

CONCEPTUAL STUDY OF PATHANTARA DESCRIBED IN NYAYA CHANDRIKA AND NIBANDHA SAMGRAHA COMMENTARIES OF SUSHRUTA NIDANA STHANA: 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 is not only a textbook but also an ideal ancient treatise based on eternal fundamentals and basic principles. All classics give importance to Nidana because diagnosis and treatment of disease are never complete without the elicitation of all the factors associated with the disease. These basic concepts are elaborated in commentaries to understand the text better. The concept of, Pathantara means the changes in verses made by other writers by different words or changing the order of words in a classical text is very frequently done by commentators to remove linguistic obstacles to reading and understanding the text in a different way. **Aim and Objective:** to enlighten the basic changes made by commentators in the basic framework of Nidana Sthana and the importance of specific concepts made by them. **Material and Method:** in this study classical ayurvedic text on Sushruta nidana sthana along with its commentaries were thoroughly studied and a compilation of all the Pathantara (changes made in particular text) has been done. **Result:** Nidana Sthana gives the draft of many pathogeneses, premonitory symptoms, symptoms, and prognosis of disease here, some particular changes have been done to make them easily understandable as well as to add on some more knowledgeable points from different commentaries. **Conclusion:** compiled information on Pathantara of Sushruta Nidana Sthana from different commentaries. Elicitation of nidana is necessary for the proper identification of dosha, Roga, Roga Bala, treatment, and Sadhya–Asadhya. To understand nidana in detail commentaries with Pathantara are helpful.

Keywords: Nidana Sthana, Pathantara, Nibandha Samgraha, Nyaya Chandrika.

INTRODUCTION

Sushruta Samhita is based on eternal fundamentals and representative of Shalya Chikitsa along with other specialties.^[1] Among five Sthanas, Nidana sthana having its importance is defined as the 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 disease has highlighted the importance of Nidana and its Parivarjana (Eradication)^[2]. The mainline of treatment is Nidana Parivarjana (Eradication of the cause)^[3] and to get a clear knowledge of the disease, one should know about Nidana. Nidana sthana deals with the Nidana (etiology), Poorvaroop (prodromal sign and symptoms), Roopa (clinical features), samprapti (pathogenesis), and Sadhya Asadhyata (prognosis) of a disease that is major and exclusively important to understand the disease process.^[4] Many unrevealed secrets are hidden in this Sthana, from the stone age to the space age the food pattern, lifestyle habits everything is changing drastically which is causing a direct impact on health in the present scenario. Ayurveda is the oldest system of medicine among all life sciences, originated in India thousands of years ago. It is not easy to decide the exact period of its origin as this is not the work of a single person and a few years but of thousands of thinkers, philosophers, and investigators through the ages. Many theories were explained in brief about life, disease, treatments, etc. by many acharyas. As time passes many commentaries came into existence which is a set of explanatory and critical notes over those classical text^s ^[5]. in philosophy, a commentary is a line by line or even word by word explication usually attached to an edition of the text in the same or an accompanying volume it may draw on methodologies of close reading and literary criticism, but its primary purpose is to elucidate the language of the text and the specific culture that produced it, both of which may be foreign to the reader.^[6] The aim is to remove, lessen or point out linguistic obstacles to reading and understanding the text. In this article we have studied Sushruta Samhita, nidana sthana along with its commentaries Nyāya

chandrika (by Gayadasa) and nibandha samgraha to find the particular changes made in the verses of acharya sushruta to make them easily understandable and accompanied with some additive knowledge.

Pathantara is a sanskrit compound consisting of the terms patha and Antara. Pathantara means another reading of a variety of texts in a book or manuscript ^[7]. The changes in verses made by other writers with different words or changing the order of words in a classical text are known as Pathantara.^[8] Different Pathantara mentioned in commentaries are as follows

- At the beginning of vatavyadhi nidana sushruta and other acharyas asked lord Dhanvantari to tell them about specific characters of prakruta and vaikruta vata (vata in normal and aggravated conditions in the body).^[9] In this context, Acharya Dalhana mentioned the following changes which some other acharya made instead of the original text mentioned by Acharya Sushruta -

- ❖ कोपनैः - भूपतैः, where the later word stands for Lord Dhanvantari
- ❖ वद मे - वदस्व - having same meaning
- ❖ स्थानं कर्म च रोगांश्च वद मे वदतां वर - स्थानं रोग विभाग च other acharya only considered sthana (place) and roga (disease) of vata vyadhi not the karma (functions) Acharya Gayadasa mentioned following changes have been made by some other acharya in the same verse -

1. व्यापन्नस्य - विपन्नस्य
2. वद - वदस्व

Here the meaning of both terms is the same but only different words are used accordingly.

- Sushruta mentioned that Vata courses throughout the universe determine the growth, origin, and disintegration of all created beings.^[10] Acharya dalhana has mentioned Pathantara of some other acharya that instead of सर्वेषामेव सर्वात्मा of main verse, सर्वं प्रयोजन हेतु should be used. The main moto to explain that vata is everywhere in solids also. it is responsible for all kinds of functions of the body as well as the universe.

- Sushruta state that, In the intestines (Pakvashaya) the enraged or disturbed Vayu gives rise to a rumbling in the intestines, a piercing pain about the region of the umbilicus, scanty and painful urination and stool, or their entire suppression and pain about the region of the coccyx (Trika).^[11] Concept of Pathantara of some acharya mentioned by acharya dalhana that instead of शूलं नाभौ, शूलानाहो is used. Acharya Sushruta mentioned pain in umbilicus is one of the symptoms of pakvashya gata vata but some other acharya mentioned that the pain here is a kind of anaha (distention of abdomen with stool and gas) so used the term shoolanaha.
- 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).^[12] Pathantara concept of other Acharya as mentioned by acharya gaydasa, instead of मुहुश्चर, बहिश्चर 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 gaydasa denies it and explained aakshepaka as a serious disorder.
- A case of Ardita, appearing in an extremely emaciated patient or exhibiting such symptoms as a winkless vision, inarticulate speech which hardly seems to come out of the throat, excessive palsy of the face, as well as one of more than three years standing, should be deemed as incurable ^[13]. Acharya Dalhana mentioned following Pathantara - प्रसक्त सक्तभाषिण - प्रसक्त अव्यक्त भाषी
Acharya sushruta used सक्त for inarticulate speech but in Pathantara अव्यक्त term is used to state that speech is hardly coming out of throat in an incurable case.
- 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.^[14] Acharya gaydasa 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 stated that when the legs are deprived of all sensibility of touch, and a sort of tingling pain is experienced in them it is termed Padaharsha, which is due to the deranged action of the Vayu and Kapha.^[15] Dalhana mentioned in his nibandha samgraha that instead of हृष्यता, हृष्त should be used but the meaning of both the terms are the same i.e., loss of sensation but later one is more frequently used.
- Sushruta explained that Piles, due to the action of the aggravated Vayu, are non-exuding, rose-colored, and uneven on their surface.^[16] Dalhana mentioned a Pathantara mentioned by some other acharya - विषम मध्य - विषममध्याम

In vataja Arsha, Vishama Madhya means irregular surface but as mentioned by acharya Dalhana, Vishamadyamam means a blackish-colored growth like a burnt rock.

- Sushruta mentioned that in vataja Ashmari, the patient is constantly under severe pain gnashes his teeth or presses his umbilical region, rubs his penis, or fingers his rectum (Payu), and loudly screams. A burning sensation is experienced in the penis, and urination, belching, and defecation become difficult and painful.^[17] Pathantara here is -

विशर्धते-विवर्धते

Acharya shushruts Mentioned vishardhate which means the patient screams due to pain but acharya Dalhana mentioned the concept of other acharya that Vivardhate should be used instead of Vishardhate which means when the patient rubs the penis pain increases.

- Acharya sushruta mentioned that the deranged Vayu in the case of Kushtha (leprosy) is indicat-

ed by a contraction of the skin, local anesthesia, and a copious flow of perspiration, swelling, and piercing or cutting pain in the affected part, together with a deformity of the limbs and hoarseness.^[18] Acharya dalhana mentioned following Pathantara -

त्वक् संकोच स्वाप स्वेद → त्वक्संकोच ताप अस्वेद

Some Acharya mentioned that sweda karma of vata is doubtful, so they used tapa & asweda (absence of perspiration) here.

- A child, which is the offspring of the contaminated semen and ovum of its parents afflicted with Kushtha, should be like wise regarded as a Kushthi.^[19] here Acharya Dalhana explained the following Pathantara -

1. कुष्ठितम् - कुष्ठवत् (अन्य)
2. कुष्ठितम् - कुष्ठिलम् (अन्य)

कष्ठितम् and कुष्ठिलम् means a person suffering from Kushtha and कुष्ठितम् means the child born with Kushtha.

- Acharya sushruta mentioned that the bodily principles of Vayu, Pitta, and Kapha of a person get mixed with meda (chyle) of the organism. Thus deranged, they carry down through the urinary ducts the deranged fat, etc of the body and find lodgment at the mouth (neck) of the bladder, whence they are emitted through the urethra, causing diseases, known as Prameha.^[20] Acharya Dalhana mentioned following Pathantara in Samprapati (pathogenesis) of Prameha -

अपरिपक्वा एवं वात पित श्लेष्माणो यदा मेदसा - मेदस्यश्चपरिपक्व. By this Pathantara some acharya added the undigested (aparipakva) meda along with vasa get mixed with tridosha to cause the prameha.

- Acharya Sushruta characterised indications of abscess in Kloma are thirst and difficulty breathing.^[21] Pathantara here is -

Instead of पिपासा क्लोमजे अधिका, पेपीयते पयः is used. In case of internal abscess of Kloma (Pancreas) excessive thirst is mentioned by Acharya Sushruta, but in Nyaya chandrika, acharya Gayadasa Mentioned Pathantara of other acharyas that the patient intakes excessive fluids or water.

- Acharya sushruta mentioned that in vataja visarpa. The swelling (Shotha) is soft and rough and assumes a black colour attended with an aching pain in the limbs and a cutting or piercing pain with the Vatika fever. A case of this type in which uneven flame-coloured vesicles or bulbs appear on the affected part through the extreme vitiation of the Vayu should be given up as incurable.^[22] Gayadasa mentioned following Pathantara -

Instead of गंडैर्यदा तु, वातात्मकएवगण्डैः should be used. Acharya sushruta mentioned that in vataja Visarpa, in later stage blisters are formed but other acharyas mentioned that there is also the involvement of pitta.

- In kshataja visarpa, the Pitta of a person in conjunction with the blood, resorts to a wound in his body and immediately gives rise to Shophha which assumes a reddish- brown color, with high fever with a burning sensation, and suppuration in its train, and it is found to be covered with black vesicles to the size of Kulattha pulse.^[23] Pathantara here is

Instead of रक्तम् च दोषबहुलस्य, त्रिदोषबहुलस्य is mentioned. Acharya sushruta mentioned that Pitta & Rakta are responsible for Kshataja Visarpa but some other acharya mentioned the involvement of Tridosha.

- The Kaphaja Sinus (nadi) becomes hard and is characterized by itching and a slight pain. It is found to secrete a copious quantity of thick, shiny, white-coloured pus which becomes greater at night.⁽²⁴⁾ Acharya dalhana and gayadasa explained the following pathantra -

Instead of कफाद्बहुघनार्जुनपिच्छिल अस्त्रा - कफाद्बहुघनार्जुन पिच्छिल सुत् is used. Dalhana mentioned Strava term instead of ashra as strava is the proper word to explain secretions and Gayadasa Mentioned that the सुत् term is formed by सु धातु + क्विप् प्रत्यय - which means secretion

- Sushruta mentioned that the swelling (Sopha) of the Vataja type seems as if it were drawn into and elevated or as if severed or pricked with a needle,

cleft in two, or drawn asunder or as if cut in two or pierced. The knotty growth assumes a black color and is rough and elongated like a bladder. On bursting a granthi of this type exudes clear bright red blood.^[25] Acharya gaydasa mentioned the following changes- Instead of व्यथत – व्यथति has used Both terms have the same meant which is pain. later is more grammatically correct.

- Sushruta mentioned that any of the deranged Doshas lying in the nether regions of the body may resort to the Dhamani and give rise to swelling and inflammation of Phal kosha (scrotal sac) which is called Vriddhi.^[26] Acharya Gaydasa mentioned that instead of वृद्धिमित्याचक्षते, वृद्धिमाचक्षते is used both the terms are having same meaning but the later grammatically abstract the word it.
- Acharya sushruta mentioned a case of elephantiasis of a year's growth as well as the one which is characterized by excessive swelling (of the affected parts), exudation, and vegetation of excrescences resembling the summits of an anthill should be given up as incurable.^[27] Acharya dalhana has mentioned the following grammatical changes - Instead of वल्मीक जातं, वल्मीक वत जातं is used. He stated that vata term is used to show the resemblance with Valmika but is not necessarily required to understand the meaning. Then vata is used to explain the meaning.
- Acharya sushruta mentioned that the black painless spots on the skin about the size of a sesame seed and level with the skin are called Tilakalaka. This disease is caused through the aggravated condition of the Vayu, Pitta, and Kapha.^[28] In Pathantara some acharya added Rakta also as mentioned by dalhana -
“वातपित्तकफोच्छोषात्”--वातपित्तकफोद्रेकात् Acharya sushruta explained Tilkalaka is caused by Vata Pitta and Kapha but Some acharyas added involvement of Rakta.
- Acharya sushruta explained that the tiny eruptions (Pidaka) resemble the seeds of white mustard in shape and size, on account of a deranged condition of the blood and Kapha, as the result of

an injudicious application of Shuka plasters are called Sarshapika^[29]. Acharya dalhana has mentioned following Pathantara-

Instead of शूकदुर्भग हेतुका, दुर्भग should be used which means these eruptions are formed due to application of shukaand are found to crop up on the male organ of generation (durbhaga).

- Acharya Sushruta explained that a black wart resembling the stone or seed of a jambolin fruit in shape is called Kumbhika. This type is due to the deranged condition of the blood and Pitta.^[30] Acharya dalhana refers to following Pathantara that instead of जाम्बवास्थिनिभा अशुभा, आशुजा should be used. Ashubha term used to explain the blackish color of wart but some acharya used aashuja term instead to state the fast appearance of wart after application of shooka.
- Acharya sushruta stated that cases of bhagna may be grouped under the two main subdivisions such as Sandhi-Mukta (dislocation) and Kanda-Bhagna (fracture of a kanda).^[31] Acharya Gaydasa mentioned that instead of अनुसार्यमाणं of the sloka "अनुश्रियमाणं" should be used. Both these terms have the same meaning but the later is more frequently used.
- Sushruta explained that the case where the bone is largely cracked and swollen becomes painful as if stuffed with the bristles of a Suka insect is called Sphutita (Green-stick fracture).^[32] Acharya gaydasa mentioned that instead of विस्फुटित, विपुलैकदारी should be used. Visphutita is used to explain largely cracked but vipulekadari means one large crack.
- Sushruta explained that the disease in which the preceding crystalized deposits get cemented together and afterward separate from the teeth taking away a part of their coating (enamel) is called Kapalika (calcareous deposit) which naturally makes an erosion into and destroys the teeth.^[33] Acharya gaydasa mentioned following Pathantara - Instead of दलन्ति दन्तवल्कानि यदा शर्करया सह, दलन्ति दन्तवल्कानि यदा शर्करमा is used

Both these sentences are having same meaning but the latter one is easy to read.

- Sushruta explained that the disease of the soft palate in which the patient feels a sort of parched sensation with dyspnea and severe piercing pain in the affected part is called Talu-shosha, which has its origin in the aggravated condition of the bodily Vayu acting in concert with the deranged Pitta.^[34] Acharya Gayadasa mentioned following Pathantara- वातात् तालु शोषः → अनिलात् सपित्तात् Both these sentences are having same meaning but the later one is easy to read.
- According to Acharya Sushruta, the aggravated Vayu, Pitta, Kapha, either severally or in combination, or blood may affect the mucous of the throat and give rise to the vegetation of fleshy papilla, which gradually obstructs the channel of the throat and bring on death. The disease is called Rohini.^[35] Dalhana completely changed this sloka as –

गलेऽनिलः पित्तकफौ च मूर्च्छितौ प्रदूष्य मांसं च तथैव शोणितम्। गलोपसंरोधकरैस्तथाऽङ्कुरैर्निहन्त्यसून व्याधिरयं तु रोहिणी II. The aggravated Vayu, Pitta, Kapha, and blood effects mucous of the throat (mamsa) and give rise to vegetations of fleshy tumors which gradually obstruct the channel of the throat and bring on death, is called Rohini.

DISCUSSION

Sushruta samhita is an ancient Sanskrit text on medicine and surgery and one of the most important treatises of Ayurveda. sushruta mentioned 5 sthans, among these Sthanas, Nidana sthana having its importance is defined as an eternal cause of disease. Many commentaries have been written on Sushruta Samhita like Sloka Vartika by Madhava, Nyaya Chandrika by Gayadasa, Sushrutartha Sandeepana by Haranchandra, and Nibandha Samgraha by Dalhana. These Commentaries are valuable sources of information. in this article, we have collected those changes done by different acharyas through nibandha samgraha and nyaya chandrika tikka. in vatavyadhi nidana 7 Pathantara are mentioned. Some changes are

done to make the verse easy to understand and easy to read and some are made to add information like the case of Ardita, the patient comes with symptoms such as a winkless vision, inarticulate speech, excessive palsy of the face, as well as one of more than three years standing, should be deemed as incurable. Acharya Dalhana mentioned a Pathantara that inarticulate speech is the state in which speech hardly comes out of the throat. some grammatical corrections are also made in Pathantara like in gridhrasi (sciatica) the term kandare is used instead of kandra to explain that nerves of both sides may be involved. In arsha nidana, Pathantara added blackish irregular surface symptom in vataja arsha. some principles are also reestablished with Pathantara like in vataja kushtha nidana, Acharya sushruta mentioned that a contraction of the skin, local anesthesia, a copious flow of perspiration, together with a deformity of the limbs and hoarseness, etc. are the symptoms but acharya dalhana mentioned that sweda karma of vata is doubtful so used tapa & asweda (absence of perspiration). some Pathantara changed the concept of pathogenesis like in prameha, they added vasa along with meda gets supplicated with tridosha to cause prameha instead of meda only. Acharya sushruta mentioned that Pitta & Rakta are responsible for Kshataja Visarpa but some other acharya mentioned the involvement of Tridosha, so the dosha involvement has also been restudied and explained in commentaries. Acharya sushruta explained tilkalaka is caused by Vata, Pitta, and Kapha but Some added involvement of Rakta in the pathogenesis in this sequence, in concept of etiological factors of sarshapika kshudra roga, application of shuka result in the formation of pidika on the male genital organ (durbhaga) is added. For explaining severe condition of kumbhika, ashuja term is used. Such changes have been made by commentator to explain causative factors, additional symptoms, pathology, and severity of disease in detail.

CONCLUSION

The purpose of the study is to obtain knowledge regarding Sushruta Nidana Sthana with special reference to Nyaya Chandrika of Gayadasa and nibandha

samgraha of Dalhana. They have explained every shloka in detail. Acharyas added their concepts in the explanation of hetu (causative factors) as in sarshapika in linga (symptoms of disease) as in vataja kushtha, vatajaarsha, in dosha involved in samprapati (pathogenesis) as in prameha, tilkalaka in updrava (complications) as in vataja visarpa, in severity of disease as in kumbhika and some grammatical corrections or edition and addition as in dantasharkara, talu shosha, sphutita bhagna. 27 Pathantara are mentioned in these commentaries specially in *nidana sthana* which are elaborated here in details to make the concepts of samhita easily understandable.

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