



Review Article

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A REVIEW OF SUSHRUTA SAMHITA NIDANA STHANA

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ABSTRACT

In *Ayurveda* it is mentioned that “*rogamado nirakshte tatoantram aushadham*” which means we understand the disease at first and then choose the drugs. *Nidana Sthana* is important as per *Sarva Tantra Siddhant* i.e., *Karya Karan Bhav* which means the effect always imitate the cause. It is a bridge between initial phase i.e., origin to outcome i.e., treatment of disease. Hence, it is given special importance in treatises of *Ayurveda* like *Sushruta Samhita*. The complete knowledge regarding the origin to pathogenesis helps to institute appropriate treatment and to suggest preventive measures. This paper is about *Nidana Sthana* of *Sushruta Samhita*, main treatise of *Shalya tantra*. *Nidana Sthana* is a second section among all six sections of *Sushruta Samhita*. The sixteen chapters of *Nidana Sthana* in *Sushruta Samhita* consist of various diseases involving *Shalya* as well as *Shalakyas*.

Keywords: *Nidana, Sthana, Samhita, Sushruta, Diagnosis*

INTRODUCTION

Ayurveda, the knowledge of life is the most ancient science serving the mankind by providing a comprehensive, natural and holistic cure for many diseases related to the mind and the body. *Ayurveda* is for the benefits for earthly and ultra-mundane welfare. *Brihatrayees*, the “Greater Trio of *Ayurveda*” was named for three treatises which occupy the best position in relation to its authentication and publications with respect to its compilation and presentation of *Ayurveda* in its best form. One of them is *Sushruta Samhita*, the main treatise of *Shalya chikitsa* i.e., surgical treatment. In *Sushruta Samhita*, *Nidana Sthana* is described as second section among all sections. *Nidana Sthana* deals in *Nidana* (etiology), *Samprapti* (pathogenesis), *Purvarupa* (prodromal signs and symptoms), *Roopa* (clinical features) and *Sadhyasadyata* (prognosis) of the diseases, which is important to understand the diseases for appropriate treatment whether surgical or non-surgical. This complete knowledge regarding the origin of pathogenesis described in *Nidana Sthana* helps to institute appropriate treatment and to suggest preventive measures.

Sushruta Samhita

Sushruta Samhita, the ancient treatise of *Dhanvantri sampradaya* is the oldest available *Samhita* as standard reference for learning surgical methods. It is the only text now available with *Shalya tantra*. *Sushruta Samhita* is divided into two parts main *Samhita* part (120 chapters) and *Uttar tantra* (66 chapters¹). *Sushruta Samhita* consists of 120 chapters and classified into five sections. *Nidana Sthana* is one among them consisting of 16 chapters².

The first chapter of *Nidana Sthana*, *Vatavyadhi Nidanam*, explains five types of *vata*³ according to its sites, functions and diseases produced. *Avarana* of *dosha*⁴ is mentioned and various diseases related to *vata* are also described. *Acharya Sushruta* has

given importance to *vata* calling it ‘*rogaratasamuh*’⁵ (king of all diseases). So, *Vata vyadhi* is explained in first chapter of *Nidana Sthana*.

In the second chapter *Arsha Nidanam*, anatomical structure of rectum⁶ is described. Peg like growth over various part of body like eyes, ears, nose are mentioned⁷. *Charmakilla*, peg like projection over skin is due to the involvement of *Vyan vayu* (a type of *vata*) and *kapha*⁸. Prognosis of *Arsha* is decided based on involvement of *dosha*, fold of rectum⁹ (which and how many are involved) and chronicity along with *nidana*, *Samprapti* etc.

In the third chapter *Ashmari Nidanam*, along with types, *nidana*, *Samprapti* etc. of *Ashmari*, *Acharya* has also described the anatomical structure and position of *basti*¹⁰ and production of urine¹¹. Process for the formation of *Ashmari* has been analogically compared with the concentrated mud deposited at the bottom of a pitcher over time¹². Secondary diseases in relation to *Ashmari* are mentioned as *Sharkara*, *Sikta* and *Bhasmakameha*¹³.

In the fourth chapter *Bhagandara Nidanam*, *Bhagandara* is classified into five types¹⁴ out of which four are classified as per the involvement of *dosha* and classification of fifth is due to foreign causes¹⁵. Some specific features are explained to differentiate *Bhagandara* from other eruptions (*Pidika*)¹⁶. Specific eruptions developed within area of two *angula* (4 cm) of *Guda* with pain and fever should be considered as *Bhagandra*¹⁷.

In the fifth chapter *Kushtha Nidanam*, classification of *Kushtha* into two types *Kshudra Kushtha* and *Maha Kushtha* is described with its subtypes 11 and 7 respectively¹⁸. The nomenclature of 7 *Maha Kushtha* is done based on its appearance. It is *tridoshaja vyadhi*¹⁹, but classification is done based on predominance of *dosha*. Dietary factors and lifestyle are also the cause behind *Kushtha*. *Kilasa*²⁰ as a variety of *Kushtha* with its types is also

described separately with its specific features. Few *oupsargic roga*²¹ (contagious diseases) are also named at the end of this chapter.

In the sixth chapter *Prameha Nidanam*, *Nidana*, *Samprapti*, types, subtypes, predominant features, complication and eruption²² due to *Prameha* are described. The nomenclature is done based on appearance of urine²³. Ten types of *upadrava Pidika* with their specific features are explained²⁴. Prognosis of *Pidika* based on its location is mentioned²⁵. All types of *Prameha* if left untreated leads to *Madhumeha*²⁶.

In seventh chapter *Udara Nidanam*, pathogenesis of abdominal diseases is explained in detail. *Mandagni*²⁷ (poor digestion) is explained as the major cause behind *udara vikara*. Its resemblance with *Gulma* (round shape and upward bulging) is considered as dreadful condition²⁸. Nomenclature of its types is done based on involvement of *dosha* and its location such as *vatodara* and *plihodara* etc.

Mudhagarbha Nidanam, the eighth chapter helps to reveal the diagnosis of *Mudhagarbha*. The causes behind the obstructed labor are explained. The process of labor is explained in this chapter and compared with the ripe fruit falling from the tree by itself²⁹. All symptoms of a mother having dead fetus in her womb are revealed for the diagnosis of intrauterine fetal death³⁰. Surgical management for removal of live fetus from the womb of dead mother is also mentioned.

In ninth chapter *Vidhradhi Nidanam*, different types of *bahya* and *Abhyantara Vidhradhi* with common *Rakta Vidhradhi* in both are explained. In *Abhyantara Vidhradhi*, *Rakta Vidhradhi* in female is named as *makkal*³¹. Difference between *Gulma* and *Vidhradhi*³² and detailed description of *Asthividhradhi*³³ is mentioned separately.

In tenth chapter *Visarpa Nadi Stana Roga Nidanam*, along with explanation of *visarpa*, *Nadi* and its types associated with *dosha* are explained. *Sannipataja Nadi* is compared with *kalratri*³⁴ because of its dreadful nature. *Stana roga* occur in female after pregnancy is described by explaining anatomical appearance of *Dhamni* (lactation ducts) in *Stana* (breast)³⁵. Definition of *Stanya* (breast milk) and its process of production are explained³⁶. Features of pure *stanya*³⁷ are explained to differentiate it with *dosha dushti* in *Stanya* (impure lactating milk³⁸).

In eleventh chapter, *Granthi apchi arbuda galganda Nidanam*, different types of *Granthi* are mentioned according to its associated *dosha*, *dushya* & site. When *mamsa*, *rakta*, *kapha* and *medha* are vitiated by *vataadi dosha*, it forms upright tubercle like appearance or swelling named as *Granthi*³⁹. These are elaborated comparing with different substances e.g., '*pindyaksarpisannibhayam*⁴⁰ for *medaja granthi*. *Granthi* like the color of skin present at *hanvaasthi*, *kaksha*, *gala* etc. persisting with less pain and itching for many years having bad prognosis is named as *Apachi*⁴¹. *Arbuda* and its types are described in detail. Especially *adhyaarbuda* and *dwayarbuda* are mentioned⁴². At last, *Galganda* is named as per the appearance resembling with *mushakavalaambie*⁴³ at neck with tendency of increasing and decreasing.

In twelfth chapter, *Vridधिupdanshashalipada Nidanam* seven types of *Vridधि*⁴⁴ are described. *Mutravidhi* and *Antravidhi* are two of them that mean increasing from the actual place of the organs⁴⁵. *Phalakosha vridधि*⁴⁶ means vitiated *vata* through *dhamani* enters in *Phalakosha* and increases its size. Different features of different types of *vridधि* were explained in detail. Along with *nidana* of *Updansha*⁴⁷ five types are explained which

are like *dhvajyabhanga klabaya* explained in *Charaka Samhita*⁴⁸. *Shlipada* mainly originates at *anupa desha* (having lots of water)⁴⁹. *Shlipada* may occur in upper extremities, ears, eyes, nose and lips similar as it occurs in lower extremities⁵⁰.

Thirteenth chapter is *Kshudra roga*, in which 40 types of *Kshudra roga*⁵¹ are explained. In this chapter, 40 types of skin diseases such as *ajgalika*, *maskak*, *masurika*, *arunshika* etc. are explained with involvement of specific *dosha* under the caption of *Kshudra roga*.

In fourteenth chapter *Shukadosha Nidanam*, eighteen types of diseases related to penis originating as a result of surgical malpractice are explained⁵² with their specific features and *dosha* involved. *Sarshapika*⁵³ is told like mustard seeds with involvement of *rakta* and *kapha dosha*. *Ashtilika*⁵⁴ is a hard stone like *Pidika* with irregular sides and edges caused by aggravated *vata dosha* due to the plaster of poisonous *Suka*. Out of the 18 malignant diseases of penis, *mansarbuda*, *mansapaka*, *vidradhi* and *tilkalaka* are considered as incurable⁵⁵.

The fifteenth chapter, *Bhagna Nidanam* deals in fractures and dislocations of bones. Causes of various fractures and dislocations such as fall, pressure, violent jerk etc. are mentioned⁵⁶. *Bhagna* is grouped into *Sandhi mukta* and *Kanda bhagna*. According to the features mentioned, *Sandhi mukta* is further divided into six types⁵⁷ which can be correlated with dislocations of joint and *Kanda bhagna* is divided into sixteen types⁵⁸ which can be correlated with fractures. Diagnostic symptoms were explained with full description about their appearances. Critical cases such as fracture of pelvic bone, dislocation of pelvic bone, fracture of frontal bone into small pieces⁵⁹ etc. are also explained. In this chapter prognosis for different types of *Bhagnas* are well explained. Other fractures such as bending of *tarunasthi* (cartilages), *nalkasthi* (long bone), *kapala asthi* (flat bone) and *ruchaka asthi* (tooth) are also explained⁶⁰.

The sixteenth chapter, *Mukharoga Nidanam* gives the description for diagnosis of 65 *Mukharoga*⁶¹ (diseases of mouth) which affects seven different sites such as 8 related to the lips, 15 related to the root of teeth, 8 related to the teeth, 5 related to the tongue, 9 related to the palate, 17 related to the throat, 4 related to the entire mouth cavity⁶².

CONCLUSION

Nidana Sthana of *Sushruta Samhita* is explained for the purpose of diagnosis and prognosis of diseases. The *Nidana Sthana* of *Sushruta Samhita* deals in *Shalya* as well as *Shalakyas*. It comprises of 16 chapters involving some common diseases mentioned in *Charaka Samhita Nidana Sthana* also e.g., *Prameha*, *Kushtha Udara*. The sixteenth chapter proves that *Sushruta Samhita* deals not only in *Shalya tantra* but also give description about the diagnosis of various *roga* related to *Shalakyas tantra*. *Sushruta* has systematically arranged the types of diseases mentioned in every chapter based on prognosis and severity of the diseases.

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