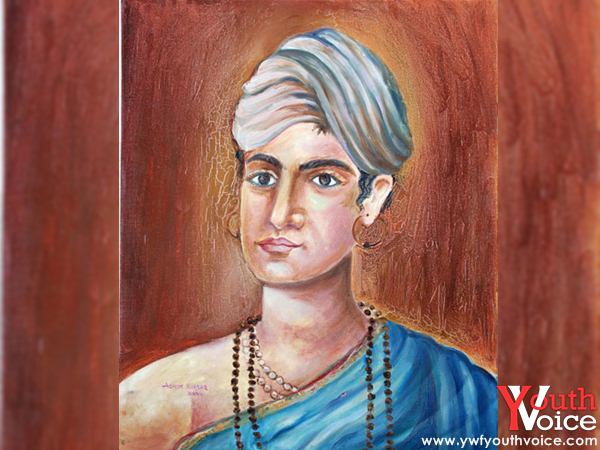
**VAGBHATA**



**Vāgbhata**  is one of the most influential writers, Scientist, Doctor and advisor of [ayurveda](https://en.wikipedia.org/wiki/Ayurveda" \o "Ayurveda). Several works are associated with his name as author, principally the [Ashtāṅgasaṅgraha](https://en.wikipedia.org/w/index.php?title=Asht%C4%81%E1%B9%85gasa%E1%B9%85graha&action=edit&redlink=1" \o "Ashtāṅgasaṅgraha (page does not exist)) and the [Ashtāngahridayasaṃhitā](https://en.wikipedia.org/w/index.php?title=Asht%C4%81ngahridayasa%E1%B9%83hit%C4%81&action=edit&redlink=1" \o "Ashtāngahridayasaṃhitā (page does not exist)) . The best current research, however, argues in detail that these two works cannot be the product of a single author. Indeed, the whole question of the relationship of these two works, and their authorship, is very difficult and still far from solution.[[1]](https://en.wikipedia.org/wiki/Vagbhata" \l "cite_note-Meulenbeld-1):645 Both works make frequent reference to the earlier classical works, the [Charaka Samhita](https://en.wikipedia.org/wiki/Charaka_Samhita" \o "Charaka Samhita) and the [Sushruta Samhita](https://en.wikipedia.org/wiki/Sushruta_Samhita" \o "Sushruta Samhita).[[1]](https://en.wikipedia.org/wiki/Vagbhata" \l "cite_note-Meulenbeld-1):391–593 Vāgbhata is said, in the closing verses of the *Ashtānga sangraha* to have been the son of Simhagupta and pupil of Avalokita. He was a Buddhist, as is shown by his explicit praise for the Buddha by name at the start of the *Ashtāngasangraha*, and his praise of the Buddha under the title "Unprecedented Teacher" in the opening verse of the *Ashtānga hridayasamhitā.* His work contains syncretic elements.

A frequently quoted erroneous suggestion is that Vāgbhata was an ethnic [Kashmiri](https://en.wikipedia.org/wiki/Kashmiri_people" \o "Kashmiri people),[[2]](https://en.wikipedia.org/wiki/Vagbhata" \l "cite_note-2) based on a mistaken reading of the following note by the German Indologist Claus Vogel: "..judging by the fact that he expressly defines [Andhra](https://en.wikipedia.org/wiki/Andhra_Pradesh" \o "Andhra Pradesh) and [Dravida](https://en.wikipedia.org/wiki/Dravidian_people) as the names of two southern peoples or kingdoms and repeatedly mentions [Kashmirian](https://en.wikipedia.org/wiki/Kashmiri_language" \o "Kashmiri language) terms for particular plants, he is likely to have been a Northerner and a [native of Kashmir](https://en.wikipedia.org/wiki/Kashmiri_people" \o "Kashmiri people)...".[[3]](https://en.wikipedia.org/wiki/Vagbhata" \l "cite_note-3) Vogel is speaking here not of Vāgbhata, but of the commentator Indu.

Vagbhata was a disciple of [Charaka](https://en.wikipedia.org/wiki/Charaka" \o "Charaka). Both of his books were originally written in Sanskrit with 7000 sutra. According to Vagbhata, 85% of diseases can be cured without a doctor; only 15% of diseases require a doctor.

Sushruta, "Father of Surgery" and "Father of Plastic Surgery", Charaka, a medical genius, and Vagbhata are considered to be "The Trinity" of Ayurvedic knowledge, with Vagbhata coming after the other two.[[4]](https://en.wikipedia.org/wiki/Vagbhata" \l "cite_note-4) According to some scholars, Vagbhata lived in Sindh around the sixth century. Not much is known about him personally, except that he was most likely to have been a vedic, as he makes a reference to Lord Shiva in his writings, and his sons, grandsons, and disciples were all vedic. It is also believed that he was taught Ayurvedic medicine by his father and a veda monk, named Avalokita.

**Genealogy and Nativity**

Vagbha!a was the son of Simhegupts and grandson of Vagbha!al. He was born in Sindhu region, spent some years there and might have migrated to Ujjain and settled there.

**Religion**

The religion to which Vagbha!a belonged is another topic of debate since plenty of references are found to both Hinduism and Buddhism in his work Astiingesengreh. Taking advantage of this one set of modern Ayurvede scholars assert that he was a follower of Hinduism while another set assert that he was a Buddhist. Some important points of both religions are furnished herein for the benefit of the interested.

1. **Hinduism**

Mentioning of gods like Brshnui, Dakss, Indrs, Asvintkunuire. Rudrs, Visnu, Vayu, Soma, Siiry«, Durg«, Ksrtikeys, Viruiyek« etc.; worship of cow and Brahms as conduct of Ysjii» and offering gifts to Gods, Graha, Brshmsne etc., study of the Veda; Chanting of hymns, observance of Atbsrvsne rites', pilgrimage to holy places etc.: legends connected with origin of diseases - e.g.; Dskse-ysjtis. RudrekopsVirabhadra janana, for origin of fever'; Soma (Moon) first suffering from phthisis; genesis of Sura (wine) during Samudramanthana; creation of BaJagraha by Rudrs to protect Skandha, spiders born from the sweat of Visvsmitrs by his wrath against Vesistbe; and many such, suggests that he belonged to Hinduism.

1. **Buddhism**

Prelude of the text with obeisance to Buddha, addressing such as Bhsissjysguru', veidurysprebhsrs]« refer to Buddha only; mention of gods like Arya Tara, Pransssbsrt, Apersjit«, Msnibbedra yeks» etc." prescribing the chanting of Dluirsni (protective hymns) like Meyurt, Mahamayilrfand Btjsmsrurs (secret syllables) before administering medicine and also during treatments; mention of four Arya setya, four kinds of death, worship of Bodh) tree, remembering Sasta before sleep, adopting the Madhyama miirga (middle path) in all activities etc.; acceptance of the work of Viigbha!a (A~!iiJigahrdaya especially) as a sacred text in Buddhist countries like Tibet and China, suggests that he belonged to Buddhism.

**Works :**

**Ashtanga Sangraha**

The author of Ashtanga Sangraha was Acharya Vagbhata. Charaka Samhita and Sushruta Samhita are self-authentic works which were independently created. They are called Akara Granthas. Ashtanga Sangraha on the other hand was not self-authentic, it was written by quoting the references from the other texts, moreover had references from Charaka Samhita and Sushruta Samhita. Therefore it is called Prakarana Grantha. Ashta means 8, anga means branches and sangraha means compilation or collection. Thus Ashtanga Sangraha means 'compilation of 8 branches of Ayurveda'. The 8 branches dealt with in Ashtanga Sangraha are as below mentioned:

* Kaya - general medicine
* Bala - child and woman care (paediatrics)
* Graha - treatment of idiopathic diseases (diseases whose causes cannot be precisely tracked, infectious diseases are considered under this branch, bacteria, virus etc can be clubbed under the term graham )
* Urdhwanga - management of ear, nose, throat, head related diseases
* Shalya - surgery
* Damshtra - toxicology and forensic medicine
* Jara - immunology
* Vrisha – aphrodisiacs

Acharya Charaka, in his Charaka Samhita is found to have given more importance to the study of general medicine i.e. Kaya Chikitsa. Sushruta, in his Sushruta Samhita has laid emphasis on the detailed study of surgical science i.e. Shalya tantra. But Acharya Vagbhata has given importance to all the 8 branches ofAyurveda and composed Ashtanga Sangraha. In this treatise we get to know about all the 8 branches. He has covered everything in brief and in a sweet and understandable manner, thus making Ayurveda learning an easy process. Vagbhata will always be praised in the world of medicine (Ayurveda) for having presented Ayurveda in a simple, yet precise way.

**Ashtanga Hridaya**

Ashtanga Hridaya was also written by Acharya Vagbhata According to some opinions, Ashtanga Sangraha and Ashtanga Hridaya were written by 2 different people, 2 different Vagbhatas. Ashtanga Sangraha was supposedly written by Vriddha Vagbhata and Ashtanga Hridaya was supposedly written by Laghu Vagbhata.

**Sections, specialities :**

Sections and specialties of Ashtanga Hridaya:

Ashtanga Hridaya is a more simplified version of Ashtanga Sangraha. It comprises of 6 sections and 120 chapters.

* *Sutra Sthana* - In this section the basic principles of Ayurveda, daily regimen (dinacharya), seasonal regimen (ritucharya), diet and dietetics, etc are explained. It comprises of 30 chapters
* *Shareera Sthana* - In this section, concepts and details of Ayurvedic embryology, anatomy, physiology etc are discussed. This section comprises of 6 chapters.
* *Nidana Sthana* - In this section discussion of the aetiology, pathology, signs and symptoms, prognosis of diseases etc are dealt. These topics are dealt in 16 chapters.
* *Chikitsa Sthana* - In this section, the line of treatment of many diseases, medicines and diet towards healing of those diseases, patient care etc is detailed. Chikitsa Sthana has 22 chapters dealing these topics.
* *Kalpa Sthana* - In this section formulations and methods pertaining to elimination therapies i.e. Panchakarma are dealt. Elimination therapies or shodana treatments are Vamana (therapeutic emesis), Virechana (therapeutic purgation), Vasti (herbal enemas, decoction and oil) and Nasya (nasal medication). Kalpa Sthana comprises 6 chapters.
* *Uttara Sthana* - This section deals with chapters dedicated to the discussion of other 7 branches (all the above said sthanas dealing with Kaya Chikitsa). Uttara Sthana comprises of 40 chapters and is dedicated to 7 branches of Ayurveda as below mentioned:

Bala Roga - 3 chapters

Graha - 4 chapters

Urdhwanga Chikitsa - 17 chapters

Shalya Chikitsa - 10 chapters

Damshtra Chikitsa - 4 chapters

Jara - 1 chapter

Vrisha - 1 chapter

Ashtanga Hriday was translated into almost all Indian languages. It was also translated into Arabic during the reign of Harun-al-Rashid (773-808 AD), into Tibetan language during the reign of king Krhrison-dehu (755-797 AD) and into German by Luise Hilgenberg and Willibald Kirfel in 1941.

**Importance of Vagbhata**

Viigbhara shines as a bright luminary in the firmament of Ayurveds of the T" century A.D. Descendent of a family of reputed physicians he strived hard to preserve and propagate the knowledge of medicine. But for his Herculean work of collecting the essence of knowledge of all the eight branches of Ayurveds from a large number of ancient texts and preparing comprehensive books, we would have lost much of the knowledge of many branches. Thus a great compiler, the first one known so far, he set the trend for preparing such books and many later authors followed him. He was an embodiment of medical knowledge of ancient India, standing at the threshold of medieval India and passing on the ancient knowledge to the future generation. Viigbhara is rightly counted as one of the Brhettrsyt, the Great trilogy of Ayurveds.