

## CRITICAL REVIEW OF NYAYA CHANDRIKA TIKA BY GAYADASA ACHARYA ON SUSHRUTA NIDANA STHANA

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### ABSTRACT

*Nyaya Chandrika* is one of the great treatises composed by *Gayadasa*, the well-known *Tikakarta* or *Panjikakara* of *Sushruta Samhita*. *Nyaya chandrika* holds an important place amongst academicians, researchers and students of *Ayurveda*. 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* gave reasoning and description about some unsolved puzzles in *sushruta samhita* (the most ancient representative of *shalya tantra*). *Nidana Sthana* gives the draft of many pathogenesis, premonitory symptoms, symptoms and prognosis of a disease. Elicitation of *nidana* is necessary for the proper identification of

*dosha, roga, roga bala*, treatment and *sadhya –asadhya of the disease*. It gives simple, precise, logical and practical knowledge. To get a better understanding of basic principles of *nidana* in detail commentaries are helpful. Present paper will highlight the framework of *Gayadasa*, providing information about the author, text, characteristics & innovations. It will also throw a light towards the contribution of '*Gayadasa*' in the field of *Ayurveda*.

**KEYWORDS:** *Ayurveda, Nyaya Chandrika, Gayadasa, Nidan, Sushruta Nidana Sthana.*

### INTRODUCTION

*Sushruta* is the father of surgery and the greatest surgeon of ancient period.<sup>[1]</sup> 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<sup>[2]</sup> have highlighted the importance of *Nidana* and its *Parivarjana* (Eradication).<sup>[3]</sup> The main line of treatment is *Nidana Parivarjana* (Eradication of the cause). *Nidana sthana* deals with the *Nidana* (etiology), *Poorvarroopa* (prodromal sign and symptoms), *Roopa* (clinical features), *Samprapti* (pathogenesis) and *Sadhya Asadhyata* (prognosis) of a disease which are major and exclusively important for practitioner to understand the disease process.<sup>[4]</sup> 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.<sup>[5]</sup> *Gayadasa* also known as *Chandrikakara*, added cream knowledge of other *samhita*'s in his commentary *Nyaya Chandrika* on *Sushruta Nidana Stahan*.<sup>[6]</sup> He had detailed knowledge of *Sanskrit* language so explained many terms grammatically. He quoted many examples to make the text easily understandable and elaborated each and every *shloka* in details.

#### About the author and period<sup>[7]</sup>

*Gayadasa* belonged to the eastern part of India. He was a court physician in the court of a king of *Bengal*. He was born in the famous *Dasa* family of *Bengali Vaidyas* in the 11th century AD era. *Gayadasa* is better known as the *Chandrikakara* due to his *Charakachandrika* commentary on the *Charaka Samhita* and the *Nyaya chandrika* commentary on the *Sushruta Samhita*. His commentary called *Nyaya Chandrika* on *Sushruta Nidana sthana*, was firstly published in 1938 by *Niranjana saagar* press. He elaborated each *shloka* with their grammatical explanation making it much easier for the reader to understand the literature, eventually leading to interpretation of diagnostic aspect. *Gayadasa* has also done a comparative study of concepts of *Nidana sthana* with respect to *Acharya Charaka*, *Bhoja*, *Bhaluki*, *Kshayapa* etc.

#### AIMS AND OBJECTIVE

- To enlighten the basic concept of framework of *Nidana Sthana* to its full perspective and the importance of the specific concepts as well as the number of chapters given in *Nidana Sthana* with their detail study.
- To study speciality of the *Nyaya Chandrika* of *Gayadasa* in interpretation of *Nidana Sthana*.

## MATERIAL AND METHODS

To study an old treatise, the first step is to know about its historical aspects. For this, available texts on *Gayadasa* were studied thoroughly. Each chapter of *Nidana-sthana of sushruta samhita* has been studied, compiled and then compared with commentary. After scanning of the materials, it is critically discussed and interpreted in the light of main text.

**Index card method** is used here to complete this study.

### Subject matter of *Nyaya Chandrika* at Glance

- Entire *nidana sthana* of *sushruta samhita* is divided into sixteen chapters, 549 *shlokas* and 22 diseases as a whole and *Gayadsa* explained each of them.
- Some concepts were elaborated with the help of *charaka samhita* like *udara*, *prameha*, *kushtha* etc. diseases.
- *Gayadasa* explained the concepts of *Acharya Bhoja* also. He also added examples from *Bhaluki*, *Jejjata*, *Kashyapa*.
- The chapters are logically explained in a chronological sequence just like *Sushruta*. Starting from *Vatavyadhi*, all *Mahavyadhi* (chapter 1-8) are explained first in a sequence then diseases with mediate symptoms (chapter 9-12) and lastly diseases with few symptoms (chapter 13- 16) were mentioned with their chronological logic, *poorvaroopas* (premonitory symptoms), *roopas* (symptoms), types, *sadhya-asadhyatva* (prognosis) and supervening symptoms.

### 16 chapters of *Nyaya Chandrika* and *Sushruta Samhita Nidana Sthana* as follows.

1. *Vata vyadhi* – (Neurological disorder)
2. *Arsha* – (Haemorrhoids)
3. *Ashmari*- (Calculi)
4. *Bhagandar* (Fissure)
5. *Kushtha* (Skin Disorder)
6. *Prameha* (Diabetes)
7. *Udara roga* (Diseases related to abdomen)
8. *Moodha garbha* (Obstructed labour)
9. *Vidradhi* (Abscess)
10. *Visarpa* (Herpes Zoster), *Nadi* (Pilonidal Sinus) and *Stana Roga* (Breast Abscess)
11. *Granthi* (Cyst), *Apachi*, *Arbuda* (Carcinoma), *Galaganda* (Goitre)

12. *Vridhi* (hernia), *Upadamsa* (STD) and *shlipada* (filariasis)
13. *Kshudra roga* (Skin disorders)
14. *Shook dosha* (diseases related with male genitalia)
15. *Bhagna* (fractures and dislocation of bones)
16. *Mukha roga* (diseases of mouth)

## Discussion<sup>[8],[9],[10],[11]</sup>

### Chapter -1 (*Vatavyadhi Nidana*)

- There are 91 verses in this chapter. These include the places of *vata* with functions normal and deranged *vata*. Five types of *vata* are explained in very details with examples taken from *Charaka Samhita*.
- *Dhatugata vata*, *amashya*, *pakvashaygata vata* are mentioned here.
- 41 *Nanatamaja vyadhi* like *aakshepaka*, *apatantraka*, *ardita*, *manyastamba*, *khalli*, *khanja*, *pangu* etc. are mentioned in details.
- Explained some terms grammatically like *vatavyadhi*, *svayambhu*, *agnisahayvana* etc.
- *Urdhavaga raktapitta* symptom added in *amashyagata vata*.
- *Tvak gata vata* is termed as *rasa gata vata*.
- He did not mentioned concept of *aavrana*.

### Chapter -2 (*Arsha Nidana*)

- There are 28 verses in this chapter, explaining anatomy of anus, *vataja*, *pittaja*, *kaphaja*, *raktarsha*, *sannipataja arsha* and *sahaja arsha* (congenital type), prognosis and specific types of *arsha* like *lingaarsha*, *yoniarsha* etc. are also mentioned here.

### Chapter -3 (*Ashamari Nidana*)

- There are 28 verses in this chapter.
- 4 types of *ashmari* are explained here with *sikta* and *sharkra meha*.
- Anatomy of *basti* (bladder) is also mentioned.

### Chapter -4 (*Bhagandara Nidana*)

- 14 verses explaining 8 types of *bhagndara* (*sushruta* 5 types), premonitory symptoms and prognosis.
- Explains the *dosha* involvement in these premonitory symptoms like pain due to *vata*, *paka* (suppuration) due to *tridodha*, swelling of anus (*gudayam*) is due to *vata dosha*.

- Almost all the types of this disease (Fistula in ano) *kashta sadhya* (yield to medicine after a prolonged course of treatment), and are hard to cure, except the *Sannipataja* and traumatic ones, which are incurable. So, *bhagandara* is termed as *ghora vyadhi*.

#### Chapter -5 (*Kushtha Nidana*)

- 33 verses explaining causative factors, 7 *mahakushtha* and 11 *kshudra kushtha* with their dosha involvement, sign and symptoms and prognosis.
- *Acharya Gayadasaa* explained the concept of *kushtha* hetu in details. *Hetu* are of three types – *dosha*, *vyadhi* and *ubhaya hetu*. *Mithya* term stands for both deed and conduct. Improper diet is variation of 12 *aahara vidhi vidhana* and conduct includes improper behavior by speech or actions of body or thinking (*kaya, vani, manasika*).
- *Dhatugata kushtha* is explained here.
- Congenital factors are explained by *gayadasa* in details. He mentioned a concept of *vishvmitra* that the disease occurring in skin only is termed as *kilasa* and which invades in *dhatu*s is termed as *shvitra* and this *shvitra* is of two types – *vrana krita* and *doshaja*.

#### Chapter -6 (*Prameha Nidana*)

- There are 30 verses in this chapter, explaining origin, premonitory symptoms, signs, types, supervening symptoms and prognosis of *prameha*.
- *Sadhya asadhyata* of *prameha* are explained in details by *Acharya Gayadasa*.

#### Chapter -7 (*Udara Nidana*)

- 26 verses explaining origin, signs, eight types, supervening symptoms and prognosis of *udara roga*.
- He explained pathogenesis and symptoms with the examples taken from *Charaka Samhita*.

#### Chapter -8 (*Mudhagarbha Nidana*)

- 16 verses explaining causes, four types, eight *gati* (obstructed movements) among them two *asadhya* (incurable), *garbhasrava* (miscarriage), *grabhapata* (abortion) and prognosis of disease.

#### Chapter -9 (*Vidradhi Nidana*)

- The blessed *Dhanvantari*, the honoured of the gods, who for the promulgation of the knowledge of the *Ayurveda* and for administering proper medicines (to the sick), took his

birth at *Kashi*, as a king, thus fully discoursed on the symptoms of *Vidradhi* (abscess etc.) to his disciple, *Sushruta*.

- 40 *shloka* are there in this chapter. Pathology, sign and symptoms, six types, secretions according to *doshas* and prognosis of disease are mentioned here.
- *Abhyantara Vidradhi* (abscess of internal organs) are explained in details.
- The abscess which appears in the *Kukshi* of a safely delivered woman owing to the presence of the un expelled blood-clots in those regions after child birth, should be also diagnosed as a case of *Raktaja*-abscess. If un expelled blood not absorbed in the course of a week then it gets suppurated and is called *Makkalla*.
- Differential diagnosis of *gulma* and *vidradhi*, *asthi gata viradhi* are also mentioned.

#### Chapter -10 (*Visarpa, nadi, stanroga Nidana*)

- In this chapter, detailed discussion is done over causes, types and prognosis of respective diseases in 28 verses.
- *Gayadasa* explained 8 types of *visarpa* (*sushruta* 5) and did not counted *dvandavaja nadi* in classification of *nadi*.

#### Chapter -11 (*Granthi, apachi, arbuda and galganda Nidana*)

- In this chapter, detailed discussion is done over causes, types and prognosis of respective diseases in 31 verses.
- He explained some terms grammatically like *apakam*, *alomika* etc.

#### Chapter -12 (*Vridhi, Upadamsha and Shlipada Nidana*)

- In this chapter, detailed discussion is done over causes, types and prognosis of respective diseases in 18 verses.
- *Acharya Gayadasa* added causative factors of *antravidhi* from *bhoja samhita* are excessive swimming and *atilanghana* (fasting)
- He explained that *upadamsa* is termed so as, this is not only inflammation (*shopha*) but *dashana* (cut) is also present over penis and stated that a patient suffering from *raktaja upadamsa* have *katu* and *amla rasa* than *kapha* also gets vitiated and forms *karnika*.
- He added that *shleepada* found only in *anupa desha* not in *jangala*.

#### Chapter -13 (*Kshudraroga Nidana*)

- *Gayadasa* explained this chapter is termed as *kshudra roga* by *chatarino gachanti nyaya*.

- 62 shloka mentioning 44 types of *kshudra roga* in details.
- He described the chronology of *shushruta* ie the explanation of *Mahavyadhi* is done in the starting then diseases with mediate symptoms and in last minor diseases are mentioned.
- *Valmika* can be treated by *agnikarma* and *ksharkarma*. *Indravidha* is also termed as *gardhabika*.
- He explained many grammatical terms as *apakavan*, *yuvandushika*, etc.
- He explained that further types of any *kshudra roga* could not be classified otherwise it become a major disease and should not be counted as *kshudra roga*.
- He added concept of *Charaka* that vitiated *pitta* involves *rakta* and get dry to cause *tilkalaka*, *vipalava*, *vyanga* and *nilima*.

#### Chapter -14 (*Shookadosha Nidana*)

- 20 verses explainind 18 types of *shookadosha* along with prognosis.
- 3 different ways of mis practicing of *shooka* are mentioned by *gayadasa* –
  1. *Pranidhanaashrya* – lack in formation of *shooka*
  2. *Parikarma dosha* – lack in using / application of *shooka*
  3. *Purusha dosha* – user have his own issue
- *Mansarvuda*, *Mansapaka*, *Vidradhi* and *Tilakalak* should be deemed as incurable and *shatponaka* can be treated by *lekhana karma*.

#### Chapter -15 (*Bhagna Nidana*)

- In this chapter, detailed discussion is done over causes, types and prognosis of respective diseases in 17 verses.
- He explained this *sandhimukta* in details as follows – Union of two bones is known as *sandhana* and the splitting of these two freed bones is known as *asthi bhagnatava* (fracture of bone).
- Symptoms of *bhagna* are divided into two type viz-
  1. *Samanya* (general) - difficulty in general functions as movements
  2. *Vishishta* – according to specific type
- A fracture of bone with external wound are difficult to cure (*krichhasadhya*)

#### Chapter -16 (*Mukharoga Nidana*)

- 68 verses explaining total 65 diseases related to oral cavity.



- *Gayadasa* added the concept of *Bhoja*, The disease in which, through the concerted action of the deranged *Vayu*, *Pitta* and *Kapha*, a hard throat obstructing with fleshy excrescences (*varti*) is formed along the inner lining of that pipe is denominated as *Sataghni* and taken as incurable.
- In *vardhana* Pain subsides with complete Eruption of teeth,

**Demerits of the Text:** Only, description of diseases signs and symptoms are given in the text, the line of treatment is not mentioned for the diseases.

## 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. His contribution can be consisted in forms of following points.

- He explained the logics behind chronology of chapters
- Added grammatical explanation to make easily understandable.
- Explained many fundamentals with *dristanta* (examples)
- Added many concepts from *charaka*, *kashyapa*, *bhoja*, *bhaluki* etc, *acharyas* text.
- Added a concept of *pathantara* (alternative reading).

All these efforts were taken by him to make *samhita* easy for reader. Also it is concluded that this knowledge is very beneficial to every student and practitioner, today and forever.

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