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, Rajayakshma* were studied thoroughly from the manuscript and classical texts, *Brihat-trayi, Laghu-trayi* and *Yogaratnakara* for comparison of their types. The manuscript describes “*Maha-rajayakshma*” 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.¹ 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.¹² 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, Rajayakshma* 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 Some of that is published but large quantity of the literature is in the form of unpublished manuscripts in Sanskrit.³ iv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 (भिषक् चक्रच्चत्तोत्सव)” 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”

Five copies of the MS were collected from:
3. Ranbir III : A typed list of MSS in the Sri Ranbir Library, Jammu. (p.820)
   - Out of these, two copies from Baroda library are in digital form.

   - One copy from Pune and two copies from Jammu are photocopies of the MS.
   - A book Hamsaraaja Nidana, translated by Prof. M.S.Krishnamurthy. This is based on the two copies of the MS among which one is in Kannaḍa script and other in Devanagari script.

3) Brihat-trayi:
   1. Charaka Samhita
   2. Sushruta Samhita
   3. Ashtanga Sangraha
   4. Ashtanga Hridaya

4) Laghu-trayi:
   1. Madhav Nidana
   2. Sharangadhara samhita
   3. Bhavaprakasha

5) Yogaratnakara

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.

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, Svarabhedha, 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.

<table>
<thead>
<tr>
<th>Name of the disease</th>
<th>Nirukti</th>
<th>Hetu</th>
<th>Samprapti</th>
<th>Sadhyatva</th>
<th>Apathya</th>
</tr>
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<tbody>
<tr>
<td>Rajayakshma</td>
<td>N</td>
<td>Y</td>
<td>Y</td>
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<td>N</td>
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<tr>
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<td>Y</td>
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<td>N</td>
<td>Y</td>
<td>N</td>
<td>N</td>
<td>Y</td>
</tr>
<tr>
<td>Shvasa</td>
<td>N</td>
<td>N</td>
<td>Y</td>
<td>N</td>
<td>N</td>
</tr>
<tr>
<td>Svarabhedha</td>
<td>Y</td>
<td>Y</td>
<td>N</td>
<td>Y</td>
<td>N</td>
</tr>
</tbody>
</table>

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

<table>
<thead>
<tr>
<th>No. of types given in</th>
<th>MS</th>
<th>Ch.S</th>
<th>Su.S</th>
<th>A.S.</th>
<th>A.H.</th>
<th>M.N</th>
<th>Bh.P</th>
<th>Y.R.</th>
<th>Sh. S.</th>
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<tbody>
<tr>
<td>Rajayakshma</td>
<td>4</td>
<td>-</td>
<td>-</td>
<td>4</td>
<td>4</td>
<td>-</td>
<td>-</td>
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<tr>
<td>Svarabhedha</td>
<td>3</td>
<td>6</td>
<td>6</td>
<td>6</td>
<td>6</td>
<td>6</td>
<td>6</td>
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</tr>
</tbody>
</table>

DISCUSSION

Kasa, Shvasa, Hikka, Svarabhedha, 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. Trirroopa, 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 “Maha-rajayakshma” 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 तूपणम दुर्ग प द्वीवन 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. Varadhikye 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 gives involvement of Kapha and Vata (कफपूववक मरुत: | 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 do not says direct involvement of the Annavaha and Udakavaha srotasas. But some symptoms in Ati and Mahashvasa indicates 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 gives 6 types. Along with 3 doshaja types in MS, they gives Sannipataja, Medoja and Kshayaja. A.S; A.H. and Ch.S. gives it in Rajayakshma adhyaya only.

In Pittaja type, MS has given Angadaha i.e. burning sensation in the body. Whereas all classical texts gives 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 khand 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:

<table>
<thead>
<tr>
<th>Manuscript</th>
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<tbody>
<tr>
<td>Charak Samhita</td>
<td>Ch.S.</td>
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<tr>
<td>Sushrut Samhita</td>
<td>Su.S.</td>
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<td>Ashtang Sangraha</td>
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<td>Ashtang Hridayam</td>
<td>A.H.</td>
</tr>
<tr>
<td>Madhava Nidanam</td>
<td>M.N.</td>
</tr>
<tr>
<td>Bhava Prakasha</td>
<td>Bh.P.</td>
</tr>
<tr>
<td>Sharngadhar Samhita</td>
<td>Sh.S.</td>
</tr>
<tr>
<td>Yogaratnakar</td>
<td>Y.R.</td>
</tr>
<tr>
<td>Charak chikitsasthana</td>
<td>Ch.chi.</td>
</tr>
<tr>
<td>Sushrut Uttaratantra</td>
<td>Su.U.</td>
</tr>
</tbody>
</table>

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