

# Establishing the Link between Chapters on Charaka Samhitha Nidana Sthana and Chikitsa Sthana - A Literary Review

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## ABSTRACT

**Introduction:**Charaka Samhitha is a Sanskrit text on Ayurveda, which mainly deals with chikitsa(Treatment aspects) and it is written on the base of Trisutra(Hetu,Linga and Aushada). While reading the treatise one may feel difficulty in understanding the concepts or may feel loss of concentration. It is because lacking of understanding relation between the chapters. Each chapter of Charaka SamhithaNidanasthanaand Chikitsasthana is connected to preceding chapter as well as succeeding chapter. **Objective:**To establish the link for the chapters on Charaka Samhitha's NidanaSthana And ChikitsaSthana for the better remembrance of context and chapter. **Results:**This treatise was written based on Mythological story like JwaraVyadhi occurred due to the ferocious wrath of Rudra (Lord Shiva) , similarly it has been written based on Scientific background, numerological base etc. **Conclusion:** Chapters mentioned in the Nidanasthana and Chikitsasthana of charakasamhitha have a link between current chapters and preceding chapters and succeeding chapter, reader must know it for the better remembrance , understanding of concepts and this also creates interest in the readers.

**Key Words** Charaka Samhitha, Nidanasthana, Chikitsa Sthana, Jwara, Hetu, Linga , Aushada,Trisutra

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## INTRODUCTION

Charaka Samhitha is a Sanskrit text on Ayurveda, which mainly deals with Chikitsa(Treatment aspects). It is written on the base of Trisutra (Hetu, Linga and Aushada). The Charaka Samhitha states that the content of the book was first taught by Maharshi Atreya and then subsequently codified by Agnivesha, revised by Acharya Charaka and the manuscripts that survived in the modern era are based on one completed by Dridabala<sup>1</sup>. It stated in Charaka Samhitha that one third of the book was written by

him, which was lost, and that he also re-wrote the last part of the book.

## OBJECTIVES

To establish the link for the chapters on Charaka Samhitha Nidana Sthana and Chikitsa Sthana.

## MATERIALS AND METHODS

Review of literature on link for the Chapters on Charaka Samhitha Nidana Sthana and Chikitsa Sthana. The classical texts of Ayurveda with

their commentaries, translations, other Ayurvedic texts and Internet media.

### CONTENTS:

In terms of its contents, the *Samhita* addresses eight specialized branches of medicine, including Internal Medicine (*KayaChikitsa*), Ear, Nose and Throat (*Shalakyā*), Surgery (*Shalyā*), toxicology (*Vishagarvyrodhikā Chikitsā*), Demonology and Psychiatry (*Bhutavidyā*), Pediatrics (*Kaumarabhrityā*), science of rejuvenation (*Rasayana*), infertility medicine and aphrodisiacs (*Vajeekarana*). It is *Kaya Chikitsa*, that is considered the prime area of focus.

### SECTIONS:

No of sections (Sthana) in *Charaka Samhita* are 8; they are, *Sutrasthana*, *Nidana Sthana*, *Vimanasthana*, *Shaareerasthana*, *IndriyaSthana*, *Chikitsa Sthana*, *KalpaSthana* And *SiddhiSthana*. Among those, this article mainly deals with the Section of *Nidana* and Section (*Sthana*) of *Chikitsa*.

- *Nidana Sthana* (8 chapters) discusses the etiopathogenesis and important clinical diagnostic tools for eight major diseases.
- *Chikitsa Sthana* (30 chapters) gives treatment protocols and specific remedies for various ailments.

Though the author has written the text in a proper manner, the common readers are not able to get the link between chapters of preceding and subsequent chapters. That's the reason, why one will be losing the concentrate on reading the *Samhita*. By this one will be unable to get what the real authors going to convey. Hence, this

article had been written to make relation between the Preceding chapters followed by Subsequent chapter of *Charaka Samhitha Nidana Sthana* and *Chikitsa Sthana* chapters.

*Among the Trisutra, Hetu (Cause for the disease), Linga (symptomatology)* are explained briefly in *SutraSthana*, further these *Hetu* and *Linga* related to *Vyadhi* are elaborated in detail in *Nidana Sthana*. Knowledge of *Hetu and Linga* is mandatory for *Chikitsa*

Main aim of Ayurveda is “*Swasthasya swaasthya Rakshanam Aturasya VikaraPrashamanam*”, hence the *Chikitsa Sthana* chapters had commenced with *Rasayana and Vajikarana Adhyaya*

### RESULTS AND DISCUSSION

Entire *Charaka Samhita* has been written on the basis of *Trisutra- Hetu, Linga and Aushada* and it is a *KaayaChikitsa Pradhana Grantha*. Each chapter of *Nidana Sthana* and *Chikitsa Sthana* is expounded in particular sequence which is analyzed below.

#### *Rasayana and Vajikarana Chikitsitam*

The chapter called *Rasayana Adhyaya* has been explained first in the section of *Chikitsa Sthana*. This section contains the other 4 sub-sections like, *Rasayana Paada, Praanakaamiyo Rasayana Paada, Karaprachiteeyo Rasayana Paada, Ayurveda samutthaaneeyo Rasayana Paada*. Followed by that (i.e 2<sup>nd</sup> Chapter of *Chikitsa Sthana*) have been named as *Vajikarana Adhyaya* and it also contains the 4 Sub-sections like, *Samyogasharamooleeyo Vajikarana Paada, Aasiktaksheereeyo Vajikarana*

*Paada, Maashaparnabhruteeyo Vajikarana*  
*Paada, Pumaanjaatabalaadiko Vajikarana*  
*Paada*. Both these have been explained in the *Chikitsa Sthana*. Since, these 2 chapters are very much beneficial for the maintenance of health, Rasayana and Vajikarana are explained prior in Chikitsa Sthana. In *Rasayana and Vajikarana*, the former deserves the priority, as it is conducive as to the growth of an individual as well as it is said to enhance longevity if consumed on proper manner<sup>3</sup>. Both Rasayana and Vajikarana serve the purpose of maintenance of positive health as well as prevention of diseases. (for *Swasthasya Swaastya Rakshanam, Aaturasya Vikara Prashamana*).

#### **Jwara<sup>4</sup>**

- *Jwara* has been explained as the First chapter in *Nidana Sthana* and Third Chapter in *Chikitsa Sthana*. This chapter had been placed based on Mythological story. That is, the origin of *Jwara* resulted from the ferocious wrath of Rudra (Lord Shiva).
- Mythological story<sup>32</sup>: During the *Treta Yuga* (second age) Lord Shiva took a vow of not manifesting anger or wrath for one thousand celestial years. During this time the *Asuras* (the demons) indulged in the creating obstruction, playing mischiefs and destroying the sacrament and the meditation of the *rishis* (sages). Daksha Prajapati was capable of combating these demons but he ignored his duties of opposing those demons and further organized a *yajna* (ritual of sacrifice) in which he did not offer any share to Lord Shiva in spite of being told to do so by the

other lords. He even did not chant the hymns described in the *veda* of lord Shiva which provide fulfilment to the desired objective of *yajna* and even did not offer *Ahuti* (pouring of ghee in the sacrificial fire) to Lord Shiva. Lord Shiva perceived whole of this situation regarding Daksha Prajapati's non observance of rules and became angry. He then brought forward his *Raudra* (wrathful) *bhava* (nature) and opened his third eye, destroying all those demons by burning them and further gave rise to a childlike form named *Virabhadra* to his wrath, who was stuffed with his anger and was capable of destroying the *yajna* of Daksha. That child demolished the *yajna* of Daksha Prajapati as a result of which the gods got afflicted with burning sensation and pain and started running in different directions and became afflicted. Then the gods along with the seven rishis offered those substantial hymns to Lord Shiva till he became pleased and switched over to his Shiva (the compassionate or benevolent and auspicious) form. Lord Shiva told to Veerabhadra that "you will become *Jwara* in this world and afflict people in the beginning of life – at birth and at the time of death and will also afflict those who will resort to erratic regimen like this *Jwara* gets manifested.

- Among the diseases of *Shareera* (Physical disorders), *Jwara* is said to be superior. Hence, it has been explained first in *Nidana Sthana*. Also, it is common among all diseases and it is said that everyone's life starts (i.e birth) and end's (i.e death) with *Jwara*.

- In *Chikitsa Sthana* – ‘*Dehendriya Manasthaapi Sarva Roga Agraja Bali*’ i.e *Taapa of Deha, Taapa of Indriya, Taapa of Mana* sare said to be *Jwara* and is superior for all *Roga* and is more strong.

#### ***Rakta Pitta Nidana and Chikitsitam***

- *Rakta Pitta* chapter has been explained both in *Nidana Sthana* 2<sup>nd</sup> Chapter and *Chikitsa Sthana* ’s 4<sup>th</sup> Chapter of *Charaka Samhita*. This had been explained based on mythological story and also as later stage of *Jwara*. When *Vyadhis* started to bother humans, initially *Jwara* manifested. Due to the *Santaapa* in *Jwara*, *Rakta Pitta* got manifested<sup>5</sup>.

- According to the mythological description of the origin of diseases, *Rakta Pitta* appeared after *Jwara* because of the heating effect of the latter.

- Therefore, *Rakta Pitta Adhyaya* is explained after the chapter of *Jwara Adhyaya*

#### ***Gulma Nidana and Chikitsitam***

*Gulma* chapter has been explained both in *Nidana Sthana* 3<sup>rd</sup> chapter and *Chikitsa Sthana* 5<sup>th</sup> chapter of *Charaka Samhita*. It has been explained based on mythological basis. After *Vinaasha* (Destroy) of *Daksha’s Yajna*, after the manifestation of *Rakta Pitta*, the disease *Gulma* originated. That’s why *Gulma Nidana* has been explained after the *Rakta Pitta Nidana*<sup>6</sup>.

#### ***Prameha and Kushta Nidana and Chikitsitam***

*Prameha* and *Kushta* have been explained both in *Nidana Sthana* of 4<sup>th</sup> & 5<sup>th</sup> chapter and *Chikitsa Sthana* 6<sup>th</sup> & 7<sup>th</sup> chapter of *Charaka Samhita* respectively. *Prameha* and *Kushta* both occur

because of *Santarpana Janya Nidanasevana* as per the mythology. In *Poorvakala*, during *Dakshayajna* after the *Gulma*, *Prameha* gets manifested. The disease of *Kushta* and *Prameha* gets manifest because of excess offering (*Havi*) to *Yajna*. Hence, *Prameha Adhyaya* has been explained after the *Gulma Adhyaya* and *Kushta Adhyaya* follows *Prameha*<sup>7</sup>.

In *Kushta Chikitsa Adhyaya*, *Shvitra* is explained vowing to the common *Nidana* and involvement of *Raktadi Dhatus* in both.

#### ***Shosha Nidana and Chikitsitam***

*Shosha* has been explained both in *Nidana Sthana* 6<sup>th</sup> chapter and *Chikitsa Sthana* 8<sup>th</sup> Chapter of *Charaka Samhita*. This chapter has been explained based on Mythological story. *Kushta* and *Shosha* both gets origin in *Krutayuga*. Because of similar origin, after the *Kushta Nidana*, *Shosha Nidana* started<sup>8</sup>.

#### ***Unmaada and Apasmara Nidana and Chikitsitam***

*Unmaada* and *Apasmara* has been explained both in *Nidana Sthana* 7<sup>th</sup> & 8<sup>th</sup> chapter and *Chikitsa Sthana* 9<sup>th</sup> & 10<sup>th</sup> chapter of *Charaka Samhita* respectively. These chapter have been explained based on Mythological story. After the explanation of *Kushta*, foremost complicated disease *Shosha* has been explained. After the destruction of *Daksha Yajna* by *Bhagavan Shiva*, people had suffered with *Bhaya*, *Shoka* and *Traasa* and hence manifested the Disease of *Manasa* like *Unmaada* and *Apasmara*<sup>9</sup>.

#### ***Kshata Ksheena Chikitsitam***

*Kshata Ksheena* has been explained in *Chikitsa Sthana* 11<sup>th</sup> chapter of *Charaka Samhita*. This chapter is explained after *Apasmara*. Because the *Apasmara* vyakti might have the tendency to fall and get injured due to loss of control on himself. This inturn may cause *Ura Kshata* or *Kshata-Ksheena*. *Shukrakshaya* and *Ojakshaya* can occur because of excess indulgence in sexual intercourse<sup>10</sup>.

#### ***Shvayathu Chikitsitam***

*Shvayathu* has been explained in *Chikitsa Sthana* 12<sup>th</sup> chapter of *Charaka Samhita*. It has been explained after *Kshata Ksheena*. Because, *Marma Upaghata* (Injure to vital organs) is the common cause for both *Kshata ksheena* and *Shvayathu*<sup>11</sup>.

#### ***Udararoga Chikitsitam***

*Udararoga* has been explained in *Chikitsa Sthana* 13<sup>th</sup> chapter of *Charaka Samhita*. *UdaraRoga* is one of the presentations of *Shotha* (Oedema), So *UdaraChikitsa* follows *Shotha Chikitsa*. In both *Udara* and *ShothaRoga* swelling is one of the main and common symptoms observed<sup>12</sup>.

#### ***Arsha Chikitsitam***

*Arsha* has been explained in *Chikitsa Sthana* 14<sup>th</sup> chapter of *Charaka Samhita*. It has been explained after *UdaraChikitsa* because, the involvement of *Tridoshas* and causative factors are common in both *Udara* and *ArshaVyaadhi*<sup>13</sup>.

*Baddhagudodara (UdaraRoga)*- Obstruction to the passage of intestine is one of the main etiological factor for the manifestation of *Arsha* (Haemorrhoid)

#### ***Grahani Chikitsitam***

*Grahani* has been explained in *Chikitsa Sthana* 15<sup>th</sup> chapter of *Charaka Samhita* After explaining *ArshaRoga*. *Grahani* and *Arshas*, both are considered as *NidanarthakaraRogas* for each other as both involve derangement of *Agni* as the main cause. *Grahani* is the area that gives *Ashraya* (Shelter) to *Agni*, thus understanding of *Agni* is done through understanding the *Grahani*<sup>14</sup>.

#### ***Paanduroga Chikitsitam***

*Pandu* has been explained in *Chikitsa Sthana* 16<sup>th</sup> of *Charaka Samhita*. In the previous chapter dealing with the treatment of *Grahanidosha*, the various causative factors for the aggravation of *Pitta* are described. As the aggravation of *Pitta* constitutes a predominant factor in the causation of *Paandu*, therefore description of the treatment of this disease follows the treatment of *Grahani* dosha<sup>15</sup>.

If the patient suffering from the *Paandu* indulges in *Pitta* aggravating (*Aahara and Vihaara*), the *Pitta* so aggravated burns the *Raktha and Mamsa* to cause the disease called *Kaamala*<sup>16</sup>.

#### ***Hikka-Shwasa Chikitsitam***

*Hikka* has been explained in *Chikitsa Sthana* 17<sup>th</sup> chapter of *Charaka Samhita*. This chapter has been explained after the *Paanduroga*. Because, As per the *Cha.Chi.17/14*, and *Cha.Chi.16/14*, *Hikka* and *Shwasa* are described to be caused by *Paandu-Roga*. So treatment of these two disease follows the chapter on the treatment of *Paandu-Roga*. As both the *Hikka* and *Shwasa* have common etiological factors and common

treatment, so the treatment of both of them is included in one and the same chapter<sup>17</sup>.

#### ***Kaasa Chikitsitam***

Kasa has been explained in *Chikitsa Sthana* 18<sup>th</sup> chapter of *Charaka Samhita*. The chapter on the treatment of *Kaasa* follows the chapter on the treatment of *Hikka* and *Shwasa*. Because the line of treatment of *Kaasa* is similar to *Hikka* and *Shwasa*, and also because *Hikka*, *Shwasa* and *Kaasa* are interrelated with each other<sup>18</sup>.

#### ***Atisaara Chikitsitam***

Atisara has been explained in *Chikitsa Sthana* 19<sup>th</sup> chapter of *Charaka Samhita*. Diminution of *Agni* constitutes the common cause for *Grahani* and *Atisaara*. Therefore, the present chapter on the treatment of *Atisaara* should have logically followed the chapter on the treatment of *Grahani*, i.e. the 15<sup>th</sup> chapter of this section. The intervening chapters dealing with the treatment of *Paandu* etc are only preludes (*Upodghata*) to the chapter dealing with the treatment of Diarrhea<sup>19</sup>.

#### ***Chhardi Chikitsitam***

Chhardi has been explained in *Chikitsa Sthana* 20<sup>th</sup> chapter of *Charaka Samhita*. There are two prominent channels (of excretion) in the body, one with a downward opening i.e. Anus (*Guda*) and the other, with an upward opening i.e. Mouth (*Mukha*). In the last chapter, *Atisaara* representing the movement of aggravated morbid matter (*Dosha*) through the downward channel was presented. In the present chapter, the disease *Chhardi* representing the movement (Excretion) of morbid matter through the upward

tract i.e., mouth. Hence, *Chhardi* has been explained after the *Atisaara*<sup>20</sup>.

#### ***Visarpa Chikitsitam***

This has been explained in *Chikitsa Sthana* 21<sup>st</sup> of *Charaka Samhita*. It has been stated earlier (Su.24/09-12) that the suppression of the manifested natural urge for vomiting (*Chhardi*) gives rise to *Visarpa*. Besides, *Chhardi* itself is considered to be a causative factor for the vitiation of blood, and this vitiated blood causes *Visarpa* (Su.28/11-13). Therefore, the chapter on the treatment of *Visarpa* follows that of *Chhardi*<sup>21</sup>.

#### ***Trushna Chikitsitam***

Trushna has been explained in *Chikitsa Sthana* 22<sup>nd</sup> chapter of *Charaka Samhita*. *Trushna* generally occurs as a complication of *Visarpa*. So the treatment of *Trushna* follows the chapter on the treatment of *Visarpa*<sup>22</sup>.

#### ***Visha Chikitsitam***

Visha has been explained in *Chikitsa Sthana* 23<sup>rd</sup> chapter of *Charaka Samhita*. The line of treatment of both *Trushna* and *Visha* are similar, *Sheeta Upakrama* is common to both. Therefore, the chapter on the treatment of poisoning follows that of the treatment of *Trushna*<sup>23</sup>.

#### ***Madatyaya Chikitsitam***

Madatyaya Chikitsa has been explained in *Chikitsa Sthana* 24<sup>th</sup> chapter of *Charaka Samhita*. *Moha Janakatva* (intoxicative affection) is common to both *Visha* and *Madatyaya*. *Madatyaya* shares all the properties of *Visha*. Therefore the chapter dealing with the treatment of *Madatyaya* follows the chapter on *Visha*<sup>24</sup>.

#### ***Dwivraneeyam Chikitsitam***

Dwivraneeyam Chikitsa have been explained in *Chikitsa Sthana* 25<sup>th</sup> chapter of *Charaka Samhita*. The previous chapter dealt with “*Madatyaya*” (Alcoholic intoxication). An intoxicated person is likely to assault or to be assaulted by the others which may be manifested in the form of Wounds and ulcers. Therefore, present chapter dealing with the Diagnosis and Treatment of two types of ulcers (*Vrana*) follows *Madatyaya Chikitsa*<sup>25</sup>.

#### ***Trimarmeemaya Chikitsitam***

Trimarmeeya has been explained in *Chikitsa Sthana* 26<sup>th</sup> chapter of *Charaka Samhita*. It has been mentioned based on *Saankhya shastra* (Numerology). Previous chapter is *Dwivraneeya*, number is *Dwi* (two) deals about the treatment of *Vrana* (wounds). After ‘*Dwi*’, ‘*Tri*’ is the sequential order. Hence, after the *Vrana*, it has been explained about the treatment of afflictions of vital organs which are broadly three they are *Shiro, Basthi and Hrudaya Marmas*. So these three types follow the two types of the preceding Chapter. Hence, *Trimarmeeya* has been explained after the *Dwivraneeyam Adhyaya*<sup>26</sup>.

#### ***Urusthambha Chikitsitam***

Urustambha has been explained in *Chikitsa Sthana* 27<sup>th</sup> chapter of *Charaka Samhita*. In the previous chapter dealing with the treatment of disease related to the three *Marmas*, *Panchakarma* is described as a remedy for several ailments. Keeping this in view, the preceptor in this chapter explains the disease “*Urusthambha*” for the treatment of which these very five elimination therapies (*Panchakarma*)

are contra indicated. It is natural that while witnessing an event, another event contrary to it comes to the mind automatically. Hence it has been explained after the *Trimarmeeyam Adhyaya*<sup>27</sup>.

#### ***VataVyaadhi Chikitsitam***

VataVyadhi has been explained in *Chikitsa Sthana* 28<sup>th</sup> of *Charaka Samhita*. Therapeutic measures prescribed in the previous chapter for the treatment of *Urusthambha* may cause the Ununctuousness (*Rooksha*) in the body leading to the aggravation of *Vaayu (Vataprakopa)*. Hence, previous chapter followed by, this chapter has been explained<sup>28</sup>.

#### ***Vata Shonita Chikitsitam***

This has been explained in *Chikitsa Sthana* 29<sup>th</sup> of *Charaka Samhita*. *Vata-Rakta* is a variety (*Prabheda*) of *Vata-Roga*. Therefore the present chapter on “the treatment of *Vata-Rakta*” follows the chapter dealing with “the treatment of *Vata-Roga*” in general<sup>29</sup>.

#### ***Yonivyapat Chikitsitam***

This has been explained in *Chikitsa Sthana* 30<sup>th</sup> chapter of *Charaka Samhita*. After the chapter on the treatment of *Vata-Rakta*, the treatment of the remaining important disease i.e. *Yoni-Vyapat* which is also caused by the aggravated *Vayu* in general is being described in this chapter. As it is said, “genital organs of women do not get afflicted without the aggravated *Vayu*”. Hence it has been explained after the *Prabheda* of *VataVyaadhi*<sup>31</sup> (i.e. *Vatarakta*).

#### **Other Observations:**

- *Charakasamita* treatise is based on both Mythology and Scientific background and have been given importance to the *Agni* for the purpose of *Chikitsa*.
- Few Chapters are based on Numerology like *Dwivraneeyodyaya* followed by *Trimarmeeyam Adhyaya*.
- Based on *Nidana* arthakara *Roga* (one disease leads to cause another disease) like *Paandu Roga* leads to cause *Kaamala* at later stage have been mentioned
- *Unmaada* and *Apasmara* may also caused by the irregularity habits of *Aahara and Vihara*
- Due to *Saamanyata* in *Nidana*, *Samprapthi* etc, *Hikka* and *Shwasa* have been explained in same chapter
- As some are caused by common *Dushyas* like *Kushta* and *Shvitra* and hence, its been explained in same chapter. *Sushrutha* have explained in *Nidana Sthana* that, *Kilasa(Shvitra kind)* is described to be located in the Skin. The intention of *Sushrutha* in the above mentioned description is to highlight the fact that unlike *Kushta*, *Shvitra* does not produce all the symptoms of vitiation of *Raktaadi dhaatus*. In *Shvitra*, *Raktaadi dhaatus* get vitiated, but in such event, all the signs and symptoms of *Kushta* located in *Raktaadi dhaatus* are not always manifested.

Acharya Chakrapani and *Drudabhala* had build a relation of Current chapter and Preceding chapter of *Nidana Sthana* and *Chikitsa Sthana* .

Chapters mentioned in the *Nidana Sthana* and *Chikitsa Sthana* of *Charaka* samhitha have a link between current, preceding and subsequent chapters. Reader must know it for the better remembering and understanding of concepts.

## CONCLUSION



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