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Review Article

COMPARATIVE STUDY ON CHARAKA NIDANA STHANA WITH OTHER CLASSICS

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ABSTRACT

Among all the available classics, the most ancient representative of *Kaya Chikitsa* is *Charaka Samhita*. It is not only a text book it is an ideal ancient treatise based on eternal fundamentals and basic principles. *Charaka Samhita* consists of eight diseases in *Nidana Sthana*. All the classics gives importance to *Nidana* because it is a *Sarva Tantra Siddantha* that, the effect will always going to imitate the cause i.e. *Karya Karana Bhava*. Before understanding *Chikitsa* the knowledge of *nidana* is very necessary and for all disease. The main line of treatment is *Nidana parivarjana* and to get the clear knowledge of disease one should know about the *Nidana panchaka*, which is explained in *Nidana sthana*. Diagnosis is never complete without the elicitation of all the factors associated with the diseases. **Aims and Objectives:** To enlighten the basic concept of framework of *Nidana sthana* to its full perspective and the importance to the specific concept as well as the number of chapter given in *Nidana sthana*. **Materials and Methods:** In this study classical *Ayurveda* text were thoroughly studied where the compilation has been done. **Discussion:** compiled all the information of *Nidana sthana* and critically analysed in aspect of content and chapters of each *Nidana sthana* of different classics. Elicitation of *Nidana* is necessary for the proper identification of *Dosha*, the *Roga*, *Rogavasta*, *Roga Bala*, and *Sadhya Asadhya*. **Result:** *Charaka nidana sthana* provides the basic fundamental concept to all other classics. *Nidana sthana* gives the draft of many pathogenesis. The other classics elaborated the *Nidana panchaka* concept in very detail manner.

Key words: *Nidana Sthana, Nidana, Sthana, Roga, Nidana Panchaka.*

INTRODUCTION

Nidana is defined as the eternal cause of the disease, Diagnosis is never complete without the elicitation of all the factors associated with the diseases. The *Nidana Panchaka* is also connoted by the term *Nidana*^[1]. That is why the area where it narrates *Nidana, Purvarupa, Lakshana, Upashaya, and Samprapti* is actually termed as *Nidana Sthana*. All *Brihatrayis* mention *Nidana Sthana* but the explanation of *Nidana Panchaka, Nidanarthakara Roga, Utpatti* of diseases etc. were first given in *Caraka Nidana Sthana*. All the ancient classics used the *Tridosha Siddanta* as a basic framework; *Caraka* has also given the same clue and explain *Ayurveda* into

three *Skanda Hetu, Linga* and *Aushadha*^[2]. In *Nidana Sthana, Charaka* gives only eight chapters where other classics, the number is doubled or even tripled. Some definitions of *Nidana Sthana* evidence that; *Nidana* has a meaning as precise identification of disease, so *Nidana* means that the process of diagnoses. The *Nidana Sthana* contains two words *Nidana* and *Sthana*, The word meaning of *Nidana* is first or Primary Cause, Pathology and Cause of the Disease. *Nidana* is the one which gives exact dimension of disease, constitute the causative factor, *Vyadhi Janaka* as well as *Vyadhi Bhodaka* by *Nidana, Purvarupa, Rupa, Upashaya, Samprapti. Sthana*

dealing with it *Hetu*, *Nidana*, etc. used synonymously to denote the cause of genesis and its process. The path which shows towards *Roga* is called *Nidana*^[3]. *Dravya Guna* and *Karma* causes disorder by vitiating *Dosha* is defined as *Nidana*. The literary word meaning of *Sthana* is the occupying place of another person or things. To explain the *Hetu* and *Linga* in detail, the *Nidana Sthana* is given after *Sutra Sthana* where brief explanation is given. The disease are fastened with the respective of *Hetwadi* five factor, keeping this in the mind treatise of *Nidana Sthana* is written because of *Hetwadi* from fact which itself is dependent on *Hetu* etc.

Charaka Samhita represents *Kaya Chikitsa* tradition thus while comparing *Nidana Sthana* with other classics, one has to consider the basic direction of narrating the principles of representative treaties. *Sushruta Samhita* represents the *Shalya* branch of *Ayurveda*. *Astanga Sangraha* acts as a link between *Shalya* and *Kaya Chikitsa* as these two are major developed branches of *Astanga Ayurveda*. *Vagbhata Samhitha* stands at midpoint of these two treaties. The same way was chosen by *Astanga Hrudaya* and *Madava Nidana Rogavinishchaya* while narrating the text. So it is contained with *Shalakyia Striroga*, *Bala Roga* and *Agada Adhikara Vyadhis* are also in progress of explanation. The comparison will be made first with the classic at midpoint of traditions i.e. *Astanga Sangraha* and *Astanga Hridaya*.

In *Ayurvedic* literature *Kala* is divided as *Samhita Kala* and *Sangraha Kala*. According to the time period writing style of each *Samhita* differs to each other. As *Charaka Samhita* and *Sushruta Samhita* belongs to the same time period of 1500 to 1000 BC. These treatise *Tantras* are divided into *Sthana* and *Stanis* divided into *Adhyaya*^[4]. These *Sthana* and *Adhyaya* will focus on particular topic in elaborative form. To understand these concept additional information also provided in particular *Adhyaya* as per *Atidesha Tantra Yukti*. Almost all *Samakaleena Acharyas* to *Agnivesh* like *Bela*, *Kashyapa*, *Hareeta*, etc. *Astanga Sangraha* and *Astanga Hridaya* belongs to the 6th and 7th century AD but still *Vagbhata* followed the same style of *Charaka* and *Sushruta*. After 12th century onwards the *Sangraha* like *Sharaangadhara*, *Bhavaprakasha*, *Yogaratanakara*, *Madhavakara* elaborated a one particular topic in detail. *Madhava Nidana* gives more importance to the *Nidhana Panchaka*, and each

disease elaborated as per the *Nidana*, *Purvarupa*, *Rupa*, *Samprapti* and *Upashaya*.

Astanga Sangraha and Astanga Hridaya.

In both of these classic *Nidana Sthana* is placed at 3rd position next to *Sharira Sthana*, both of the *Nidana Sthana* are having 16 *Adhyayas* each. The names of those *Adhyayas* are also same. *Astanga Hrudya* has reduced *Adhyayas* from every *Sthana*. The *Adhyayas* are of same number. Even the verses of *Astanga Hrudya* don't reduce much of them. Further the numbers of verses in *Astanga Hrudaya* (768) are much more than in *Astanga Sangraha* (628). If both are compared with *Charaka Nidana Sthana* then it reveals that six diseases are same with that of *Charaka*. *Unmada* and *Apasmara* the last two chapter of *Nidana Sthana* are given in *Uttara Tantra* by both of *Vagbhata* because they may be classified as two *Vyadhi* in *Bhuta tantra*. Except 6 common *Adhyayas* both have 10 extra *Adhyayas* (can be seen table) though only 10 *Adhyayas* are extra than *Nidana Sthana* of *Vagbhata*. One can say that these are 32 diseases. Thus in *Nidana Sthana* of *Vagbhata* describes 28 extra diseases than *Charaka Nidana Sthana*^[5]. First *Adhyayas* of *Sarva Roga Nidana* (*Vagbhata* 1st chapter in *Nidana*) has major part *Nidana Sthana*, first and foremost occurrence of diseases given *Vagbhata* are taken from scattered references in *Nidana Sthana Arsha*, *Vidradhi*, *Vrudhhi*, *Udara*, *Visarpa*, *Vata Vyadhi* are common with *Sushruta Nidana Sthana*.

Sushruta Samhita

In this classic *Nidana Sthana* is placed next to *Sutra Sthana*, similar to *Charaka Nidana Sthana*, it is having 16 chapter with 549 verses (1-19, 2-28, 3-28, 4-14, 5-33, 6-29, 7-26, 8-16, 9-40, 10-28, 11-31, 12-18, 13-63, 14-19, 15-17, 16-68) Though it has only 16 *Adhyayas* it has described 22 *Vyadhis*, being classic of *Shalya* branch *Nidana Sthana* is dominated by *Shalya Nidana*. Comparing with other 3 classics the *Nidana Sthana* of *Sushruta* being with *Vata Vyadhi*.^[6] It does not give any types of *Pancha Nidana* or any other optional diagnostic methodology in first or concluding part *Charaka* does not give *Vata Vyadhi* in *Nidana Sthana*. He had given it as concluding chapter of *Chikitsa Sthana*. Only two *Adhyayas* are matching with the *Charaka Nidana Sthana* these are *Kusta* and *Prameha*. *Sushruta Nidana Sthana* in full of *Shalya Chikitsa* dominated *Vyadhis* like *Arsha*, *Vidradi* etc. *Mukha Roga* explained in last chapter and it is the only chapter related to *Shalakyia*

Tantra, and Netra Karma, etc. are explained in Uttara Tantra. The diseases of Kaya Chikitsa Adhikara Jwara, Raktapitta, etc. are mentioned in Uttara Tantra by Sushruta.

Madava Nidana

As stated by Madava himself it is a collection of classical quotations of other respected monies the text is only and exclusively meant for the Nidana, thus it has covered a very large no of diseases from all over the Astanga Ayurveda. It has total 69 Adhyayas covering 85 diseases listed in last part of the text. Similar to Nidana Sthana of Charaka in Madava also the text begins with Pancha Nidana methodology of diagnosis^[7]. The part of Yaksha Yajna Dhamsa is described in very short in Jwara Nidana which is scattered throughout Charaka Nidana Sthana and also forms part of 1st chapter in Astanga Hridaya and 2nd and 3rd chapter Astanga Sangraha. In its description it covers all the Vyadhis of Nidana Sthana of Charaka and also of other 3 classics. It has given about 27 Vyadhi which are not given in any of the four classics.

Bhela Samhita

Among six disciples of Punarvasu Atreya stands first then comes Bhela at second place more or less the same pattern of Agnivesha Tantra is followed by Bhela too^[8]. Bhela also composed a treaties known as the Bhela Tantra, later developed into Bhela Samhita. Coming to

Nidana Sthana it is having 8 chapter as like Agnivesha Tantra. 1 st chapter is missing and from 2nd to 8 th chapter is available. Bhela Samhita does not contain basic principle and Poorva Roopa, Laxana, Upashaya, Roopa in order as like in Charaka Samhita. six diseases Shosha, Gulma, Kusta, Prameha, Unmada, Apasmara are given in Nidana Sthana^[9]. Bhela Samhita contains Kasa Nidana which is not their in Charaka Nidana Sthana

Harita Samhita

Harita belongs to the six disciples of punarvasu Atreya and contemporary agnivesha. he composed a treatise named as Harita Samhitha. In the year 1887 Harita Samhita was published from Calcutta and style presentation does not look like the language of Agnivesha period. It might have been written in the later period by someone else under the name of Harita^[10]. Harita divided the chapters under three Sthana i.e. Prathama Sthana, Dwitiya Sthana and Tritiya Sthana. Harita Samhita doesn't contain the Nidana Sthana.

Kashyapa Samhita

Kashyapa Samhita is partially available as it contains 9 Sthana, Sutra Nidana Vimana, Sharira, Chikitsa, Kalpa, Indriya, Siddi, Khil Sthana. Out of total 200 chapters only 78 are presently available. Nidana Sthana was contain 8 chapter but completely not available.

Table no 1: Showing name of Adhyayas given in different classics

Charaka ^[11]	sushruta ^[12]	As. Sangrah ^[13]	As. Hrudaya ^[14]	Madava nidana ^[15]
Jwara(1)	-	Jwara(2)	Jwara(2)	Jwara(2)
Raktapitta (2)	-	Raktapitta, Kasa (3)	Raktapitta, Kasa (3)	Raktapitta (9)
Gulma (3)	Vidradhi (9) Vruddhi (12) Gulma (9)	Vidradhi (11) Vruddhi (11) Gulma (11)	Vidradhi (11) Vruddhi (11) Gulma (11)	Vidradhi (40) Vruddhi (37) Gulma (23)
Prameha (4)	Prameha (6)	Prameha (10)	Prameha (10)	Prameha (31)
Kusta (5)	Kusta (95)	Kusta krimi (14)	Kusta krimi (14)	Kusta (49)
Shosha (6)	-	Rajayakshmati (5)	Rajayakshmati (5)	Rajayakshmati (10)
Unmada (7)	-	-	-	Unmada (20)
Apasmara (8)	-	-	-	Apasmara (21)
-	Arsha (2)	Arsha nidana (7)	Arsha nidana (7)	Arsha (2)
-	Ashmari (3)	-	-	Ashmari (3)
-	Bhagandara (4)	-	-	Bhagandara (4)
-	Udara (7)	Udara (12)	Udara (12)	Udara (7)
-	Muda garba (8)	Pandu, Kamala Shotha, Visarpa (13)	Pandu, Kamala Shotha, Visarpa (13)	Muda garba (64), Pandu, (8) Shopha (36) visarpa (52)
-	Granti, Gala ganda, Apache- Arbuda (11)	-	-	Granti, Apache- Arbuda (38)
-	Vruddhi-	-	-	Vruddhi (37)

	<i>Upadamsha Slipada (12)</i>			<i>Upadamsha (47) Slipada (39)</i>
-	<i>Suka dosha (14)</i>	-	-	<i>Suka dosha (48)</i>
-	<i>Bhagna (15)</i>	-	-	<i>Bhagna (44)</i>
-	<i>Mukha roga (16)</i>	-	-	<i>Mukha roga (56)</i>

Table no 2: Showing name of Adhyayas given in different classics

Sr.no	Diseases	Charaka ^[16]	Sushruta ^[17]	As. Sa ^[18]	As. H ^[19]	Ma.Ni ^[20]	Be. Sa ^[21]
1	<i>Jwara</i>	01		02	02	02	
2	<i>Raktapitta</i>	02		03	03	09	
3	<i>Gulma</i>	03		11	11	28	03
4	<i>Prameha</i>	04	06	10	10	33	06
5	<i>Kusta</i>	05	05	14	14	49	05
6	<i>Shosha</i>	06		05	05	10	02
7	<i>Unmada</i>	07				20	07
8	<i>Apasmara</i>	08				21	08
9	<i>Kasa</i>			03	03	11	04
10	<i>Shwasa</i>			04	04	12	
11	<i>Hidma</i>			04	04	12	
12	<i>Madatyaya</i>			06	06	18	
13	<i>Arsha</i>		02	07	07	05	
14	<i>Atisara</i>			08	08	03	
15	<i>Grahani</i>			08	08	04	
16	<i>Mutra ghata</i>			09	09	31	
17	<i>Vidradhi</i>		09	11	11	40	
18	<i>Vruddhi</i>		12	11	11	37	
19	<i>Udara</i>		07	12	12	35	
20	<i>Pandu</i>			13	13	08	
21	<i>Kamala</i>			13	13	09	
22	<i>Visarpa</i>		10	13	13	52	
23	<i>Svitra</i>			14	14	49	
24	<i>Krimi</i>			14	14	07	
25	<i>Vata vyadhi</i>		01	15	15	22	
26	<i>Swara bheda</i>			05	05	13	
27	<i>Arochaka</i>			05	05	14	
28	<i>Chardi</i>			05	05	15	
29	<i>Hrudroga</i>			05	05	29	
30	<i>Trushna</i>			05	05	16	
31	<i>Charm kila</i>			07	07	05	
32	<i>Nadi roga</i>		10			45	
33	<i>Stana roga</i>		10			67	
34	<i>Ashmari</i>		03	09	09	32	
35	<i>Bhagandara</i>		04			46	
36	<i>Muda garbha</i>		08			64	
37	<i>Granti</i>		11			38	
38	<i>Apachi</i>		11			38	
39	<i>Arbuda</i>		11			38	
40	<i>Gala ganda</i>		11			38	
41	<i>Upadamsha</i>		12			47	
42	<i>Slipada</i>		12			39	
43	<i>Kshudra roga</i>		13			55	
44	<i>Suka roga</i>		14			48	
45	<i>Bhagna</i>		15			44	
46	<i>Mukha roga</i>		16			56	

47	Murcha			06	06	17	
48	Sanyasa			06	06	17	
49	Vata rakta			16	16	23	
50	Mutra kruchra			09	09	30	

Table no 3: Shows the Adhyayas only in Madhava Nidana

Sl.no	Adhyayas in Madava Nidana ^[22]	Chapters
1	Agni Mandya	06
2	Daha	19
3	Urustamba	24
4	Amavata	25
5	Shula	26
6	Udavarta	27
7	Mutra kruchra	30
8	Medo roga	34
9	Varna sotha	41
10	Sarira varna	42
11	Sita pitta , udara, kotha	50
12	Amlapitta	51
13	Vispotha	53
14	Masurika	54
15	Karna roga	57
16	Nasa roga	58
17	Netra roga	59
18	Shiro roga	60
19	Asrugdara	61
20	Yoni vyapat	62
21	Yoni kanda	63
22	Bala roga	64
23	Visha roga	69
	Parishita	4 In number

DISCUSSION

Nidana Sthana of *Acharya Charaka* represents the diagnostic methodology of *Kaya Chikitsa* tradition. It is meant for the diagnosis of not merely eight diseases, but for all kinds of disorders which comes under "*Chtrinogachati Nyaya*". By understanding these eight diseases one can apply these principles to any disease. The opinion is about *Srotas* wise representation of these eight diseases. *Jwara- Rasa, Sweda, Rakta pitta- Rakta, Gulma- Maha Srotas, Prameha- Meda, Mamsa, Mutra, Udaka, Kusta- Meda, Mamsa* can extend in both directions, *Shosha- Pranavaha, Unmada- Manovaha Srotas, Apasmara- Manovaha Srotas*.

Thus the eight *Adhyayas* explain the disorders of all the main *Srotas*. Representation by type of *Sroto Dusti Atipravrutti- Rakta Pitta, Sanga-* Nearly all eight diseases, *Sira-Granti, Gulma, Kusta, Vimarga gamana- Jwara, Prameha, Kusta, Shosha*. Thus to specify various types of *Sroto Dusti* and their combinations, these eight *Vyadhi* are chosen.

These eight diseases are the foremost diseases to affect the mankind. They are the origin of all other types of *Doshic* discordance patterns. Even is *Sushruta Samhita* while defining *Kaya Chikitsa*, counts the eight diseases out of which seven are same as given in *Nidana Sthana of Charaka*, only difference is *Gulma*. It is placed with *Atisaara* which again represents the *Srotas*. These should not be considered as disease but should be treated as a set of syndromes. *Kaya Chikitsa* means it is the study of diseases which takes *Asharaya* in whole body like *Jwara, Rakta Pitta, Shosha, Meha, Unmada, Apasmara, Kusta, Atisaara* and also treating these diseases. The eight diseases represent a sample for types of discordance of bodily elements, leading to different types of manifestation.

Jwara is the first chapter among the eight *Adhyayas*; it deals with the general principles at the beginning of the chapter. Then *Jwara* has explained, the types, causes, prodromal symptoms, *Samprapti* has been explained and

also put light over *Chikitsa* like *Langanadi Karma* in *Nava Jwara* and *Snehapana* in *Jeerna Jwara* condition^[23]. *Jwara* is having effect on *Shareera*, *Indriya* and *Mana* also. It is *Dwadasho Ashrayi Vyadhi* i.e. all seven *Dhatu*, two *Mala* and three *Dosha* are involved. Thus represents the disease where nothing can avoid from an acute condition, as in *Jwara Samprapti* widely dealt.

Rakta Pitta is a *Samprapti* with very little explanation but having very acute affect. *Rakta Dhatu* and *Pitta Dosha* are taking part here to build up this *Samprapti*. In *Raktapitta* more importance is given to *Sadyasadhata* of *Vyadhi*. *Pratimarga Harana Chikitsa* has been mentioned and given a clue that not to do *Stambhana* at the *Amadosha* condition^[24].

Gulma is a specific frame work of *Samprapti* with an essential *Dosha* and other *Doshas* are playing sub-ordinate roles. Whereas, no specific *Dushya* is given in *Samprapti*. Though *Samprapti* brings with one place i.e. *Maha Srotas*, that might lead to multiple destinations (Five *Sthana*). *Gulma Samprapti* has multi fold representation. *Shonita Gulma* represents feminine problem, *Udavarta janya Vyadhi*, *Vata Vedana*, Disease related to *Tri Marma* i.e. *Basti*, *Nabhi*, *Hridaya*.

Prameha alike with *Gulma* the *Prameha* also having specific frame work of *Samprapti* with an essential *Dosha* and *Dushya*. But in *Prameha* specification i.e. particular *Doshamsa* "*Bahu Drava Sleshma Vishesh*"^[25]. Here the *Drava Bhaga* of *Sleshma* is playing an important role and other qualities having sub-ordinate roles. If it *Alpa Drava* then it is can't be initiate *Prameha*. *Prameha* is having some more dimensions like, Internal *Nidanarthakara* like *Kaphaja*, *Pittaja*, *Vataja* and than *Madumeha*. *Purvarupa* are useful for clinical diagnosis. *Doshamsa* (*Drava Sleshma*) plays an important role and other qualities i.e. nine among ten of *Sleshma* plays minor role.

Kusta is having chronic pathogenesis but complete lack of frame work *Samprapti*. All the *Acharyas* gives only the *Dushya* but about process of disease manifestation not mentioned. They given that *Tiryakgata Sanga* but *Doshamsa* are given as like *Prameha*. *Kusta* represents various *Samprapti* as per *Vedana*, *Varna*, *Samuttana*, *Samstana*, *Prabhava*, *Nama* etc^[26]. Every *Dosha* and *Doshamsa* can lead to separate pathology, all *Vikalpa* can be seen. This *Kusta* represents those diseases when chronic becomes

incurable, *Krimi Roga*, *Tiryak Dosha janya Vyadhi*, and multi dimensional presentation of symptom.

Shosha represents the disorder due to specific reasons (Aetiological factors). It can have both chronic and acute manifestation. Then *Shosha Samprapti* is typically of a syndrome manner. A syndrome (Symptoms remaining together) is an aggregate of symptoms not due to a specific disease factor but to interference at any point with a physiological process and as a result some impairment of bodily function. The four causes make the four major trends. Each of these trends has further more small lanes leading to different syndrome. Thus *Shosha* further more represents the *Udavarta Janya Vyadhi*, Disease due *Vriddahara*, *Urdwa Jatru Gata Vyadhi* limited to *Kaya Chikitsa*, Upper respiratory disorders like *Pratishyaya* etc.

Unmada represents *Mano Shareera Vyadhi*; the *Samprapti* considers disorders of *Mana*, *Mano Artha* and *Buddhi*. *Unmada* also represents *Bhuta tantra*. *Apasmara* is also form *Mano Shareera Vyadhi* but it has *Mana*, *Artha* and *Buddhi Avarana*. Thus to interpret *Nidana Sthana* of *Charaka* which is the essence of diagnostic methodology can't be understood properly by objective ideas. One has to adopt the subjective fundamentals to nominate out its meaning. (*Tridosha Siddanta*) In short, these eight diseases do not representation of merely *Vyadhi*, *Srotas* etc. But they are the representatives of the Permutation and combination of the *Vyadhi*. The more detail study of these *Adhyayas* will be dealt in particular *Adhyayas*.

In this comparative study along with *Brihathrayis Madava Nidana*, *Bhela Samhita*, *Harita Samhita* and *Kashayapa Samhita* are also included Due to pragmatic attitude and general popularity. After thorough study is assessed that, *Astanga Sangraha* and *Astanga Hridaya* kept the same number of *Adhyaya* as that of *Sushruta*. They increased number of disease to 32. The aim of explaining *Nidana Sthana* is different than *Charaka* is they aimed to explaining the *Vyadhi*. The principles of diagnostic methodology are described in *Sutra Sthana* 19-23 in *Sangraha* and 11-12 chapter in *Hridaya*. As *Sushrutacharya* was representative of *Shalya Tantra* he placed *Jwara*, *Raktapitta* etc. purely *Kaya Chikitsa* in *Uttara Tantra*. *Madava nidana* was the demand of time, as the Principality approach is not possible for a physician of very intellect. So the most pragmatic approach of describing the *Vyadhis* with their set of symptoms was adopted by *Madava nidana* he

described 85 diseases in total. *Bhela Samhita* does not contain basic principle in *Nidana Sthana*; he explained 8 chapters and included *Kasa vyadhi* in *Nidana Sthana*. Except *Sushruta* all other classics have used the *Nidana Sthana* of *Charaka* as a basic framework.

CONCLUSION

Nidana Sthana of other classics includes more number of *Vyadhi* but *Charaka* had established a platform to explore science of pathogenesis of any diseases. The eight diseases represent a sample for types of discordances of bodily elements leading to different manifestation. The purpose of *Nidana Sthana* is completed with the fundamentals of *Sutra Sthana*, especially by the *Roga Chatuska*. One can multiply eight *Vyadhi* of *Nidana Sthana* into innumerable Syndromes. *Trividha Bodhya Sangraha* that is *Prakruti*, *Adishtana* and *Samutthana* of *Vyadhi* is the destination of diagnosis and foundation for management. Except *Sushruta* all other classics have used the *Nidana Sthana* of *Charaka* as a basic framework.

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