurement, clinical examination, and therapeutic reasoning. Selected *Shlokas* were analyzed contextually with reference to classical commentaries.
- A critical appraisal was undertaken to examine the internal consistency, logical structure, and clinical applicability of the described principles. Conceptual correlations with contemporary perspectives in clinical assessment, nutrition, and research methodology were explored wherever appropriate, without compromising classical *Ayurvedic* interpretations.

2.1.1. Analytical Framework

- The analysis was organized under major thematic domains, including diagnostic principles, nutritional assessment, standardization concepts, rational therapeutics, and evaluative methodologies.

3. Results

The exploratory critical analysis of *Vimana Sthana* of *Charaka Samhita* reveals that this section serves as a methodological and epistemological framework for *Ayurvedic* clinical science rather than a purely descriptive compendium. The results of the textual analysis are summarized under the following key domains;

- Systematization of Knowledge (*Pramana* based Approach)-*Vimana Sthana* establishes a structured approach to medical knowledge through detailed exposition of *Pratyaksha*, *Anumana*, *Aptopadesha*, and *Yukti*. These principles function as foundational tools for clinical reasoning, diagnosis, and therapeutic decision making.
- Standardization of Diagnostic Parameters- Concepts such as *Dosha*, *Dhatu*, *Mala*, *Agni*, *Strotas*, and *Roga vinishchaya* are critically defined with emphasis on *measurement (Pramana)* and variability, indicating an early attempt at clinical standardization and reproducibility.
- Dietetic and Nutritional Evaluation-Detailed classification of *Ahara*, including *Dravya*, *Rasa*, *Guna*, *Virya*, *Vipaka*, and *Prabhava*, highlights *Vimana Sthana* as a primary source for evidence based dietary assessment and personalized nutrition.
- Clinical Examination and Patient Assessment-The descriptions of *Dashavidha Pariksha* and *Roga Rogi Pariksha* demonstrate a holistic yet systematic patient evaluation model integrating physical, psychological, environmental, and temporal factors.
- Ethical and Research Oriented Perspectives- Discussions on *Tantrayukti*, *Adhyayana Vidhi*, and *Vada Marga* reflect advanced principles of scientific debate, textual interpretation, and ethical scholarly conduct, comparable to modern research methodology.

- Interdisciplinary and Predictive Insight-The analytical framework of *Vimana Sthana* supports prognosis (*Sadhya Asadhya*), preventive strategies, and therapeutic customization, reinforcing its relevance in contemporary integrative and predictive medicine.

4. Discussion

The term *Vimana* literally denotes *specific measurement or precise assessment*. Etymologically, *Vimana*^[5] is derived from the prefix “Vi” (*Vishesh*- specific) and the root “Ma” (to measure or ascertain). Thus, *Vimana* signifies specialized, analytical measurement. The classical commentator explains *Vimana* as: “*Visheshena miyate jnayate dosha bhashajadyanena iti Vimanam*”, meaning *that by which Dosha, Bhashaja (Drugs), and other clinical factors are specifically assessed and understood is called Vimana*.

4.1. Conceptual Importance of Vimana Sthana-

- *Vimana Sthana* primarily deals with the quantification and assessment of *Dosha* vitiation, which forms the cornerstone of *Ayurvedic* diagnosis and treatment. Since all endogenous diseases arise due to *Dosha Prakopa*, accurate assessment of their quality, quantity, intensity, and stage of vitiation is indispensable. Without proper measurement of *Dosha* involvement, rational planning of treatment becomes impossible. After gaining the foundational knowledge of disease causation and manifestation through the five diagnostic components *Hetu*, *Purvarupa*, *Rupa*, *Upashaya*, and *Samprapti* described in *Nidana Sthana*, a physician must acquire specialized applied knowledge of *Dosha*, drugs, diet, patient, and disease. *Vimana Sthana* fulfills this clinical necessity.

In addition to *Dosha* assessment, *Vimana Sthana* provides authoritative guidance on;

- Dietary principles and incompatibilities
- Etiology and prevention of epidemics (*Janapadodhwamsa*)
- Structural and functional understanding of the body
- Systematic disease classification
- Clinical examination of patient and disease
- Qualities of an ideal physician and successful treatment

Thus, *Vimana Sthana* bridges theoretical pathology and practical therapeutics, transforming knowledge into clinical wisdom.

4.2. Place and Structure- *Vimana Sthana* is the third *Sthana* of *Charaka Samhita* and consists of eight chapters, each addressing a crucial dimension of *Ayurvedic* clinical science

4.2.1. Chapter wise Overview

- *Rasa Vimana Adhyaya*- Explains the properties, actions, and therapeutic significance of *Rasa*, emphasizing the role of diet in health and disease.
- *Trividha Kukshiya Vimana Adhyaya*- Describes the threefold nature of the gastrointestinal tract and principles of proper food intake, digestion, and metabolism.
- *Janapadodhwamsaniya Vimana Adhyaya*- Discusses epidemics, their causative factors (air, water, land, seasons), and preventive measures highly relevant even in modern public health.
- *Trividha Roga Vishesh Vijnaniya Adhyaya*- Elaborates classification of diseases, diagnostic approaches, and differentiation based on *Dosha*, location, and causative factors.
- *Strotovimana Adhyaya*- Provides a detailed account of *Strotas*, their *Mulasthanas*, functions, vitiation, and role in disease pathogenesis.
- *Roganika Vimana Adhyaya*- Focuses on systematic enumeration and categorization of diseases, aiding comprehensive clinical understanding.
- *Vyadhi Rupiya Vimana Adhyaya*- Explains the varied manifestations of diseases, stages, severity, and prognostic indicators.

Rogabhishagjitiya Vimana Adhyaya- Describes the qualities of an ideal physician, patient, attendants and drugs, emphasizing the fourfold success of treatment, *Pariksha*, *Shastrajnaya*, *Shishya Pariksha*, *Sambhasha Bheda*, *Vada Marga*, *Dashavidha Pariksha Bhavas*, drugs of *Panchakarma* and *Rasa Bheda*.

4.2.2. *Rasa Vimaniya Adhyaya*^[6] -

- *Rasa Vimaniya Adhyaya* is the first chapter of *Vimana Sthana* in *Charaka Samhita*. This chapter primarily explains the fundamental relationship between *Rasa* (taste) and *Dosha* (physiological regulatory factors) and emphasizes the importance of diet in maintaining health and preventing disease.
- The chapter highlights that proper understanding of *Rasa* is essential because it directly influences the equilibrium of *Dosha*, *Bheshaja* (medicine), *Desha* (habitat), *Kala* (time), *Bala* (strength) and other physiological factors. *Ayurveda* considers *Rasa* as the foremost factor in *Ahara* (diet), since food first interacts with the body through its taste, which determines its pharmacological and physiological actions.
- The six types of *Rasa* *Madhura* (sweet), *Amla* (sour), *Lavana* (salty), *Katu* (pungent), *Tikta* (bitter), and *Kashaya* (astringent) possess specific *Guna* (qualities), *Virya* (potency), *Vipaka* (post digestive effect), and *Prabhava* (specific action). These *Rasas* influence the *Doshas* through the principle of similarity and dissimilarity (*Samanya* and *Vishesha Siddhanta*). *Rasas* having qualities similar to a particular *Dosha* increase it, while those possessing opposite qualities help in pacifying that *Dosha*.
- The chapter also describes three substances *Pippali*, *Kshara*, and *Lavana* as potentially harmful when used excessively. Although therapeutically beneficial in appropriate dosage, their overuse can aggravate *Doshas* and produce pathological conditions. Another important contribution of this chapter is the description of *Ashtahara Vidhi Visheṣayatana* (eight determining factors of diet). These include; *Prakriti* (nature of food, *Karana* (processing method), *Samyoga* (combination), *Rashi* (quantity), *Desha* (habitat), *Kala* (time), *Upayoga Samstha* (rules of intake), *Upayokta* (consumer)
- In addition, the chapter explains *Dvadashahara Vidhi Vishesha Ayatana*, which includes twelve dietary rules guiding proper food consumption. These principles regulate factors such as warm food intake, appropriate quantity, suitable combinations, mindful eating, and proper digestion. Collectively, these guidelines help maintain *Dosha* balance and promote longevity, strength, immunity, and overall well being. Thus, *Rasa Vimaniya Adhyaya* establishes the foundational dietary philosophy of *Ayurveda* by correlating taste, food properties, and physiological responses.

4.2.3. *Trividha Kukshiya Adhyaya*^[7] -

- *Trividha Kukshiya Adhyaya* is the second chapter of *Vimana Sthana* that elaborates the principles of food intake with particular emphasis on food quantity (*Ahara Matra*) and digestion. The chapter explains that proper quantity of food is one of the most important determinants of health.
- According to *Ayurveda*, the stomach (*Kukṣi*) should be filled in a specific proportion to facilitate proper digestion and maintain *Dosha* balance. The stomach is conceptually divided into three parts; One-third should be filled with solid food, One-third should be filled with liquid diet, One-third should remain empty to allow movement and functioning of *Doshas*, especially *Vata*
- This division ensures proper digestion, absorption, and assimilation of nutrients. Excess intake leads to indigestion, heaviness, and *Dosha* aggravation, while insufficient intake causes debility and tissue depletion.
- The chapter gives detailed emphasis on the concept of *Agni* (digestive fire), which plays a central role in metabolism and nourishment. When *Agni* becomes weak or disturbed, improperly digested food results in the formation of *Ama*, which is considered the root cause of many diseases. *Ama* is characterized by heaviness, stickiness, and obstruction of physiological channels.
- Further, the text explains the concept of *Amavisha*, which occurs when *Ama* combines with vitiated *Doshas*, resulting in severe toxic manifestations. Conditions such as *Visuchika* (acute gastrointestinal disorder) and *Alasaka* (intestinal obstruction-like condition) are described as clinical outcomes of *Ama* accumulation.
- The chapter also provides principles for *Ama Dosha* management, which include; *Langhana* (lightening therapies such as fasting), *Pacana* (digestive therapies), *Dipana* (enhancing digestive fire), Proper dietary regulation
- Through these guidelines, *Trividha Kukshiya Adhyaya*^[8] stresses the importance of regulated eating habits, appropriate food quantity, and preservation of digestive strength as essential measures for disease prevention and health maintenance.

4.2.4. *Janapadodhwansaniya Adhyaya*^[9] -

- *Janapadodhwansaniya Adhyaya* is one of the most significant chapters of the *Charaka Samhita*, as it deals with mass destruction of populations (epidemics/pandemics) affecting large communities irrespective of individual constitution, diet, or lifestyle. *Acharya Charaka* explains that although individuals differ in *Prakriti*, *Ahara* and *Vihara*, epidemics arise due to the vitiation of common environmental factors (*Sadharaṇa hetu*).

4.2.5. Etiological Factors of Epidemics-

- The chapter identifies four universal factors whose vitiation leads to epidemic disorders; *Vayu* (Air), *Jala* (Water), *Desha* (Land/Soil), *Kala* (Season/Time) When these factors become polluted, diseases affect large populations simultaneously, resulting in *Janapadodhwansa*.

4.2.6. Root Cause - Adharma

- *Ayurveda* attributes the ultimate cause of such large scale destruction to *Adharma* (unrighteous conduct). Sins of the present life or misdeeds of past lives (*Purva janma krita karma*) vitiate nature. Negative human emotions and actions such as; Greed (*Lobha*), Anger (*Krodha*), Ego (*Mada*), Mutual conflicts (*Paraspara Vaira*), Violence and disrespect towards sages, Curses of the wise and learned (*Rishi Shapa*) lead to imbalance in cosmic and natural order, thereby destroying mankind.

4.2.7. Characteristics of Vitiating Factors-

- The chapter vividly describes the *Lakshanas* (features) of vitiated; *Vayu*- abnormal movement, foul smell, excessive dryness or humidity, *Jala*- discoloration, abnormal taste, foul smell, loss of potency, *Desha*- infertility of land, abnormal vegetation, excessive insects, *Kala*- irregular seasons, untimely rains, excessive heat or cold. These changes indicate ecological imbalance leading to widespread disease.

Management of Epidemics

Acharya Charaka emphasizes collective as well as individual management, including;

- *Panchakarma*- Purificatory therapies for elimination of aggravated *Doshas* provided the patient is fit for *Shodhana*. These help in restoring internal balance.
- *Rasayana Chikitsa*- Rejuvenation therapy is strongly advocated to; Enhance immunity (*Ojas*), Increase longevity, Prevent recurrence of disease
- *Rasayana* is particularly important during epidemics to protect healthy individuals.
- Medicinal Herbs and Regimens- Maintenance of health through appropriate use of herbs, diet, and conduct (*Sadvritta*) is highlighted.

4.2.8. Therapeutic Principles

- Use of hot water in *Jwara* (fever) is specifically mentioned.
- Administration of cold substances in heat-induced disorders and hot substances in cold induced disorders follows the principle of *Samanya vishesha siddhanta*.
- All therapies are broadly classified into- *Apatarpana* (Depletion therapy)
- Includes: *Langhana* (fasting/lightening) *Langhana pacana* (fasting with digestion of *Ama*) *Dosha Avasehana* (elimination of *Doshas*) *Brimhana* (Nourishing therapy)
- Used in debilitated or depleted individuals.

4.2.9. Contraindications to Shodhana-

The chapter also clearly identifies patients unsuitable for elimination therapies, such as; extremely weak individuals, Children and elderly, Pregnant women, Those with depleted *Ojas*. In such cases, gentle therapies and supportive measures are advised.

4.2.10. Concept of Lifespan and Yuga-

- *Acharya Charaka* predicts a gradual decline in human lifespan with the progression of eras (*Yuga Parivartana*), attributing it to moral, environmental, and lifestyle degeneration.

4.2.11. Significance

- *Janapadodhwansaniya Adhyaya* provides a holistic, ecological, ethical, and preventive perspective on epidemics. It remarkably correlates with modern concepts of environmental pollution, climate change, pandemics, and psychosocial stress, making it one of the most relevant chapters even in contemporary times.

Trividha Rogavisheshavijnaniya Adhyaya^[10] -

- This chapter forms the epistemological foundation of *Ayurveda*, describing the three authoritative means of acquiring knowledge (*Trividha Pramana*) for understanding diseases and all knowable entities. These are *Aptopadesha*, *Pratyakṣa*, and *Anumana*.
- *Aptopadesha* refers to authentic knowledge imparted by *Apta*- reliable, truthful, and knowledgeable authorities such as ancient *Rishis*. The *Samhitas* are considered the highest form of *Aptopadesha* and provide information on etiology, pathogenesis, symptomatology, prognosis, and management of diseases.
- *Pratyakṣa* denotes direct perception through the senses, which enables the physician to observe clinical signs such as color, swelling, deformity, movement, voice, pulse, and other perceptible features.
- *Anumana* is inferential knowledge derived through logical reasoning, such as inferring *Dosha* involvement, disease stage, or prognosis based on observed signs and symptoms.

The integration of these three methods enables the physician to accurately diagnose diseases, understand their causative factors, assess severity, and plan rational treatment. This chapter emphasizes that true clinical wisdom arises from the combined application of textual knowledge, sensory examination, and logical reasoning, rather than reliance on any single method.

Strotovimaniya Adhyaya ^[11] -

- This chapter provides a comprehensive exposition of *Strotas*, which are described as the intricate channels responsible for the transport, transformation, and regulation of substances and functions within the body. *Strotas* are fundamental to maintaining physiological equilibrium and are predominantly governed by *Vayu Dosha*, which facilitates movement and circulation.
- Key aspects explained in this chapter include; The types and number of *Strotas*, highlighting their subtle and gross nature. The *Mula* (root) of each *Strotas*, which serves as the primary site of origin and functional control.
- Etiological factors (*Nidana*) responsible for *Strotodushti* such as improper diet, lifestyle, trauma, suppression of natural urges, and psychological stress.
- Clinical features of *Strotodushti*, including obstruction (*Sanga*), excessive flow (*Atipravritti*), misdirected flow (*Vimargagamana*), and diminished flow (*Apravritti*).
- General principles of management, emphasizing removal of causative factors, *Dosha* pacification, and restoration of channel patency.
- Understanding *Strotas* is essential for comprehending *Samprapti* (pathogenesis), as disease manifestation occurs when *Doshas* vitiate specific *Strotas*, leading to functional derangement at systemic or organ levels.

Roganika Vimaniya Adhyaya^[12] -

- This chapter focuses on the systematic classification of diseases to aid in accurate diagnosis, prognosis, and therapeutic decision making. Diseases are categorized based on five major criteria; Prognosis- *Sadhya* (curable) and *Asadhya* (incurable) Severity- *Mridu* (mild) and *Daruṇa* (severe) Location - *Sharirika* (physical) and *Manasika* (mental) Etiology- *Nija* (endogenous) and *Agantuka* (exogenous), Place of origin - *Amashaya* and *Pakwashaya*
- Although pain (*Dukha*) is described by *Acharya* as a common feature of all diseases, classification based on these parameters allows the physician to understand variations in disease expression, progression, and outcomes. Such categorization assists in; Determining line of treatment, Assessing prognosis, Selecting appropriate *Shamana* or *Shodhana* therapies, Avoiding therapeutic errors
- This chapter underscores the importance of analytical thinking in clinical practice, enabling the physician to approach diseases holistically rather than symptomatically.

Vyadhi rūpiya Adhyaya ^[13] -

- *Vyadhi rūpiya Adhyaya*- emphasizes the importance of understanding the true severity of disease beyond superficial clinical presentation. This chapter highlights how misinterpretation of symptoms can mislead the physician and adversely affect diagnosis and treatment planning.
- *Acharya Charaka* classifies patients into two distinct categories based on the apparent severity of disease in relation to their physical and mental strength (*Deha Sattva Bala*); *Guruvyadhita*-Patients who suffer from a severe disease but, due to strong physical constitution, mental resilience, tolerance, and adaptability, present with mild or less alarming symptoms. Such patients may continue routine activities and show minimal discomfort despite serious underlying pathology. *Laghuvyadhita*- Patients, who are affected by a mild disease,

yet due to weak physical strength, poor mental endurance, fear, anxiety, or low pain tolerance, exhibit exaggerated symptoms, creating the impression of a grave illness.

- This chapter cautions that physicians who rely solely on observable symptoms without assessing the overall strength of the patient may incorrectly judge the stage and seriousness of the disease. Such errors can lead to over treatment or under treatment, both of which may result in therapeutic failure.
- Therefore, *Acharya Charaka* stresses the necessity of evaluating patients based on; *Sharirika Bala* (physical strength), *Manasika Bala* (mental strength), *Sattva*, *Vyayama Shakti* and *Vyadhikshamatva*
- Accurate classification of patients enables the physician to select appropriate *Chikitsa*, dosage, and therapeutic intensity, ensuring better prognosis and successful outcomes.
- Additionally, this chapter provides a comprehensive description of *Krimi* (parasitic and microbial organisms) affecting the human body. It includes; Etiological factors (*Nidana*) responsible for *Krimi* formation, Sites of origin and habitation (*Adhisthana*), Classification (external and internal, visible and invisible), Morphology and pathological effects, Nomenclature and symptomatology, Principles of management, including dietary regulation, cleansing therapies, and medicinal interventions, This discussion reflects the early *Ayurvedic* understanding of microorganisms and their role in disease causation.

4.3. Rogabhiṣagjitiya Adhyaya^[14] -

- *Rogabhiṣagjitiya Adhyaya* deals with the foundational principles required for the success of medical practice, focusing on the physician, patient, knowledge system, and method of learning.
- This chapter begins by defining the qualities of a standard treatise (*Shastra*), emphasizing clarity, logical structure, authoritative origin, and practical applicability. It also elaborates on the ideal qualities of the teacher (*Acharya*) and the disciple (*Shishya*), highlighting discipline, humility, intellect, ethical conduct, and dedication to learning.
- *Acharya Charaka* explains the proper methods of acquiring knowledge, including; Study of authoritative texts, Guidance under a competent teacher, Logical reasoning (*Yukti*), Clinical observation and experience
- The chapter also elaborates on *Tarka* and *Vada* (scientific discussion and debate), describing; Types of discussions, Criteria for productive debate, Outcomes of discussion, Topics worthy of acceptance or rejection.
- A major contribution of this chapter is the detailed explanation of *Dashavidha Pariksha*, the tenfold examination essential for assessing the patient's health status before initiating treatment. These include; *Prakruti*, *Vikruti*, *Sara*, *Samhanana Pramaṇa*, *Satmya*, *Sattva*, *Ahara shakti*, *Vyayama Shakti*, *Vaya*
- *Acharya Charaka* meticulously describes the specificity of each parameter, along with the method of examination and clinical relevance, making this framework fundamental for personalized and rational therapy.
- The chapter further lists the drugs used in *Pancakarma* therapies, namely; *Vamana* (emesis), *Virechana* (purgation), *Asthapana Basti*, *Anuvasana Basti*, *Shirovirechana* (*Nasya*). The appropriate selection of drugs and procedures based on patient strength, disease severity, and doṣa involvement is emphasized to ensure safety and therapeutic success.

4.3.1. Overall Significance-

Together, *Vyadhitṛpiyam* and *Rogabhiṣagjitiya Adhyayas* establish a holistic clinical approach, integrating patient assessment, intellectual preparedness of the physician, diagnostic precision, and rational therapeutic planning forming the backbone of classical *Ayurvedic* medical practice.

5. Conclusion

Vimana Sthana is as designated as it provides precise and authoritative knowledge regarding the characteristics, classification, and rational understanding of fundamental entities such as *Dosha*, *Dhatu*, *Mala*, and *Ahara*. The term *Vimana* denotes correct measurement and evaluation, and this section establishes various *Praman* as for systematic examination and assessment of physiological and pathological states. *Vimana Sthana* is crucial for understanding disease causation, assessment of strength, determination of dosage, and formulation of therapeutic strategies, thereby bridging classical theory with rational clinical practice.

Scope for Future Research- *Vimana Sthana* remains relatively underexplored in contemporary research. Future studies may focus on correlating its *Pramaṇa* based assessment principles with modern diagnostic tools, and on empirical validation of concepts such as *Bala* assessment, dosage determination, and *Ahara* evaluation to strengthen evidence-informed *Ayurvedic* practice.

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