

**CONCEPTUAL STUDY OF ASHTAMAHA GADA WITH SPECIAL, REFERENCE TO
UDARA ROGA DESCRIBED IN AYURVEDIC SAMHITA'S**

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ABSTRACT

Ayurveda is a health care system of traditional medicine native to India and a form of alternative medicine. The earliest literature on Indian medical practice appeared during the Vedic period in India, i.e., in the mid-second millennium BC. The Charaka Samhita^[1] and the Susruta Samhita^[2], encyclopedias of medicine are among the foundational works of Ayurveda. Over the following centuries, ayurvedic practitioners developed a number of medicinal preparations and surgical procedures for the treatment of various ailments. Ayurveda has detailed description to live long and happy life without disease with help of preventive and treatment aspects. **Mahagada** is one of the fundamental concept of Ayurveda, which is group of diseases having incurability primarily due to Swabhava (nature), development of Upadrava (complications), Decline in Bala (strength) and Mamsa Dhatu (Muscle), development of Arishta symptoms etc.

KEYWORDS: Ayurveda, Mahagada, Achikitsya, Bala, mamsadhatu.

INTRODUCTION

Mahagada is one of the fundamental concepts of Ayurveda, which needs simplification and proper study to adopt the meaning. The word Mahagada in Ayurveda is used to signify the eight diseases which are Asadhya in nature. The eight cripple and fatal diseases are said to be great diseases because of their incurable nature. Adaptation of incompatible dietetic regimen leads to development of fatal disorders, which kills the person like poison. If all the diseases which are termed as Mahagada / Maharoga / Achikitsya Vyadhi are taken into account then the total number of Mahagada diseases are more than fifteen in number. Harita Samhita has a

similar opinion to that of Sushruta Samhita. In Bhela Samhita instead of eight diseases, a list of seven diseases is given. Vatavyadhi is missing from the list. Hence according to the Bhela Samhita number of Mahagada / Dirgharoga diseases are seven. Seven diseases are the same as mentioned by Charaka Samhita.

Acharya Caraka did not mention Mahagada term for commonly known eight diseases which are Asadhya (incurable) in nature. But Acharya Caraka use term Mahagada for a few diseases like Atatwabhinivesh,^[4] In Ashtanga Samgraha and Ashtanga Hridaya^[3], eight disease are described as Maharoga.^{[5],[6]} Which are

Yapya(difficult to treat) in nature.^[7] **After gross review of Samhita it is clear that concept of Mahagada is described as Leshokta (incompletely explained) and Avyakta (hidden meaning) i.e. explained in concise form.** Meaning of the word Mahagada According to Dalhanacarya, commentator of Susruta Samhita and other acaryas, **Mahagada means deadly and Incurable imperative diseases.**^[8] As per Chakrapanis view in Bhanumati commentary Mahavyadhi means deep rooted disease.^[9] Maha means imperative/ gigantic/ sturdy in terms of deadly and Incurable.^[10] Synonyms of Mahagada On the basis of above references it can be realized, that the terms Maharoga, Mahavyadhi, NinditaVyadhi, Mahavyadhi, Dirgharoga and Achikitysa Vyadhi, are used as synonyms for Mahagada by various Acaryas. Mahagada - This term is used by Acarya Susruta^[11] and acarya Caraka^[12] Maharoga – This term is used by acarya Vagbhata^[13] and acarya Aadhamalla^[14] Mahavyadhi - This term is used by Acarya Dalhana^[15] NinditaVyadhi - This term is used by Acarya Indu^[16] AchikitysaVyadhi – This term is used by Acarya Caraka^[17] Mahamula Vyadhi – This term is used by acarya Chakrapani^[18] DirghaRoga - This term is used by acarya Bhela.^[19]

Udarroga is mentioned in Ashtamahagada in Ayurveda. It is Tridoshaja Vyadhi leading to Mala Prakopa and Sanchaya in Udara Pradesh, Aamashya (Stomach), Yakrita (liver), Pleeha (Spleen), Pittashya (Gall bladder), Agnashya (Pancrease), Pakwashya (Intestine) are present in the Udara Pradesh (abdomen). **“रोगाः सर्वेऽपि मन्देश्चैव सुतरामुदराणि तु।”** (A.H.Ni.12/1).^[20] All types of disease originated from Mandagani. That is because of the Aama (improper digestion of ingested food) which leads to Udara roga caused by Mandagni. The generalized distension or enlargement of the abdomen denotes Udara roga. Agni dosha and mala vridhhi causes vitiation of Prana, Agni & Apana vayu and obstruction of the upward and downward channels of circulation. The vitiated doshas get localized between skin (Twak) and muscle tissue (Mansha) and cause extensive distension of the abdomen resulting in Udara roga.

MATERIAL AND METHODS

The available authentic books, related commentaries and material available on the internet were studied to explore the concept of Mahagada. The compilations regarding Mahagada w.s.r. to Udarroga were analyzed.

Table 1:

Samhita's Opinion regarding causes of these great diseases	
Charaka Samhita	decline in Bala (strength) and Mamsadhatu (Muscle), development of Arishta symptoms
Sushruta Samhita	Swabhava (nature), development of Upadrava
Astanga Sangraha	debility of patient
Harita Samhita	Papakarma.
Chakrapani	Mahamoolatva (deep sidedness) and sudden relief in symptoms

Table 2: Showing Ashtau Mahagada as per Ayurvedic Samhitas.

Charak indriya 9/8	Sushrut Sutra 33/4	Astanga Hriday 8/30	Astanga Sangraha 8/32
Vatavyaadhi	Vatavyaadhi	Vatavyadhi	Vatavyaadhi
Apasmar	Udarroga	Udarroga	Apasmar
Kushth	Kushth	Kushth	Kushth
Shotha	Prameha	Prameha	Raktapitt
Udarroga	Arsh	Arsh	Udarroga
Gulmrog	Ashmari	Ashmari	Gulmrog
Madhumeha	Bhagander	Bhagander	Madhumeha
Rajayakshma	Mudagarbh	Mudagarbh	Rajayakshma

IMPORTANCE OF MILK IN DIET FOR UDARROGA

To prevent the perpetuation of morbid dosha and to regain physical strength, milk should be included in all prescriptions for the patients suffering from udara. The physique of the patients of udara which is reduced due to medications is best recuperated by a milk diet, and milk is regarded as the best remedy identical to the nectar for gods in all patients suffering from depletion of all dhatu.

प्रयोगाणां च सर्वेषामनु क्षीरं प्रयोजयेत् । दोषानुबन्धरक्षार्थं बलस्थैर्यार्थमेव च ॥
प्रयोगापचिताङ्गानां हितं ह्युदरिणां पयः। सर्वधातुक्षयार्तानां देवानाममृतं यथा॥
Ch.Chi.13/193-194

DISCUSSION

Even though Acharyas have mentioned Mahagada, still the references regarding this particular topic are very much scattered and less informative.

Mahagada is one of the distinctive thoughts present in Ayurveda Samhitas which signify disorders having poor prognosis or are difficult to treat resulting in morbidity and mortality. At the time of Astamahagada listing, Sushruta Samhita gives emphasis on diseases which are incurable/ hardly curable in Shalyatantra view. While Charaka Samhita listed diseases which are incurable/ hardly curable in Kayachikitsa point of view. In Sharirsthana of Astanga Sangraha and Astanga Hrudaya,

author follows the view of Charaka Samhita and at Nidansthana of Astanga Sangraha and Astanga Hrudaya; author follows view of Sushruta Samhita. These differences may be due to the reason that some diseases were more severe than the others at different periods of time with respect to incidence and management.

Peculiar Characteristics of Mahagada are

- Chronicity
- Syndrome (set of diseases)
- Balamamsakshaya (diminished strength and musculature)
- Upadrava (complications)
- Recurrence nature or fixed (permanent / set) nature
- Sannipataja Vyadhi
- Affect on Marmas
- Hereditary disease or congenital disorder
- Required surgical intervention
- Dominance of Vata Dosha
- Excessive diminution of Agni
- Rapid fatality after their origin
- Vyadhi Udbhava Sthana or Vyakti Sthana is Jeevithadhama etc.

CONCLUSION

After reading all the literature related to Mahagada following significant points emerge – Mahagada means deadly, incurable, imperative, deep rooted diseases having either complications or Arishta Lakshana. The terms Maharoga, Mahavyadhi, Nindit Vyadhi, Mahamula Vyadhi, Dirgharoga and Achikitysa Vyadhi are used as synonyms for Mahagada.

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