

COMPARISON OF TYPES OF DISEASES OF PRANAVAHA SROTASA GIVEN IN AN AYURVEDIC MANUSCRIPT “BHISHAK CHAKRA CHITTOTSAVA” WITH BRIHAT-TRAYI AND LAGHUTRAYI.

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ABSTRACT

Diseases related to respiratory system can be commonly found in India. The burden of non-smoking COPD is also much higher than previously believed. It is really essential to search its traces in Ayurved also. The *nidana* of diseases of *Pranavaha Srotasa* viz. *Kasa*, *Shvasa*, *Hikka*, *Svarabheda*, *Rajyakshma* were studied thoroughly from the manuscript and classical texts, *Brihat-trayi*, *Laghu-trayi* and *Yogaratanakara* for comparison of their types. The manuscript describes “*Maha-rajyakshma*” which is not found in any other classical texts. A concept of *Hikka* (Hic-cough) in different age groups is given in the manuscript.

Key Words: Bhishakchakrachittotsava, Pranavaha Srotas diseases.

INTRODUCTION

Diseases related to respiratory system can be commonly found in India. ‘In a study conducted in 12 urban and 11 rural cities in India, it is found that, one or more respiratory symptom were present in 8.5% of individuals. The overall prevalence of asthma and CB was respectively, 2.05% (adults aged ≥ 15 years) and 3.49% (adults aged ≥ 35 years). The national burden of asthma and CB was estimated at respectively 17.23 and 14.84 million.’ⁱ

Chronic Obstructive Pulmonary Disease (COPD) is a leading cause of morbidity and mortality worldwide. Tobacco smoking is established as a major risk factor, but emerging evidence suggests that other risk factors are important, especially in developing countries. An estimated 25-45% of patients with COPD have never smoked; the burden of non-smoking COPD is therefore much higher than previously believed.ⁱⁱ

Therefore, it is really essential to search its traces in *Ayurved* so that it will help to find more effective management for these diseases. The diseases like *Kasa*, *Shvasa*, *Hikka*, *Svarabheda*, *Rajyakshma* are

diseases of respiratory system. They are called as *Pranavaha srotas* disease.

The major sources of knowledge of Ayurveda are classical texts i.e. *Samhitas* like *Charaka Samhita*, *Sushrut Samhita*, *Ashtanga sangraha*, *Ashtanga Hridaya*. Apart from these major *Samhitas*, more *Ayurvedic* literature was created too. Some of that is published but large quantity of the literature is in the form of unpublished manuscripts in Sanskrit.^{iii iv}

In such manuscripts *vaidyas* documented detail observations of signs & symptoms of various diseases. Additionally some new techniques of diagnosing diseases, new diseases, new medicines, new medicinal preparations etc. were described. These are in the possession of individuals, libraries, academic institutions, museums, temples, monasteries. They are likely to contain many unique formulations & valuable medical information which can be helpful for researchers & practitioners.

“*Bhishakchakrachittotsava* (भषक् चक्र चत्तोत्सव)” is one such uncommon

Ayurvedic MS. This MS regarding *Nidana* (diagnosis) of various diseases is chosen for present study. The author *Hamsanath* has explained *nidana* of many diseases.

AIMS

To compare the types of diseases of *Pranavaha Srotasa* from an *Ayurvedic MS* “*Bhishakchakrachittotsava*” with that of from *Brihat-trayi* and *Laghu-trayi*.

OBJECTIVES

- 1) To study diseases of *Pranavaha Srotasa* from an *Ayurvedic MS* “*Bhishakchakrachittotsava*”.
- 2) To compare types of these diseases from the MS with *Brihat-trayi* and *Laghu-trayi* and *Yogaratnakara*.

MATERIAL

- 1) Manuscript - “*Bhishakchakrachittotsava*”^{vi}

Five copies of the MS were collected from:

1. Baroda : An alphabetical list of MSS in the Oriental Institute, Baroda, vol. I, compiled by Rāghavan Nambiyar. Gaekwad oriental series XCVII, Baroda 1942. (II. 7449. 12776) (two copies)
2. BORI : Descriptive Catalogue of Vaidyaka MSS – Vol. XVI part 1, yr. 1939, no. 139, 1049/1886-92 - Bhandarkar Oriental Research Institute, Pune.^{vii}
3. Ranbir III : A typed list of MSS in the Sri Ranbir Library, Jammu. (p.820)
4. 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)

- Out of these, two copies from Baroda library are in digital form.

METHODOLOGY

Study was done in three phases.

Phase – I:-

- 1) The copies of MS “*Bhishakchakrachittotsava*” were collected from five places along with the book.

Phase–II:-

1. All the copies were checked thoroughly.

Some new types of some diseases are also mentioned there. The period of the MS is around 16th century.^v

- One copy from Pune and two copies from Jammu are photocopies of the MS.

- 2) A book *Hamsaraja Nidana*, translated by Prof. M.S.Krishnamurthy.^{viii} This is based on the two copies of the MS among which one is in Kannada script and other in Devanagari script.

3) Brihat-trayi:

1. *Charaka Samhita*^{ix}
2. *Sushruta Samhita*^x
3. *Ashtanga Sangraha*^{xi}
4. *Ashtanga Hridaya*^{xii}

4) Laghu-trayi:

1. *Madhav Nidana*^{xiii}
2. *Sharangadhara samhita*^{xiv}
3. *Bhavaprakasha*^{xv}

5)Yogaratnakara^{xvi}

2. For the convenience of comparison, abbreviations of Brihat-trayi and Laghu-trayi were created as: *Charaka Samhita* – Ch.S.; *Sushruta Samhita* – Su.S.; *Ashtanga Sangraha* – A.S.; *Ashtanga Hridaya* – A.H.; *Madhavanidana* – M.N.; *Sharangadhara samhita* – Sh.S.; *Bhavaprakasha* – Bh.P.; *Yogaratnakara* – Y.R.

3. One critical copy was prepared from 5 copies and a book, by collation method for the convenience of the study.

Phase – III:

Comparison of all types of diseases of *Pranavaha Srotasa* given in the MS was done with *Brihat-trayi and Laghu-trayi and Yogaratnakara*.

RESULTS

The MS do not strictly follow the ‘*Nidana –panchaka*’ method. *Purvaroopas* are not given for any disease. Instead of *Upashayanupashaya*, *Pathyapathya* is given for some diseases, which is usually a part of *Chikitsa* (treatment).

Kasa, Shvasa, Hikka, Svarabheda, Rajayakshma are the diseases of *Pranavaha srotas* disease. Their *Nidana* is studied from the MS “*Bhishakchakrachittotsava*”

Topics described in these diseases:

The topics are described in diseases is given in the table form. ‘Y’ stand for yes, this topic is given. While ‘N’ stands for no, this topic is not given in the MS.

Name of the disease	Nirukti	Hetu	Samprapti	Sadhyatva	Apathya
Rajayakshma	N	Y	Y	Y	N
Kasa	N	Y	Y	Y	N
Hikka	N	Y	N	N	Y
Shvasa	N	N	Y	N	N
Svarabheda	Y	Y	N	Y	N

Number of types of each disease is listed from MS and all classical texts.

No. of types given in	MS	Ch.S	Su.S	A.S.	A.H.	M.N	Bh.P	Y.R.	Sh. S.
Rajayakshma	4	-	-	4	4	-	-	-	-
Kasa	4	5	5	5	5	5	5	5	5
Hikka	5	5	5	5	5	5	5	5	5
Shvasa	3	5	5	5	5	5	5	5	5
Svarabheda	3	6	6	6	6	6	6	6	6

DISCUSSION

Kasa, Shvasa, Hikka, Svarabheda, Rajayakshma were studied thoroughly from the MS and classical texts *Brihat-trayi and Laghu-trayi and Yogaratnakara* for comparison of their types.

All the classical texts gives only 4 causes of *Rajayakshma*. Whereas the MS gives

more causes and they are mostly different types of injuries.

The basic *Samprapti* given in MS is similar with classical texts. But the classical texts gives four different *Sampraptis* for four *Hetus*.

All classical texts give sets of signs and symptoms viz. *Triroopa*, *Shad-roopa* and *Ekadasha-roopa Rajayakshma*.

Whereas the MS gives 3 types of *Kshayas* - *Vataja*, *Pittaja* and *Kaphaja*.

In A.S. and A.H. *Triroopadi* sets are given. They also give symptoms according to *Dosha* predominance. Few signs from *Pittaja* and *Kaphaja* are similar with MS.

The MS gives one more type “*Maharajayakshma*” which is not found in any other classical texts. There are symptoms like discoloration of skin, blood stained urine and stool, feeling of emptiness in the body, loss of wisdom, delirium etc.

According to *Dosha* predominance the MS has given 4 types of *Kasa*- *Vataja*, *Pittaja*, *Kaphaja* and *Sannipataja*. No classical text gives *Sannipataja* type. They give 5 types- 3 *Doshaja*, *Kshataja* and *Kshayaja*. Sh.S. gives names as *Urah kshataja* and *Dhatu kshayaja*.

Chhardi is given as a sign in *Pittaja Kasa* in M.N. 11/ 6 and Su.U.52. Whereas it is given in *Kaphaja* type in the MS.

A sign *पूयोपम दुर्गंध ष्ठीवन* i.e. purulent foul smelling expectoration given in *Sannipataja* type in MS is found in *Kshayaja Kasa* in classical texts.

Number and names of types of *Hikka* given in MS and classical text is same except Ch.S. gives *Vyapeta hikka* instead of *Yamala*.

Kshudra and *Annaja* given in MS are totally different from classical texts. Classical text says that *Kshudra* originates from the base of the throat (*Jatrumula*). Whereas the MS says that, it originates from *Nabhi* i.e. umbilicus.

A concept of *Hikka* (Hic-cough) in different age groups is given in the MS. *Balye Hikka* (Hic-cough in children) is caused by *Prana*, *Udana* and *Samana Vayu* and good for their growth. *Tarunye Hikka* (Hic-cough in adults) is caused by *Kapha* and *Vata*. *Vardhake Hikka* (geriatric Hic-cough) is due to all three

Doshas. It is *Maha hikka* and it is mostly fatal.

In the *Samprapti* of *Shvasa*, the MS gives vitiation of *Prana*, *Udana* and *Samana Vayu*. Whereas, classical texts give involvement of *Kapha* and *Vata* (कफपूर्वकः मरुतः | ch.chi. 17).

Su.S. and Y.R. says *Prana vayu* along with *Kapha* are vitiated in the *Shvasa*. Whereas *Vagbhatacharya* says that, the vitiated *Kapha* obstructs the Path of *Prana vayu*. In this *Pranavaha*, *Udakavaha* and *Annavaha srotasas* are vitiated leading to *Shvasa*. The origin of *Shvasa* is *Amashaya*. The MS does not say direct involvement of the *Annavaha* and *Udakavaha srotasas*. But some symptoms in *Ati* and *Mahashvasa* indicate their involvement like vomiting, anorexia in *Mahashvasa*.

The MS gives only 3 types of *Shvasa* (*Asthama/Dyspnoea*) viz. *Maha*, *Svabhavika* and *Ati Shvasa*. Symptoms of *Ati Shvasa* from MS are not found in any other type of *Shvasa* in classical texts. *Svabhavika Shvasa* is different from *Kshudra Shvasa* given by classical texts. *Svabhavika Shvasa* is taken as normal breathing. How it is essential and how it builds strength in the body is explained in MS. It is said that, *Svabhavika Shvasa* (Natural breathing) gives strength, pleasure, energy softness of body parts etc. The MS gives 3 types of *Svarabheda*, whereas all classical texts give 6 types. Along with 3 *doshaja* types in MS, they give *Sannipataja*, *Medoja* and *Kshayaja*. A.S; A.H. and Ch.S. give it in *Rajayakshma adhyaya* only.

In *Pittaja* type, MS has given *Angadaha* i.e. burning sensation in the body. Whereas all classical texts give burning in throat and palate region.

Deep, feeble voice is a sign given in incurable stage in MS, whereas in *Medoja* type in M.N. 13, Y.R. (*Purvardha Svarabheda Ni.*) and Bh.P. (*Madhya khanda Svarabhedadhikara* 4).

CONCLUSION

The MS “*Bhishakchakrachittotsava*” is written by *Acharya Hamsanath* in Sanskrit language. The period of the MS is around 16th century or first half of 17th century. The MS gives a new concept of *Hikka* in different age groups. The MS gives only 3 types of *Shvasa* among which one is

correlated with natural breathing and only two types indicates a situation of disease. *Doshaja* types of *Rajayakshma* are described in detail with a concept of *Maharajayakshma*. The information described in the MS is very much practical oriented.

Abbreviations used are as follows:

Manuscript	MS
Charak Samhita	Ch.S.
Sushrut Samhita	Su.S.
Ashtang Sangraha	A.S.
Ashtang Hridayam	A.H.
Madhava Nidanam	M.N.
Bhava Prakasha	Bh.P.
Sharngadhar Samhita	Sh.S.
Yogaratanakar	Y.R.
Charak chikitsasthana	Ch.chi.
Sushrut Uttarantra	Su.U.

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ⁱⁱⁱ www.ignca.nic.in

^{iv} www.namami.org

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