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# Contribution of *Charaka Nidana Sthana* in *Roga Vinishchaya*

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## ABSTRACT

*Ayurveda* is the science of life and the soul of *Ayurveda* resides in the *Samhitas*. The three main *Samhitas* of *Ayurveda* also known as *Brihatrayi* are *Charak Samhita*, *Sushruta Samhita* and *Ashtang Hridaya*. *Charak Samhita* is useful for not only those who want to improve and maintain their health and happiness but also to find cure of diseased i.e. treatment. Before understanding the treatment, it is very necessary to understand the Etiopathogenesis of a disease with the help of *Nidanapanchaka* (*Nidana, Purvarupa, Rupa, Upshaya, Samprapti*). Each component of *Nidanapanchaka* helps a physician for better understanding of disease progress and treatment. The area or *Sthana* where *Charaka* narrates the *Nidanapanchaka* of diseases is actually termed as *Nidana Sthana*. Here in this article, we will try to explore about *Nidana Sthana* of *Charak Samhita*.

**Key words:** *Nidanapanchaka, Samprapti, Dosha Dushya Sammurchhana, Purvarupa, Upadrava*

## INTRODUCTION

*Acharya Charaka* has described the *Prayojana* of *Ayurveda* as to maintain the health of healthy individual and to treat the disease of sick individuals.<sup>[1]</sup> Many health maintaining principles are described by *Charaka* in *Sutra Sthana* and the principles of diagnosis of diseases are explained in *Nidana Sthana*. Diagnosis is never complete without the elicitation of all the factors associated with the disease and in *Ayurveda*, for proper elicitation of all factors we need to understand the concept of *Nidanapanchaka*. We get

the knowledge of *Nidanapanchaka* mainly from *Nidana Sthana*. All *Brihatrayi* stated *Nidana Sthana* however the explanation of *Nidanapanchaka, Nidanarthakara Roga, Utpatti* of diseases, Mythological history of diseases etc. were first explained in *Charaka Nidana Sthana*.<sup>[2]</sup> *Charaka Nidana Sthana* consists of 8 diseases viz *Jwaranidanam, Raktapittanidanam, Gulmanidanam, Pramehanidanam, Kushthanidanam, Shoshanidanam, Unmadanidanam* and *Apasmaranidanam*. A disease is caused by specific causative factors followed by pathogenesis with the manifestation of signs and symptoms and if ignored the complication is the next outcome. The proper comprehension of disease can be made by understanding the *Nidana, Purvarupa, Linga, Upshaya Samprapti (Nidanapanchaka)*.<sup>[3]</sup>

*Nidana* is defined as the eternal cause of disease.<sup>[4]</sup> *Chakrapani* explain that *Nidana* is of two types that is *Vyadhi Janaka* and *Vyadhi Bodhaka*.<sup>[5]</sup> *Vyadhi Janaka Nidana* means cause of disease (ethological factor) and *Vyadhi Bodhaka Nidana* means which is the mean of diagnosis. It is highly important to know the *Nidana* of diseases. Complete cure in curable disease and management of palliable disease can only be achieved

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after *Nidana Parivarjana*. If a physician is confused in diagnosing a disease, the *Nidana Sevana* done by him can be helpful in diagnosis of disease. If *Nidana* are not identified correctly, *Nidana Sevana* can't be hampered and long duration of *Nidana Sevana* worsens the prognosis of disease. *Hetu* (etiological factor), *Linga* (signs and symptoms) and *Aushadha* (drugs and therapy) are the three *Sutra* of *Ayurveda*. Without the knowledge of *Hetu* and *Linga* the implication of *Aushadha* is not possible.<sup>[6]</sup> For this *Nidanapanchaka* are regarded as basic tool for diagnosis.<sup>[7]</sup>

*Purvarupa* are the symptoms, which occurs before manifestation of disease's actual symptoms.<sup>[8]</sup> For accurate diagnosis and differential diagnosis, the knowledge of *Purvarupa* is very important. *Charaka* has mentioned that if the *Hetu*, *Purvarupa* and *Rupa* are *Alpa* (less), the disease is *Sukha Sadhya*.<sup>[9]</sup> *Rupa* are the symptoms which indicate the actual onset of manifestation of disease.<sup>[10]</sup> The pathogenesis (*Dosha Dushya Sammurchhana*) occurring inside the body is expressed externally as the symptoms of that disease.<sup>[11]</sup> As this stage refers to actual manufacturing of disease, hence important for planning the treatment protocol. *Upashaya* can be defined as the *Sukhanubandha* of *Aushadha*, *Aahara* and *Vihara*.<sup>[12]</sup> *Upashaya* plays a very important role in differential diagnosis. When it is difficult to diagnose a disease due to obscure or mysterious manifestation, *Upashaya* helps to make correct diagnosis.<sup>[13]</sup> *Samprapti* (Pathogenesis) can be defined as how the normal *Dosha*, *Dushya* gets vitiated by the initiation of etiological factors to the manifestation of symptoms collectively.<sup>[14]</sup> The *Chikitsa* or treatment is the *Vighatana* (dissolution) of the *Samprapti*. In *Nidana Sthana*, the *Chikitsa Sutra* mentioned should be interpreted as *Upashyantargata* (alleviating factors as for diagnosis).<sup>[15]</sup>

The knowledge of *Nidanapanchaka* and other important principles explained in *Nidana Sthana* can be helpful in proper diagnosing the disease. Also, it guides a physician to diagnose and treat disease with minimal use of laboratory, imaging and other diagnostic tools. If the disease is diagnosed in early stage, we can stop

the progression of disease worsening the prognosis and preventing further complications.

### AIM AND OBJECTIVES

1. To study the contribution of *Charaka Nidana Sthana* in *Roga Vinishchaya*.
2. To study the important principles mentioned in *Charaka Nidana Sthana* for disease diagnosis and prognosis.

### MATERIALS AND METHODS

The materials for this study were collected from various *Ayurvedic Samhitas* available in the library of Govt. Ayurvedic College, Raipur (C.G.). Various articles have also been studied for this study. References from *Charaka Samhita*, *Madhava Nidana* etc. are reviewed for this article.

### LITERATURE REVIEW

*Nidana Sthana* deals with the principles of diagnosis of diseases which provides guidelines for diagnosing a disease on the basis of *Nidanapanchaka* through which we get detailed history and do clinical examination. It emphasizes on particular disease's *Dosha*, *Dhaatu* and *Strotas* involvement which are the cornerstone of treatment. Some of the very important diagnosing principles are also explained in *Charaka Nidana Sthana* which are like a key for complex diseases. The phenomena of a disease causing another disease is described as *Nidanarthakara Roga*.<sup>[16]</sup> One important principle of diagnosis is also mentioned in *Prameha Nidana* that is the process of onset of disease through interaction between aggravating and pacifying factors is described as *Utpadaka and Anutpadaka Karana of Roga*.<sup>[17]</sup> If the *Nidana*, *Dosha* and *Dushya* do not establish a correlation or the aggravating factors are not much stronger, than the disease will not occur or occur later.

*Updrava* (complications), *Udarka* (marks of disease after it is cured) are applied for knowing the cause-effect relationship in the pathogenesis of disease.<sup>[18]</sup> Principles of management of disease are mentioned in brief in each chapter to denote pacifying factors of

disease. Each chapter of this section follows the same protocol for comprehensive knowledge of disease. Below is the description of each chapter of *Nidana Sthana*.

#### Chapter 1 - *Jwara Nidana*<sup>[19]</sup>

*Jwara* is said to be as the king of all diseases and is explained first in the 8 chapters. All individuals have *Jwara* at the time of their birth and death. Here in this chapter five roots for diagnosing a disease that is *Nidanapanchaka* are explained with the synonyms, types and its importance. Later primacy of *Jwara* with its causes, synonyms, types, pathogenesis are explained. Not only from inflammatory changes, excessive *Shrama*, *Krodha*, *Hrasha* also acts as *Nidana* of *Jwara*. Main pathogenesis of *Jwara* occurs in the *Rasa Dhatu*, *Rasavaha* and *Swedavaha Strotasa*. By this, we can interpret the involvement of thermoregulatory mechanism are observed in the etiopathogenesis and clinical features. *Jwara* can be present as a disease entity independently or as a symptom of other diseases like T.B., respiratory diseases etc. Brief treatment of *Laghvashana*, *Aptarpana*, *Ksheer Bhojana* in chronic stage of *Jwara* is expounded. For *Jeerna Jwara*, *Ghritapaana* is also explained. These all can be taken under *Upshaya*.

#### Chapter 2 - *Raktapitta Nidana*<sup>[20]</sup>

In *Raktapitta*, involvement of *Rakta Dhaatu* and *Pitta Dosh* are explained. *Marga* of *Rakta Pitta* are also explained along with the *Nidanapanchaka*. The *Nidana* explained in this chapter are excessively *Ushna*, *Tikta* and *Ushna* in nature. *Kordusha* (*Kodo*) is *Pittahara* in nature, but if taken with *Nishpava*, *Masha*, *Kulthi* etc., it causes *Raktapitta* as the effect of *Samyoga Vishesha*. Excessive use of *Dadhi*, *Amla Kanji*, *Sura*, *Shukta* with milk causes *Pitta Dushti* along with rise in the amount of *Rakta*. Factors responsible for pathogenesis of disease and appropriate *Chikitsa Sutra* are also mentioned. At last *Pariksha* of *Rakta* is also mentioned for correct treatment.

#### Chapter 3 - *Gulma Nidana*<sup>[21]</sup>

Pathogenesis of *Gulma* is mentioned with specification to one predominant *Dosha* i.e., *Vaata* with other *Dosha*

playing as a subordinate role. *Shonita Gulma* is said to happen only in females and its symptoms be similar to pregnant women. The main pathology occurs in five places *Hridaya*, *Basti*, *Nabhi* and two *Parshwa* (*Planks*). *Mithya Garbha Lakshana* are also mentioned in this chapter. *Nichaya Gulma* should not be treated as it is *Asadhya*. It is mentioned that main treatment of *Gulma* is treatment of *Vaata Dosh*.

#### Chapter 4 - *Prameha Nidana*<sup>[22]</sup>

Involvement of *Tridosha* and *Dasha Dushya* are mentioned with specific *Dosha* "*Bahudrava Shleshma*" (*Dushti* of *Drava Ansha* of *Kapha Dosh*) and specific *Dushya* "*Bahu Aabadha Meda*". *Kaphaja*, *Pittaja* and *Vataja Prameha* with its subtypes is explained. One important principle of *Roga Utpadaka* and *Anutpadaka Karana* is also explained in this chapter. If the *Nidana*, *Dosha* and *Dushya* do not establish a correlation or the aggravating factors are not much stronger, than the disease will not occur or occur later.

*Vataja Prameha* and its subtypes are said to be *Asadhya* as they are *Maha Atyaayikatvata* and *Virudhha Upkramatvata*. This can be understood that all types of *Prameha* ultimately leads to *Vataja Prameha*. *Upadravas* are also mentioned in this chapter. Treatment of *Sadhya Prameha* are mentioned as *Sanshodhana* and *Sanshamana*. The complexity and severity of this disease is explained by a very nice example that this disease does not leave the patient, like a bird does not leave its nest and it comes again and again to its nest.

#### Chapter 5 - *Kushtha Nidana*<sup>[23]</sup>

In *Kushth*, vitiation of *Tridosha* and Four *Dushya* (*Twak*, *Mamsa*, *Shonita*, *Lasika*) mainly occurs. The classification and treatment of *Kushth* can be concluded on the basis of *Anshansha* of *Dosha*, *Anubandha*, *Sthana*, *Vedana*, *Varna*, *Sansthana*, *Prabhava*. *Kushatha* is one of the menacing disease which not only affects physically but it has deteriorating effect on mental health as well. The causative factor of *Kushtha* like excessive use of honey, *Fanita* (*Raaba*), fish, radish excessive sunlight exposure, taking bath just after contact with sunlight (high temperature), suppressing urges of vomiting etc.



Later different types of *Kushtha* are very well explained with examples like *Kapala Kushtha* appears *Ruksha*, *Aruna*, *Vishama*, have course edges just like a piece of *Mrita Kapala*. Types of *Kushth* according to *Charaka* are mentioned as 7,18 and *Asankhya*. Description of *Saptakushtha* are elaborated with specific *Lakshanas*, its prognosis and complications are mentioned. Also, one important principle of treating a disease in its initial stage as early as possible is also described.

#### Chapter 6 - *Shosha Nidana*<sup>[24]</sup>

In this chapter *Acharya Charaka* has explained in detail the four causes of *Shosha* that is *Sahasa*, *Sandharana*, *Kshaya*, *Vishamashana* along with its pathogenesis. In today's scenario, people follow the trend of heavy Gyming, Junk food (*Vishamashana*) etc. which are the *Nidana* of *Shosha*. In the *Purvarupa* of *Rajyakshma*, *Acharya Charaka* has described not only *Sharirika Purvarupa* but also described what the patient will see in his dreams. *Chakrapani* described that in *Shosha*, *Vata* is dominant *Dosha* and in *Rajyakshma*, *Kapha Dosha* is dominant and that is because of *Sansarga* of *Urastha Shleshma*. One of the most salient instructions by *Acharya Charaka* is prioritise to protect our body over all other considerations. Some important prognostic points like protection of *Shukra* and *Mala* are also discussed. *Shosha* is said to be *Sarva Roganam Kashtatam Vyadhi*.

#### Chapter 7 - *Unmada Nidana*<sup>[25]</sup>

*Acharya Charaka* described the *Mansika* diseases in chapter 7 and 8 i.e., *Unmada Nidana* and *Apasmara Nidana* in *Nidana Sthana*. *Charaka* defined *Unmada* as the *Vyatikrama* (deviation) of *Mana* (emotional), *Buddhi* (thoughts and decision), *Sangya-Gyana* (orientation), *Smriti* (memory and learning), *Bhakti* (desire), *Sheela-Cheshta* (habits, psychomotor functions) and *Aachara* (conduct and behaviour) occurs. Etiopathogenesis of *Unmada* along with *Chikitsa Sutra* are mentioned. *Agantuja Unmada* and *Graha Aaveshha* are also mentioned in this chapter.

#### Chapter 8 - *Apasmara Nidana*<sup>[26]</sup>

*Apasmara* is a condition where complete loss of consciousness is found. Etiopathogenesis of *Apasmara*

with *Chikitsa Sutra* are described in this chapter. *Nidanathakara Roga* are also explained as one *Roga* act as a *Hetu* for another *Roga*. Some examples are origin of *Raktapitta* due to *Santapa* of *Jwara*, origin of *Shosha* due to *Jwara* and *Raktapitta*, origin of *Udara Roga* due to *Pleeha Vriddhi*, origin of *Udara Roga* and *Gulma* due to *Arsha*. Another important principle is also mentioned as one *Hetu* is responsible for one *Roga* or various *Rogas* and one disease can be comprised of one *Hetu* or various *Hetus*.

#### CONCLUSION

As the name suggests, the *Charaka Nidana Sthana* mainly emphasize on the *Nidana* (*Vyadhi Janaka* and *Vyadhi Bodhaka*) and *Nidanapanchaka* of 8 diseases both on the basis of mythological historical facts and also clinical examinations. These *Nidanapanchaka* are the overall framework of clinical examination and diagnosis. After diagnosing a disease, correct treatment can be provided. Not only these 8 diseases, any disease can be diagnosed and treated if we find the *Nidanapanchaka*. Also, the first line of treatment is *Nidana Parivarjana*. *Nidana Parivarjana* not only stops the progression of disease but also cure some minor imbalances in *Dosha* and *Dhaatu*. If the cause is removed, then half the treatment is done. This stops the progression of disease as well as helps the host to return to the normal state. The focus of current health care system is more on disease management after its complete manifestation, while *Ayurveda* emphasizes on identification of abnormality at an early stage to prevent its further progression.

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