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# Clinical Understanding of *Shonita Dusti Nidana*

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## ABSTRACT

Ayurveda is a health science that focuses on holistic health and preventive care to promote longevity and wellbeing as it aims to prevent oneself from disease. *Nidana* is the first and most important in diagnosis as well as treatment of the disease. There is a requirement of precise understanding of *Nidana* and its role in the genesis of a disease. Lot of descriptions are available in various classical books describing different types of *Nidana*. *Shonita* has given importance in *Samhita* where entire chapter is dedicated to *Shonita* by Acharya Charaka and Sushruta. *Dusti* of *Shonita* leads to manifestation of various diseases which are caused due to different *Shonita Dusti Nidana*. Hence an attempt is made to understand the clinical understanding of *Shonita Dusti Nidana*.

**Key Words** *Shonita Dusti Nidana, Santharpanotta Nidana, Apararpanotta Nidana, Dosha Hetu, Vyadhi*

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## INTRODUCTION

*Rakta*, one of the seven *Dhatus*, plays a vital and indispensable role in sustaining life's fundamental functions. It is intricately involved in nourishing and upholding the body's overall well-being. *Rakta* possesses specific qualities, including *Anushnasheeta* (neither warm nor cold), *Madhura* (sweet), *Snigdha* (unctuous), *Raktavarna* (reddish colour), *Guru* (heavy), *Visra* (slimy)<sup>1</sup>. *Rakta* is responsible for *Jeevana karma*<sup>2</sup>. The explanation of the *Nidana* and *Lakshana* of *Rakta Dusti* has been given considerable attention.

## AIM

To comprehend the clinical understanding of *Shonita Dusti Nidana*

## MATERIALS AND METHODS

Concepts of *Shonita Dusti Nidana* are compiled from *Brihat trayi*, *Laghu trayi* and related article and based on this analysis are made.

### *Nidana*:

*Nidana* is defined as the method by which disease is diagnosed, the factors which are capable of manifesting the development of disease is called *Nidana*.

*Nidana* are broadly categorized in to *Vyadhi Bhodhaka* and *Vyadhi Jnapaka*. *Vyadhi Bhodhaka Nidana* refers to *Nidana Panchaka*. *Vyadhi Jnapaka* refers to etiology proper<sup>3</sup>. *Vyadhi Jnapaka* can be divided in to *Bahya Nidana* and *Abhyantara Nidana*. *Bahya Nidanas* includes *Ahara, Acara, Kala* etc. and *Abhyantara Nidana* includes *Dosha, Dushya* etc.

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### *Shonita Dusti Nidana according to Acharya Charaka<sup>4</sup>*

Can be classified as

#### 1) *Aharaja nidana*

- *Shami dhanya varga- Kulattha* (horse gram), *Masha* (black gram),
  - *Shaka Varga- Nishpava* (legumes), *Pindalu* (Tuber)
  - *Harita Varga- Mulaka* (raddish), *Harita* (green leafy vegetables)
  - *Mamsa Varga- Jalaja* (meat of aquatics), *Anupa* (meat of domestic animals), *Bila* (meats of animals living in holes or burrows), *Prasaha* (meat of animal and birds who snatch their food)
  - *Gorasa Varga- Dadhi* (curd), *Amlamastu* (sour whey)
  - *Krutanna Varga- Shukta*
  - *Taila Varga- Tila Taila* (sesame oil)
  - *Madhya Varga- Bahu Teekshna Ushna Madhya* (alcohol), *Sukta* (sour beverage), *Sura* (wine), *Sauveeraka* (fermented liquids)
  - *Rasa- Ati Katu* (spicy food items), *Ati Amla* (sour food items), *Ati Lavana* (salty food items)
  - *Ahara Guna- Kshara* (alkaline food),
  - *Ahara Vidhi- Virudda Ahara* (food with opposite property), *Upaklinna Bhakshana* (intake of stale food), *Puti Bhakshana* (intake of putrid food), *Athyadana* (excessive intake of food more than satisfaction), *Ajeerna* (indigestion), *Adhyashana* (taking meals before digestion of previous meal)
- #### 2) *Viharaja Nidana*
- *Ati Atapa Sevana* (excessive exposure to sun)

- *Ati Anala Sevana* (excessive exposure to wind)
- *Diwaswapna* (sleeping during day time after taking liquid, unctuous, and heavy meal)
- *Shrama* (exertion)
- *Santapa* (exposure to heat)
- *Chardi Vega Prathighata* (suppression of vomiting)
- *Kaale Anavasechana* (not following blood-letting therapy according to season)
- *Abhighata* (injury)
- *Sharat Kala Swabhavat* (by nature in *sharat ritu*)

#### 1) *Manasika nidana*

- *Krodha* (anger)

### *Shonita Dusti Nidana according to Acharya Sushrutha*

According to Acharya Sushrutha, it has been mentioned that *Pitta Prakopaka Nidana* leads to *Shonita Dusti*<sup>5</sup>. These include

- *Drava, Snigdha, Guru Ahara Sevana* (intake of liquid, unctuous and heavy meals)
- *Diwaswapna* (daysleeping)
- *Krodha* (anger)
- *Anala Sevana, Atapa Sevana* (exposure to wind and sun)
- *Shrama* (exertion)
- *Abhighata* (injury)
- *Ajeerna* (indigestion)
- *Virudha* (food having opposite quality)
- *Adyashana* (intake of food before digestion of previous meal)

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**Shonita Dusti Nidana according to Acharya Vagbhata**

Nidana which result in the *Prakopa* of *Pitta* and *Shleshma* has been mentioned by Acharya Vagbhata

**Table 1** Nidana Based on Properties

Dravya	Rasa	Guna	Veerya	Vipaka	Doshakarma	Vishesha Karma
Kulattha	Kashaya	Laghu Ruksha Tikshna	Ushna	Katu	kaphavatashamaka	Lekhana property
Masha	Madhura	Guru Snigdha	Ushna	Madhura	Kapha pitta	Aphrodisiac property
Nishpava		Guru			Pitta and vata prakopaka raktadhooshana	
Pindalu		Guru			vatapittaprakopaka	
Mulaka	Katu	Tikshna Laghu	Ushna	Katu	tridosahara	Kshara property
Harita						
Jalaja	Madhura	Guru snigdha	Ushna	Madhura	Vataghna, pittavardhaka	
Bila	Madhura	Guru Ruksha	Ushna	madhura		
Prasaha			Ushna			
Anupa	Madhura	Snigdha Guru Picchila	Sheetha	Madhura	vatapittashamaka	
Dadhi			Ushna	Amla	raktapittakaphavardhaka	
Amlamastu				Amla		
Shukta						
Tila Taila		Guru		Katu	Kaphapitta vardhaka	
Madhya Varga				Amla	Pittavardhaka Raktadhooshana	
Ati Katu						
Ati Amla					pittaprakopaka	
Ati Lavana					Pitta prakopaka	
Kshara						Pumsatva upaghatakara
Virudda Ahara					Tridosha prakopaka	
Sharat Kala					pittaprakopa	
Swabhavat						
Ati Atapa					Vatapitta prakopa	
Sevana						
Ati Anala						
Sevana						
Chardi Vega					pittaprakopa	
Prathighata						
Shrama					vatapittaprakopa	
Santhapa						

**Shonita Dusti by Aparpanotta and Santarpanotta Nidana**

Nidana can also be classified on the basis of *Santarpana* and *Aparpana Nidana*.

*Aparpanotta Nidana:*

Ex: *Pradushta Bahu Teekshna Madhya Ati Lavana, Kshara, Amla, Katu Ahara*

*Amla Mastu, Shukta, Sura, Sauveeraka*

*Virudha, Upklinna, Puti Bhakshana*

*Krodha, Ati Sevana of Anala and Atapa, Shrama etc*

*Santarpanotta Nidana:*

Ex: *Kulattha, Masha, Nishpava, Tila Taila Pindalu, Mulaka*

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*Jalaja, Anupa, Bila, Prasaha Mamsa*  
*Diwaswapna* after taking *Drava, Snigdha, Guru*  
*Ahara, Athyadana* etc

### **Shonita Dusti by Dosha Hetu and Vyadhi Hetu**

Some of the etiological factors only affect the *Dosha* and do not cause any particular disease. The provoked *Dosha* may take *Sthanasamshraya* in any place and accordingly the disease. All such *Nidana* are specific for a *Dosha* but not for the disease are called as *Dosha Hetu*. Whereas some etiological factors are specific to a disease and such factors are called as *Vyadhi Hetu*. At times, some etiological factors are responsible for provocation of *Dosha* as well as manifestation of a specific *Vyadhi*. Such *Nidanas* are called as *Ubhaya Hetu*<sup>7</sup>.

*Shonita Dusti by Dosha Hetu:*

Ex: *Krodha, Shoka, Bhaya*, etc *Nidana* causes *Prakopa* of *Pitta Dosha*, inturn causes *Shonita Dusti*.

*Shonita Dusti by Vyadhi Hetu:*

Ex: *Viruddhashana* causing *Kusta*,  
*Athyashana* causing *Ajeerna*

## DISCUSSION

- *Rakta* and *pitta* are having *Ashraya Ashrayi Bhava*. When analysing the causative factors enlisted, much of the factors that vitiate are *Rakta* are *Pitta Prakopaka Nidana* itself.

- *Rakta Dushti* may occur even by *Vata Dosha, Kapha Dosha* and *Tridosha* vitiation.

- Other *Dhatu Dushti* can also bring about *Rakta Dushti*. It is explained that morbidly afflicted *Srotus* and *Dhatu* causes vitiation of respective *Srotus* and *Dhatu* due to close contact<sup>8</sup>.

## CONCLUSION

- Identification of *Nidana* in *Raktadi Dhatu Dushti* in clinical condition is generally difficult unless there is evidence of *Vyadhi Hetu/Pradhanika Hetu*.

- *Hita Ahara Sevana* need not protect from the disease at all clinical situations similarly *Ahita ahara sevana* need not result in disease at all clinical situations.

- *Dravya* is made of *Aneka karana (Rasa, Guna, Veerya, Vipaka, Prabhava)* If any *Dravya* taken in *Anucita maatra* (unwholesome quantity), will accordingly vitiate the *Dosha*.

- Understanding the etiology is one of the keys in the management of a disease i.e *Nidana Parivarjana*.

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