CONCLUDING REMARKS

The MS “Bhiṣakcakracittotsava” is written by Ācārya Harīṣanātha in Sanskrit language. The period of the MS is around 16th century or first half of 17th century. The complete text is written in beautiful, flawless poetic verses using many different Chandas from Sanskrit language. Śārdulavikrīḍita, Bhujaṅgaprayāta and Anuṣṭubha Chandas are used abundantly along with Indravajrā, Upajāti, Indravarṁśā, Āryā, Toṭaka, Upendravajrā, Śālinī, Mālinī, Varīṇāśātha, Vidyumnālā etc. No passages are found in the text. There are many errors like omission, addition, scratching, mistakes in writing are present in all the copies studied and in the book. All the copies are in ‘Devanagari’ script. According to the book, one copy is in ‘Kannada’ script which Dr. Krishnamurthy used for his book. So original copy is not there in the study material. Further search of remaining copies can help to find the original copy.

The Nidāna of various diseases is described in different chapters. 35 diseases were chosen for the present study. It seems that, the text is a contribution of Ācārya Harīṣanātha’s clinical experiences and the knowledge he learned from his Master (Guru) along with his knowledge from previous classical texts.

When compared for similarities and impact of Bṛhat-trayī and Laghu-trayī, the impact ranges from 5% to 16%. Where A.S. and A.H. have 5% similarity and maximum similarity was with M.N. and Y.R. which is 14% and 16% respectively which are from 16th century. Majority construction of composition is author’s own contribution. Being the poet Vaidya, Bhiṣakcakracittotsava is author’s own creativity.

Many new types of diseases and new concepts are found in the MS. Thirteen Sannipātaja Jvaras are described which are totally different from classical texts. Dhātupāka and Malapāka signs are given in Jvara. Mahendra Jvara, Velā Jvara, Ekānta Jvara has been described as types of Viṣama Jvara. A new concept of Mala Jvara is described with signs and symptoms of Viḍ Jvara and Sveda Jvara. Apart from these Rakta, Drṣṭi, Bhūta Jvaras and Antaka Jvara are described. The MS describes 3 types of Tvaggata Jvara according to Doṣas. E.g. Tvaggata Vātaja Jvara etc.

Apathya (don’ts) is given in MS separately for each type Vātaja, Pittaja, Kaphaja Arśa. The MS gives only 4 types of Bhagandara which differs from classical texts even in symptoms.
A separate chapter is given for Ajīrṇa and Alasaka – Visūcikā. The relation between Doṣa and Agni (digestive power) is also described in this chapter. A new concept about Visūcikā and Vilambikā is given in the MS with one Praharā time duration after eating food. MS gives two basic types of Kṛmīs as Bāhya and Ābhyantara. Then says there are many types.

Kāmalā, Kumbha-kāmalā, Halīmaka, Pānakī are described in a separate chapter with detail signs and symptoms of each disease. Kāmalā is given as a disease with single type.

In Rājayākṣmā, Mahā-rājayākṣmā is given which is totally different from classical texts. Three types of Rājayākṣmā is given according to Doṣas are given which is from more practical view. Hikkā in different age groups is described; in children, in adults and geriatric Hikkā.

MS gives 3 types of Śvāsa viz. Mahā, Svābhāvika and Ati śvāsa. In Samprāpti, it has been given that, there is vitiation of Prāṇa, Udāna and Samāna Vāyu. Initially general symptoms of Śvāsa are described.

The definition of Unmāda given in MS is different from all classical texts.

Generalized body symptoms are given in diseases, Aruci and Prameha pitikā.
Apathya (don’ts) are given separately for each type of Aruci.

Prognosis of Prameha pitikās based on the colour of the pitikās is described which is totally new concept. It can be very helpful for Ayurvedic practitioners. The MS describes Śītalā Pūjana as its treatment.

Dāha is described in a separate chapter with its treatment principle.

The definition of Unmāda given in MS is different from classical text.
Bhutonmāda is described in a separate chapter.

The MS has described only 12 types of Yonivyāpadas. Upadāṃsa is given in one verse in this chapter only.

The definitions of ‘Garhasrāva’ and ‘Garbhapāta’ are given in the chapter Sūtikāroga.
Mūtra parīkṣā and Nāḍī parīkṣā is also described in details. Mūtra parīkṣā description is influenced by Y.R. whereas Nāḍī parīkṣā description is influenced by Śā.S.

The MS describes ‘Tailabindu’ (oil droplet) urine examination. It also describes the stage of the illness according to the directions in which the oil droplet spreads.

Even if the text is about Nidāna (diagnosis), treatment principles are also given at few places.

Does and Don’ts are also given in 11 diseases out of 35 diseases taken for study. Does and Don’ts are also a part of treatment principle.
Scope and modern relevance of the study:
The information described in the MS is very much practical oriented.
The practical view of describing diagnosing method makes it practitioner friendly.
The information described in the MS can be tested practically by Ayurvedic medical practitioners. E.g. Prognosis of Prameha piṭikās based on the colour of the piṭikās can be used by practitioners. It will be very helpful for determining the stage and prognosis of the disease.
Sannipātaja fevers described in the MS can be studied clinically, to find, if there is any similarity with different fever epidemics in modern era.