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# Contribution of Acharyas in Ayurveda w.s.r. to Roga Vigyana

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## ABSTRACT

Ayurveda has mentioned etiology, pathogenesis and diagnosis of diseases under a section of *Nidanasthana*. *Acharya Charaka* has devoted eight chapters, sixteen chapters are devoted by *Acharya Susruta* and *Acharya Vagbhata* has also devoted sixteen chapters in *Nidanasthana*. *Roga Vigyana* enable physicians who are lacking the knowledge of various treatises and possessing little intelligence, to discern a disorder with ease. It is a science that describes *Roga* by means of *Nidanapanchaka*. *Madhavanidana* draws Verses from *Bruhatrayee* and exclusively deals with the diagnosis of diseases whereas remaining verses are reflected in the works of subsequent author's viz. *Acharya Sarangdhar*, *Yogaratanakara*, *Bhavaprakasha*, *Bhaishajya Ratnavali*, *Bhela Samhita* etc. They have also contributed in the field of *Ayurveda* by describing various diseases and their treatment. Contribution of *Acharya Charaka*, *Sushruta* and *Vagbhata* is commendable in field of *Ayurveda*. Here an attempt has been made to explore the views and the contribution of other authors in describing *Rogas*.

**Key words:** Contribution, Ayurveda, Roga Vigyana

## INTRODUCTION

The *Rogavinishchaya* popularly known as '*Madhavanidana*' is a kind of compilation by *Madhavakara* in 700 A.D. *Madhava* is said to be supreme in the field of diagnosis. The Commentaries on *Madhava Nidana* are *Madhukosha* by *Vijavaraksita* and his disciple *Srikanthadatta* and *Atankadarpana* by *Vacaspati Vaidya*. His major contribution is order of

arrangement of diseases and he has also mentioned various diseases. *Bhaishajya Ratnavali* contains 106 chapters and describes few diseases independently. *Sarangdhar Samhita* is divided into three portions as *Purvakhanda*, *Madhyama Khanda* and *Uttara Khanda*. It is written in form of drug manual but description related to other concepts has also been mentioned scatteredly. *Harita Samhita* is divided into six parts as *Prathamasthana*, *Dwitiyasthana*, *Chikitsasthana*, *Sutrasthana*, *Kalpasthana* and *Sharirasthana*. *Tritiya Sthana* deals with various diseases explanation. It covers some diseases along with treatment. It deals with *Vyadhi Arista Lakshanas*. *Bhela Samhita* is not available entirely; it has eight sections and 120 chapters. Most of the concepts explained in *Bhela Samhita* are unique and not explained in other classical texts. Many fundamental concepts have been described here in detail. For Diagnosis, it is necessary to assess *Tridoshas* and various physiological and psychological states of the patient, *Nadi Pariksha* is effectively used for

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assessment by *Ayurveda practioners* and is explained in *Sarangadhara Samhita*, *Yoga Ratnakara* and *Bhavaprakasha* which forms the basis of disease diagnosis and prognosis. Quantification of various diseases has been mentioned in these texts which are different from *Bruhatrayee* explanation. Diagnosis involves gathering information and then refining the probability of particular diagnosis. Significant contributions have been made to bring more rationality in *Ayurveda* which are discussed further.

### AIMS AND OBJECTIVES

To review the contribution of various authors in *Ayurveda* with special reference to *Roga Vigyanam*

### MATERIAL AND METHODS

*Ayurvedic* Classical texts have been reviewed to analyse the contribution of authors.

### DISCUSSION

#### *Acharya Madhava (Madhavanidanam)*

First chapter of *Madhava Nidana* deals with *Nidānapancakam* and the other chapters deal with diseases. The major contribution of *Mādhava* is order of arrangement of diseases, description of new diseases and recognizing some disorders as independent diseases. He has explained about various diseases namely *Amlapitta*, *Medoroga*, *Yonikanda*, *Sutika Roga*, *Stana Roga*, *Amavata*, *Parinama Shoola*, *Annadrava Shoola* and *Shleepada* in detail. He has classified *Yonikanda* into four types. He has not explained concept of *Avarana*. He has explained about *Gati Yantra Grahani*. He has mentioned six types of *Ajeerna* that includes *Amajeerna*, *Vidagdha jeerna*, *Vishtabdhajeerna*, *Rasasheshajeerna*, *Dinapaki Ajeerna* and *Prakruta Ajeerna*.<sup>[1]</sup>

#### *Acharya Bhavaprakasha (Bhavaprakash Samhita)*

*Kedari Kulya Nyaya* is the contribution of *Acharya Bhavaprakasha*. *Acharya Bhavaprakasha* has explained *Soma Roga*, *Snayu Roga* with feature of *Visarpa Vata Shopha* and if there occurs any *Kshata* while taking out *Snayu Krimi* it leads to *Sankocha* and *Khanjata*. *Phiranga Roga* has been mentioned under

the name of *Gangg Roga* and is classified into three types. *Trividha pareeksha (Darshana, Sparshana and Prashana Pareeksha)* and *Chaturvidha Pareeksha (Nadi, Mutra, Jihwa and Netra Pareeksha)* has been explained in detail by *Bhavaprakasha*.<sup>[2]</sup>

#### *Acharya Sarangdhar (Sarangdhar Samhita)*

*Acharya Sarangdhar* has quoted *Nirukti* of *Dosha, Dhātu* and *Mala*. He also highlighted the importance of *Vata* and stated *Pitta* and *Kapha* as *Pangu* without *Vata*. He has mentioned *Lakshana* of *Doshaja Prakruti*. *Nadi Pareekha*, *Netrapareekha*, *Jihwa Pareeksha*, *Mutrapareeksha* are described in detail in *Sarangdhar Samhita*. Ten types of *Raktaja Nanatamaja Roga* is the contribution of *Sarangdhar Samhita*. Process of ageing is also explained in detail. He has enumerated various diseases viz. one type of *Nidra* and *Tandra*, one type of *Soma Roga*, *Medoroga*, *Vilambhika*, *Halimaka* and *Dandalasaka*, two types of *Anaha*, three types of *Alasaka*, five types of *Punsatva Dosa*, twenty four types of *Shooka Roga*.<sup>[3]</sup>

#### *Yoga Ratnakara*

*Yoga Ratnakara* has explained in detail about *Astasthan Pareeksha*. That includes *Nadi Pareeksha*, *Mutra Pareeksha*, *Mala Pareeksha*, *Jihwa Pareeksha*, *Shabda pareeksa*, *Sparsha Pareeksha*, *Druk Pareeksha* and *Akruti Pareeksha*. He has described *Amlapitta* and *Somaroga* in detail. He independently mentioned about *Bhasmaka Roga*, *Bahumutra Meha* and *Urograha*. He highlighted the diagnosis of *Ama Dosa* by observing yellowish stools and *Kshaya Rogi* by observing blackish stools. He has enumerated various diseases viz. six types of *Swarabheda*, eleven types of *Shiroroga*, five types of *Chardi*, six types of *Ajeerna*, forty four types of *Shudra Roga*, thirteen types of *Udavarta*, six types of *Pravahika*, six types of *Murcha* and four types of *Agnimandhya*.<sup>[4]</sup>

#### *Acharya Bhela (Bhela Samhita)*

*Acharya Bhela* has highlighted the concept of *Rakta Samvahana*. He has mentioned about *Pitta* and *Kapha Adharneeya Vega*. *Garbha Pradoshaja Vikaras* and *Shukra Dosa* have been explained here in detail. He has enumerated separately various diseases viz. seven

types of *Basma Meha*, four types of *Updamsha* and seven types of *Shleepada*.<sup>[5]</sup>

#### **Acharya Harita (Harita Samhita)**

*Takrameha*, *Ghritameha*, *Khatikameha* is explained in *Harita Samhita*. *Masurika Vyadhi* is described under the heading of *Basant*. *Purvajanita Papa Karma* is mentioned as *Nidana* in *Pandu*, *Kushta*, *Rajyakshama*, *Atisara*, *Praleha* and *Mutra Roga*. *Ashmari*, *Shoola*, *Shwasa*, *Kasa*, *Shotha*, *Vranashoola*, *Shirashoola*, *Raktapitta* are described under *Abhishapa Janya Vyadhi*. *Annadrava Shoola* is named as *Kaphaja Shoola*. *Mritikabhakshanjanya Pandu* is named as *Rukshana Pandu*. He has separately enumerated various diseases viz. eighty four types of *Vataja Roga*, four types of *Vishama Jwara*, four types of *Amavata*, ten types of *Kashaya Roga*, four types of *Mudagarbha*, seven types of *Bahya Krimi*, six types of *Abhyantara Krimi*, six types of *Murcha* and eight types of *Kasa Roga*.<sup>[6]</sup>

#### **Bhaishajya Ratnavali**

*Krimi* and *Rajovrodha* are mentioned as *Nidana* in *Tandava Roga*. Consumption of *Khanjani* type of *Daal* (cereals) causes *Khanjanika Vyadhi*. Diseases like *Urastoya*, *Andaadhara*, *Mastishka-Upachaya* and *Mastishka Apachaya* has been mentioned here.<sup>[7]</sup>

#### **CONCLUSION**

It can be concluded that we must have knowledge of all classical texts to understand pathological aspects of diseases that are mentioned in various treatises pertaining to *Ayurveda*.

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