

**UPAMANA PRAMANA IN SUSHRUTA SAMHITA NIDANA STHANA: A TAXONOMIC
AND MORPHOLOGICAL STUDY****Dr. Suman*¹, Dr. Chetan M.*²**

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ABSTRACT

The *Nidana Sthana* of the *Sushruta Samhita* is a foundational text in Ayurvedic diagnostics that extensively utilizes *Upamana Pramana* (analogies and similes) to elucidate complex clinical and surgical concepts. To systematically decode this pedagogical framework, this conceptual article presents a comprehensive textual review of all 16 chapters of the *Nidana Sthana*, meticulously tabulating the utilized *Upamanas*, their specific clinical contexts, and the corresponding shloka numbers. The compilation reveals that Acharya Sushruta employed a diverse array of real-world imagery as precise diagnostic tools rather than mere poetic flourishes. The findings categorize these analogies into distinct domains: botanical and zoological imagery for soft-tissue lesions (e.g., comparing hemorrhoids to plant shoots), household physics for systemic failures (e.g., likening dropsy to oil seeping through an unbaked clay pot), and structural metaphors for anatomical deformities (e.g., mapping bone fractures to crab pinchers). Ultimately, this compilation demonstrates that bridging the gap between abstract human pathology and familiar natural phenomena provided ancient practitioners with an intuitive visual roadmap. For contemporary Ayurvedic scholars and clinicians, analyzing these ancient metaphors not only deepens the understanding of surgical pathology but also highlights a timeless pedagogical model for clinical education.

KEYWORDS: *Sushruta Samhita, Nidana Sthana, Upamana Pramana.***INTRODUCTION**

Understanding complex, invisible diseases becomes much easier when we compare them to the things we already know. In Ayurveda, this natural cognitive process of acquiring knowledge through resemblance or similarity is called *Upamiti*. The specific tool used to make these connections is known as *Upamana Pramana*, or analogical reasoning. This beautiful framework is woven throughout the foundational texts of Ayurveda to simplify dense clinical concepts. By using familiar, everyday reference points, this method helps generalize complex ideas so that individuals of all intellectual backgrounds can easily understand them.

When we look at the *Sushruta Samhita*, a monumental compendium detailing historically unique surgical

training and procedures that still echo in modern medicine, we see this teaching method at its absolute best. Acharya Sushruta, widely revered as the father of Indian surgery, recognized the unmatched pedagogical power of a good analogy. While other ancient philosophical schools, such as Vaisheshika, Sankhya, Yoga, Jain, and Bauddha, simply grouped this method under inferential knowledge (*Anumana Pramana*), Sushruta boldly established *Upamana* as its own distinct and essential tool for learning.

Throughout his text, Acharya Sushruta extensively deployed these analogies to analyze unknown pathology by comparing it to known phenomena. He heavily utilized *Upamana Pramana* to explain fundamental bodily concepts and assessment criteria, such as

evaluating a subject's physical constitution (Prakriti) or linking human phenotypes to animal traits. Beyond basic anatomy and physiology, this analogical approach works profound clinical magic in the realm of diagnostics, helping practitioners identify deep internal swellings or describe invisible pains through highly relatable imagery.

To capture this diagnostic brilliance, this article shifts the spotlight to the Nidana Sthana, the section dedicated to pathology and diagnosis. By meticulously extracting the tabulating every single instance of Upamana Pramana across all sixteen chapters, this compilation aims to show how Acharya Sushruta transformed abstract surgical diseases into a highly visual, teachable, and unforgettable clinical gallery.

AIM

To systematically extract, tabulate and analyze all instances of Upamana Pramana (analogical reasoning) utilized across the sixteen chapters of the Nidana Sthana in the Sushruta Samhita.

OBJECTIVES

- To decode the pedagogical framework: To understand how bridging abstract human pathology with familiar natural phenomena provided ancient practitioners with an intuitive visual roadmap.
- To categorize clinical analogies: To demonstrate how these ancient metaphors deepen the

understanding of surgical pathology and serve as a timeless model for contemporary clinical education.

MATERIALS AND METHODS

Design

- Study type:** This study is designed as a conceptual and systematic textual review focusing on a taxonomic and morphological evaluation of analogical reasoning (Upamana Pramana)
- Data Extraction Strategy:** The methodology involves meticulously scanning and extracting every single instance of Upamana Pramana across the selected text.
- Data organization:** The extracted data is systematically compiled and tabulated to decode the ancient pedagogical framework. The data organization maps the utilized upamanas to their specific clinical contexts and corresponding shloka numbers.

Primary sources

- Core text:** The primary source material for this study is the Nidana Sthana Sushruta Samhita, encompassing all sixteen chapters.
- Reference edition:** The specific classical text referred for extracting the shlokas and clinical context is Vaidya Jadvji Trikamji Acharya. Sushruta Samhita of Acharya Sushruta . 1st edition. Varanasi; Chaukhamba Sanskrit Sansthan ;2025.

RESULTS

Sl No.	Shloka Reference	Upamanas	Context
1	Nidana Sthana 1/5,6,8 ^[1]	Bhagavan, Sarvatma, Neta, Roga-samuha-rat	Compares Vata's supreme physiological dominance to a god, universal soul, military commander, and king of diseases.
2	Nidana Sthana 1/11 ^[2]	Agni (fire) via <i>yatha-tatha</i> analogy	Illustrates how a singular <i>Vata</i> divides into five specialized subtypes (<i>Prana</i> , <i>Udana</i> , etc.), much like a single fire manifests in five forms.
3	Nidana Sthana 1/33 ^[3]	<i>Sucibhiriva</i> ("as if pierced by needles")	Describes the sharp, pricking pain (<i>nistoda</i>) experienced when <i>Vata</i> is afflicted with <i>Kapha</i> .
4	Nidana Sthana 1/44 ^[4]	<i>Tadvat</i> ("in that same manner")	Extends the pathological model of blood-dosha obstruction from <i>Vata</i> to <i>Pitta</i> and <i>Kapha</i> in <i>Vatarakta</i> .
5	Nidana Sthana 1/48 ^[5]	<i>Akhor-visam-iva</i> ("like the poison of a rat")	Captures the rapid, migratory, and insidious spread of <i>Vatarakta</i> through the body, resembling rodent venom.
6	Nidana Sthana 1/53, 54, 56 ^[6]	- <i>vat</i> (<i>dandavat</i>), <i>tulyam</i> , <i>iva</i> (<i>dhanustulyam</i> , <i>dhanur-iva</i>)	Characterizes extreme motor rigidity and convulsive disorders where the body is stiff like a staff or curved like a drawn bow.
7	Nidana Sthana 1/76 ^[7]	- <i>vat</i> (<i>krostukamurdhavat</i>)	Compares the severe, triangular swelling of a painful knee joint to the cranial shape of a jackal (<i>Krostuka-shirsa</i>).
8	Nidana Sthana 1/78 ^[8]	<i>Iva</i> (<i>khanjann-iva</i>), <i>Kalaya</i> (grass pea)	Likens the unstable, trembling gait of <i>Kalayakhanja</i> to a naturally limping person and rolling grass peas.
9	Nidana Sthana 1/79 ^[9]	<i>Kantaka</i> (a thorn)	Defines the sharp, stabbing pain of <i>Vatakantaka</i> in the ankle, mimicking the sensation of stepping on a thorn.
10	Nidana Sthana 1/81 ^[10]	- <i>vat</i> (<i>prasuptavat</i>)	Describes the tingling and deadened tactile sensation of <i>Padaharsa</i> in the feet as a limb that is "asleep."
11	Nidana Sthana 1/84 ^[11]	<i>Iva</i> (<i>bhindannivanilah</i> "as if the wind were splitting")	Portrays the deep, throbbing, and radiating pain of <i>Karnashula</i> (earache) as if cranial bones are being rent apart.
12	Nidana Sthana 1/86 ^[12]	<i>Iva</i> (<i>bhindativa</i> "as if splitting")	Captures the sharp, tearing neuralgic pain originating in the bladder and rectal regions in <i>Tuni</i> .

13	Nidana Sthana 1/90 ^[13]	-vat (asthilavad-ghanam)	Likens the hard, elevated, and unyielding abdominal mass in <i>Vatashtia</i> to a heavy grinding stone (<i>asthila</i>).
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Sl No.	Shloka Reference	Upamanas	Context
1	Nidana Sthana 2/4 ^[14]	<i>Praroha</i> ("fleshy sprouts")	Compares the germination and outward growth of hemorrhoids (<i>arshas</i>) to plant shoots emerging under favorable conditions.
2	Nidana Sthana 2/6 ^[15]	- <i>nibha</i> (<i>sankhavarta-nibha</i> , <i>gajatalu-nibha</i>)	Maps the internal spiral folds of the rectum to a conch shell and its coloration/lining to an elephant's palate.
3	Nidana Sthana 2/7 ^[16]	<i>Ostha</i> ("the lips of the anus")	Conceptualizes the perianal margin as lips to guide spatial and surgical orientation for internal rectal folds.
4	Nidana Sthana 2/8 ^[17]	<i>Kujana</i> ("cooing of a bird"), <i>Parikartana</i> ("shearing with scissors")	Describes lower abdominal borborygmi as bird cooing and sharp anal pain as active tissue slicing.
5	Nidana Sthana 2/10 ^[18]	<i>Kadamba-pushpa</i> , <i>tundikeri</i> , <i>nadi-mukula</i> , <i>suci-mukha</i>	Illustrates the dry, shriveled, and diverse morphologies of <i>Vata</i> -type hemorrhoids using botanical and structural similes.
6	Nidana Sthana 2/11 ^[19]	<i>Yakrt</i> , <i>suka-jihva</i> , <i>yava-madhya</i> , <i>jalauko-vaktra</i>	Captures the color, shape, and soft texture of <i>Pitta</i> -type hemorrhoids using raw liver, a parrot's tongue, a barley grain, and a leech's mouth.
7	Nidana Sthana 2/12 ^[20]	<i>Karira</i> shoot, <i>panasa-asthi</i> (jackfruit seed), <i>go-stana</i> (cow's teat), <i>mamsa-dhavana</i>	Describes the shape and pale discharge of <i>Kapha</i> -type hemorrhoids using plant shoots, seeds, teats, and raw meat wash water.
8	Nidana Sthana 2/13 ^[21]	<i>Nyagrodha-praroha</i> , <i>Vidruma</i> , <i>Kakanantika-phala</i>	Uses banyan sprouts, coral, and Gunja seeds to delineate the copper-red, vibrant morphology of bleeding hemorrhoids (<i>Raktaja Arsha</i>).
9	Nidana Sthana 2/15 ^[22]	<i>Pamsuni</i> (dust/dry earth), <i>Antra-kuja</i> , <i>Hrdaya-upalepa</i>	Compares congenital pile morphology to dry dust, intestinal sounds to bird cooing, and chest oppression to being smeared with a sticky substance.
10	Nidana Sthana 2/17 ^[23]	<i>Kurcakin</i> (brush), <i>Chatrakara</i> (umbrella/mushroom), <i>Karira</i> , <i>Gandupada-mukha</i>	Characterizes lesions in the genital and umbilical regions using brushes, mushrooms, plant shoots, and an earthworm's mouth.
11	Nidana Sthana 2/18 ^[24]	<i>Kila</i> ("a nail, peg, or wooden stake")	Emphasizes the stiffness and fixed, narrow projection of <i>Charmakila</i> (warts/skin tags) from the cutaneous surface.
12	Nidana Sthana 2/19 ^[25]	<i>Suci</i> (needle prick / <i>nistoda</i>)	Compares the sharp, piercing pain of <i>Vata</i> -dominant warts to being pricked by a needle.
13	Nidana Sthana 2/25, 26 ^[26]	<i>Jyotih</i>	Likens the suppression and collapse of the internal digestive fire (<i>Jyotih</i>) by obstructed upward-moving <i>Vayu</i> to a flame blown out by strong wind.

Sl No.	Shloka Reference	Upamanas	Context
1	Nidana Sthana 3/5 ^[27]	<i>Basta-gandhitvam</i> (pungent odor of a goat)	Characterizes the early, malodorous premonitory scent of urine in urolithiasis (<i>ashmari</i>) before physical stone crystallization occurs.
2	Nidana Sthana 3/7 ^[28]	<i>Gomedaka-prakasam</i> (hessonite garnet), <i>sasikatam</i> (gritty, sand-like gravel)	Describes the deep yellowish-brown hue of turbid urine and the discharge of gritty crystalline gravel during acute stone lodgment.
3	Nidana Sthana 3/8 ^[29]	<i>Kukkutaṇḍa-pratikasa</i> (hen's egg), <i>Madhuka-puspa-varna</i> (Madhuca flower)	Likens the large, smooth, oval shape and pale/yellowish color of a <i>Kapha</i> -type (<i>Shlaishmika</i>) urinary stone.
4	Nidana Sthana 3/9 ^[30]	<i>Bhallatakasthi-pratima</i> (marking nut seed), <i>madhu-varna</i> (honey/amber)	Captures the small, flat, heart-shaped/oval contours and translucent amber color of a <i>Pitta</i> -type (<i>Paittika</i>) stone.
5	Nidana Sthana 3/10 ^[31]	<i>Kadamba-puspavat-kantakacita</i>	Compares the prickly, jagged surface of a

		(spherical Kadamba flower with tiny filaments)	Vata-type (<i>Vatika</i>) stone to a <i>Kadamba</i> bloom, mirroring modern "mulberry calculi."
6	Nidana Sthana 3/13 ^[32]	<i>Sarkara</i> (coarse sugar), <i>Sikata</i> (fine sand), <i>Bhasmakhya</i> (wood ash)	Categorizes fragmented stone particles and secondary breakdowns based on their resemblance to sugar, sand, or ash.
7	Nidana Sthana 3/20,21,23,24,25 ^[33]	<i>Alabva-iva</i> (dried bottle gourd), <i>saritam sagaram yatha</i> (rivers entering the ocean), <i>nava ghaṭo yatha</i> (porous clay pot)	Conceptualizes the bladder's bulbous shape, continuous fluid inflow from micro-channels, and seepage-based filling mechanism.
8	Nidana Sthana 3/26 ^[34]	<i>Panka</i> (silt/sludge in a clay pot), Hailstones formed by wind and lightning (<i>vaidyuto-gnih</i>)	Illustrates the gradual sedimentation of impurities at the base of the bladder and their subsequent compaction into hard stone via internal heat and wind.

Sl No.	Shloka Reference	Upamanas	Context
1	Nidana Sthana 4/3 ^[35]	<i>Sataponaka</i> (sieve/strainer), <i>Ustragriva</i> (camel's neck), <i>Sambukavarta</i> (snail shell/whirlpool)	Introduces etiological variations of <i>Bhagandara</i> (fistula-in-ano), comparing structural features to a sieve, a camel's arched neck, and a snail shell.
2	Nidana Sthana 4/5 ^[36]	<i>Sataponakavat</i> (sieve with a hundred holes), <i>Sucibhiriva</i> (needle pricks)	Describes Vata-dominant fistula (<i>Sataponaka</i>) as a tissue riddled with micro-openings discharging fluid, with piercing pain like needle pricks.
3	Nidana Sthana 4/6 ^[37]	<i>Ustragrivakaram</i> (camel's neck), <i>Agnisarakhyam-iva</i> (fire or caustic alkali)	Likens the red, elevated <i>Pitta</i> -type pustule to a camel's neck and its corrosive, burning postoperative pain to fire or alkali.
4	Nidana Sthana 4/8 ^[38]	<i>Purna-nadi-avartavat</i> (whirlpool in a flooded river), <i>Sambhukavarta</i> (snail shell convolutions)	Captures the turbulent, swirling pain and the deeply winding, complex internal tract of the tri-doshic <i>Sannipata</i> fistula (<i>Sambukavarta</i>).
5	Nidana Sthana 4/9 ^[39]	<i>Bhumav-iva jala-praklinnayam</i> (water-soaked, damp soil breeding worms)	Compares the rotting, pus-laden wound of a traumatic foreign body fistula (<i>Unmargi Bhagandara</i>) to water-logged soil teeming with maggots.

Sl No.	Shloka Reference	Upamanas	Context
1	Nidana Sthana 5/3,5,7 ^[40]	<i>Aruna</i> (rising sun), <i>Udumbara</i> (cluster fig), <i>Rsyajihva</i> (antelope's tongue), <i>Kapala</i> (broken pot shard), <i>Kakanaka</i> (Gunja seed), <i>Pundarika</i> (white lotus), <i>Dadru</i> (ringworm)	Classifies the seven major forms of skin disorders (<i>Mahakustha</i>) using vivid natural, botanical, and structural similes.
2	Nidana Sthana 5/8 ^[41]	<i>Aruna</i> , <i>Udumbara</i> , <i>Rsyajihva</i> , <i>Kapala</i> , <i>Kakanantika</i> , <i>Pundarika</i> , <i>Atasi</i> (linseed flower)	Details the specific hues, textures, and color contrasts of <i>Vata</i> , <i>Pitta</i> , and <i>Kapha</i> -dominant lesions through nature-based analogies.
3	Nidana Sthana 5/10 ^[42]	<i>Charmadala</i> (leather or bark splitting/peeling)	Compares the severe splitting and shedding of skin on the palms and soles to weathered leather or tree bark peeling off.
4	Nidana Sthana 5/11,12,16 ^[43]	<i>Sarpa</i> (snake / serpentine motion)	Illustrates the rapid, unpredictable spread of <i>Visarpa</i> and the slow, methodical, creeping advance (<i>Parisarpa</i>) of <i>Vata</i> -dominant eruptions.
5	Nidana Sthana 5/17 ^[44]	<i>Padma-patra</i> (lotus petal), <i>Agni-dagdha</i> (fire burn)	Compares <i>Pitta</i> -driven <i>Kilasa</i> patches to a pinkish-coppery lotus petal, and uses a burn simile to denote incurable lesions.
6	Nidana Sthana 5/19 ^[45]	<i>Pundarika</i> (white lotus), <i>Kakanantika</i> (Gunja seed)	Identifies incurable, tri-doshic skin conditions by comparing them to expansive white lotus petals and bicolored red-and-black seeds.
7	Nidana Sthana 5/20 ^[46]	<i>Vanaspati</i> (a large tree growing from a seed)	Compares the deep, progressive root-like infiltration of untreated skin disease into deeper body tissues to a tree growing from a seed.

Sl No.	Shloka Reference	Upamanas	Context
1	Nidana Sthana 6/10 ^[47]	Clear water (<i>udaka</i>), sugarcane juice (<i>iksu</i>), liquor (<i>sura</i>), sand (<i>sikata</i>), brine, flour water, semen, foam	Categorizes the ten curable <i>Kapha</i> -dominant varieties of <i>Prameha</i> based on how their urinary profiles mimic everyday fluids and textures.
2	Nidana Sthana 6/1 ^[48]	Blue dye, turmeric water, acid/sour substance, alkaline lye/solution, madder root water, blood	Defines the six palliable <i>Pitta</i> -dominant varieties of <i>Prameha</i> using striking visual and chemical fluid analogies.
3	Nidana Sthana 6/12 ^[49]	Clarified butter (<i>sarpis</i>), muscle fat (<i>vasa</i>), honey (<i>ksaudra</i>), stream of a maddened elephant	Illustrates the profound tissue depletion and incurability of the four <i>Vata</i> -dominant varieties of <i>Prameha</i> through heavy fats and massive torrents.
4	Nidana Sthana 6/13 ^[50]	Hot, irritating smoke (<i>dhupa</i>)	Captures the diffuse, suffocating internal heat experienced during advanced <i>Paittika</i> complications as a feeling of being smoked from within.
5	Nidana Sthana 6/14,15,16,17,18, 19 ^[51]	Earthen saucer (<i>sarava</i>), tortoise shell (<i>kurma</i>), mustard seeds (<i>sarsapa</i>), lentils (<i>masura</i>), fishing net (<i>jala</i>), Vidari tuber, mother with children (<i>Putrini</i>)	Names and categorizes the ten <i>Prameha-pidaka</i> (diabetic boils and carbuncles) by comparing their structural configurations to familiar natural objects.
6	Nidana Sthana 6/21 ^[52]	(<i>nishpidya</i>) Wringing a wet cloth or squeezing a fruit	Explains how aggravated <i>Vata</i> systemically squeezes the body to drive out deep-seated essential tissues (<i>medas</i> , <i>majja</i> , <i>vasa</i>) through the urinary tract.
7	Nidana Sthana 6/24,27 ^[53]	Honey (<i>madhu</i>)	Anchors the nomenclature of <i>Madhumeha</i> to honey's sweetness, density, and color to signify the irreversible loss of vital essence (<i>ojas</i>) and systemic collapse.

Sl No.	Shloka Reference	Upamanas	Context
1	Nidana Sthana 7/3 ^[54]	<i>Indra</i> (king of the gods / <i>indra-pratimah</i>)	Elevates the divine authority of Dhanvantari by comparing his medical sovereignty to Indra's rule over the celestial realm.
2	Nidana Sthana 7/6 ^[55]	<i>Gulmakrti</i> (tumor or firm phantom lump)	Compares the initial, circumscribed, and hard swelling of the distended abdomen in <i>Udara Roga</i> to a <i>gulma</i> .
3	Nidana Sthana 7/6 ^[56]	<i>Upasnehavat</i> (oil seeping through an unbaked earthen jar)	Illustrates the stealthy, microscopic seepage of morbid food essence and body fluids through internal organ walls to create generalized dropsy.
4	Nidana Sthana 7/8 ^[57]	<i>Net of dark veins</i> (<i>krsnasiravanaddham</i>)	Articulates the sharp, piercing, and tearing pain of <i>Vatodara</i> alongside a visual net-like appearance of prominent abdominal veins.
5	Nidana Sthana 7/16 ^[58]	<i>Dali / Dala-vat</i> (leaf, petal, or plant flap)	Compares the sharp edge and extended, heavy surface contour of an enlarged, indurated liver (<i>Yakrddalyudara</i>) to a hanging leaf-lobe.
6	Nidana Sthana 7/17 ^[59]	<i>Nadyam iva sankaro</i> ("debris clogging a pipe")	Compares the accumulation of sticky food, hair, and gravel blocking the intestinal lumen in <i>Baddhagudodara</i> to sludge clogging a drainpipe.
7	Nidana Sthana 7/20 ^[60]	<i>Salila-prakasah</i> (clear water)	Compares the watery appearance of fluid leaking from a punctured intestinal wall into the peritoneal cavity to clear water.
8	Nidana Sthana 7/23 ^[61]	<i>Purnam iva ambuna</i> (vessel filled with water), <i>Yatha drtuh</i> (leather water-skin bag)	Describes the taut, glossy look of an ascites-distended abdomen and its wave-like sloshing and quivering upon palpation, resembling a waterskin.

Sl No.	Shloka Reference	Upamanas	Context
1	Nidana Sthana 8/3 ^[62]	<i>Phalam iva vrntabandhanat</i> ("like a fruit separating from its stem/stalk")	Illustrates how severe physical trauma or dry diet causes a fetus to break free from its uterine attachments, similar to a fruit snapping off its stalk.
2	Nidana Sthana 8/4 ^[63]	<i>Kila iva</i> ("like a wedge"), <i>Parigha iva</i> ("like a crossbar or door-bolt")	Compares abnormal fetal presentations blocking the birth canal to a tight wooden peg or a heavy horizontal door latch.
3	Nidana Sthana 8/7 ^[64]	<i>Vrntad yatha phalam</i> ("like a fruit dropping from its stalk")	Explains normal, full-term labor as a natural, time-ripened detachment of the fetus, contrasting it with pathological displacement.
4	Nidana Sthana 8/9 ^[65]	<i>Tadeva upadrutam phalam pataty akale pi yatha</i> ("like an afflicted fruit falling prematurely")	Compares premature miscarriage caused by trauma, worms, or gales to an unripened fruit forcibly damaged and dropped before its time.

Sl No.	Shloka Reference	Upamanas	Context
1	Nidana Sthana 9/8 ^[66]	<i>Pakvodumbara-sankasah</i> (ripe Udumbara/cluster fig fruit)	Compares the deep reddish-purple hue, soft swelling, swift onset, and rapid suppuration of a Pitta-dominant abscess (<i>Pittaja Vidradhi</i>) to a ripe fruit.
2	Nidana Sthana 9/9 ^[67]	<i>Sarava-sadrsah</i> (inverted earthen saucer)	Likens the broad, flattened center, raised sloping edges, pale color, cold touch, and sluggish, prolonged maturation of a Kapha-dominant abscess (<i>Kaphaja Vidradhi</i>) to an earthen saucer.
3	Nidana Sthana 9/17 ^[68]	Wringing a wet cloth or squeezing a fruit	Explains how aggravated Vata systemically squeezes the body to drive out deep-seated essential tissues (<i>medas, majja, vasa</i>) through the urinary tract in advanced <i>Vataja Prameha</i> .
4	Nidana Sthana 9/31 ^[69]	<i>Apsu budbudako yatha</i> ("like a bubble in water")	Contrasts the mobile, unattached, non-suppurative nature of a phantom tumor (<i>gulma</i>) to a tissue-bound, rapidly suppurating internal abscess (<i>vidradhi</i>).
5	Nidana Sthana 9/35 ^[70]	<i>Jvalaneneva</i> ("as if by fire"), <i>dahyamanavat</i> ("as if being scorched")	Illustrates the trapped, intense thermal pressure and structural necrosis of a deep bone and marrow abscess (<i>Asthigata Vidradhi</i>) as a fire locked in a furnace scorching wood.

Sl No.	Shloka Reference	Upamanas	Context
1	Nidana Sthana 10/5 ^[71]	<i>Ksataja-prakasah</i> (resembling fresh blood), <i>Srotoja-kardama-nibhah</i> (channel-mouth mud/silt)	Captures the aggressive, hyperemic red surface and the terminal, rotting tissue breakdown of incurable <i>Pittaja Visarpa</i> .
2	Nidana Sthana 10/7 ^[72]	<i>Kulattha-sadrsaih</i> (resembling horse gram seeds)	Compares the small, flattened, dark-hued eruptive micro-blisters of trauma-induced <i>Ksataja Visarpa</i> to horse gram seeds.
3	Nidana Sthana 10/10 ^[73]	<i>Nadiva</i> (like a hollow reed or pipe)	Illustrates how neglected, pus-filled abscesses carve out elongated, narrow, and draining channels, giving rise to Nāḍī-vrana.
4	Nidana Sthana 10/13 ^[74]	<i>Kalaratrim iva</i> (like the night of universal destruction)	Likens the terrifying lethality and rapid destruction of vital reserves in tri-doshic <i>Sannipataj Nadi-vrana</i> to the cosmic night of doom.
5	Nidana Sthana 10/22 ^[75]	<i>Sukravat</i> (like seminal fluid)	Compares the systemic presence and emotional/sensory-triggered release of breast milk to the behavior of seminal fluid.

Sl No.	Shloka Reference	Upamanas	Context
1	Nidana Sthana 11/4 ^[76]	<i>Bastirivatatah</i> (inflated leather bladder)	Compares the firm, dark, tightly stretched tension and neuropathic pain of a Vata-predominant nodule (<i>Vataja Granthi</i>) to an inflated leather pouch.
2	Nidana Sthana 11/5 ^[77]	<i>Prajvalativa</i> ("as if actively ablaze with fire")	Illustrates the severe thermal environment, deep burning, smoking, and rapid suppuration of a Pitta-

			predominant cyst (<i>Pittaja Granthi</i>) to active flames.
3	Nidana Sthana11/6 ^[78]	<i>Pasanavat</i> ("like a rock or stone")	Describes the heavy, cold, exceptionally hard, and immovable texture of a Kapha-predominant fibro-cystic nodule (<i>Kaphaja Granthi</i>).
4	Nidana Sthana11/7 ^[79]	<i>Pinyaka-sarpih-pratimam</i> (sesame oil-cake paste and clarified butter)	Likens the thick, unctuous fatty discharge of an adipose cyst or lipoma (<i>Medoja Granthi</i>) to a blend of melted ghee and oil-cake sediment.
5	Nidana Sthana11/11 ^[80]	<i>Amalakasthi-matraih</i> (size of an <i>Amalaki</i> fruit-stone), <i>matsyanda-jala-pratimaih</i> (clustered fish roe)	Compares discrete lymph node swellings in <i>Apaci</i> (scrofula) to gooseberry seeds and their multi-nodular chains to a mesh of fish eggs.
6	Nidana Sthana11/16 ^[81]	<i>Mamsankuraih</i> (sprout-like fleshy buds or vegetative shoots)	Captures the rapid, proliferative, and uncontrollably bleeding granulation surface of a malignant vascular tumor (<i>Raktaja Arbuda</i>).
7	Nidana Sthana11/18 ^[82]	<i>Asmopamam</i> ("comparable to a stone or rock")	Illustrates the immutable density, stony hardness, and deep tissue fixation of a muscular malignancy (<i>Mamsarbuda</i>) arising from trauma.
8	Nidana Sthana11/27 ^[83]	<i>Alabuvat</i> ("like a bottle gourd")	Likens the pendulous suspension, narrow pedicle, and weight-dependent volume fluctuations of a fat-originating neck mass (<i>Medoja Galaganda</i>) to a bottle gourd.
9	Nidana Sthana11/29 ^[84]	<i>Muskavat</i> ("like the scrotum")	Establishes the primary diagnostic archetype for cervical goiters (<i>Galaganda</i>) based on a well-bound, pendulous skin-fold hanging from a defined root.

Sl No.	Shloka Reference	Upamanas	Context
1	Nidana Sthana12/6 ^[85]	<i>Bastir-ivatatam</i> (inflated leather bladder/bellows), <i>Pakvodumbara-sankasam</i> (ripe cluster fig), <i>Tala-phala-prakasam</i> (Palmyra palm fruit), <i>Ambupurna drtir-iva ksubhyati</i> (water-filled leather skin pouch)	Systematically maps scrotal and inguinal enlargements (<i>Vrddhi roga</i>), using analogies of stretched leather, colored fruit, palm size, and sloshing fluid to differentiate doshic types and hernias.
2	Nidana Sthana12/9 ^[86]	<i>Pakvodumbara-sankasah</i> (ripe cluster fig)	Compares the hyperemic softness and coppery-red inflammation of <i>Pittaja Upadamsa</i> (penile lesions/venereal pathology) to a ripe cluster fig.
3	Nidana Sthana12/11 ^[87]	<i>Kantakair upacitam</i> (dense surface overgrowth of thorns)	Likens the hyperkeratotic and warty skin excrescences covering the limb in advanced <i>Kaphaja Slipada</i> (elephantiasis) to a thorn-covered surface.
4	Nidana Sthana12/12 ^[88]	<i>Valmikajatam</i> ("growing like an anthill")	Compares the rough, warty, and irregular nodular excrescences of advanced, chronic elephantiasis to an anthill, marking an incurable stage.

Sl No.	Shloka Reference	Upamanas	Context
1	Nidana Sthana 13/4 ^[89]	<i>Mudga-sannibha</i> (resembling a green gram or mung bean)	Compares the rounded, smooth, painless, and discrete papules of pediatric skin eruptions (<i>Ajagallika</i>) to mung beans.
2	Nidana Sthana 13/5 ^[90]	<i>Yavakara</i> (shaped like a grain of barley)	Likens the elongated, tapered, and exceptionally hard deep-seated subcutaneous nodule (<i>Yavaprakhyia</i>) to a barley grain.
3	Nidana Sthana 13/7 ^[91]	<i>Pakvodumbara-sannibham</i> (resembling a ripe cluster fig)	Compares the wide open aperture, rounded contour, and fiery coppery-red inflammation with burning of <i>Vivrita</i> to a ripe cluster fig.
4	Nidana Sthana 13/8 ^[92]	<i>Kachhaponnatah</i> (elevated like the shell of a tortoise)	Likens the broad, low-lying, rounded, and hard clustered dome-like nodules of <i>Kachhapika</i> to the armored back of a tortoise.
5	Nidana	<i>Valmikavat</i> ("like an anthill")	Compares the slow, porous, multi-sinus, and

	Sthana 13/10 ^[93]		discharging growth pattern of chronic <i>Valmika</i> to a termite mound or anthill.
6	Nidana Sthana 13/11 ^[94]	<i>Padma-pushkara-vat</i> (central seed receptacle of a lotus flower)	Likens the architectural layout of <i>Indravrdha</i> —featuring a central depressed plateau encircled by uniform papules—to a lotus seed-pod.
7	Nidana Sthana 13/12 ^[95]	<i>Salukavat</i> (underground tuber or root-stock of a lotus)	Compares the rounded, firm, and clustered nodular consistency of <i>Panasika</i> around the ear or back to a lotus rhizome/tuber.
8	Nidana Sthana 13/13 ^[96]	<i>Pasana</i> (stone) + <i>Gardabha</i> (donkey / stubborn swelling)	Merges stony hardness with stubborn local inflammation to designate the unyielding jaw plaque of <i>Pasanagardabha</i> .
9	Nidana Sthana 13/14 ^[97]	<i>Visarpavat</i> ("creeping like an acute spreading skin eruption")	Compares the thin, rapidly expanding, and creeping inflammatory plaque of <i>Jalagardabha</i> to acute cellulitis (<i>visarpa</i>).
10	Nidana Sthana 13/17 ^[98]	<i>Sphoṭa-sannibham</i> (resembling a large fluid-filled blister or bulla)	Compares the raised, tension-filled superficial blistering lesion of <i>Gandha</i> to a standard <i>sphoṭa</i> .
11	Nidana Sthana 13/18 ^[99]	<i>Agnidagdha-nibhah</i> (resembling skin burns caused by fire)	Likens the tense, fluid-filled blisters encircled by intense erythema and heat in <i>Visphotaka</i> to acute thermal skin burns.
12	Nidana Sthana 13/19 ^[100]	<i>Diptapavaka-sannibhah</i> (resembling a blazing, roaring fire)	Compares the scorching internal heat, deep tissue destruction, and rapid fatality of axillary/flank <i>Agnirohini</i> to an active fire.
13	Nidana Sthana 13/24 ^[101]	<i>Vidarikandavat</i> (tuberous root of the Vidari plant)	Likens the rounded, bulbous, and coppery inflammatory swelling in the axillary or inguinal crease (<i>Vidarika</i>) to a <i>Vidari</i> tuber.
14	Nidana Sthana 13/26 ^[102]	<i>Madhu-sarpi-vasa-nibham</i> (resembling honey, clarified butter, and liquefied animal fat)	Compares the profuse, viscous, and unctuous exudate discharged from an ulcerated <i>Sarkarabuda</i> tumor to a blend of honey, ghee, and melted fat.
15	Nidana Sthana 13/ 31 ^[103]	<i>Kola-matrah</i> (measuring the size of a jujube fruit)	Compares the volume and rounded, spike-bearing hard structure of a plantar corn or callus (<i>Kadara</i>) to a single jujube fruit (<i>kola</i>).
16	Nidana Sthana 13/32 ^[104]	<i>Dusta-kardama</i> (foul, contaminated stagnant mud)	Likens the excessively moist, macerated, and itchy interdigital foot spaces of <i>Alasaka</i> (tinea pedis/foot rot) to foul, sticky mud.
17	Nidana Sthana 13/38 ^[105]	<i>Masura</i> (lentil seeds / <i>Lens culinaris</i>)	Compares the rounded contour, size, and clustered coppery/yellowish distribution of smallpox/chickenpox pustules (<i>Masurika</i>) to lentil seeds.
18	Nidana Sthana 13/39 ^[106]	<i>Shalmali-kantaka-prakhyah</i> (sharp, conical prickles on the silk cotton tree)	Compares the hard, elevated, and sharply tapered conical papules of adolescent acne (<i>Mukhadusika</i> / <i>yuvanapidika</i>) to Shalmali tree thorns.
19	Nidana Sthana 13/40 ^[107]	<i>Padmini-kantaka-prakhyaih</i> (fine prickles of a lotus stem)	Likens the tiny, sharp, pinprick-like surface elevations and itching of <i>Padminikantaka</i> plaques to the delicate thorns of a lotus stem.
20	Nidana Sthana 13/41 ^[108]	<i>Jatu-mani</i> (smooth bead or gem made of sealing lac)	Compares the smooth, polished, flat-topped, and painless reddish congenital nevus or mole (<i>Jatamani</i>) to a red lac bead.
21	Nidana Sthana 13/42 ^[109]	<i>Masavat</i> (like a black gram bean)	Compares the small, raised, stable, and painless deep blackish elevation of a pigmented mole (<i>Masaka</i>) to a black gram seed.
22	Nidana Sthana 13/43 ^[110]	<i>Tila-matrani</i> (measuring the size of a sesame seed)	Likens the minute dimensions, dark color, and flat, non-elevated surface of freckles or lentigines (<i>Tilakalaka</i>) to a black sesame seed.
23	Nidana Sthana 13/48 ^[111]	<i>Granthi-rupena lambate</i> (hanging in the shape of a knotted lump or ganglion)	Compares the swollen, constricted, and trapped preputial ring of <i>Parivartika</i> (paraphimosis) to a hard, knotted lump.
24	Nidana Sthana	<i>Ahi-putana</i> (foul odor, corrosive discharge, or sloughing associated	Compares the severe, interconnected perianal erosions, foul odor, and corrosive breakdown in

	13/58 ^[112]	with a snake's toxic region)	infantile gluteal dermatitis to serpentine toxicity.
25	Nidana Sthana 13/60 ^[113]	<i>Kacchu</i> (standard scabies, eczema, or intensely pruritic vesicular eruptions)	Applies the behavioral and weeping, itchy eruptive template of standard scabies/eczema specifically to the scrotal anatomy in <i>Vrsanakacchu</i> .

Sl No.	Shloka Reference	Upamanas	Context
1	Nidana Sthana 14/3 ^[114]	<i>Sarṣapika</i> , <i>Astilika</i> , <i>Grathitam</i> , <i>Kumbhika</i> , <i>Puṣkarika</i> , <i>Sataponaka</i> , <i>Tilakalaka</i>	Introduces the 18 specific penile pathological conditions (<i>Sukadosa</i>) arising from improper enlargement methods using familiar analogical nomenclature.
2	Nidana Sthana 14/4 ^[115]	<i>Gaura-sarsapa-tulya</i> (white or yellow mustard seed)	Compares the tiny dimensions, rounded contour, and seed-like elevation of localized penile pustules (<i>Sarsapika</i>) to a yellow mustard seed.
3	Nidana Sthana 14/5 ^[116]	<i>Astila</i> (hard, rounded stone, pebble, or fruit pit)	Likens the firm, irregular, and rigid consistency of a deep-seated indurated penile lump (<i>Astilika</i>) to a hard stone or fruit pit.
4	Nidana Sthana 14/6 ^[117]	<i>Grathita</i> (knotted cord, entangled bundle, or coagulated lump)	Compares the tightly bound, congested, and indurated mass of foreign-body-laden penile tissue (<i>Grathitam</i>) to a secure knot.
5	Nidana Sthana 14/7 ^[118]	<i>Jambavasthi-nibha</i> (seed of a Jamun fruit / <i>Syzygium cumini</i>)	Likens the elongated, rounded profile and deep configuration of a blood-borne penile complication (<i>Kumbhika</i>) to a black plum seed.
6	Nidana Sthana 14/8 ^[119]	<i>Sammudha</i> (jumbled, confused, or densely intermingled cluster)	Compares the chaotic, fused, and crowded appearance of multiple penile eruptions crushed between both hands (<i>Sammudhapidaka</i>) to a jumbled mass.
7	Nidana Sthana 14/10 ^[120]	<i>Padma-puskara-samsthana</i> (center or seed head of a lotus flower)	Likens the concentric, multi-part structural layout of a circular, multi-pustular inflammatory penile lesion (<i>Puskarika</i>) to a lotus receptacle.
8	Nidana Sthana 14/11 ^[121]	<i>Mudga-masopama</i> (green gram / mung beans and black gram)	Compares the proportions, rounded elevation, and volume of raised, legume-sized inflammatory penile swellings (<i>Uttamā</i>) to edible pulses.
9	Nidana Sthana 14/12 ^[122]	<i>Sata-ponaka</i> (sieve, strainer, or perforated vessel with a hundred apertures)	Compares the porous, multi-apertured architecture and fine-mouthed draining sinuses of a destructive penile ulcer (<i>Sataponaka</i>) to a sieve or perforated lotus pod.
10	Nidana Sthana 14/13 ^[123]	<i>Arbuda</i> (rounded mound-like mass or tumor growth)	Compares the raised, engorged, and tumor-like profile of a painful, hemorrhagic vascular growth on the penis (<i>Sonitarbuda</i>) to an <i>arbuda</i> .
11	Nidana Sthana 14/14 ^[124]	<i>Arbuda</i> (rounded, bulbous mass or tumor growth)	Categorizes thick, prominent, and hypertrophied muscular swellings of the penis (<i>Mamsarbuda</i>) into the structural archetype of an <i>arbuda</i> .
12	Nidana Sthana 14/17 ^[125]	<i>Tila-kalaka</i> (dark sesame seed, mole, or pigmented spot)	Likens the deep black discoloration and destructive necrotic spots of gangrenous penile breakdown (<i>Tilakalaka</i>) to a dark sesame seed.

i	Shloka Reference	Upamanas	Context
1	Nidana Sthana 15/8 ^[126]	<i>Karkatakam</i> (crab), <i>Asvakarnam</i> (horse's ear)	Introduces structural nomenclature for shaft fractures (<i>Kandabhagna</i>), comparing bone displacement to crab claws and horse ears.
2	Nidana Sthana 15/10 ^[127]	<i>Granthir iva unnatam</i> (rising like a knot), <i>Asvakarnavad udgatam</i> (flaring like a horse's ear), <i>Sukapurnam ivadhmata vipulam</i> (inflated or stuffed with sharp grain awns)	Details clinical displacement and morphological features of specific shaft fractures, using knots, horse ears, and grain-stuffed swellings as comparative standards.

Sl No.	Shloka Reference	Upamanas	Context
1	Nidana Sthana 16/32 ^[128]	<i>Sarkareva</i> (gravel, grit, or coarse sugar grains)	Compares the abrasive, hard, and gritty mineralized deposits of dental calculus (<i>Danta-sarkara</i>) to coarse gravel or hardened sugar.

2	Nidana Sthana 16/37 ^[129]	<i>Saka-cchadana-prakasa</i> (dry vegetable leaf), <i>Samali-kantakabhahi</i> (thorns of the Silk Cotton tree)	Likens Vata-aggravated fissured tongues to dry leaves and Kapha-aggravated bulky tongues with fleshy projections to Shalmali tree thorns (<i>Jihvakantaka</i>).
3	Nidana Sthana 16/41–44 ^[130]	<i>Dhmatavasti-prakasa</i> (inflated leather bladder / bellows), <i>Kurmotsannah</i> (upturned tortoise shell), <i>Padmakaram</i> (blooming lotus), <i>Kolamatrah</i> (jujube fruit size)	Compares palatal and uvular disorders—such as <i>Galashundika</i> , <i>Kachchhapa</i> , <i>Taluarbuda</i> , and <i>Talupupputa</i> —to inflated bellows, tortoise shells, lotus flowers, and jujube fruits.
4	Nidana Sthana 16/51 ^[131]	<i>Kola-asthimatrah</i> (hard, oblong interior stone of a jujube fruit), <i>Kantaka-suka-bhutha</i> (sharp thorns or stinging grain awns)	Likens the volume of a throat glandular swelling (<i>Kanthasaluka</i>) to a jujube stone and its rough, prickly surface to thorns or grain awns.
5	Nidana Sthana 16/52 ^[132]	<i>Jihvagra-rupah</i> (shape, contour, and configuration of the tip of the tongue)	Compares a secondary palatal/lingual protuberance (<i>Adhijihva</i>) to a second tongue tip to evaluate its destructive potential.
6	Nidana Sthana 16/57 ^[133]	<i>Sataghni</i> (spike-studded iron mace or defensive weapon)	Likens the thick, obstructing cylindrical growth in the throat studded with jagged fleshy sprouts (<i>Sataghni</i>) to a lethal spike-studded iron mace.
7	Nidana Sthana 16/59 ^[134]	<i>Tasyaiva tulyah</i> (equal or comparable to a general systemic abscess)	Equates the destructive pathology and inflammatory course of a generalized throat abscess (<i>Galavidradhi</i>) directly to a major internal abscess (<i>sarvajasya</i>).

DISCUSSION

Discussion on 1st chapter

The integration of *upamānas* (similes and analogies) in the *Vāṭavyādhi Nidāna* chapter of *Sushruta Samhitā* transforms abstract clinical concepts into tangible sensory models. Sushruta uses these comparisons not as poetic flourishes, but as precise diagnostic tools to map invisible pathologies to everyday experiences. Physiological governance is established by comparing Vata's supreme regulatory role to a military commander or king, while its division into five subtypes is illustrated through the *Agni* (fire) analogy, and the rapid systemic spread of conditions like *Vatarakta* is vividly likened to rodent venom. To capture nociceptive mapping, sharp acute pains are translated into physical sensations such as needles or stepping on a thorn, and deep neuralgic pains in conditions like *Karṇashūla* and *Tūnī* mimic wind splitting wood. Furthermore, kinetic and morphological signatures map structural deformities and movement disorders onto rigid shapes or objects, where severe motor spasms compare the body to a stiff staff or drawn bow, and localized swellings or gaits are likened to a jackal's head, a grinding stone, or rolling grass peas.

Discussion on 2nd Chapter

Sushruta transforms proctology and surgical anatomy into a vivid, living gallery of nature and everyday objects in the *Arshas Nidāna* chapter. Instead of dry medical descriptions, he uses botanical and zoological comparisons to make the hidden world of hemorrhoids and growths instantly clear. For instance, he pictures the sprouting of piles as tender plant shoots pushing through fertile soil, and details specific doshic tags using everything from *Kadamba* flowers and jackfruit seeds to the vibrant red of coral and banyan sprouts. When examining Pitta-type lesions, he maps their soft textures and colors to raw liver, a parrot's tongue, or a leech's

mouth, while spatially guiding the surgeon through the rectum by comparing its internal spirals to a conch shell and an elephant's palate. He even captures sharp, painful sensations and sounds with brilliant clarity—likening abdominal rumbling to bird cooing, acute anal pain to active tissue shearing by scissors, and skin tags to a rigid wooden peg driven into the skin. By anchoring complex surgical pathologies in these familiar, tactile sights and sounds, Sushruta gave ancient practitioners an unmatched manual for visualization and safe execution.

Discussion on 3rd Chapter

Sushruta bridges the invisible world of kidney stones and urinary mechanics with everyday sights and smells in the *Ashmari Nidāna* chapter. Rather than relying on abstract theory, he uses vivid analogies to track everything from early diagnosis to the physical formation of stones. For instance, he catches early warning signs through the senses, comparing the distinct premonitory odor of urine to the pungent scent of a goat, and mapping gravel discharge to precious stones like hessonite garnet. When describing the stones themselves, his comparisons are astonishingly accurate: Kapha stones mimic a smooth hen's egg, Pitta stones share the amber heart-shape of a marking nut seed, and spiky Vata stones mirror a filamentous *Kadamba* flower—essentially anticipating modern "mulberry calculi." He even explains complex bladder dynamics and stone genesis using simple household physics, likening the bladder's capacity to a dried bottle gourd, fluid seepage to an unglazed clay pot, and the hardening of stones at the base of the bladder to silt settling in water or hailstones forged by wind and lightning. Through these brilliant metaphors, Sushruta turned urology into an intuitive, visually clear science.

Discussion on 4th Chapter

Sushruta brings surgical clarity to the hidden, complex world of anorectal fistulas in the *Bhagandara Nidāna* chapter. Rather than getting bogged down in abstract anatomical descriptions, he uses everyday shapes and natural phenomena to map out exact surgical challenges. For instance, he visualizes the overall architecture of fistulas by comparing them to familiar physical forms, like a multi-perforated sieve, the graceful arch of a camel's neck, or the tight coils of a snail shell. When diagnosing specific subtypes, these comparisons become intensely practical: a Vata-dominant fistula mimics a leaking sieve with sharp needle-prick pains, while a Pitta lesion rises like a camel's neck with a burning sensation akin to fire or caustic alkali. He even captures the difficult, churning agony of complex multi-doshic tracts by picturing a swirling whirlpool in a flooded river, and likens the rotting, maggot-filled environment of a traumatic wound to water-logged soil teeming with worms. Through these vivid, tactile analogies, Sushruta gave ancient surgeons an invaluable spatial and diagnostic blueprint for operating safely and effectively.

Discussion on 5th Chapter

Sushruta turns dermatology into an art of visual storytelling in the *Kuṣṭha Nidāna* chapter. Instead of getting lost in clinical descriptions, he paints clear mental pictures of skin disorders by comparing them to familiar things found in nature. For example, he maps out the varying colors and textures of major skin lesions using vivid touches like the soft pink of a lotus petal, the bright hue of the rising sun, or even broken pot shards and bicolored seeds. When skin on the palms and soles cracks and scales away in *Charmadala*, he instantly brings to mind weathered leather or peeling tree bark. He also uses motion and growth to explain disease behavior—likening the creeping spread of *Visarpa* to a moving snake, and describing how an untreated skin condition burrows deep into the body's tissues by comparing it to a massive tree sprouting from a tiny seed. By grounding complex skin pathology in these everyday sights, Sushruta made it remarkably easy for practitioners to spot, classify, and understand different dermatological conditions at a glance.

Discussion on 6th Chapter

Sushruta translates complex metabolic disorders into relatable, everyday experiences in the *Prameha Nidana* chapter. Rather than relying on abstract concepts, he uses fluid profiles and physical forms to make disease states instantly recognizable. For instance, he categorizes urinary anomalies by comparing them to familiar liquids like sugarcane juice, brine, or heavy fats, while describing the deep internal heat of advanced complications as being enveloped by hot smoke. To explain skin boils and carbuncles, he likens their shapes to common objects like tortoise shells, mustard seeds, and fishing nets. He even uses a simple mechanical action—wringing a wet cloth—to illustrate how aggravated Vata squeezes vital tissues out through the

urine, ultimately anchoring severe conditions like *Madhu-meha* to the color and density of honey. Through these vivid, tactile analogies, Sushruta gave clinicians an intuitive window into systemic metabolic collapse long before modern diagnostics existed.

Discussion on 7th Chapter

Sushruta takes complex, hidden internal conditions and makes them instantly clear through everyday experiences. Instead of relying on dry medical jargon, he uses vivid mental pictures to explain how fluid and organs behave inside the body. For instance, when describing how bodily fluids stealthily seep through organ walls to cause dropsy, he compares it to oil slowly soaking through an unbaked clay pot. If an intestine gets blocked by a stubborn mix of food, hair, and debris, he likens it to sludge clogging a drainpipe. When he examines advanced ascites—where the abdomen becomes taut, glossy, and sloshes with fluid when touched—he pictures a water-filled leather skin bag. Even physical shapes and pain are mapped out this way: an enlarged, hardened liver mimics a hanging leaf lobe, while the sharp, tearing pains of *Vatodara* feel like wood splitting or needles pricking beneath a dark web of surface veins. By grounding complex pathology in these familiar, tactile analogies, Sushruta gave ancient clinicians a remarkably intuitive way to visualize what was happening beneath the skin.

Discussion on 8th Chapter

Sushruta uses the simple, natural imagery of fruit and agriculture to explain the profound mechanics of obstetrics in the *MudaGarbhavyapad Nidāna* chapter. Rather than relying on rigid medical abstractions, he visualizes fetal life, labor, and miscarriage through the lifecycle of a plant. For instance, he contrasts normal, healthy delivery with abnormal displacement by looking at how a fruit interacts with its stem: full-term labor is pictured as a natural, time-ripened fruit dropping gracefully from its stalk (*vṛntād yathā phalam*), whereas a miscarriage caused by physical trauma or disease is likened to an unripened fruit forcibly broken and dropped prematurely before its time. When things go wrong during delivery due to abnormal fetal presentations, he captures the severe obstruction of the birth canal by comparing the trapped fetus to a tight wooden wedge or a heavy horizontal door latch (*kīla iva / parigha iva*). By grounding complex obstetric events in these relatable, organic metaphors, Sushruta gave ancient practitioners a clear, intuitive way to understand both the natural timing of birth and the sudden disruptions of trauma.

Discussion on 9th Chapter

It is remarkable how Sushruta visualizes the painful, hidden world of abscesses and deep-seated tumors in the *Vidradhi Nidāna* chapter by drawing on everyday objects and natural phenomena. Rather than using dry clinical terminology, he paints precise physical pictures to help practitioners identify the nature, depth, and progression

of inflammation. For instance, he distinguishes surface lesions by comparing a fast-moving, fiery Pitta abscess to the deep reddish-purple hue and rapid ripening of a mature *Udumbara* cluster fig fruit, while a sluggish, cold Kapha abscess is likened to an inverted earthen saucer with its broad, flat center and sloping edges. When looking at deep-seated infections inside bone and marrow, he captures the intense, trapped thermal pressure and tissue destruction by comparing it to a roaring fire locked inside a furnace scorching wood. He even uses fluid mechanics and motion to differentiate complex conditions, contrasting the independent, non-suppurative mobility of a phantom tumor to a water bubble (*apsu budbudako yathā*). By anchoring these severe surgical pathologies in such tactile, recognizable metaphors, Sushruta provided an intuitive framework for diagnosing and managing deep-seated inflammation long before modern imaging existed.

Discussion on 10th Chapter

Sushruta captures the aggressive, destructive nature of spreading skin infections and chronic sinus tracts in this chapter. Instead of using dry medical terms, he relies on striking imagery to map out how diseases behave beneath the surface. For instance, he compares the severe tissue breakdown of incurable *Visarpa* to fresh blood and stagnant mud, while likening the tiny, dark blisters of traumatic lesions to flat horse gram seeds. When explaining chronic, draining fistulas (*Nāḍi-vraṇa*), he uses a brilliant structural metaphor—comparing the deep, hollow tunnels carved by pus to a simple reed or pipe. In the most severe, tri-doshic cases, the terrifying speed of systemic collapse is even likened to the cosmic night of universal destruction. Through these vivid, tactile comparisons, Sushruta turned complex pathology into an intuitive guide for surgical danger and tract anatomy.

Discussion on 11th Chapter

Sushruta translates the hidden, dense world of cysts, tumors, and glandular swellings into instantly recognizable physical objects in the *Granthi, Arbuda, and Galaganda Nidana* chapter. Rather than relying purely on clinical abstractions, he uses everyday shapes, textures, and natural phenomena to characterize abnormal growths. For instance, he captures the tight tension of a Vata nodule by comparing it to an inflated leather bladder, while illustrating the blazing heat of a Pitta cyst as an active fire and the heavy, immovable density of a Kapha lesion to a solid rock. When dealing with specialized masses like a lipoma (*Medoja Granthi*), he likens its unctuous fatty discharge to a blend of melted ghee and oil-cake sediment, and describes the multi-nodular chains of scrofula (*Apacī*) using the familiar imagery of gooseberry seeds and clustered fish roe. He even maps the anatomical profile of neck goiters (*Galaganda*) by comparing their pendulous shape to a bottle gourd hanging by a narrow stem or to the scrotal sac. Through these vivid, tactile comparisons, Sushruta gave ancient practitioners a brilliant blueprint for

identifying tissue masses, predicting their malignancy, and understanding their structural layout.

Discussion on 12th Chapter

Sushruta uses tactile, everyday comparisons to navigate complex urological and regional swellings in the *Vṛddhi, Upadamśa, and Śalīpada Nidāna* chapter. Instead of abstract medical jargon, he paints clear physical pictures of scrotal enlargements, hernias, venereal lesions, and elephantiasis using items and patterns from nature. For instance, when diagnosing the various types of scrotal swellings (*Vṛddhi*), he differentiates them by comparing their tension and appearance to an inflated leather bellows, a ripe cluster fig, a large Palmyra palm fruit, or even a sloshing water-filled leather skin pouch. When evaluating penile sores and venereal pathologies (*Upadamśa*), he maps the hyperemic, coppery-red inflammation of a Pitta-driven lesion directly to the color and soft texture of a ripe *Udumbara* fig. In chronic, disfiguring conditions like elephantiasis (*Śalīpada*), his structural metaphors capture the harsh textural changes of the skin: a Kaphaja variant is likened to a surface densely overgrown with sharp thorns, while advanced, stubborn tissue overgrowths are compared to the rough, irregular mounds of an anthill (*valmīkajātam*). By anchoring these intricate clinical presentations in such memorable, real-world imagery, Sushruta provided practitioners with an intuitive diagnostic guide for managing deeply challenging regional diseases.

Discussion on 13th Chapter

Sushruta uses nature and everyday objects to map out an entire gallery of minor and localized skin lesions in the *Kshudra Roga Nidana* chapter. Rather than relying on rigid clinical catalogs, he captures the exact geometry, texture, and behavior of dozens of specific conditions using familiar flora, fauna, and household items. For instance, he distinguishes small pediatric skin bumps and deep nodules by comparing them to simple legumes like mung beans (*mudga*) and barley grains, while likening the broad, armored dome of *Kachhapikā* to a tortoise shell and chronic, multi-sinus growths (*Valmīka*) to termite-mound anthills. When observing architectural layouts on the skin, his comparisons are remarkably precise: the central depression and surrounding uniform papules of *Indravṛddhā* mimic a lotus seed-pod, and the clustered nodules of *Panasikā* resemble a lotus rhizome. He even uses nature to capture painful, aggressive emergencies, comparing the fiery, scorching spread of *Agni-rohinī* to a roaring, blazing fire and the tender, bulbous swelling of *Vidārikā* to the tuberous root of a *Vidāri* plant. Even the smallest blemishes and common afflictions receive precise archetypes—adolescent acne (*Mukhadūṣikā*) is likened to the sharp, conical prickles of the silk-cotton tree, moles and freckles are sized against black grams and sesame seeds, and the foul, macerated interdigital spaces of *Ālasaka* mirror foul, stagnant mud. Through this rich botanical and tactile taxonomy, Sushruta transformed the complex study of minor

surgical ailments into an intuitive, masterclass gallery of visual diagnosis.

Discussion on 14th Chapter

Sushruta translates delicate and complex penile pathologies (*Śūkadoṣa*) into clear, recognizable physical archetypes in the fourteenth chapter of the *Nidana Sthana*. Rather than relying on complicated abstractions, he maps out the geometry, texture, and destructive behavior of these conditions using everyday seeds, stones, and household items. For instance, he distinguishes tiny, localized pustules by comparing them to yellow mustard seeds (*gaura-sarṣapa*), while likening deep-seated, rigid indurations to a hard stone or fruit pit (*aṣṭīlā*). When observing complex structural layouts, his comparisons remain remarkably precise: multi-pustular circular lesions mirror the seed head of a lotus (*padma-puṣkara*), and porous, multi-apertured draining ulcers take on the exact architecture of a hundred-holed sieve (*śata-poṇaka*). He even captures darker, necrotic breakdowns by equating their color and localized density to dark sesame seeds (*tila-kalaka*). Through this vivid and tactile taxonomy, Sushruta provided ancient practitioners with an unforgettable visual guide for identifying and managing highly sensitive surgical conditions.

Discussion on 15th Chapter

Sushruta translates complex structural orthopedics and bone fractures into everyday shapes in the fifteenth chapter of the *Nidana Sthana*. Rather than using abstract mechanical terms, he visualizes bone displacement and shaft fractures (*Kāṇḍabhagna*) through familiar objects and animal anatomy. For instance, when a bone snaps and shifts out of alignment, he maps the jagged angular displacement by comparing it to the sharp pinchers of a crab or the distinct flaring profile of a horse's ear (*karkaṭakam*, *aśvakarṇam*). He also captures localized swelling and tissue distortion by likening raised nodes to tight knots and swollen regions to a sack stuffed with sharp grain awns. By grounding orthopedic trauma in these vivid, tactile models, Sushruta gave ancient surgeons an immediate, intuitive way to diagnose and set complex fractures.

Discussion on 16th Chapter

Sushruta translates the subtle pathologies of the oral cavity, teeth, and throat into vivid, tangible forms in the sixteenth chapter of the *Nidana Sthana*. Rather than getting lost in complex anatomical descriptions, he maps out dental and upper airway disorders using familiar natural and household objects. For instance, he compares the gritty, mineralized deposits scaling the teeth (*Danta-śarkarā*) to coarse gravel or hardened sugar. When diagnosing conditions of the tongue (*Jihvākantaka*), he captures textural changes by likening Vata-aggravated fissured tongues to dry leaves and Kapha-driven bulky projections to the sharp thorns of a Silk Cotton tree. As the text moves deeper into palatal and uvular disorders, his physical models become even more precise: swelling

of the uvula (*Galashuṇḍikā*) is modeled after an inflated leather bellows, a raised palatal tumor (*Kachchhapa*) mimics an upturned tortoise shell, and a blooming lotus or jujube fruit defines various regional lumps. Most dramatically, when addressing severe, life-threatening airway obstructions in the throat, he compares a cylindrical, spike-studded growth covered in jagged sprouts to a lethal iron mace (*Śataghnī*). Through these tactile metaphors, Sushruta turned the complex clinical topography of the mouth and throat into an unmistakable visual guide for early detection and surgical intervention.

CONCLUSION

When stepping back to look at the *Nidana Sthana* in its entirety, it becomes clear that Sushruta was not merely cataloging diseases, but teaching ancient practitioners how to truly see them. Across all sixteen chapters, his genius lay in translating the hidden, microscopic, and deeply complex realities of human pathology into an unforgettable, living gallery of everyday experiences.

In the opening explorations of systemic disorders and rheumatology (**Chapters 1–3**), he used the authority of kings and the destructive path of venom to map invisible neuralgic pain, before turning to everyday sensory markers—like goat-like urine odors and precious stone aesthetics—to catch early renal calculi. Moving into proctology and soft-tissue surgery (**Chapters 4–7**), complex anorectal fistulas, hemorrhoids, and metabolic disorders were demystified through simple household physics, comparing fluid seepage to unbaked clay pots and fistula tracts to multi-perforated sieves or snail shells.

As the text progressed into obstetrics, deep inflammations, and runaway infections (**Chapters 8–10**), Sushruta grounded life-and-death crises in organic rhythms, likening unripened miscarriages to dropped fruit and draining sinus tracts to hollow reeds. When tackling dense tumors, cysts, regional hernias, and minor skin ailments (**Chapters 11–13**), his botanical and zoological eye truly flourished; everything from scrofula resembling clustered fish roe to minor skin papules mirroring mung beans and tortoise shells gave surgeons an immediate, tactile sense of tissue density and structure.

In the final surgical frontiers (**Chapters 14–16**)—covering sensitive penile pathologies, orthopedic bone fractures, and delicate oral or throat disorders—he maintained this brilliant pedagogical consistency. Shaft fractures shifted like crab pinchers, while life-threatening airway obstructions were unmistakably captured through spike-studded iron maces and inflated bellows.

Ultimately, this monumental sixteen-chapter journey reveals a timeless truth about medical education: the most profound clinical insights are those anchored in the world we already touch and understand. By bridging the gap between abstract pathology and familiar nature,

Sushruta gave ancient surgeons an intuitive, enduring roadmap to navigate the human body safely and effectively.

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