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A METAPHORIC REVISION OF PLANT SPECIES MENTIONED IN MADHAV NIDAN

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ABSTRACT:

One of the ancient sciences in this world, Ayurveda includes enormous study material based on observation among the available biodiversity. Among various available literatures, Madhav Nidan by *acharya Madavkara* stands tall in terms of understanding specific signs and symptoms of the Diseases and classifying them. This text helps in art of developing observation skill, based on comparison between morphology of a commonly available plant and signs of diseases. In figure of speech such type of comparison is called as metaphor. A metaphoric revision of Madhavnidan helps a student with poor intellect to understand a specific stage of disease in a simplest teaching method. Illustration of definite plant species for representing a sign related to a disease mentioned in this old literature and comparing it with modern sciences is a need of time. This integrated approach towards health sciences can lead to positive outcomes for medical students and serving population.

Keywords- Metaphoric plant species, Madhavnidan, *Dravyaguna*, *Trividh Pariksha.*

INTRODUCTION-

To study and practice the Ayurveda in a comprehensive way with elite references, the best text are *Brihatrayi* (*Charak Samhita, Shushrut Samhita and Astang Hrudaya*).But later many Authors for easy understanding, shortening, simplifying and adapting the golden references in *Bruhatrayi* started compiling treatises into various versions, of which *Laghutrayi* namely *Madhav Nidana, Sharandhar Samhita* and *Bhavprakash Samhita* became legendary. *Madhav Nidan* was written and compiled in 7th A.D. by *acharya* Madavkara. *Madhav Nidan* is unique in terms of not having touched treatment part still elaborates Diseases classification and aetiopathogenesis, hence this literature is also named as *Rugna pariksha* (patient examination) or *Roga Vinichaya* (diagnosis of disease). Dr.Mulen Beld's english commentary and few other renowned commentaries are written on this book. As per ancient *Vedic* verses, the best text for appropriate diagnosis of any disease is Madhav Nidan.

For examination of any illness 3 tools are mentioned in Ayurveda, firstly is *Darshan* (observation), *Sparshan* (palpation) and *Prashna* (questioners) [1]. *Acharya* Madhavkara with his expertise helps to untangle above 3 tools in form of *nidanpanchaka*[2] (5 diagnostic tools) excluding *upashaya* and *unuapashaya* (treatment base trial and error method). The rest 4 of *nidanpanchak hetu* (causative factors of the disease), *purvarupa* (premonitory symptoms of the disease), *roop* (signs and symptoms of the disease) and *samprapti* (pathogenesis of the disease) is comprehensively extracted from *bruhatrayi* with best verses. In this intelligent compilation morphological parts of medicinal plants are mentioned to understand, simplify and confirm appropriate pathogenesis or prognosis of a disease. But due to enormous diversity in plants, this metaphoric comparison there is needed to be revised for understanding species. The advancement in field of botany and *dravyaguna vigdyan* (materia medica) will be helpful to conclude the Plant type. This will surely emulate *Ayurvedic* approach in latest diagnostic methods. The current study is to review and conclude plant species in Madhav Nidan.

MATERIALS AND METHODS-

In this literary review classical *Ayurvedic* texts *Madhav Nidan* and *Bhavprakash Nighantu* are referred.

Observation

Understanding signs and symptoms of the disease with plant species and its specific characteristic feature.

Table-1: Drugs told as Upama in Disease

Sr.	Disease name[3]	Sign[3]	Description and resemblance[4]
1	*Haridra meha*	*Haridra Sannibha*	*Curcuma longa* dry rhizome powder mixed in water.
2	*Manjiishta meha*	*Manjishtha Salilopam*	*Rubia cordifolia* dry root powder mixed in water.
3	*Sarshapi Pidaka*	*Gour Sarshap Sansthana*	*Sinapis alba seeds like.*
4	*Masurika*	*Masurakruti Sansthana*	*Lens culinaris* red lentil bean like.
5	*Vidarika*	*Vidarikandvat Vrutta*	*Pueraria tuberosa* tuber like structure.
6	*Pittaja Vriddhi*	*Pakwodumbar Sankasha*	Ripen fruits of *Ficus glomerata.*
7	*Medoja Vriddhi*	*Talaphalopam*	*Borassus flabellifer* pilled ripen fruit
8	*Medoja Galagand*	*Pralambate Alabuvat*	Growth stretched like *Cucurbita lagrenaria.*
9	*Gandmala*	*Karkandhu, Kola, Amalaka Pramana*	*Zizyphus oenoplia , Zizyphus jujuba, Phyllanthus emblica* all of them denote different sizes and hardness of the swelling.
10	*Medoja Granthi*	*Pinyakvat*	Left-over paste after expelling oil from the seeds of *Sesamum indicum* , it replicate the secretion within the swelling.
11	*Pittaja Vriddhi*	*Pakwodumbar Sankasha*	Swelling resembling Ripen fruits of *Ficus glomerata.*
12	*Sarshapika*	*Gour Sarshap Sansthana*	*Blisters just like white mustard (Sinapis alba) seeds .*
13	*Kumbhika*	*Jambvasthi Sannibha*	Hard seed like structure of *Syzygium cumini.*
14	*Pushkirika*	*Padmakarnika Sansthana*	Pericarp of lotus (*Nelumbo nucifera*)
15	*Uttama*	*Mudga- Mashopama*	Bleb similar in size and hardness compared to beans of *Vigna radiate* and *Vigna mungo.*
16	*Tilkalaka*	*Krushna Tila Tulyatwat*	Small moles like black *Sesamum indicum seeds.*
17	*Audumbar Kushtha*	*Udumbar Falabhasam*	Texture resembling Ripen fruits of *Ficus glomerata.*
18	*Pundarika Kushtha*	*Pundarika Dalopama*	Petal of white lotus (*Nelumbo nucifera*)
19	*Kakanak Kushtha*	*Kakantika*	Dark red colour mimicking seeds of *Abrus*

			precatorius.
20	*Raktaja Vishphota*	*Gunja Sannibha*	Red hot blisters/ vesicles like seeds of *Abrus precatorius.*
21	*Masurika*	*Masura-Akruti Sansthana Masur, Mudga, Masha, Kolopama*	Texture of *lens culinaris* & bean like hardness resembling *Vigna radiate, Vigna mungo* and *Lens culinaris.*
22	*Asadhya Masurika*	*Jambu Phalopama*	Long standing Masurika pustule resembles over ripen fruit of *Syzygium cumini.*
23	*Ajagallika*	*Mudga Sannibha*	Matches *Vigna radiate* hardness and size.
24	*Yavaprakhya*	*Yavakara*	Size of a grain *Hordeum vulgare.*
25	*Vivrutta*	*Pakwodumbar Sannibha*	Swelling resembling Ripen fruits of *Ficus glomerata.*
26	*Indraviddha*	*Padmakarnika vat*	Pericarp of lotus (*Nelumbo nucifera*)
27	*Vidari*	*Vidari Kand Vat Vrutta*	Regional lymph node reddish swelling round in shape similar to underground tubers of *Pueraria tuberose*.
28	*Kadar*	*Kolvad Utsanna Granthi*	Elevated hard in texture like *Zizyphus jujube* fruit.
29	*Yuvan Pidika*	*Shalmali Kantak Prakhya*	Pimple just like thorns on Salmalia malbarica tree.
30	*Padmini Kantaka*	*Padmini Kantak Prakhya*	Thorn like nature of acne. Mostly, thorns on *Salmalia malbarica* tree.
31	*Mashak*	*Mashavat Krushna*	Similar to beans of *Lens culinaris.*
32	*Tilkalaka*	*Krushnani Til Matrani*	Small moles like black *Sesamum indicum* seeds.
33	*Raktaja Oshtha Rog*	*Kharjura Fala Varn Pidaka*	Lesion on lips mimicking ripen fruits of *Phoenix dactylifera.*
34	*Jivha Rog*	*Shaka Chhadan Prakash*	It mimics roughness of leaves of *Tectona grandis* teak wood
35	*Tundikeri*	*Tundikeri vat*	Swollen tonsils -Round fruits of *Gossypium herbaceum* a cotton tree.
36	*Talu Arbud/ Mansa Sanghhat*	*Padmakara Shotha*	A swelling similar to pinkish bud of Lotus (*Nelumbo nucifera*).

37	*Talu Pupput*	*Kol Matra*	Size of a small *Zizyphus jujube* fruit.
38	*Kantha Shaluka*	*Kolasthi Matra*	Resembling *Zizyphus jujube* seed.
39	*Parilehi*	*Sarshapabha*	Blister- seeds of yellow mustard *Brassica alba.*
40	*Shothaja Akshipaka*	*Pakwodumbar Sannibha*	Swelling on eye similar to over Ripen fruits of *Ficus glomerata.*
41	*Avrana Shukla*	*Indu-Kunda Pratima*	Lesion near the eye ball mimicks small size whitish flowers of jasmine species namely *Jasminum sambac and Jasminum multiflorum.*
42	*Asadhya Shukla*	*Mudga Nibha Pidaka*	Lesion in eye having hardness resembling beans of *Vigna radiate.*
43	*Kaphaja Linganasha*	*Indu-Kunda Pratima*	Lesion near the eye ball mimicks small size whitish flowers of jasmine species namely *Jasminum sambac and Jasminum multiflorum.*
44	*Raktaja Linganasha*	*Padma Patrabham*	Reddish diffused leave shaped discolouration on eye ball matching texture of lotus (*Nelumbo nucifera*).
45	*Raktarm*	*Padmabham*	Pink to reddish elevated lesion of sclera of eye having shades of *Nelumbo nucifera.*
46	*Pittasrava*	*Haridrabham Srav*	Secretion resembles juice of *Curcuma longa* rhizome.
47	*Kumbhika*	*Kumbhika Bija Pratima*	Texture similar to seeds of *Careya arborea.*
48	*Arsho Vartma*	*Ervaru Bija Pratima*	Conjunctiva Texture similar to oval shape seeds of *Cucumis melo* .
49	*Bisa Vartma*	*Bisa Vata*	Conjunctiva having perforations mimicking transverse section of stem of lotus (*Nelumbo nucifera*).
50	*Shokaja Atisara*	*Kakantika Prakasham*	Dark red colour of seeds of *Abrus precatorius* is found in incurable shokaja Atisaar.
51	*Asadhya Atisara*	*Pakwajambava Sankasha*	Long standing atisara stools resembles juice of ripen fruit of *Syzygium cumini.*
52	*Vataja Arsha*	*Bimbi, Kharjura, Karkandhu,*	Pile mass looks like fruit of *Coccinia indica*,

		Karpasifal Sanninbha, Kadamb Pushpabha	*Phoenix dactylifera, Gossypium herbaceum,* flowers of *Neolamarckia cadamba.*
53	*Raktaja Arsha*	*Vatapraroha Sadrusha, Gunja Sannibha*	Pile mass looks like seeds of *Abrus precatorius* and new tender arial roots od *Ficus benghalensis.*
54	*Bahya Krumi*	*Tila Pramana Sansthana*	Lice like worms resemble *Sesamum indicum seeds.*
55	*Kafaja Krumi*	*Rudha Dhanyankur*	Sprouts of beans look alike.
56	*Kamala (Samprapti)*	*Haridra Netra-Twak*	Color shade similar to *Curcuma longa* dry rhizome powder.
57	*Rakta Pitta (Asadhya)*	*Pakvajambu phalabham*	Blood texture of incurable cases match juice of ripen fruit of *Syzygium cumini.*
58	*Ushna Vaat*	*Mutra Haridrambham*	Solution similar to *Curcuma longa* dry rhizome powder mixed in water.

DISCUSSION-

- *Upama Praman*[5] (metaphoric comparison) importance in Ayurveda. Based on popular object here plant fruit or flower, denoting an object which is away from that place has similarity and homogeneousness of the said object by means of comparison. Due to diversity in plants, a single plant is named under various species. To be particular enough, it is a necessity to validate plant species for given mentioned characteristic features of an illness.
- Predominantly vitiated *doshas* namely *Vata* is blackish then *Pitta* is yellowish and reddish in color, while *Kapha* is white[6].This simple phenomenon helps in understanding vitiated *dosh*a of unknown disorders, with help of *tantrayukti* (principles for understanding vedic literature).

Table- 2: Dravya Upama of Doshas

Dosha	*Dravya* (plant) example	Colour pattern
1.Vata	*jambvasthi sannibha*	dark bluish to blackish
	krushna tilawat	black
2.Pitta	*haridra sannibha*	dark turmeric yellow
	manjishtha salilopam	dark red

	masurakruti sansthana	brick red
3.Kapha	*gour sarshap sansthana*	white

- As per *shatkriyakala (six stages of development of disease by shrushrut)*, mostly signs correlating *Vyakti* (complete development of disease) and *bhed awastha* (type of disease), Roopa in Nidan pahanchak are in large mass[7]. There are no signs from *purva roop stage* (predominal signs).
- Concluding plants specific characteristic feature to understand *Roop* (signs and symptoms of the disease).
- A metaphoric comparison provides us illustrative knowledge. In olden days, studying differential diagnosis was made easy with example which exhibits distinguishing characteristics in its category.
- Learning and understanding these symptoms in metaphoric format helps the physicians to know the importance of the aims, objectives and goals of Ayurveda. It truly helps in confirmation of diagnosis.
- At some instances, *dravyas* mentioned to recognize the disease are used for treatment of similar disease e.g. *rakta arsha* cases are treated with *vataprarohа* (Arial root of *Ficus Bengalis)* to stop ano rectal bleeding, application of sesame oil in *til kalaka*[8].

CONCLUSION

Ayurveda literature is meant of people with different types of intellects. This kind of illustrative observation of diseases helps a person with poor intellect to access the condition of the patient. These metaphor examples help a physician to guess the advent of the disease very often and to correlate particular *dosha* derangement with a particular group of prodromata. By this means of the study of signs a physician is enabled to judge the special feature of the developed stage of disease.

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