



NOTABLE MODIFICATIONS OF SUSHRUTA NIDANA STHANA BY NYAYA CHANDRIKA TIKKA OF GAYADASA: A REVIEW ARTICLE

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ABSTRACT

Among all the available classics, the most ancient representative of shalya tantra (surgery) is sushruta samhita. It gives simple, precise, logical and practical knowledge. All classics give importance to nidana because diagnosis and treatment of a disease never complete without the elicitation of all the factors associated with disease. Nyaya Chandrika is one of the commentaries based on nidana sthana who gave reasoning and description about some unsolved puzzles in sushruta samhita. Nidana Sthana gives the draft of many pathogenesis, premonitory symptoms, symptoms and prognosis of a disease. Here, some particular changes have been mentioned to make samhita easily understandable as well as to add on some more knowledgeable points from Nyaya Chandrika. Elicitation of nidana is necessary for the proper identification of dosha, roga, roga bala, treatment and sadhya –asadhya. To get a better understanding of basic principles of nidana in detail commentaries are helpful.

KEYWORDS : Sushruta Samhita , Nidana , Shalya, Nyaya Chandrika , Gayadasa , Nyaya.

INTRODUCTION -

Sushruta is the father of surgery and the greatest surgeon of ancient period^[1]. Among five *Sthanas*, *Nidana sthana* having its own importance is defined as eternal cause of disease. Diagnosis is never complete without the elicitation of all the factors associated with the disease. Ayurveda which propagates equal importance of curative and preventive aspects of a disease^[2] have highlighted the importance of *Nidana* and its *Parivarjana* (Eradication)^[3]. The main line of treatment is *Nidana Parivarjana* (Eradication of the cause). *Nidana sthana* deals with the *Nidana* (etiology), *Poorvaroop* (prodromal sign and symptoms), *Roopa* (clinical features) , *Samprapti* (pathogenesis) and *Sadhya Asadhya* (prognosis) of a disease which are major and exclusively important for practitioner to understand the disease process^[4]. As the time passes many commentaries were came into existence which are a set of explanatory and critical notes over classical text. In philosophy, a commentary is line by line or even word by word explanation usually attached to an edition of text in the same or an accompanying volume. The aim is to remove, lessen or point out linguistic obstacles to reading and understanding the text^[5]. *Gayadasa* also known as *chandrikakara* , was a great physician of 11th A.D. , added cream knowledge of other *samhita's* in his commentary *Nyaya Chandrika* on *Sushruta Nidana Sthana*.^[6] He furnishes quotations from ant other treatise on *Ayurveda* and therefore both academically and historically significant. He had detailed knowledge of Sanskrit language so explained many terms grammatically. *Nyaya Chandrika* was used by only a few research workers and very rarely used by a common scholar of *Ayurveda*.

So, this article presents a window of *Nyaya Chandrika* by *Gayadasa* over *Sushruta Samhita*, *Nidana Sthana*. The *samhita* without the commentary is like a bird with one wing. It is mandatory for all the physician to have the knowledge of *samhita* and the commentary constitutes an integral part.

AIMS AND OBJECTIVES:

- To enlighten the basic concept of framework of *nidana sthana* and the importance of the specific concepts as well as the number of chapters given in *Nidana Sthana*.
- To explore the *Sushruta Samhita* in context of *Nidana Sthana* with special reference to *Gayadasa* commentaries.
- To study modifications of *Gayadasa* over *Sushruta Nidana Sthana*.

- To evolve a logical scheme given by *Gayadasa*.
- To enrich the literature of *Ayurvedic* diagnosis.

MATERIAL AND METHODS:

The literary source for present work was collected from classical text books of *Sushruta Samhita* by various authors including commentary *Nyaya chandrika*, published articles in reputed journals and also from various media like internet sites and the compilation was made.

Gayadasa's Modifications -

Sushruta nidana sthan is having 16 chapters with 549 shloka. Though it has only 16 *adhayayas* , it has described 22 *vyadhis* which are- *Vata vyadhi* (Neurological disorder), *Arsha* (Haemorrhoids), *Ashmari* (Calculi), *Bhagandar* (Fissure), *Kushtha*(Skin Disorder), *Prameha* (Diabetes), *Udara roga* (Diseases related), *Moodha garbha*(Obstructed labour), *Vidradhi*(Abscess), *Visarpa* (Herpes Zoster) ,*Nadi* (Pilonidal Sinus), *Stana Roga* (Breast Abscess), *Granthi* (Cyst) ,*Arbuda*(Carcinoma), *Galaganda* (Goitre), *Vridhi*(hernia), *upadamsa*(STD), *shlipada* (filariasis), *Kshudra roga* (Skin disorders),*Shook dosha*(diseases related with male genitalia), *Bhagna*(fractures and dislocation of bones)and *Mukha roga* (diseases of mouth). *Gayadasa* explained every verse of each chapter likewise *Sushruta Samhita*. Some major modifications done by *Gayadasa* are as follows -

1. *Gayadasa* explained the logic behind the sequence of chapters -

- In the begning of *Nidana sthana* ,*Vata vyadhi nidana* is explained as^[7]- *Vata* is chief *dosha*, it helps *pitta* and *kapha* also to move or to cause diseases and most of *vatavyadhi* are explained here.
- logics behind explanation of *arsha* after *vaatvyadhi* are^[8] -
- As *vata vyadhi* are *vatvinamutra nirodhi* i.e. these can obstruct or cause the movement of stool and urine and so does *arsha* and it is *shastra kshara* and *agni sadhya* so taken as a superior disease in surgery or *shalya tantra*
- logics for description of *ashmari* after *arsha nidana* are^[9] - As *arsha* blocks the passage of *faeces* and *flatus* (*vaatvinnirodhi*) *ashmari* is taken as *mutra nirodhi* and explained after it .Diseases related to lower abdomen are described in an order and *Ashmari* is also a *mahavyadhi* as *arsha* and *vatavyadhi*
- Bhagandar* is placed next to *ashmari nidana* as^[10] - *Guda* is also mentioned in *arsha* (grooves of rectum) as well as in

ashmari. As the fact that *bhagandar* is chiefly located in *guda* (rectum) and bursts the rectum and the bladder (*gudbastidaranam*), so it is placed afterwards and it is also a *mahavyadhi*.

- *Kushtha* is placed next to *bhagandara* as^[11] - After diseases of *adhogata* (lower channels), *tiryaga gat* (transverse channels) disease are explained, it is caused by *virudhashana* (improper diet) and *santarpana* (excessive intake of nutritious food) and can be cured by *samsodhana* and other specific treatment remedies.
- *Prameha* is placed next to *kushtha nidana* as^[12] - Both *prameha* and *kushtha* moves to progeny, caused by vitiated *tridosha* effect and are *mahavyadhi*
- *Udara* is placed next to *prameha nidana* as^[13] - These diseases involves *udakvaha strotasa*. These also caused by vitiation of *tridosha*. *Udara* is also a *mahavyadhi*.
- *Mudhgarbha* is placed next to *udara roga nidana* ^[14] - As *udara* is treated with *udara patna* (a surgery) and likewise *mudhgarbha* can only be cured by *shalya karma* so explained afterwards and it is also a *mahavyadhi*.
- *Vidradhi* is placed next to *mudha garbha nidana* as^[15] - This disease is also treated by surgery just like *mudhagarbha* and there is same *utsedha* (raised body part due to inflammation) as *udara*
- *Visarpa, nadi* and *stana roga* are placed next to *vidradhi nidana* as^[16] - *Vidradhi* is a kind of raised inflammation (*unatta shopha*) and *visarpa* is a disease which is settled residual skin infection (*anunatta shopha*) and these disorders had *sereations like pakva vidradhi*.
- *Apachi* is explained next to *granthi* as it's also a kind of elevated *granthi* produced by *meda*^[17]. He explained that *arvuda* is placed next to *apachi* as it is caused by flesh and *kapha* and can involve any part of body and is deep seated.
- *Vridhi* placed next to *galganda nidana* as^[18] - *Mushakavata avalambate* (swelling resembling to scrotum) is *galganda* so after that diseases of scrotum is explained. He stated that *upadamsa* is explained next to *vridhi* as their effected site is same or nearby
- In chronology of *shushruta*, the explanation of *Mahavyadhi* is done in the starting then diseases with mediate symptoms and in last minor diseases are mentioned. After *kshudra roga*, these similar kind of *vyadhi* (*shooka dosha*) are explained and the part involved (genitals) are almost near to the last few *kshudra roga* as *parivartika*. *Bhagna* is explained after *shooka dosha* as both are taken as *agnitja vyadhi*. *Mukha roga* is explained after *bhagna* as *danta* (teeth) are *nalaka asthi*, *bhagna* ends with this so in continuity diseases of teeth are started^[19]

2. Gayadasa Added Grammatical Explanation Of Words. Some Examples Are As Follows -

- Term *Vata vyadhi* consists of *vata* which means always in motion, and *vyadhi* (*vi + aadhyah*) which means different kinds of sufferings/sorrow.
- *Svayambhu* - *svayam upasarga* (prefix) and *bhu dhatu* joins to form *svayambhu* which means whose existence is found
- *agnisahayavan* - *Agni + sahaya* - *karmadharya samasa* = *agnisahaya*
- *Agnisahaya + matvarthiya mana prataya* = *agnisahaymana* etc.
- *aa + hri + lyuta pratyaya* = *aaharana* in *ashamari nidana* which means easy to handle.
- He explained *ghatala* term in *sannipataja vidradhi*. *Ghatala* formed by *ghata + lacha pratyaya* which means elevated
- *Acharya gayadasa* explained Sanskrit terms like *hiyati* that it's a *parasmaipadi* used to define size of *galagada*
- *Upadamsa* is termed so as, this is not only inflammation (*shopha*) but *dashana* (cut) is also present.
- *Bone breaks into so many parts and these parts may resembling atomic size is patita bhagna*. *Bahubrihi*

samasa along with matvathirya pratyaya is used here for anubahuvidaritam.

3. Some examples were taken by Gayadasa to explain things easily such as -

- In *sama avastha*, *prana* *vayu* perform their respective function and in vitiated state it may travel out of body with *prana* leading to death of the person just like the *house of sindhu* area, he can run with the *shanku* by which it is tightened up^[20].
- *Gayadasa* explained that *tvaka gata vata* is *rasa gata vata* by *sutra gangayama ghosha*^[21]. The house near *ganga* river is called as the house in *ganga* likewise *rasa gata vata*
- *Gayadasa* explained *mukminmina* with the example of *anudara* (the term *andara* means absence of abdomen but it's impossible) likewise the voice in the patient.^[22]
- *Gayadasa* quoted an example from *charaka* to explain that *saamsargaja* types of *arsha* are included in *doshaja* types only is *samudayasamudayi bhava* (the symptoms of a group are same as the factors making it)^[23]
- Explains the formation of *kaphaja ashmari* on the basis of *Navghata panka nyaya*. As *mud* gets deposit on new *ghata* (pot), likewise *kapha* keeps depositing over previous layer and forms a thick, hard *kaphaja* stone in the bladder which give rise to bursting pain (*dalyate*)^[24]
- *Gayadasa* mentioned the concept of *anvaya vyatireka* that there will be no effect without any causes and vice versa in *stanya* (milk) formation^[25]
- *Acharya Gayadasa* mentioned that *kshudra roga* means diseases with *alpa nidana* (less causative factors), *lakshana* (symptoms) and *chikitsa* (easy to treat). Some major diseases such as *Rohini* and *valmika* are also there. *Acharya Dalhana* and *Gayadasa* explained this chapter is termed as *kshudra roga* by *chatrino gachanti nyaya* (minorities are always counted with majority)^[26]
- *Acharya Gayadasa* added the concept of *Bhoja* that *vata* is main causative factor for all *oashta roga* and explained it by *samama abhigata nyaya* (the causative factors for same dosha also impact the seat of dosha also)^[27]

4. Concept of pathantara-

Pathantara is a *sanskrit* compound consisting of terms *patha* and *antara*. *Pathantara* means another reading a variation of text in a book or manuscript. 27 *pathatara* are mentioned in *nidana sthana* to make the concepts of *samhita* easily understandable. Some examples are as follows -

According to *Acharya sushruta* the agitated *Vayu*, while coursing swiftly through the *Dhamanis* (nerves) of the body, shakes it in quick succession, and a disease, (exhibiting such symptoms as shaking or convulsive jerks), is originated which is called *Akshepaka* (spasms, convulsions).^[28] *Pathantara* concept of other *Acharya* as mentioned by *acharya gayadasa*, instead of *मुहुरन्तर, बहिन्तर* is used.

Sushruta stated that *aakshepaka* body shakes in quick successions but *pathantara* states that these shakes are only in external parts not in organs. After stating this concept *gayadasa* denies it and explained *aakshepaka* as serious disorder.

The disease in which the two great nerve trunks (*Kandara*), which emanating from below the lower extremity of the thigh reach down to the bottom of the insteps and toes, and become stuffed or pressed with the enraged *Vayu*, thus depriving the lower extremities of their power of locomotion, is called *Gridhrasi*.^[29] *Acharya gayadasa* mentioned a *pathantara* as follows - कण्डरा याऽनिलादिता --- कण्डरे ये

This *pathantara* is done just to change the grammatical error of *sushruta*. here *dvivachana* (dual number) is used to explain that both sides can be involved.

Acharya Sushruta characterised indications of abscess in kloma are thirst and difficult breathing.⁽³⁰⁾ Pathantar here is - Instead of पिपासा क्लोममजे अधिका, पेपीयते पयः is used.

In case of internal abscess of Kloma (Pancreas) excessive thirst is mentioned by acharya sustrata, But in Nyaya chandrika , acharya Gayadasa Mentioned Pathantara of other acharyas that the patient intakes excessive fluids or water.

5. Some Other Addition-

- He puts special light on *indriya artha samprapti* . He stated that *vaata* helps the organs of sense-perception in their specific functions by combining the particular sense organ with *mana*. He concentrated on *vishyoplabdhi* (sensations) by *vata* and *mana* combination⁽³¹⁾ . Also described that although *vata* is present all around the body but its division into 5 parts had their own specific functions and location.
- *Acharya gaydasa* explained *garabhapatā nimmitā aptanaka* (abortion or miscarriage at pregnancy) is incurable as pregnant women unable to eat due to *aruchi* and *chardi* (nausea and vomiting) leads to malabsorption and weakness , Loss of blood due to abortion or miscarriage at pregnancy or any other causes.⁽³²⁾
- A fracture of bone with external wound are difficult to cure (*krihhasadhya*)⁽³³⁾
- *Acharya Gaydasa* explained that *prameha pidikas* happened due to *prameha* only, they did not have their own causative factor but as a whole *pidika* are regarded as having same *dosha* as *prameha*, this concept by the help of *chatrino gachanti nyaya*.⁽³⁴⁾
- *Gayadas* added the concept of *Bhoja* in *panasika kshudra roga* that vitiated *vata* and *kapha* goes to *mamsa dhatu* (muscles of ears) and causes fruncl with excessive pain and burning sensation .This burning sensation symptoms is explained by *vikriti vishama samvaya*.⁽³⁵⁾
- *Acharya Gaydasa* mentioned that *arbuda* with continous discharge are taken incurable.⁽³⁶⁾
- He mentioned that not every swelling of throat is *galganda* only enlongated, scrotum like swelling in neck is. *Acharya bhoja* added that small or large swelling arising from neck or just below mandible which hangs like scrotum is termed as *galganda*.⁽³⁷⁾
- *Acharya Gaydasa* stated that a patient suffering from *raktaja updamsa* have *katu* and *amla rasa* than *kapha* also gets vitiated and forms *karnika*. *Acharya Bhoja* also mentioned *karnika*. *Sushruta* and *Gaydasa* stated that *Updamsa* did not found in females but *Dalhana* added that it also effect females. *Dalhana* explained that in *upadamsa*, *kultha* sized wound occurs with pain, burning sensation, thirst and unconsciousness.⁽³⁸⁾

CONCLUSION

There is no doubt about *sushruta's* , the father of ancient surgery has made notable contributions to the field of *Ayurveda*, but the importance and critically significant modifications of *Gayadasa* (the commentator of *Sushruta nidana sthana* was also a great clinician having knowledge of multiple science), who had studied *samhita* from different angles to give answer of many queries arising in the mind of reader while reading the text is also important. Also it is concluded that this knowledge is very beneficial to every student and practitioner, today and forever.

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