



Review Article

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MADHAV'S METHOD OF DETOX DIAGNOSIS: AN OVERVIEW

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ABSTRACT

Ancient way of diagnosis was completely based on theory of body and mind enumerated with various sign and symptoms having clinico-pathological importance. Now-a-days people are more vulnerable to various groups of diseases due to polluted food, water and environment etc. But it is hard to get a person having well-being with normal excretion of stool and urine along with feeling of appetite as described in Madhava system of diagnosis. The similar description of health and well-being according to Acharya Madhava is identical to WHO definition of health. But Acharya Madhava exclusively named as Avisham (free from toxins) in the name of Swasthya (healthy) contrary to statement of Acharya Susruta as importance to Jivha (tongue) is being modified by Madhava as mala (stool) and mutra (urine) which is accepted more scientifically. However, before diagnosing a person being avisha (detoxed) it would be highly essential to ensure the normalcy of other factors like dosha (bodily humours), dhaatu (blood, tissues) etc. It is also to mention here that the secondary condition like Sama mutra vittkam (normal excretion of urine, stool) and Annaabhikamam (desire for food) would be possible only when all the dosha, dhaatu will be in normal condition along with Indriya (sensory and motor organs) mana (mind) also. It is very important that Madhava has rightly pointed out two important things like Annaabhikamam and sammutra vittkam in symmetrical to Susruta's statement which are responsible to keep dosha, dhatu in proper tract by ultimately proving a detoxed body. The paper deals with importance of Madhava system of diagnosis in comparison with Susruta's statement of Swasthya or well-being.

Keywords: Madhav, Detox, Susruta, Swasthya

INTRODUCTION

Now-a-days most of people are suffering from one or more inevitable disease conditions in spite of advancement in modern medical science because every people need only instant cure and medication which is being followed in modern system of medicine through chemical and synthetic preparations. As a result though disease symptoms are instantly controlled but chemical, synthetic residuals remain inside body for a prolonged period without the eradication of root disease. Moreover diseases are controlled but the anubandha (link disease) remain unchanged. In today's health scenario, the toxicity has played the major role in every human body starting from pediatric to geriatric due to food and water adulteration, air pollution and use of chemicals, synthetic and cosmetic etc. Though the use of modern medicine cannot be stopped but the toxicity inside the body caused by those factors could be eradicated to high extent in terms of detoxifying methods as told in Ayurveda.

Several things have been advocated for well-being as well as preventive and curative aspects in Ayurveda but attention has been diverted from original concept of the detoxifying rules buried in Ayurvedic texts and those things are required to be evaluated with utmost care and sincerity for the betterment of human civilization.

Acharya Susruta has defined definition of well being in a much summarized way as

“Samdosha samagnischa samdhatu malakriya
Prasanaatma indriya manah swasthya iti Abhidhiyate”¹

This version is quite similar to WHO definition of health as “Health is a state of complete physical, mental and social and spiritual wellbeing and not merely absence of disease or infirmity”². From the above fact Acharya Susruta has corroborated ideas with an elaborative hiddenness. But Acharya Madhava who has been mastered of diagnostic procedures in Ayurveda has defined in a very extensive manner by adding the positiveness criteria's of detoxification. Though tongue has got some specific importance in diagnosis of diseases but it is limited to some extent only which has not been taken by Madhava.³ Under the above context, one shloka from madhava nidana has been analyzed in the light of its applicability in the present scenario Madhava Acharya has described in shloka no 65 of 69 chapter called Visha roga nidana in part II which clearly denotes the diagnostic criteria for a common toxicity. Madhava system of diagnosis has been given more importance during diagnosis process of disease as because of his modification, simplification and acceptable Criterion's. It says

“Prashantadosham prakrtisthadhatum annabhikamam
samamutravittkam
Prasaannavarna indriyachitachestam Vaidyopagachet avisham
manushyam”⁴

Prasaantha dosha - All the vata, pitta, kapha bodily humors are supposed to be in an equilibrium condition⁵ for which prakriti parikshya (temperament examination) procedure are adopted. In this condition most of varieties of Panchavata (five type of vata), varieties of panchpitta (five types of pitta) and varieties of

panchakapha (five types of kapha) are considered from their normal functional aspects as described in classical texts.

Prakrutistha dhaatu – Denotes the normal values of bodily factors like blood, serum, bone marrow, calcium, tissue and all other aspects required and most of them are measured through modern system of medicine. Usually dhaatu parikshya (examination of sapta dhaatu) in Ayurveda is not so clear to establish the fact at par with modern system.

Annabhikaamam⁶ – It is a special entity and 1st line of diagnosis for each and every patient. Now-a-days due to stressful life with sleep disorders along with using of adulterated food, the appetite of a person is lost to some extent but very rare people feel the appetite in comparison. It indicates the normalcy of GI tract but in practice it is being experienced by the clinician's that approx. 90% of people are having from the variety of gastric disorders. It can be told that each and every person is having GI problem in either way like acidity, botulism, distension, flatulence, constipation and dysentery etc. in which expectancy of normal appetite is uncommon. As per Madhava Acharya statement, if a person feels appetite once and often in a day, he is understood to be free from toxins. For the management of these problems Ayurveda has advocated shodhana therapy (purification procedures) like vamana (emesis), virechana (purgation), vasti (enema) etc. For this purpose, panchkarma (five methods of detoxification) has always been considered to be the safest way. And this has been well mentioned by Madhava Acharya in the next shloka.

Samamutra vittkam: It is very important to have such symptoms confirmed through an interrogation of a patient. It is the 2nd line of diagnostic criteria to evaluate detoxified condition

of the body. Jihvam (tongue) has been taken as criteria of diagnosis to examine especially by Susruta⁷. But the context of Madhava is more important than Susruta as because of detoxifying properties of mala and mutram are usually important to each person due to GI problem or urinary tract problem other than examining tongue. In detox diagnosis Susruta has referred the shloka as "Prasanna dosha.....Manushyam"⁸. In which one important aspect has been modified by Madhava as identifying stool instead of jihvam (tongue). Madhava had understood probably the importance of stool examination in comparison to tongue though Susruta has specified jivha examination in case of acute toxicity etc.

Prasannavarnendriya chitta chestam: These are the factors mostly related to sensory organs, motor system along the mind which are not usually found in well-being condition now-a-days due to stressful life conditions. For this purpose, Patanjali has clearly mentioned "yogena chittasya padena vachaam malam sharirasya tu vaidyakena" which indicates necessity of yoga to combat stress and excretion of mala from body for keeping body detoxed. In these two items both malas are responsible to keep body away from morbidities when sound sleep is very important.

Vaidya avagachet avisham manushyam: In this last stanza Acharya Madhava has specified the rule and brought out criteria of diagnosis for a person being detoxified. Only a person can be told as detoxified subject to clearance of said factors in a way described for keeping the body normal which is highly hypothetical in nature.

Moreover, Susruta has told the opposite condition of a human being having toxicity in the body which is not taken in this context.

Chart showing the natural detox processing of wellbeing as per Acharya Madhava⁹

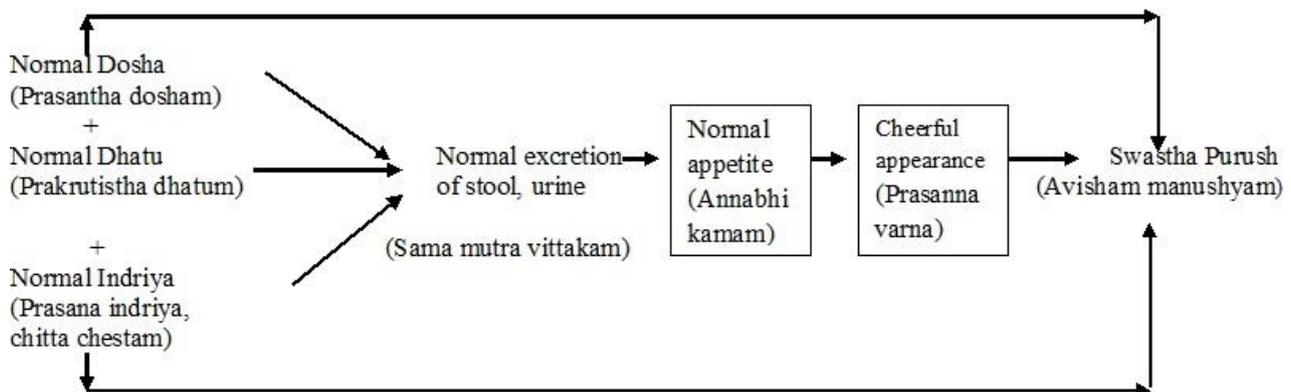
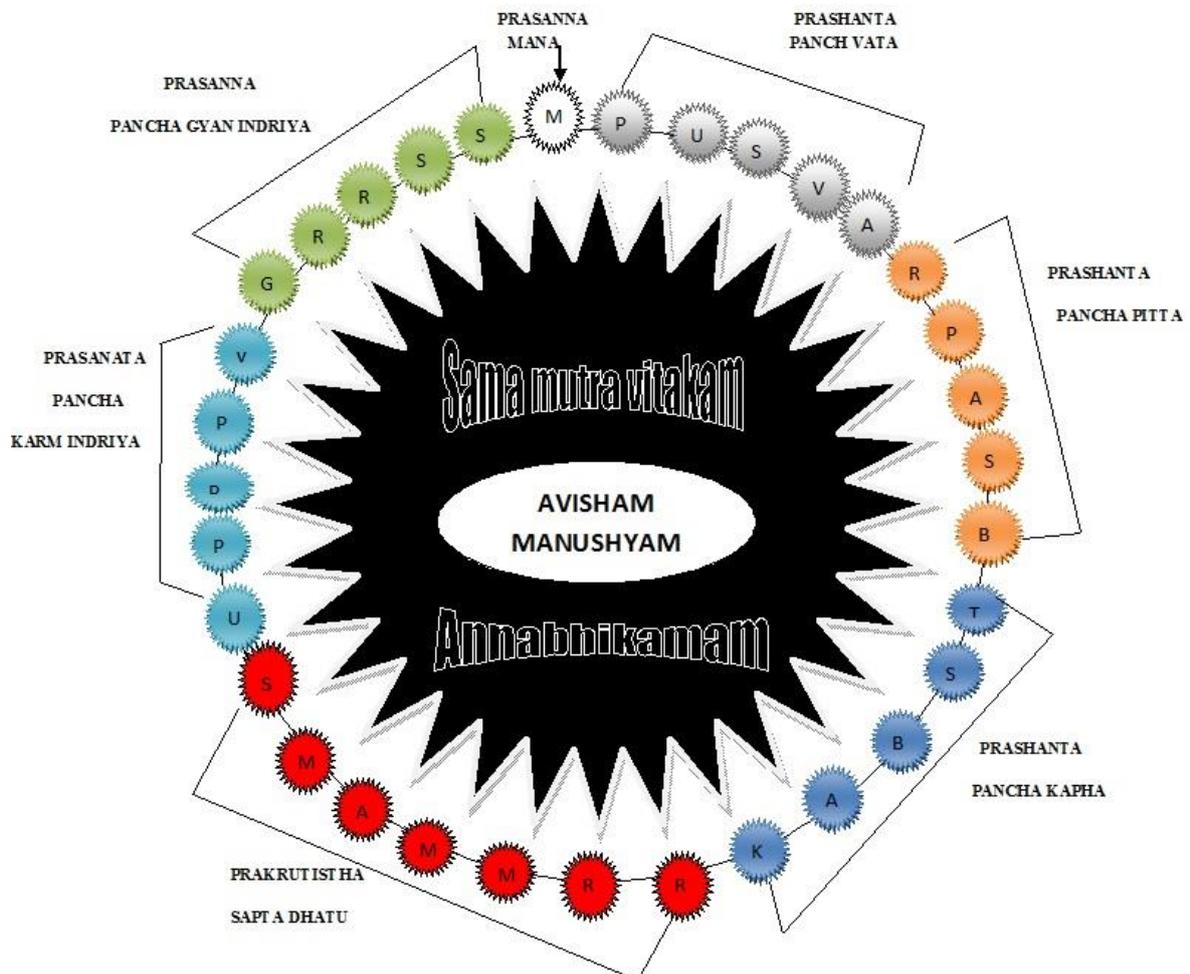




Chart 1: Natural Detox Processing of well-being as per Acharya Madhava



ABBREVIATIONS

PanchaVata= P-Prana, U-Udana, S-Samana, V-Vyana, A-Apana; **Pancha Pitta**= R-Ranjaka, P-Paachak, A-Alochaka, S-Saadhak, B-Bhrajaka; **Panchakapha**= T-Tarpak, S-Sheshaka, B-Bodhaka, A-Avlambaka, K-Kledaka, **SaptaDhatu**= R-Rasa, R-Rakta, M-Masa, M-Meda, A-Asthi, M-Majja, S-Shukra, **Gyaane Indriya**= S-Shabda, S-Sparsha, R-Rupa, R-Rasa, G-Gandha, **Karma Indriya**=V-Vak, P-Pani, P-Padh, P-Payu, U-Upastha, M-Mana

CONCLUSION

From the above concept of Madhava Nidana though we reach to the apprehension that three important aspects are quite essential for diagnosing the patient regarding his well-being of health in practice or in general. It is also beneficial to identify three factors that normal appetite, daily normal excretion of stool and urine and normal sleep. If any one of these factors is not found in normal with the patient or general person, that person should be known as patient and requisite detoxifying process are to be advocated. In this context panchakarma (five methods of detoxification) is very essential to keep 1st line of approach i.e prastant dosham (equilibrium of vata, pitta, kapha) and prakrutistha dhatu (equilibrium of sapta dhatu) along with advocating yoga for indriyas (sensory and motor organs) and mana (mind) which are basic factors of keeping the body healthy. The above discussion portray's a state of health as per Madhava system of diagnosis which resembles the inner meaning as a whole that desire for nourishing food, comfortable assimilation of food eaten, easy passage of urine and stool, lightness of body after eating, very favorable sensory capabilities, sound sleep, easy awakening, positive and cheerful spirit. It is hoped that these factors are to be ascertained in our daily life for a smoother well-being.

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