

REVIEW ARTICLE

Comparative analysis on Nidanasthana of Great treatises in Ayurveda –A Literary research

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ABSTRACT

Ayurveda, the Indian system of medicine is based on the concepts and principles in ancient treatises. Three ancient treatises which were developed during the samhita period form the foundation for other treatises which developed later. The great treatises, Charaka Samhita, Susruta Samhita and Ashtangahridaya are considered as 'Brihatrayi' in Ayurveda. Like other systems of medicine, the diagnosis of diseases is a very important section in Ayurveda. Hetu, Linga and Oushadhajana are three important aphorisms in Ayurveda. Great treatises have explained the diagnostic aspects in a separate section known as Nidana sthana. Diagnostic approaches in Ayurveda is never complete without the knowledge of Nidanasthana of great treatises. To emphasize the specific concepts described in Nidanasthana of great treatises and to make a comparative analysis of distribution of chapters described in Nidanasthana. Data was gathered from the great treatises and it was analyzed. Data collected from the Nidanasthana of great treatises were analyzed in the aspect of contents and distribution of chapters. In great treatises the section of diagnosis is explained with the etiology, symptomatology and prognosis. Particularities of Nidanasthana in Brihatrayi were identified by the comparative literary analysis. It has been found that even though written in different style and different period of time, the great treatises in Ayurveda contributed a lot of information regarding the diagnosis of diseases.

Keywords: Ayurveda, treatise, Brihatrayi, samhita, Nidanasthana

Received 24.11.2023

Revised 01.12.2023

Accepted 11.03.2023

How to cite this article:

Sonia Raj.S, Hemant Toshikhane. Comparative analysis on Nidanasthana of Great treatises in Ayurveda –A Literary research. Adv. Biores., Vol 15 (2) March 2024: 320-324.

INTRODUCTION

Diagnosis of the disease constitute the key aspect of ayurvedic health care system. Diagnostic principles of ayurveda are highlighted from the samhita period itself. The great treatises in ayurveda has explained the diagnostic principles in a separate section known as 'Nidanasthana'. The term 'Nidana' implies the causes involved in the genesis of disease. Term 'sthana' means section. Nidanasthana include different chapters that are related to various diseases. Hetu, Linga and Oushadha are the three aspects of ayurveda treatment principles. Accurate diagnosis and treatment depend upon these principles. Accurate diagnosis is very much essential for right administration medicine and therapies. Hetu and Linga cover the all the diagnostic aspects of ayurveda i.e. Nidana, Purvarupa, Rupa, Samprapti and Upasaya.

Brihatrayi of ayurveda include the Charaka Samhita, Susruta Samhita and Ashtangahridaya. These great treatises are considered as the elite three of ayurveda. Fundamental principles, diagnostic principles, preventive measures, treatment principles and therapeutic procedures are clearly described in Brihatrayis. Charaka Samhita is the first and foremost treatise on the basic concepts of ayurveda. It is explained in way of giving importance to the trisutras i.e. Hetu, Linga and Oushadha. In Nidanasthana, Charaka explained eight important diseases with its subdivisions. Etiological factors and symptoms of diseases pertaining to surgery are particularly described in Susruta Samhita. The textbook Ashtangahridaya has explained the diagnostic principles in a systematic way with sixteen chapters.

Knowledge of nidana sthana is very much essential for right diagnosis and it help to plan the treatment protocol suitable for each disease.

Charakasamhita Nidanasthana

Charaka samhita, the most ancient and authentic textbook of kayachikitsa and it represents the atreya school of tradition. Even though chikitsa sthana is the masterpiece of charaka, the diagnostic part of the diseases are also lucidly explained. Nidanasthana of charaka include eight chapters in 248 verses. In the first chapter jwara nidana, charaka has explained the general classification of disease, synonyms of disease, five means of attaining knowledge of disease and causes, pathogenesis, classification and symptoms of jwara and indication of langhanadi karma and snehapana in jwara¹. Etiopathogenesis, classification, general principles of management and complications of rakthapitha is explained in the second chapter. Gulmaroga which is caused by the predominance of vatadosha in mahasrotas is explained as third chapter with its etiopathogenesis, divisions, prognosis and general line of management². In the fourth chapter pramehanidana, vikaravighatabhavabhava [3] of all diseases and etiopathogenesis, classification, clinical features and general principles of treatment of prameha is described. Etiopathogenesis of kushtaroga which disfigure the skin by vitiating the saptadhatus are described as fifth chapter⁴. The progressive wasting disease, sosha roga is explained with its etiopathogenesis and clinical features in the sixth chapter. The psychotic disorder, unmada is described in the seventh chapter with its etiology, pathogenesis and clinical features⁵. Causative factors, predisposing conditions, pathogenesis, signs, types and prognosis of apasmara is described in the eight chapter. Moreover, nidanarthakara rogas, diagnostic aspects of etiological factors and symptoms are described in apasmaranidana.

Susrutasamhita Nidanasthana

In the nidanasthana, susruta has described nidana of vatavyadhi to mugharoga. Susrutha has explained the nidana of 23 with its sub classifications in sixteen chapters. Susruta samhita nidanasthana contains 528 verses. The first chapter vatavyadhi nidana include divisions of vatadosha and avarana and various diseases caused by vitiated vatadosha [6]. In the second chapter arsonidana, anatomical structure of rectum and features of six types of arsoroga are described. In third chapter; the etiological factors, premonitory symptoms, features of four types of asmari and secondary diseases associated with asmari are described [7]. Clinical features of five types of bhagandara are explained in fourth chapter. In the fifth chapter etiological factors, premonitory symptoms, features of different types of kushta and dhatugatakushta are explained. Etiological factors, symptoms and complications of prameha are explained in the sixth chapter. Etiological factors, premonitory symptoms and features of eight types of udara are described in udara nidana. Causes, classification and symptoms of obstructed labor is described in mudhagarbha nidana [8]. Characteristics of six types of vidradhi, antarvidradhi, rakthavidradhi and asthi vidradhi are explained in vidradhi nidana. Symptoms of six types of visarpa, five types of nadi vrana, sthanaroga and signs of vitiated breast milk are described in the chapter visarpa nadi stanaroga nidana. Pathogenesis and clinical features of five types of granthi, apachi, arbuda and galaganda are described in Granthi apachi arbuda galaganda nidana⁹. Seven types of vridhhi, five types of upadamsa and pathogenesis and symptoms of different types of slipada are described in vridhhi upadamsa slipada nidana. Forty four distinct varieties of kshudraroga such as ajagallika, yauvana pidaka, vyanga, carmakila etc are described in kshudraroga nidana¹⁰. Eighteen types of sukadoshas are described in sukadosa nidana. Six types of dislocations and twelve types of fractures are described in bhagna nidana. Sixty-seven types of mukharogas which affects seven different sites such as lips, root of teeth, teeth, tongue, palate, throat and entire mouth cavity are described in the sixteenth chapter.

Ashtangahridaya Nidanasthana

Vagbhata has explained the diagnostic aspects of diseases in 16 chapters by 788 verses. Eventhough sutrasthana is the masterpiece of vagbhata, the diagnostic part of the diseases is explained in a simple and easily understandable way. In the first chapter sarvaroga nidana, vagbhata has explained the nidanapanchaka viz. nidana, purvarupa, rupa, upasaya and samprapthi¹¹. The causative factors responsible for vitiation of tridoshas are also explained in sarvaroga nidana. Clinical features of eight types of jwara and its pathogenesis and features of relief are explained in the second chapter, jwara nidana. Etiology, symptomatology, types and prognosis of rakthapitha and kasa are explained in the third chapter, rakthapithakasa nidana. Etiology, types, clinical features and prognosis of five types of swasa and hidhma are described in the fourth chapter, swasahidhma nidana. Causes, pathogenesis, premonitory symptoms, clinical features, complications and prognosis of rajayakshma and types and clinical features of swarabheda, arochaka, chardi, hridroga and thrishna are explained in the fifth chapter rajayakshma nidana¹². Properties of madya, different stages of mada, hazards of drinking alcohol, symptoms of madatyaya, symptoms of dhawamsaka and vikshaya, types and clinical features of mada, types and clinical features of murcha and clinical features of sanyasa are explained in the sixth chapter, madatyayadi

nidana¹³. Etiology, pathogenesis, types, clinical features and prognosis of arsas is explained in the seventh chapter. Etiopathogenesis, premonitory symptoms, clinical features of six types of atisara and four types of grahani are explained in the eighth chapter atisaragrahanidosha nidana. Ashtamaharogas are enumerated in the eighth chapter. Different mutraghata rogas are explained in the ninth chapter, mutraghata nidana. Twenty types of prameharoga¹⁴ and pramehapitakas are explained in the tenth chapter, prameha nidana. Etiopathogenesis, types and clinical features of vidradhi, vriddhi and gulmaroga and clinical features of anaha, ashtila, pratyashtila, tuni and pratuni are explained in the eleventh chapter, vidradhi vriddhi gulma nidana¹⁵. Etiopathogenesis, premonitory symptoms, clinical features of different types of udara are explained in the twelfth chapter udara nidana. Etiopathogenesis, premonitory symptoms and clinical features of different types of panduroga, kamalaroga, sophia and visarpa and its prognosis are explained in the thirteenth chapter panduroga sophia visarpa nidana. Etiopathogenesis and clinical features of eighteen types of kushta, types and features of svitra and krimi explained in the fourteenth chapter kushta svitra krimi nidana. Clinical features of vata vitiated at different sites and different types of diseases caused by vitiated vata are explained in the fifteenth chapter, vatavyadhi nidana. Etiopathogenesis, clinical features of vatasonita nidana and clinical features of avaranavata are explained in the sixteenth chapter, vatasonita nidana [16].

RESULTS AND DISCUSSION

Knowledge of nidana is very much essential for diagnosis, treatment and prevention of diseases. The great treatises in ayurveda has explained the nidana of diseases with due importance. They allotted separate section named 'nidanasthana' for explaining the etiology, pathogenesis and symptomatology of different diseases which are prevalent in their period.

In charakasamita, nidana sthana is placed in second position after sutrasthana. Charaka explained the diagnostic principles in the perspective of disease and patient. The diagnostic principles named nidana panchaka are explained. Nidanarthakara rogas i.e. diseases which are caused by other diseases are also explained. Each diseases are explained on the basis of analysis of doshas, dhathu, agni, mala and ama. Charaka has also given importance to mental factors which affect health and disease. Agnimandya is considered as the root cause of all diseases. Jatharagni is influenced by both physical and mental factors. Charaka starts nidanasthana by explaining the most general condition of jwara end with apasmara which is manifested by the vitiation of mental factors. Jwara is an independent ailment as well as secondary condition of other diseases. Jwara is nidanarthakara vyadhi which leads to raktapitta and shotha. Due to its significance jwaranidana is placed as first chapter in nidana sthana. Charaka explained the role of specific interaction of etiological factors with doshadushyas as well as presence or absence of disease resisting factors in the manifestation of disease. Charaka also pointed the concept of genetic susceptibility of diseases and effect of chronic disease on genes.

In nidanasthana, susruta explained the causes and symptoms of diseases particularly pertaining to surgery. Susruta also placed nidanasthana in the second position after explaining the sutrasthana. Among the tridoshas, vata is the supreme dosha and hence the diseases caused by vitiated vata is explained as vatavyadhi nidana which is the first chapter in nidana sthana. Diseases with surgical importance such as granthi, apachi, arbuda, vidradhi, mudhagarbha, arsa and bhagandara etc. are described with due importance. Diseases coming under ashtamahagada viz. vatavyadhi, prameha, kushta, arsa, bhagandara, asmari, mudhagarbha and udara are described in first eight chapters indicating its nature of dreadfulness and difficulty to treat. Diseases like upadamsa and sukadosha which are affecting the genital areas are elucidated. Explanation of characteristics of different fractures, dislocations and diseases affecting different areas of oral cavity are given. Different types of kshudrarogas are described with great importance as it frequently trouble the patient. While comparing with nidanasthana of ashtanga hridaya and charaka samhita; the diseases belonging to the branches of prasoothi, salya and salakya tantra are explained in susruta samhita in addition to diseases of kayachikitsa. Due to the elegant style of description, madhava nidana, the best treatise in nidana compiled the most of texts matter from susrutasamhita nidanasthana.

In ashtangahridaya, nidanasthana is placed as the third sthana, after the sarira sthana and just before the chikitsa sthana. In nidanasthana, vagbhata has systematically arranged the subject matter that are gathered from charakasamhita and susrutasamhita. Vagbhata is the first one among brihatrayi who has described the nidanapanchaka in a separate chapter named 'sarvaroganidana'. In nidanasthana, vagbhata has included all the diseases except unmada and apasmara as in the nidanasthana of charaka. Instead of sosharoga, vagbhata included the chapter rajayakshma nidana which cover the etiology of rajayakshma, swarabheda, arocaka, chardi, hridroga and trishna. Vagbhata has described all the very common conditions like kasa, svasa, hidhma, atisara, madatyaya, mutraghata, vatasonita etc in

nidanasthana. So in total 32 important conditions which destroy the health of an individual were explained by vagbhata. Nidana of bhagandara, nadiroga, apachi, slipada, mukharoga etc which were included by susruta in nidanasthana, were described in the utharasthana. Being written in poetic style, the nidanasthana of vagbhata is quite easy to understand and study.

Nidanasthana of great treatises has explained almost all the important nonsurgical and surgical diseases pertaining to their period. By comparing and analyzing all these data, it is found that the knowledge in the nidanasthana of great treatises are very essential for scholars and practitioners.

Table 1. Comparison of chapters and Number of verses in Great treatises (brihatrayi)

Charaka samhita	Position of chapter & number of verses	Susruta samhita	Position of chapter & number of verses	Ashtangahridaya	Position of chapter & number of verses
Jwara	1 (44)	Vatavyadhi	1 (91)	Sarvaroganidana	1 (23 ^{1/2})
Rakthapitta	2(29)	Arsonidana	2 (26)	jwara	2 (79)
Gulma	3(18)	Asmari	3 (28)	Rakthapithakasa	3 (38)
Prameha	4(55)	Bhagandara	4 (13)	Swasahidhma	4 (31)
Kushta	5(17)	Kushta	5 (34)	Rajayakshmedi	5 (58 ^{1/2})
Sosha	6(17)	Prameha	6 (27)	Madatyayadi	6 (41)
Unmada	7(24)	Udara	7 (25)	Arsonidana	7 (59)
Apasmara	8(44)	Mudhagarbha	8 (14)	Atisaragrahani	8 (30 ^{1/2})
		Vidradhi	9 (38)	Mutraghata	9 (40)
		Visarpa nadi stana roga	10 (27)	Prameha	10 (41)
		Granthi apachi arbuda galaganda	11 (29)	Vidradhi vridhi gulma	11 (63)
		Vridhi upadamsa slipada	12 (15)	Udara	12 (46)
		Kshudraroga	13 (61)	Panduroga sopha visarpa	13 (67 ^{1/2})
		Sukadosha	14 (18)	Kushta svitra krimi	14 (56)
		Bhagna	15 (16)	Vatavyadhi	15 (56 ^{1/2})
		Mukharoga	16 (66)	Vatasonita	16 (58 ½)
	8(248)		16(528)		16 (788)

CONCLUSION

Comprehensive management of disease cannot be planned without complete knowledge of all aspects of the disease process. Before initiating any treatment, accurate diagnosis is very much essential. Diagnostic principles described in great treatises is having utmost importance in the ayurvedic perspective of diagnosis. Even though not mentioned, the new emerging diseases can be diagnosed and treated successfully by understanding the principles described in nidanasthana of great treatises. Treasure of knowledge embedded in the nidanasthana of great treatises will provide guidance for proper diagnosis, prediction of prognosis and prevention of diseases. Thus the nidanasthana of the great treatises constitute the fundamental base for diagnostics in ayurveda.

Conflicts of interest

Nil

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