



Jvaranirṇaya: a rare monograph on diagnosis of fevers from the pre-colonial era

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Abstract

In *Ayurveda*, manuscripts in the form of monographs dealing with only one disease are rare and *Jvaranirṇaya* is one such rare monograph dealing exclusively with types of *jvara* (fevers) but currently unavailable. This treatise belongs to sixteenth century CE and is written by Sri Nārāyaṇa Paṇḍita. The out of print monograph is available without any language translation or commentary but is complete, readable, in *Devanāgarī* script and with 365 verses divided into five sections. The uniqueness of the text is that one can get a comprehensive classification, symptomatology and diagnosis of *jvara*, all at one place in this text. The context of fever caused due to the vitiation of all the three *doṣas* (*sannipāta jvara*) is elaborated in great detail and dealt exclusively as a separate chapter. The description of types of pacifications (*upaśaya*) is explained with examples. The concept of “*prakṛti samā samavētā and vikṛti viśama samavēta*” and bad omen (*ariṣṭa lakṣaṇā*) related to the symptoms are some of the other interesting aspects of the text. These features of the monograph make it worth exploring further. It needs to be critically studied, translated and made available.

Keywords *Ayurveda* manuscript · *Jvaranirṇaya* · Monograph · *Sannipāta jvara* · Sri Nārāyaṇa Paṇḍita

1 Introduction

The references to fevers (*jvara*) can be traced right from the period of *veda* and *purāṇa* and are extensively mentioned throughout. The causes of its occurrence and the treatments are mentioned in different contexts and this gives *jvara* a historical importance (Prasad, 2001). All the canonical *Ayurvedic* treatises like *Caraka Samhitā* (Acharya, 2013, p.193), *Suśruta Samhitā* (Acharya, 2007a, 2007b, p.670), *Aṣṭāṅga Hṛdaya* (Paradakara, 2016, p.543) and *Aṣṭāṅga Saṅgraha* of Vāgbhata also give utmost importance to *jvara* and have dealt with very elaborately. *Jvara* is considered to be the most prime of all the diseases (Paradakara, 2016, p.447) which invariably afflicts all the age groups of people. Even though *jvara* as a disease is described in detail, the description of *sannipāta* (a manifestation of *jvara* caused due to vitiation of *tridoṣas*) are very limited (Panja et al. 2011) and this condition also happens to be the most difficult forms of *jvara* to be treated. The elaborate “*tridoṣaja prakaraṇa*”

being the prime section, *Jvaranirṇaya* deals extensively about the signs and symptoms of various types of *sannipāta jvara* in 241 verses out of 365 in total. There are hardly any other known *Ayurvedic* treatises which discuss this aspect in such detail.

Jvaranirṇaya (Pandita, 1963) is a manuscript of a monograph in *Devanāgarī lipī* in complete and available in readable form. Monographs in *Ayurveda* are very rare and it is usually a spectrum of diseases or systems which are included as a whole in the composition of treatises in *Ayurveda*. For example, the *Caraka Samhitā* encompasses the spectrum of diseases which are related to general medicine (*kāya cikitsa pradhāna*), where as *Suśruta Samhitā* mainly deals with diseases related to the domain of surgery (*śalya tantra pradhāna*) and *Kāśyapa Samhitā* (Sharma, 2019) chiefly deals with paediatric, gynaecological and obstetric conditions (*bāla & strī roga*).

Therefore, these unique features of the monograph make it worth exploring. Moreover, this paper monograph is not translated into any language nor is critically analysed and remains out of print. Hence, it becomes imperative that this monograph be worked on to bring out distinct aspects of the treatise. This will in turn help in contributing to the literary richness of *Ayurveda* and for better readership.

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Table 1 Sections and contents of the MS

Sl. No	Sections (<i>Prakarāṇa</i>)	Core contents	Verse No
1	<i>Upotghāta prakaraṇa</i>	<i>Roga parīkṣa, Śaṭ nidāna</i>	1–40
2	<i>Pṛthakjāta prakaraṇa</i>	<i>Nidāna, Pūrvārūpa, Lakṣaṇa</i> and types	1–62
3	<i>Dvandvaja prakaraṇa</i>	Explains types of <i>Dvandva jvara</i>	1–25
4	<i>Tridoṣaja prakaraṇa</i>	Explains types of <i>Sannipāta jvara</i>	1–241
5	<i>Āgantuja prakaraṇa</i>	Explains the types, <i>lakṣaṇa, Sādhyāsādhyata</i> and <i>ariṣṭa lakṣaṇa</i> related to <i>Āgantuja jvara</i>	1–37

2 Historical account

The author of *Jvaranirṇaya*, Sri Nārāyaṇa Paṇḍita is known to be the disciple of Nāgeśa and the son of Kṛṣṇa Paṇḍita. He is also identified to be the younger brother of Nāganātha who was one of the teachers of Lakṣmaṇa Paṇḍita who wrote *Nidānapradīpa* (Meulenbeld 2002). Sri Nārāyaṇa Paṇḍita is also the author of *Vaidyavallabhaṭīkā* and *Siddhāntasamcaya* which are the commentaries of the texts *Siddhāntacikitsā* and Śārṅgadhara's *Triṣatī* respectively (Meulenbeld, 2002, p. 265). The time period of this treatise is corroborated to be sixteenth century CE from the fact that Sri Nārāyaṇa Paṇḍita has written a commentary for Śārṅgadhara's *Triṣatī* on *jvara* which was written in fifteenth century CE. The treatise *Jvaranirṇaya* was published for the first time by *Kerala Viśvavidyālaya, Anaṅtaśayana Gr̥n̥thāvalī* by Sri. K Raghavan Pillai (Pandita, 1963). The available text is a printed copy of the manuscript published in 1963 completed/published on *Pauṣa śuddha dvitīya* as mentioned on it. Looking into other popular contemporary works of the period, it may be inferred that it was a time when many commentaries for various classical treatises were being written. It was also a time of a major evolution happening in *Ayurveda* with a trend to concise and simplify the voluminous texts. Texts like *Śārṅgadhara Samhitā* (Shastri, 2013) and *Mādhava Nidāna* (Tripathi, 2006) were being composed by compiling aspects from various texts. This treatise is one such compendium on *jvara* which incorporates the aspects from various other texts along with the author's way of thinking.

3 Presentation and core content of the text

The main sources of this text are *Caraka Samhitā*, *Suśruta Samhitā*, *Aṣṭāṅga Hr̥daya/Saṅgraha* of Vāgbhaṭa. The opinions of various authors and texts are mentioned in different contexts throughout like Bhālukī (*Bhāluka Tantra*), Ācaraka, Jējjata, Khāranādi, Mādhava, Munī (Vāgbhaṭa), Nāgabhartar, Ṛṣi (Vāgbhaṭa), Sāmpradayikaḥ, Suśruta,

Tāntrikaḥ, Tārkikaḥ, Vāgbhaṭa, Vṛddha Suśruta apart from his own opinion. It is an exclusive text on classification of clinical features of different types of fever and contains five sections in total (Table 1).

The most striking feature of this text are the separate chapters devoted for the description of fevers caused due to single *doṣa* (*ekadoṣaja*), fevers with predominance of two *doṣa* (*dvidoṣaja*), the *sannipāta* (involving three *doṣa*/*tridoṣaja*) and fevers due to extrinsic causes (*āgantūja*). The *sannipāta* is described in great detail with 241 verses and is the largest among all the sections. The clinical signs, prognosis and signs of imminent death are also described for certain specific types of fevers in the text.

3.1 Upōdghāta prakaraṇa

This is the introductory section of the manuscript which deals with the evaluation of the disease (*roga parīkṣa*) with the help of six evaluating factors (*ṣaṭ nidāna*) emphasising *upaśaya* (relieving factors), a component of diagnosis looking at how the body responds to an administered diet, medicine or lifestyle which is elaborated in detail.

Key topics dealt: There is a mention of *anupaśaya* (factors antagonistic to *upaśaya*), as the sixth cause (*nidāna*) – “*śaṣṭo anupaśayam*” [4]. The causes for endogenous fevers (*nija jvara*) are explained in different stages like stage of accumulation of *doṣa* (*doṣa san̄caya*), stage of vitiation (*prakōpa*), stage of spread (*prasāra*), stage of localization (*sthāna samaśraya*), stage of expression of symptoms (*vyakti*), stage of differentiation (*vheda*). These six are called the movement of *doṣa* (*vātādīnām gati*) [5]. It is mentioned that in the stage of *éaya*, there is dislike towards similar attributes (*guṇa*) and liking/affinity towards dissimilar *guṇa* [7]. This feature is exhibited in mild (*hīna*) form, in the stage of *prakōpa* it is in moderate (*madhyama*) form and in the stage of *Prasāra* it is in severe (*vṛddha*) form. There is a mention that the diseases which manifest without the specified order of events are known as exogenous (*āgantū*) [11]. *Upaśaya* is explained with the details of medicines (*bheśaja*), diet (*āhāra*) and lifestyle modification (*vihāra*). These are explained with examples of diseases like rhinitis (*pratiśyaya*) [18], diarrhoea (*atisāra*) [20], fever due to *pitta* predominance (*pittaja jvara*) [22], psychosis (*unmāda*) [24],



fever due to *kapha* predominance (*slēṣma jvara*) [26], burns (*vanhipluṣṭa*) [29], rheumatic type of fever (*āḍhyavāta*) [30], fever with predominance of coldness (*śīta jvara*) [31].¹

3.2 *Prthakjāta prakaraṇa*

Prthakjāta here means “caused by single *doṣa* (*ēka doṣa*) specifically”. The cause (*nidāna*), prodromal symptoms (*pūrvārūpa*), symptoms (*lakṣaṇa*) and types that manifests due to the involvement or vitiation of a single *doṣa*, two *doṣa*, three *doṣa* and fever due to extrinsic causes (*āgantū*) are mentioned in this section. This section also deals with latent fevers (*viśama jvara*) and the time taken for relief from different types of fevers.

Key topics dealt: It is mentioned that the cause for the manifestation of a disease is the faulty usage (*mithyā yoga*), excessive usage (*atīyoga*) of food and/or lifestyle. It could also be due to sinful acts (*pāpa karma*). Along with this, pathogenesis specific to a disease (*viśeṣa samprāpti*) is also mentioned [10]. General prodromal symptoms (*sāmānya pūrvārūpa*) and specific prodromal symptoms (*viśeṣa pūrvārūpa*) on the basis of *doṣa* are mentioned and the opinion of *tārkiḥ* is also mentioned [21]. *Santata*, *śuddha santata*, *śuddha pratyāhika* [40] are the three types of *jvara* caused due to *vāta*.

3.3 *Dvandvaja prakaraṇa*

This section is called “*dvandva*” because it deals with explanations mainly of the combination of two *doṣa*. The section starts with the explanation of *prakṛti sama samaveta/hetu guṇa/samavāya* and *vikṛti viśama samaveta/hetu anānurūpa guṇa/viśeṣa* (ayurvedic concepts of understanding the heterogeneity of patterns in a same disease).

Key topics dealt: *Dvandva* are of two types; *samavāya* and *viśeṣa* like *hetu anurūpa* and *hētu anānurūpa*, *prakṛti sama samaveta* is *samavāya* and *vikṛti viśama samaveta* is *viśeṣa*. This part is not very clear as to what is exactly indicated, and needs further analysis [1–2]. The author explains the concept of *vātapitta*, *slēṣmavāta*, *vātaslēṣma*, *slēṣmapitta*, *pittaslēṣma* [7–18] (*dvandvaja jvara*) with the help of “*śṛṅgagrāhika nyāya*” (a maxim which means to hold the horn of a cow or an ox to point a particular one from the others in a herd). The references of Suśruta [19] and Jējata [20] are quoted in the context of describing the ‘*dvandva*’ section. But interestingly, the author has mentioned their opinion in the main verse itself without giving a verse number. The author gives his opinion at the end in these contexts.

¹ The numbers in the “[]” indicate the corresponding verse number in the manuscript.

3.4 *Tridoṣaja prakaraṇa*

This section deals with types of *sannipāta* which are mostly mentioned by Vāgbhaṭa. Apart from this, it also deals with fevers affecting various *dhātu* (*dhātugata jvara*) and the strength/severity of each of them (*balābala*).

Key topics dealt: The author mentions that this section is similar to the explanations of Vāgbhaṭa [16]. Suśruta’s opinion is mentioned in the context of *prakṛti sama samaveta* [36]. The concept of *vikṛti viśama samaveta lakṣaṇa* is mentioned to be taken from Vāgbhaṭa [41]. Unique terms such as *ojovisramsā* [55], *ojonirodha* [57], *ekapakṣābhigāta* [59], *sammohana sannipāta* [60], *karkotaka sannipāta* [71], *vaidārika sannipāta* [78], *rauti sannipāta* [82], *paphaṇa sannipāta* [90], *viddhaphala sannipāta* [95], *makara sannipāta* [98], *kōṭapalaka sannipāta* [100] are mentioned and has also referred to Vṛddha Suśruta in this context [102]. Names and symptoms of *jvara* which are uncommon such as *bhūtah* [109], *antardahārdhita* [113], *bhramākhyam* [124], *sandhigam* [125], *karnikā* [127], *kānthakōṅja* [129], *jihvakākrānta* [130], *taṇḍrika* [132], *pralāpaka* [133], *raktaśtīvi* [134], *śītagātra* [135], *abhinyāsa* [136], *pralēpaka* [144], *vātabalāsaka* [145], *nāgabhartra* [166], *āditya* [168] are mentioned. Opinions of Vāgbhaṭa and Mādhava are mentioned in the context of types of *sannipātajā jvara* [153]. Similes for a type of *jvara* like ‘*narasiṃha and ardhanārīśwarā*’ are mentioned [158]. Deranged movement/flow of *vāta* (*pavana gati viśamya*) is mentioned as the cause for *viśamajvara* [161]. Jējata’s opinion on the pattern of fever is mentioned [176]. In the context of *dhātugatatva*, the author mentions that some other authors opine *kshīṇa doṣa* to be the cause for *dhātugatatva* [184]. *Doṣa* affecting particular *dhātu* like *vāta* for *asti*; *pitta* affecting *sveda*, *śonita*, *majja*, *māmsa*, *rasa*, *meda*; *kapha* affecting *śukra*, *oja*, *mūtra* and *viṭ* is mentioned [200]. Factors influencing the *balābala* of *jvara* are mentioned in terms of *doṣa*, *anna*, *ceṣṭa*, *deśa*, *sthāna* and *karma* and few examples are also sighted [202]. Patterns of *satata*, *anyadyuṣka jvara* as opined by “other authors” are mentioned [214]. It is mentioned that both *prākṛta* or *vaikṛta jvara* start from *rasa* [217]. It is mentioned that ‘some’ classify the *dhātugata jvara* on the basis of *liṅga* which is *soumya* or *tikṣṇa* [227]. Description about *pakṣika jvara* is also mentioned [235].

3.5 *Āgantuja prakaraṇa*

This is an exclusive section on extrinsic fevers (*āgantū jvara*) which explains about the types, symptoms (*lakṣaṇa*), prognosis (*sadhyāsādhyata*) and omen (*ariṣṭa lakṣaṇa*) related to it.

Key topics dealt: It is mentioned that in *āgantūja jvara*, *manah tāpa* happens first [14]. It is also mentioned that these fevers are difficult to diagnose and treat for even a *vṛddha*



vaidya because they are grave (*gambhīra*) and manifests with a feeling of heat inside the body (*anṛdāha*) and excessive thirst (*tr̥ṣṇa*) [19]. *Ariṣṭa lakṣaṇa* related to *jvara* are also mentioned [26]. At the end, the author mentions his name and year of composition [36].

4 Discussion and conclusion

Looking into the methodology employed *Jvaranirṇaya* looks like a compendium on *jvara* written in a simple language and composed in *padya* form. The topics are well classified under specific sections and in certain contexts the author mentions the opinion of other authors and concludes with his own opinion on the same. Simple examples are given to explain the concepts but the author has mainly focussed on the symptomatology rather than the treatment throughout the text.

Being a monograph, it covers all the different classifications on *jvara* based on *dōṣa* and those caused due to extrinsic causes (*āgantū*). Though the treatise does not discuss the treatment aspects, it briefly touches upon certain principles of treatment. It appears that the author emphasises more on the diverse presentations caused due to the permutation and combination of *doṣas* and thus has presented the text focusing on it. This could be because there were other contemporary texts available which focussed exclusively on the aspects of medications and treatments and this work would aid in fine tuning it. The verses match to *Caraka samhitā*, *Suśruta samhitā*, *Aṣṭāṅga Hr̥daya/Saṅgraha* in certain contexts of this text but the author has also modified the verses in most of these contexts by additionally adding his own versions to the borrowed ones. There are also verses which are purely contributed by the author himself in the text. However, this is elicited by going through the text in general and noting the observations. A thorough analysis is required to exactly state the original contribution of the author and the content borrowed from other texts.

The explanations of *sannipāta jvara* along with the prognosis are dealt with very elaborately with 241 out of 365 verses devoted to it. This kind of detailing is not seen in any of the main treatises of *Ayurveda*. At around the late medieval time period (between thirteenth and sixteenth century CE), treatises with similar approach are known to have been written focussing on conditions with *sannipāta doṣa*. One such treatise is *Aśvini Samhitā* which has a separate section named *sannipāta kalikā* (Sharma, 1981, p. 337). This gives

a clue that around these times, there was an emergence of newer and more complex diseases along with the prevalence of pandemics (Piret & Boivin, 2021) which compelled the authors to focus on such areas. Even the contemporary classics such as *Yoga Ratnākara* (Anonymous, 2005) and *Bhāva Prakāśa* (Dwivedi, 1998) focussed on herbo–mineral preparations which indicate the requirement of such potent medicines to combat *sannipāta* conditions during the period. All points considered, *Jvaranirṇaya* is a manuscript which has the potential to be explored in detail and translated. It could yield very important clues on treating subtle and complex *sannipāta* conditions which pose a great challenge to the clinicians.

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