

BIOGRAPHY OF *Mādhavakara*: HIS SCHOLARLY CONTRIBUTION

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ABSTRACT

Mādhavakara, the author of renowned work on '*Nidāna-Rōgaviniscaya*', popularly known as *Mādhava Nidāna*. It may be the first or earliest compendium detailed description of the diseases based on *Nidāna Pancakam* (Five groups of subjects concerned to aetio-pathogenesis). He was the son of *Indukara* according to the colophon of a manuscript of *Vācaspati's* commentary on *Mādhava Nidāna*. He is probably lived between 700-800 A.D., because he is quoted by *Vṛnda*, who belongs to 8th century A.D. The book *Mādhava Nidāna* was translated in to Arabic as evidenced by the writings of Ali Ibn Sahl 849-850 A.D. and other Arabic authors. Hence, he probably lived between 700-800 A.D.

Madhava Nidana is a popular work on *Nidāna* (aetio-pathogenesis) and it is the best in the field of *āyurvēda*. "*Nidāne Mādhavam srestah*" and it is popularly known by the name of the author, but the title of the work is "*Rugviniscaya*" or "*Rōgaviniscaya*". The subject matter explained in 73 chapters. The 1st chapter deals with *Nidānapancakam* and the other chapter's deals with diseases. The major contribution of *Mādhava* is the new order of arranging diseases, description of new diseases and recognizing some disorders as independent diseases. The other works attributed to *Mādhava* are *Mādhavacikitsā*, *Paryāyaratnamāla* etc. The important commentaries on *Madhavanidana* are "*Madhukōśā*" by *Vijayarakṣita* & *Śrīkaṇṭhadatta* and "*Ātankadarpana*" by *Vidyavācaspati*. The work is translated into English, Italian, Hindi, Bengali, Telugu etc., including some regional languages of India.

Introduction

The scholars of *Āyurvēda* consider that the *Mādhava Nidāna* is the best in *Rōga Nidāna* (Aetio-Pathology of diseases), *Vāgbhaṭṭa* is the best in *Sūtra* (Basic principles), *Suśruta* is the best in *śārīra* (Anatomy) and *Caraka* is the best in *Cikitsā* (Treatment)¹.

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Mādhava, is the author of the *Mādhava Nidāna* which is popularly known as *Mādhava Nidāna*. The work named as *Rōgaviniścaya* by the author himself, may be the first or earliest compendium on *Nidāna*² (Pathology of diseases), the diseases explained on the basis of *Nidānapancaka* (Five groups of subjects concerned to aetio-pathogenesis) for the first time in the History of *Āyurvēda*³. *Nidānapancaka* consists of

1. *Nidāna* – aetiology
2. *Pūrṇarūpa* – Prodromal features
3. *Rūpa* – Symptomatology
4. *Upaśaya / Anupasaya* – Therapeutic diagnosis
5. *Samprāpti* – Pathogenesis

This book is most popular even today among *Āyurvēda* scholars and students. It is preliminary work that is based upon the earlier treatises chiefly *Caraka Saṁhitā*, *Suśrutā Saṁhitā*, *Astānga Hṛdaya*, *Astānga Saṅgraha*, Ravigupta's *Siddasāra* and some other unidentified texts in a simple language. The *Mādhava Nidāna* has been recognized as original text and is currently one of the oldest texts of its kind in the field⁴.

About Author

Auferchit, in his book listed about 80 persons, who were known by the name *Mādhava*. Among them important persons concerned to medicine are⁵

1. *Mādhava Vaidya* – Author of *Ānandalahari*.
2. *Mādhava Bhatta* – Mentioned in *Kavīndracandrōdaya*.
3. *Mādhavakavi* – Author of *Padyāvali*
4. *Mādhava* – Author of *Akaṣarikośa*
5. *Mādhava* – Author of *Dravyaguṇaratnamāla*
6. *Mādhava kavirāja* – Author of *Mugdhabhōdha*
7. *Mādhava* – Author of *Ratnamalakarta*
8. *Mādhava* – Author of *Mādhavakōśa*
9. *Mādhava* – Author of *Mādhavacikitsā*
10. *Mādhava* – Author of *Dravyaguṇa*

The author of *Rōgaviniścaya* does not reveal his name in the text of the work, but according to colophons of manuscripts of *Nidāna* and its commentaries, the author is known as *Mādhava*, *Sri Mādhava* and *Mādhavakara*. In *Madhukośa* his name appears as *Mādhava* and *Mādhavakara*. *Srikanthadatta* refers him as *Mādhavakara* in the introduction to the commentary on chapter-II of *Vṛnda's Siddayōga*. *Nīscalakara* quotes as *Mādhava* and *Mādhavakara* but it is not clear from *Bhaṭṭācārya's* indication whether the *Nidāna* is quoted in *Nīscalakara's Ratnaprabha*. *Hēmādri*, quotes *Rugviniścaya* six times, in his commentary on *Vāgbhaṭṭa's Astānga Hṛdayam*. Once it is cited as the work of *Mādhavakara* by omitting the title. About the lineage of *Mādhavakara* much information is not available. *Mādhava* is said to be son of *Indukara* as mentioned in the colophons of a manuscript of *Vācaspati's* commentary on *Mādhavanidāna*. His father's name appears as *Candrakara*, which may be regarded as synonym of *Indukara*, in the colophon of a manuscript of *Mādhava Cikitsā* and at the end of the printed text of *Mādhava's Paryāyaratnamāla* – The author says that he is the son of *Indukara*. Usually it is assumed that *Indukara* is the correct form of the name of *Mādhava's* father. *Indukara* may be identical with *Indu* the commentator of *Astānga Saṅgraha*^{6,7}.

Date

It has been supposed that *Mādhavakara* and his father *Indukara* belonged to the *Kara* family, mentioned as one of the families of physicians of Bengal by *Bhāratamallika* in his *Candraprabha* who was a Bengal commentator lived about 1800 A.D. The only evidence on this point is the ending *Kara* of the names of *Mādhava* and his father. Therefore it has been rightly pointed out that it is doubtful whether *Kara* really was a cognomen of *Mādhava*. *Mādhava* himself at the end of *Paryāyaratnamāla* has given a clue with regard to his place of residence; he has clearly indicated that he was an inhabitant of *Silahrada*. According to *Bhaṭṭācārya* it appears to have been a famous place at that time, at a considerable distance from *Pātaliputra*. But there is no specific evidence about the location of *śilahrada*. In the identity of *Mādhava*, confusion created by Hoernle in an article about the commentaries of *Suśruta Saṁhitā* in which he assumed on fowly grounds that *Mādhava* and *Vṛnda* might be one and the same. The fact that *Vṛnda's Siddayōga* is also known as *Vṛdamādhava*. He believed that *Mādhavanidana* and *Siddayōga* were

the two parts of one work by *Vṛnda*. The author of *Siddayōga* discloses his name as *Vṛnda* at the end of work, but no author's name appears in *Mādhavanidāna*. Hence, it is clear that *Vṛnda* and *Mādhava* were different persons.

Mādhavanidāna consists of stanzas borrowed from the three classical *Āyurvēdic Saṁhitās* – *Caraka*, *Suśruta* and *Vāgbhaṭṭa's Astānga Hṛdaya*. Few verses have also been taken from *Astānga Saṁgraha*, *Siddasāra* and some unidentified treatises or otherwise composed by *Mādhava* himself. He is probably lived between 700-800 A.D., because his name quoted by *Vṛnda* belongs to 8th century A.D. The book *Mādhava Nidāna* was translated in to Arabic in Persia as evidenced by the writings of Ali Ibn Sahl 849-850 A.D. and other Arabic authors. Therefore, He is probably lived between 700-800 A. D.

Al beruni remarks that in 700 A.D. during the Abbasid Khalifate, *Mādhavanidāna* was translated into Arabic. Khalifa harun Al-Rashed invited many Indian scholars to his kingdom and sent students to India. His principle translator was *Pandit Manka*⁸. Various Arabic authors mentioned an Indian medical treatise that closely resembles *Mādhava's Rōgaviniśchaya*. A number of Indian medical works are recorded by *Ibn abi usaybia* in the 12th book of his history of physicians – the *uyun – al – anba fītabaqat – al atibha*. The title of one of these treatises is written as *bdan* (a variant reads *ydan*). This word is usually vocalized as *badan*, though it is equally admissible to read as *bidan*. A. Muller prefers that reading *badan* to *yadan*, but remains neutral with regard to the conjunctive *nadan* i.e. *Nidān*, proposed by Dietz in his *Analecta Medica*, because the name *Badan* already found in *al razis kitab al hawi*. *Usaybia* observes that the signs of 404 diseases are described in the work without indicating their treatment. The *Nidāna* is also mentioned by Arab historian Al Yaqubi (ibn wadih), who is earlier than *Usaybia* and Al Razi, describes the work in the same way as *Usaybia*. The important evidence came into light in 1923 with the edition of Alib Sahl Al Tabari's *Firadaws Al hikma* i.e. paradise of wisdom. The most of the *Tibb* (medical) works were also mentioned the following Indian medical classics.

1. *Jrk* - *Caraka*
2. *Ssrd* - *Suśruta*
3. *Ndan* - *Nidāna*
4. *Astanqhrdy* - *Aṣṭānga Hṛdaya*.

It is a fact that *Nidān* is the *Mādhavanidāna* only because no other famous Indian book with a similar title could have spread to the Arab world at so early. This reference to the *Nidāna* is the earliest one known in Arabic literature.

The *Nidāna* as a separate book mentioned once under the Indian books in “paradise of wisdom”. The term *Nidāna* appears on two occasions in the Siggall’s translation. However it is not *Mādhavanidāna*, which is referred to, but the *Nidāna* section of some other treatise. Accepting the evidence offered by Alib Saht, later Arabic authors and the commentators mentioned about *Mādhavanidāna*. It appears reasonable to accept that *Mādhava*’s date is in between 700-800 A.D.

The Contents of Text

The work called *Rugviniścaya* by *Mādhava*, contains 69 chapters and 1530/1552 *slōkas*. The first chapter deals *Nidānapancaka* and other related issues, contains 21 *slōkas*. While the remaining 68 chapters dealt with only 6 *angas* of *Aṣṭāṅga Āyurvēda* and excluded *Rasāyana* and *Vājīkaraṇa*, because these subjects are connected with treatment. The 6 *angas* represented as⁹

1. *Kāyacikitsā* - Chapters 2 to 19, 22, 37 and 49 to 54.
2. *Bhūtavidya* - Chapters 20 to 21.
3. *Śalya* - Chapters 38 to 48 and 55.
4. *Śālakya* - Chapters 56 to 60.
5. *Kaumārabhṛtya* - Chapters 61 to 68.
6. *Agadatantra* - Chapter 69.

The first chapter deals with *Nidānapañcakam* and the other chapter’s deals with *poorvarūpa*, *rūpa*, *samprāpti*, *upaśaya*, *anupaśaya*, *asādhya lakṣaṇas* of the diseases etc., elucidated by *Mādhava*. The work ends with an enumeration of the diseases dealt with and two concluding *slokas*.

The details as follows ^{10,11}

Chapter 2	<i>Jvaranidāna</i> (The Diagnosis of Fever)	Contains 75 <i>ślōka</i>
Chapter 3	<i>Atisāranidāna</i> (The Diagnosis of Diarrhea)	Contains 23 + 1 <i>ślōka</i>
Chapter 4	<i>Grahaṇirōganidāna</i> (The Diagnosis of Sprue)	Contains 19 + 5 <i>ślōka</i>
Chapter 5	<i>Arśōnidāna</i> (The Diagnosis of Hemorrhoids)	Contains 44 <i>ślōka</i>
Chapter 6	<i>Agnimāndya, Ajīrṇa, Visūcika, Alasaka, Vilambaka Nidāna</i> (The Diagnosis of Dyspepsia, Indigestion, Gastric enteritis, Mechanical Intestinal obstruction, Paralytic ileus)	Contains 27 <i>ślōka</i>
Chapter 7	<i>Krimi Nidāna</i> (The Diagnosis of Worm infestations)	Contains 16 <i>ślōka</i>
Chapter 8	<i>Pāṇḍurōga, Kāmalā, Kuṁbhakāmala</i> and <i>Halimaka Nidana</i> (The Diagnosis of Anaemia, Jaundice etc)	Contains 23+1 <i>ślōka</i> (about <i>Panaki rōgalakṣaṇa</i>).
Chapter 9	<i>Raktapittanidāna</i> (The Diagnosis of Haemorrhagic disorders)	Contains 14 <i>ślōka</i>
Chapter 10	<i>Rājyakṣama, Kṣata</i> and <i>Kṣīṇa Nidāna</i> (The Diagnosis of Tuberculosis and other Emaciating diseases)	Contains 31+1 <i>ślōka</i> (about sadrupa of Rajayaksma)
Chapter 11	<i>Kāsa Nidāna</i> (The Diagnosis of Cough)	Contains 15 <i>ślōka</i>
Chapter 12	<i>Hikkāśvāsanidāna</i> (The Diagnosis of Hiccough and Dyspnoea)	Contains 41 + 3 <i>ślōka</i>
Chapter 13	<i>Svarabhēdanidāna</i> (The Diagnosis of Hoarseness of Voice)	Contains 5 + 1 <i>ślōka</i> (types of <i>Svarabhēda</i>).
Chapter 14	<i>Arōcakanidāna</i> (The Diagnosis of Anorexia)	Contains 4 <i>ślōka</i>
Chapter 15	<i>Cardinidāna</i> (The Diagnosis of Emesis)	Contains 15 <i>ślōka</i> (14 + 1- <i>Cardi upadravas</i>)

Chapter 16	<i>Tṛsnanidāna</i> (The Diagnosis of Thirst)	Contains 10 <i>ślōka</i>
Chapter 17	<i>Mūrca, Bhrama, Nidra, Tandra, Sanyāsanidāna</i> (The Diagnosis of Fainting, Vertigo, Sleep, Drowsiness and Coma)	Contains 23 + 1 <i>ślōka</i>
Chapter 18	<i>Pānātyaya, Paramada, Pānājīrṇa</i> and <i>Pānavibhramanidāna</i> (The Diagnosis of Excessive Drinking, Hangover, Alcoholic Gastritis and Chronic alcoholism)	Contains 22 <i>ślōka</i>
Chapter 19	<i>Dāhanidāna</i> (The Diagnosis of burning sensation)	Contains 7 + 1 (<i>Kṣataja daha</i>) <i>ślōka</i>
Chapter 20	<i>Unmādanidāna</i> (The Diagnosis of Psychosis)	Contains 30 + 2 (<i>Duṣṭagrahaveśa nirupāna</i>) <i>ślōka</i>
Chapter 21	<i>Apsmāranidāna</i> (The Diagnosis of Epilepsy)	Contains 9 + 1 <i>ślōka</i> (<i>Apsmāra samprāpti</i>).
Chapter 22	<i>Vātavādhinidāna</i> (The Diagnosis of Neuro, Musculoskeletal disorders)	Contains 80 + 2 <i>ślōka</i>
Chapter 23	<i>Vātaraktanidāna</i> (The Diagnosis of Gout)	Contains 18 <i>ślōka</i>
Chapter 24	<i>Ūrustāmbhanidāna</i> (The Diagnosis of Rigidity of lower limbs)	Contains 24 <i>ślōka</i>
Chapter 25	<i>Āmavātanidāna</i> (The Diagnosis of Rheumatoid arthritis)	Contains 12 <i>ślōka</i>
Chapter 26	<i>Śūla, Pariṇāmasūla, Annadravaśūlanidāna</i> (The Diagnosis of Abdominal colic, Duodenal ulcer, and Gastric ulcer)	Contains 22 + 1 <i>ślōka</i>
Chapter 27	<i>Udāvarta, Anāhinidāna</i> (The Diagnosis of Oppression in Chest, Abdomen and Abdominal distention)	Contains 20 <i>ślōka</i>

Chapter 28	<i>Gulmanidāna</i> (The Diagnosis of Abdominal tumors/swellings)	Contains 20 <i>ślōka</i>
Chapter 29	<i>Hṛdrōganidāna</i> (The Diagnosis of Heart diseases)	Contains 7 <i>ślōka</i>
Chapter 30	<i>Mūtrākṛcchranidāna</i> (The Diagnosis of Dysurea)	Contains 12 <i>ślōka</i>
Chapter 31	<i>Mūtrāghātanidāna</i> (The Diagnosis of Obstruction of Micturition)	Contains 26 <i>ślōka</i>
Chapter 32	<i>Aśmarinidāna</i> (The Diagnosis of Urinary Calculus)	Contains 17 <i>ślōka</i>
Chapter 33	<i>Pramēha, Pramēhapiḍikānidāna</i> (The Diagnosis of Diabetic syndrome and Diabetic carbuncles)	Contains 36 <i>ślōka</i>
Chapter 34	<i>Mēdhōrōganidāna</i> (The Diagnosis of Obesity)	Contains 9 <i>ślōka</i>
Chapter 35	<i>Udararōganidāna</i> (The Diagnosis of abdominal enlargement)	Contains 28 <i>ślōka</i>
Chapter 36	<i>Śōthanidāna</i> (The Diagnosis of Edema)	Contains 20 <i>ślōka</i>
Chapter 37	<i>Vṛddhinidāna</i> (The Diagnosis of Inguino-Scrotal swelling)	Contains 10 <i>ślōka</i>
Chapter 38	<i>Galagaṇḍa, Gaṇḍamāla, Apaci, Grandhi, Arbudanidāna</i> (The Diagnosis of Goiter, Lymphadenopathy, Cystic swelling and tumors)	Contains 26 <i>ślōka</i>
Chapter 39	<i>Ślīpadanidāna</i> (The Diagnosis of Filariasis)	Contains 7 <i>ślōka</i>
Chapter 40	<i>Vṛddhanidāna</i> (The Diagnosis of abscess)	Contains 20 <i>ślōka</i>
Chapter 41	<i>Vṛṇaśōdhanidāna</i> (The Diagnosis of Inflammatory swelling)	Contains 15 <i>ślōka</i>
Chapter 42	<i>Śārīravṛṇanidāna</i> – (The Diagnosis of endogenous [non-traumatic ulcer]	Contains 17 <i>ślōka</i>

Chapter 43	<i>Sādhyōvr̥ṇanidāna</i> (The Diagnosis of Acute traumatic wound)	Contains 26 <i>ślōka</i>
Chapter 44	<i>Bhagnanidāna</i> – (The Diagnosis of Fractures and dislocations)	Contains 12 <i>ślōka</i>
Chapter 45	<i>Nāḍiv̥r̥ṇanidāna</i> (The Diagnosis of sinuses)	Contains 6 <i>ślōka</i>
Chapter 46	<i>Bhagandharanidāna</i> – (The Diagnosis of Fistula –in-ano)	Contains 9 <i>ślōka</i>
Chapter 47	<i>Upadamśanidāna</i> (The Diagnosis of Penile and venereal diseases)	Contains 7 <i>ślōka</i>
Chapter 48	<i>Śukadōśanidāna</i> (The Diagnosis of Penile diseases due to local irritating recipes)	Contains 16 <i>ślōka</i>
Chapter 49	<i>Kuṣṭhanidāna</i> (The Diagnosis of Skin disorders including Leprosy)	Contains 43 <i>ślōka</i>
Chapter 50	<i>Śītapitta, Udarda, Kotanidāna</i> (The Diagnosis of allergic skin manifestations, Urticaria)	Contains 6 <i>ślōka</i>
Chapter 51	<i>Amlapittanidāna</i> (The Diagnosis of Acid peptic disorders APD)	Contains 12 <i>ślōka</i>
Chapter 52	<i>Visarpanidāna</i> (The Diagnosis of Erysipeles/ cellulites)	Contains 25 <i>ślōka</i>
Chapter 53	<i>Visphōṭṭhanidāna</i> (The Diagnosis of pustular eruptions)	Contains 11 <i>ślōka</i>
Chapter 54	<i>Masūrikānidāna</i> (The Diagnosis of Chicken pox)	Contains 31 <i>ślōka</i>
Chapter 55	<i>Kṣudrarōganidāna</i> (The Diagnosis of Miscellaneous disorders)	Contains 55 <i>ślōka</i>
Chapter 56	<i>Mukharōganidāna</i> (The Diagnosis of Oropharyngeal disorders)	Contains 59 <i>ślōka</i>

Chapter 57	<i>Karṇarōganidāna</i> (The Diagnosis of Ear diseases)	Contains 22 <i>ślōka</i>
Chapter 58	<i>Nāsārōganidāna</i> (The Diagnosis of Diseases of Nose)	Contains 28 <i>ślōka</i>
Chapter 59	<i>Nētrarōganidāna</i> – (The Diagnosis of Diseases of Eye)	Contains 99 + 2 <i>ślōka</i>
Chapter 60	<i>Śirōrōganidāna</i> – (The Diagnosis of Diseases of Head)	Contains 15 <i>ślōka</i>
Chapter 61	<i>Aśrugdharanidāna</i> (The Diagnosis of Menorrhagia)	Contains 7 <i>ślōka</i>
Chapter 62	<i>Yōnivyāpatnidāna</i> (The Diagnosis of Gynecological disorders)	Contains 13 <i>ślōka</i>
Chapter 63	<i>Yōnikandanidāna</i> (The Diagnosis of Inflammatory swelling of External Female Genetalias)	Contains 7 <i>ślōka</i>
Chapter 64	<i>Mudhagarbanidāna</i> (The Diagnosis of Obstructed Labor)	Contains 10+2 <i>ślōka</i>
Chapter 65	<i>Sūtīkarōganidāna</i> (The Diagnosis of Puerperal disorders)	Contains 4 <i>ślōka</i>
Chapter 66	<i>Sthānarōganidāna</i> (The Diagnosis of Diseases Breast)	Contains 2 <i>ślōka</i>
Chapter 67	<i>Sthānyaduṣṭīnidāna</i> (The Diagnosis of Breast Milk abnormalities)	Contains 4+4 <i>ślōka</i>
Chapter 68	<i>Bālarōganidāna</i> (The Diagnosis of Diseases Children)	Contains 30 <i>ślōka</i>
Chapter 69	<i>Viṣārōganidāna</i> (The Diagnosis of Poisoning)	Contains 65 <i>ślōka</i>
	<i>Viṣayānukramaṇīka</i> (Index of Chapters)	Contains 10 <i>ślōka</i>
	Concluding	<i>ślōka</i> - 1

His Contribution

The *Mādhavanidāna* is a primary work that draws up on earlier treatises chiefly *Carakasamhitā*, *Suśrutasamhitā*, *Aṣṭāṅga Hṛdaya Samhitā*, *Aṣṭāṅga Saṅgraha*, *Ravi Gupta's Siddhasāra*, some unidentified works and some of the work may be composed by him based on experience. In spite of its anthological character, the *Mādhavanidāna* is an important treatise on *Nidāna*, because the information collected from various treatises are selected and arranged in a systematic way and one cannot find in any of the earlier works. But in some cases like *Ūrustambha* and *Mēdhōrōga*, *Mādhava*, has not compiled the matter carefully. However, the major contribution of *Mādhava* is the new order in which diseases arranged, description of new diseases as independent ailments, which are absent in earlier works. This innovative compilation became highly influential and was all later writers universally acknowledged and followed. *Mādhava* has grouped the disorders basing on similar symptomatology, which are different from the other authorities. For example

1. *Galagaṇḍa* chapter, *Mādhava's* order is *Galagaṇḍa*, *Gaṇḍamāla*, *Apaci*, *Granthi*, *Arbuda* where as the order of *Suśruta* is different i.e. *Grandhi*, *Apaci*, *Arbuda*, *Galagaṇḍa* in which *Gaṇḍamāla* is absent.
2. The disease *Liṅgavartī* (root like growth on Penis) is added to the *Upadamśa* group of disorders and also referred the disease *Liṅgārśas* (root like growth on Ano-rectul region in *Arsōroganidāna*).
3. *Kṣudrarōgas*, *Mādhava* has adopted the same order of *Suśruta*, but the number of diseases reduced from 48 to 43 by parting out *Viṣphōṭaka*, *Pama*, *Vicarcika*, *Rēkasa*, *Masūrika*, *Carmakīla* and added a new disease *Sukara daṁstraka*. *Mādhava* describes *Viṣphōṭaka* and *Masūrika* as separate chapters. *Pāma*, *Vicarcika* are described in the chapter of *Kuṣṭa* of *Kṣudrarōgas* and *Carmakīla* in *Arsōrōga*. *Rēkasa* is absent in *Mādhavanidāna*.
4. Described the *Mukharōga* as of *Suśruta* but added the disease of *Karāḷa*, which is mentioned by *Vāgbhaṭṭa* with a different description.

5. The chapter *Bālarōga* contains description of *Pārigarbhika* and *Mahāpadma*, which are borrowed from *Aṣṭāṅga Saṅgraha*.
6. *Mādhava* explained *Dāha*, *Nāḍivraṇa*, *Aśṛugdhara*, and *Sthanaarōga* in separate chapters.
7. *Nidra*, *Tandra* explained in same chapter along with *Mūrca* and *Sanyāsa*.
8. *Ānāha* (Obstructive abdominal swelling) is described along with *Udāvarta* a group of disorders arising from restraint of the natural urges.
9. *Suśruta* mentioned *śūla* in *Gulmarōga* chapter where as *Mādhava* described *śūla* as an independent disorder and composed 22 *ślōka* on *śūla*, which are not containing a single statement on the relationship between *śūla* and *Gulma* of *Suśruta*'s version.

The new diseases appear for the first time in *Mādhavanidāna*.

Such as

1. *Ānavāta* (Rhumatoid arthritis): This disease described in separate chapter consisting of 12 *ślōka*, which may be composed by *Mādhava* himself.
2. *Pariṇāmasūla* (a type of abdominal pain appears during digestion of food) and *Annadravaśūla* (a type of abdominal pain appears during digestive process or proceeds or follows it). These disorders are unknown to earlier authors, which are dealt within in the chapter *śūla* as varieties.
3. *Mēdhōrōga* (obesity) is described as independent disease with 9 *ślōka*, out of which the first 4 *ślōka* composed by *Mādhava* himself and the remaining 5 *ślōka* are taken from *Caraka Sūtrastāna* 21 chapter (5-9 *ślōka*).
4. *Śītapitta* (*Urticaria*), *Mādhava* described it along with 3 closely related disorders namely *Udarda*, *Koṭha* and *Uthkōta* in the same chapter, thus forming a new cluster.
5. *Amlapitta*: *Mādhava* regards it as an independent disease where as classical *Saṁhitās* considered it as a symptom.

6. *Masūrika*: It is very important feat that *Mādhava* is the earliest author to give a detailed description of *Masūrika* (Small pox, Chiken Pox and other infection eruptive fevers) in a separate chapter in the form of 31 *ślōka*. In *Carakasamhitā* (Cikista 12/93), *Masūrika* mentioned in a single *ślōka* in the *Svayatha* chapter together with *Rōmāntika* whereas *Suśruta* and *Vāgbhaṭṭa* considered as are of the *Kṣudra Rōgas*. The *Kaśyapasamhitā* deals with *Masūrika* in a *ślōka* at the end of the chapter on *Visarpa* (*Khila* – 14).
7. *Sūkara daṁṣṭraka*: added by *Mādhava* to the group of *Kṣudra Rōgas*, where as it is mentioned as *Varāha Daṁṣṭra* in *Madhukōśa* Commentary.
8. *Mādhava*, has described 78 eye diseases by adding two new diseases *Kuncana* and *Pakṣmaśāta* to the group of eye diseases (76) mentioned by *Suśṛta*.
9. *Yōni Kanda*, described in a short chapter of 4 *ślōka*, which may have been composed by *Mādhava*. According to *Sri Kantadatta* it is especially prevalent in older women and probably corresponds to a prolapsed Vagina or Uterus.
10. *Sūtikārōga* (Group of puerperal disorder), is an innovation of *Mādhava*, it consist of *Angamardha*, *Jwara*, *Kampa*, *Pipāsa*, *Gurugātrata*, *śōtha*, *śūla* and *Atisāra*.

The diseases like *Upaśīrṣaka* – a disease of the head, tundi a children disease and the term *Bradhma* are absent in *Mādhavanidāna*. Several edition of *Mādhavanidāna* contains additional *ślōka* (Verses) ignored in the *Madhukōśa*. Some stanzas added to the chapter on *grahaṇī*, like description of the verities of *grahaṇī* called *Saṅgrahagrahaṇī* and *ghaṭīyantragrahaṇī*.

Commentaries on the Rōgaviniścaya or Mādhavanidāna

There are number of commentaries, which testifies the importance of the work.

1. *Madhukōśa Vyākhyā* by *Vijayarakṣita* and *Śrīkaṇṭhadatta*. It is the earliest and an elaborate and valuable commentary on *Mādhava* treatise, which covers the whole of *Mādhavanidāna*. The first half up to the chapter 32 was written by *Vijayarakṣita*, the second half is by his pupil *Śrīkaṇṭhadatta*.

Vijayarakṣita, has quoted by *Niścalakara*, *Śivadāsasēna*, the *Madhukōśa* is referred to in *Vācaspati's Ātaṅkadarpaṇa*. *Śrikanṭhadatta* stated in the introductory verses to his part of *Madhukōśa* that he was a pupil of *Vijayarakṣita*. The *Madhukōśa* *vyākhyā* period may be around 12th Century.

2. *Ātaṅkadarpaṇa*, is the *Vācaspati's* commentary on *Mādhavanidāna*, is not the very original work, as it frequently follows earlier writer and depends heavily on the *Madhukōśa*.
3. *Rōgaviniścaya vivarana Siddhānta Cintāmaṇi* or *Siddhānta Cintāmaṇi* by *Narasimha Kavirāja* assistant of *Ramakṛṣṇa Bhaṭṭa* and son of *Nilakaṇṭha Datta*. It is the work though based on the *Madhukōśa* is an excellent commentary containing much that is both instructive and new. The date is eighteenth or last part of 17th century.
4. *Mādhavanidāna* Tippani by Bhava Misra.

The other commentaries like *Rugvinirnaya* tica by *Bavani saya* who wrote a commentary on *Lōlimbarāja's Vaidyajīvana* and *Yōgacintamaṇi*. *Nidānārthaparakāśika* by *Candrakumāradasa*, *Sarala* by *Ciraṅjivilal Śarma* etc. there are about 20 to 25 commentaries on *Mādhavanidāna*.

The important translations of *Mādhavanidāna* along with commentaries

It is translated into English, French, Hindi, Bengali, Oriya, Telugu, Simhali, Malayalam, Kannada, Marati, Gujarati etc.

1. In English
 - a. By Kaviraj Ruskilal Gupta, Calcutta, 1892.
 - b. By G.J. Meulnbeld 1974 from 1-10 chapters
 - c. By K. R. Srikantamurthy 1993.
 - d. By G. D. Singhal, S. N. Tripathi and K. R. Sharma 1985 with Hindi from 1-32 chapters.
2. Italian translation by M. Vallaur 1913-14 from 1-5 chapters.

3. Simhali translation by Pandit Batuvantudave, Colombo – 1893.
4. Bengali translation by Candranath Sen Gupta – 1871.
5. Marati translation by Krishnasastri Bhatevadekara – 1876.
6. Hindi translation by Raghunath Prasad Sitaram – 1884.
7. Telugu translation by Pattisapu Venkateshwara Madras – 1909.
8. Oriya translation by Gopinath Kara- Cuttach -1915.
9. Gujarati translation by Durgasankar Kevalaram Sastri – Bombay –1918.
10. Malayalam translation by S. Janardhana Pillai – 1966.

The following works also attributed to *Mādhava*, but it is difficult to establish the authenticity. However, it can be presume based on his skills in compilation that he might have written a treatise on therapy, which is different from the *Siddhayōga*, apart from the *Nidāna*.

1. *Mādhava Cikitsā*
2. *Paryāya Ratnamālā*
3. *Praśnavidhana*
4. *Yōgavyākhyā*
5. *Dravyaguṇa*
6. *Mādhava's Commentary/Commentaries*

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सारांश

माधवकर की जीवनी एवं उनका योगदान

वाराणसी सुबोस, पिट्टा श्रीनिवास एवं अला नारायण

माधवनिदान नाम से प्रसिद्ध रोगविनिश्चय नामक ग्रन्थ माधवकर की रचना है। यह रोगों के निदान-पञ्चक पर आधारित सर्वप्रथम ग्रन्थ माना जाता है। वाचस्पति व्याख्या की पाण्डुलिपि में प्राप्त तथ्यों के आधार पर यह इन्दुकर के पुत्र है। वृन्द के अनुसार इनका जीवनकाल ७ वीं और ८ वीं शताब्दी का मध्यकाल है। अली इबन सहल और अन्य अरबी ग्रन्थकारों की रचनाओं के आधार पर (८४९-८५०) में इस ग्रन्थ का अरबी भाषा में अनुवाद हुआ।

माधवनिदान आयुर्वेदीय ग्रन्थों में एक प्रमुख नैदानिक ग्रन्थ है यथा- निदाने माधवः श्रेष्ठः। यह ग्रन्थ ग्रन्थकार के नाम पर प्रसिद्ध है, यद्यपि इसका मूल नाम रोगविनिश्चय/रुग्निश्चय है। इस ग्रन्थ की विषय वस्तु ७३ अध्यायों में विभाजित है। इसके प्रथम अध्याय में विभिन्न रोगों का विवरण है।

नवीन रोगक्रम, नवीन रोगों का वर्णन और कुछ विकारों की स्वतंत्र रोग के रूप में पहचान आदि माधवकर के महत्वपूर्ण योगदान है। माधवचिकित्सित, पर्यायरत्नमाला आदि ग्रन्थ भी माधवकर की रचनाएँ मानी जाती हैं। विजयरक्षित और श्रीकण्ठदत्ते की मधुकोष व्याख्या और वैद्य वाचस्पति की आतंकदर्पण व्याख्या माधवनिदान की प्रमुख टीकाएँ हैं। इस ग्रन्थ का अंग्रेजी, इटालियन, हिन्दी, बंगाली, तेलगु आदि भाषाओं में अनुवाद हो चुका है।