

COMPARISON OF THE TYPES OF JWARA IN MSS “BHISHAK CHAKRA CHITTOTSAVA” WITH BRIHAT TRAYI AND LAGHU TRAYI

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ABSTRACT

Fever diseases of many types are affecting the large population. In order to find their more effective medicine, it is essential to find their traces in *Ayurveda*. Apart from classical text large quantity of *Ayurvedic* literature is in the form of unpublished manuscripts. One such MSS about *Nidan* is ‘*Bhishak chakra chittotsava*’ written by *Hamsanath*. Types of *Jwara* from the MSS are studied and compared with *Brihat trayi* and *Laghu trayi*. Four copies of the MSS in *Devanagari* were collected. A book based on kannad MSS is also referred. It has been found that there are 19 types of *jwara* in the MSS which are not found in *Brihat trayi* and *Laghu trayi*. 13 types of *Sannipataja jwara* are also different from classical texts. With the help of clinical study, if the relation between these *Jwara* types and modern era fever diseases can be found out, it will help to improve their management.

Keywords: types of *Jwara*, *Bhishak chakra chittotsava*

INTRODUCTION

Fever of many types as endemic can be seen in India¹. e.g. Malaria, dengue, chicken gunya are some of the vector borne fever diseases. Typhoid, hepatitis A and E are food or water borne. Leptospirosis is water contact fever etc. Also many epidemics of infectious fever are very common like influenza, swine flu, SAARS etc. e.g. of the prevalence of dengue, estimates that 3900 million people, in 128 countries, are at risk of infection with dengue viruses.² So like this, there are many epidemics of fever diseases affecting large population.

So it is really essential to search, if we can find its traces or roots in *Ayurved* e.g. *Rak-tashtivi jwara* or Ebola virus disease³. So that it will help to find more effective medicine other than antibiotics for these diseases. Many types of *Jwara* are already described in *Ayurvedic* classical texts i.e.

Brihat trayi and *Laghu trayi*. Apart from classical texts it is necessary to explore other *Ayurvedic* literature too. The large quantity of *Ayurvedic* literature is still in the form of unpublished manuscripts. It will be interesting and also it is very important to explore these MSS to see how many different types of *Jwara* can be found in *Ayurvedic* literature.

One such MSS “*Bhishak chakra chittotsava*” is about *Nidan* (diagnostics) of diseases. Author of the MSS is *Acharya Hamsanath* whose period is around 15th to 16th century⁴. He had described many types of *Jwara*. Also he had described *Ashtaswarup Jwara*.

AIMS AND OBJECTIVES

To highlight the types of *Jwara* in MSS “*Bhishak chakra chittotsava*” and compare them with *Brihat trayi* and *Laghu trayi*

MATERIAL

- 1) Mss collected from
 - a) Baroda: An alphabetical list of MSS in the Oriental Institute, Baroda, vol. I, compiled by Raghavan Nambiyar. Gaekwad oriental series XCVII, Baroda 1942.. (II. 7449. 12776)
 - b) BORI: Descriptive Catalogue of Vaidyaka MSS – Vol. XVI part 1, yr. 1939, no. 139, 1049/1886-92 - Bhandarkar Oriental Research Institute, Pune.
 - c) Ranbir III: A typed list of MSS in the Sri Ranbir Library, Jammu. (p.820)
 - d) Stein: A Catalogue of Sanskrit MSS in Raghunath Temple library of His Highness the Maharaja of Jammu & Kashmir. Prepared by M.A. Stein, Bombay 1894. (185)
- 2) *Hamsaraja nidana*: krishnamurthy M. S. (tr), Hamsaraja nidana, Chaukhambha Vishvabharati, Varanasi, 2015.

- 3) *Brihat trayi* -
 - a) *Charka Samhita*^{5, 6} b) *Sushruta Samhita*⁷ c) *Ashtanga Hridaya*^{8, 9}
- 4) *Laghu trayi* –
 - a) *Madhav Nidana*¹⁰ b) *Sharangadhara Samhita*¹¹ c) *Bhavaprakasha*¹²
- 5) *Yogaratanakar*¹³

OBSERVATIONS

In MSS *Bhishak chakra chittotsava* the author has elaborated various diseases, their types, signs and symptoms according to types, prognosis of the disease etc. The study of types of *jwara* is done for comparing them with types of *jwara* described in *Brihat-trayi* and *Laghutrayi*. Total types of *Jwara* found in MSS, *Brihat-trayi* and *Laghutrayi* are 68.

53 types of *jwara* are described in Mss among which 19 types are found only in MSS. They are as follows

1. *Ajirna jwara*
2. *Rakta jwara*
3. *Dristi*
4. *Mala jwara* -
 1. *Wit jwara*
 2. *Sweda jwara*
6. *Shapa*
7. *Shastraghatadi janit jwara*
8. *Strisanga jwara*
9. *Kshinadhatu mandagni janit jwara*

10. *Mahendra jwara*
11. *Vela jwara*
12. *Ekanta jwara*
13. *Sparsh Gandh Darshan janit jwara*
14. *Devakopa jwara*
15. *Ekanga jwara*
16. *Antak jwara*
17. *Twak gata Vaata jwara*
18. *Twak gata Pitta jwara*
19. *Twak gata Kapha jwara*.

The author has described 13 types of *sannipatas* as:

- | | | | |
|-----------------------|-----------------------|------------------------|-----------------------|
| 1. <i>Antak</i> | 2. <i>Rugdah</i> | 3. <i>Chittabhrama</i> | 4. <i>Shitanga</i> |
| 5. <i>Tandrika</i> | 6. <i>Kanthakubja</i> | 7. <i>Karnaka</i> | 8. <i>Bhagnanetra</i> |
| 9. <i>Raktashtivi</i> | 10. <i>Sandhika</i> | 11. <i>Pralapi</i> | 12. <i>Jivhaka</i> |

In '*Bhavaprakash*' Acharya Bhava Mishra has described 13 *Sannipatas* as per *Charak Samhita* and gave them specific names as follows:

1. *Vispharaka* 2. *Ashukari* 3. *Kampan* 4. *Babhrak* 5. *Shighrakari* 6. *Bhallu* 7. *Kootapalak* 8. *Sammohak* 9. *Paakala*

10. *Yamya* 11. *Krakacha* 12. *Phar-katak* 13. *Vaidarik*.

Then he described 13 *Sannipatas* as per MSS "*Bhishak chakra chittotsava*" saying that the reference is from some other text. Taking reference from some other text, he also described different 13 *Sannipatas*. They are as follows:

1. Kumbhipak 2. Prornunaav 3. Pralapi 4. Antardaha 5. Dandapata 6. Antak 7. Enidaha 8. Haridra 9. Ajaghosh 10. Bhutahasa 11. Yantrapeeda 12. Sanyas 13. Sanshoshi.

Total types of *jwara* common in MSS, *Brihat-trayi* and *Laghutrayi* are 15. They are as follows:

1. Vataj 2. Pittaj 3. Kaphaj 4. Vata- pittaj 5. Vata- kaphaj
6. Pitta- kaphaj 7. Sannipataj 8. Antarvegi 9. Bahirvegi 10. Aam jwara
11 Santata 12.Tritiyak 13.Chaturthaka 14. Bhuta jwara 15. Aushadh gandh janit.

DISCUSSION

According to causes, basic two types of *jwaras* are *Nija*(internal origin) and *Agantuja*(external origin). *Nija* means causes which are generated in the body itself like vitiated *Doshas*, *Dhatus* etc. *Agantuja* means causes from outside, like infections, injuries etc. also psychological factors like anger, depression, distress which causes fever comes under *Agantuja* causes. In *Charak Samhita Sutrasthana* 19th chapter¹⁴, 2 types are given as *Ushnabhpraya* and *Sheetasamuttha*. i.e. *Jwara* because of *Ushna* (hot) causes, and because of *Sheeta* (cold) causes. In the MSS *Bhishak chakra chittotsava*, the author *Hamsaraja* has given types of *jwara* according to vitiation in *Doshas* and then *agantuja jwara* types. Basic types of *Nija jwara* are *Ekadoshaja jwara*, *Dwidoshaja jwara* and *Sannipataja jwara*. These are common in all texts. There are 13 types of *Sannipataja jwara*. In *Brihat trayi* and *Madhav Nidan* and *Bhava Prakash* these 13 types are same. But in MSS these 13 types are different. In *Bhava Prakash*, *Bhava Mishra* describes 13 types according to *Charak Samhita* in the beginning. Then gives second set of 13 types which has been found in MSS. For citing this, he says that, these types are taken from some other text. But do not mention name of the text or author. Then he describes the third set of 13 *Sannipatas*, taken from some different text. At last in *Sannipata jwara*, *Dhatupak* and *Malapak* signs has been

given. In *Sharangadhar Samhita*, it is said that, *Sannipataj Jwara* is basically one only. But 5 *Vishama jwaras* are its five types. They are: *Santata*, *Satata*, *Anyedyushka*, *Tritiyaka* and *Chaturthaka*.

Santata jwara has been described separately from *Vishama jwara* in the MSS. But in *Brihat trayi* and *Laghu trayi*, *Santata jwara* is given as a type of *Vishama jwara*. Apart from *Santata jwara*, four more types of *Vishama Jwara* are given in *Brihat trayi*, *Madhav Nidana* and *Bhavaprakasha* viz. *Satata*, *Anyedyushka*, *Tritiyaka* and *Chaturthaka*. '*Pralepak jwara*' is one more type of *Vishama jwara* given in *Sushrut Samhita* and *Bhavaprakasha*. Both of them has described *Dahapoorvak jwara* and *Shitapoorvak jwara* in *Vishama jwara*. In the MSS *Mahendra jwara*, *Vela jwara*, *Ekanta jwara*, *Tryahik* and *chaturthik jwara* are given in *Vishama jwara*. MSS gives *Aam jwara* and *Ajirna jwara* separately. But in *Brihat trayi* and *Laghu trayi* only *Aam jwara* is given. Instead in *Brihat trayi* and *Laghu trayi* *Niram*, *Pachyaman* and *Jirna jwaras* are given which are not described in MSS. *Sushruta Samhita* gives *Pakva jwara*.

Acharya Charak has described *Punaravartak Jwara* which is not found in any other text. *Sushrutacharya* has given name '*Gambhir jwara*' to *Antarvegi jwara*. Not described *Bahirvegi Jwara*. *Jirna jwara* is described in *Brihat trayi* and *Laghu trayi* but not in MSS.

Four types of Agantuja jwara are *Abhishangaja jwara*, *Abhichara jwara*, *Abhighata jwara* and *Abhishapa jwara*.

The MSS has described 'Shastraghatadi janit jwara' and *Abhighat janit jwara* separately. Also *Kama jwara* and *Strisanga jwara* has been described separately in MSS. Apart from these *Aushadhigandha janit jwara* is described by all Samhitas. *Shapa jwar*, *Devakop jwara*, *Bhuta jwara* in MSS are given under *Abhishapa jwara* in *Brihat trayi*.

Abhighat jwara in MSS from Baroda 1942(II. 7449. 12776), Ranbir Library, Jammu. (p.820) and Raghunath Temple library, Jammu (185) is given as *Abhichar jwara* in MSS from BORI, Pune (no. 139, 1049/1886-92) Only *Acharya Sharangadhar* describes *Grahavesh*, *Shramaja*, *Chhedaja*, *Kshataja jwara*. In *Brihat trayi* and *Laghu trayi*, *Kaam*, *Krodh*, *Bhaya*, *Shoka janit jwara* are given under *Abhishangaja Jwara*. *Acharya Bhava Mishra* describes 'Durjala janit jwara' i.e. *jwara* because of impure water which is not found in *Brihat trayi*, other *Samhitas* in *Laghutrayi* and MSS.

CONCLUSION

From all the discussion, we can see that there are some different types of *Jwara* which are not seen in *Brihat trayi* and *Laghutrayi*. But types of *Sannipatas* from MSS are mentioned in *Bhav Prakash* and *Yogaratnakar* as reference from other text. So the period of the MSS is after the period of *Sharangadhar Samhita*. Mostly just before or parallel to the period of *Bhavaprakash* i.e. late 15th century or early 16th century. Further clinical study of these types of *Jwara* from MSS can be done to correlate them with fever diseases in modern era. If we can make out any relation between these diseases it will definitely help to improve their management.

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