

**SOME EXPLORATIVE INFORMATION REGARDING
'JWARATIMIRABHĀSKARA' AND ITS AUTHOR
KĀYASTHA CAMUNDA**

M. M. Padhi*, D. K. Rana* & M. M. Rao****

ABSTRACT

Out of the treasure of *Āyurvēdic* literature, a few texts have come in to lime light while some are in dark and available in incomplete form. But many names of the texts with unknown or known authors have been quoted by different subsequent authors in their texts or in the explications by their commentators, for which complete texts are not available at present. Among the texts on specific diseases, one notable work is '*Jwaratimirabhāskara*' written by *Kāyastha Camunda*. Nowhere a detailed account of author's identity, time and place has been mentioned, while short references are available in some historical books. However, manuscripts of this text are available in many repositories of our country. In this article, an attempt has been made to establish the identity of the author, period of the text and also to highlight the salient features of this text.

Introduction

In the history of Sanskrit literature, there is always a debate on the issue of verbal tradition and commencement period of written tradition. It is true that during olden days, there was no durable material available to scribe long texts or to get them reproduced easily. Birch-bark, palm-leaves were the prime materials used for scribing. However, according to the descriptions available in *Āyurvēdic* literature, after learning from *Maharṣi Punarvasu Ātrēya*, *Agnivēśa* and their colleagues wrote texts of their own and produced before the *Guru*. Among these texts, the one written by *Agnivēśa*

* Research Officer (Ay.), **Asst. Director-in-Charge, Central Research Institute (Ayurveda), Unit-I, Bhubaneswar-751 009 ***Asst. Director, National Mission for Manuscripts, 5, Rajendra Prasad Road, New Delhi-110 001

was considered as the best. The period of *Agnivēśa* is believed to be around 1000 B.C. But by the time of 2nd century A.D., this text did not remain in original form and *Caraka* had to make *pratisamskār* (re-edition). Again by 4th century A.D. many portions of this text were lost and *Dridhabala* had to fulfill it. Similar is the case of learning from *Dhanwantari* by *Suśruta*, his colleagues, their texts and re-editing of *Suśruta Saṁhitā* by *Nāgarjuna*.

There after also several texts written during 5th century onwards, went on destruction and some also entered into the stream of permanent annihilation. But many texts and commentaries written between 5th century to 19th century quote versions of some authors or texts under specific references, those texts are not available. Further many manuscripts written on palm-leaf or paper are being destroyed or lying without proper conservation facilities and also are unexplored till now. Even some texts published during 19th and 20 century are not available at present. So, the *Āyurvēdic* fraternity is unaware of such literatures containing valuable information.

The text under reference is written by *Kāyastha Cāmuṇḍa* envisaging different aspects of the disease '*Jwara*' which is regarded as Prime among the diseases and almost occupies the first chapter in most of the therapeutic texts of *Āyurvēda*. Let us first discuss about the author, his native place, time, portfolio and works. As per new catalogues catalogum (University of Madras), *Cāmuṇḍa* or *caṇḍa* has been described as the son of *Kumbha*, a *Kāyastha* of *Naigama* class, patronized by the king *Rājmallā*. He has authored four texts, two on *Āyurvēda* namely '*Jvaratimirabhāskara*' and '*Rasasaṅkētakalikā*', the third one is '*Varṇanighaṇṭhu*' describing etymology of alphabets and the fourth one is '*Viśramadambar*'.

Cāmuṇḍa Kāyastha

In the preface of *Rasasaṅkētakalikā* author's another work and edited by *Vaidya Yadavji Trikamji* (1984), the editor has mentioned that though this text was said to be authored by *Naigamakāyastha Vaidyavara Sri Cāmuṇḍa*, there are no sources available to ascertain the time, native place and other aspects of the author. In some other books (*Sharma PV 2001*), the author of *Jvaratimirabhāskara* has been mentioned as

Kāyastha Cāmuṇḍa, but no detailed descriptions are available. A perusal of the manuscripts of ‘*Jwaratimirabhāskara*’ available at different repositories of our country revealed the terms “*Karaṇavra Kumbhātmaja*” and “*Cāṇḍābhidha*” in the beginning verse; ‘*Kāyastha Cāmuṇḍa*’ in the last verse and ‘*Kāyastha Chamuṇḍa krite*’ in the colophon indicating that he was *kayastha* or *karaṇa*, son of *Kumbha* and was known as *Kayastha Chanda* and *Kāyastha Cāmuṇḍa*. Further the terms ‘*Bhupe Sri Rājmallē Vilasati*’ mentioned at the end also indicate that King *Rājmallā* patronized him. So *Cāmuṇḍa* was *Mahālekhakār* or *Mahālipika* in the royal counsel of King *Rājmallā*.

Place of the Author

At the end of this text, it has been mentioned as ‘*Dese Srimedapate*’ and ‘*Yōginipattanasya bhupe Sri Rājmallē vilasati*’. At the end of *Rasasaṅkētakalika* it has been mentioned as ‘*Cāmuṇḍayōginipure*’. At the end of *Varṇanighaṇṭu*, it has been mentioned as ‘*Rajnasri Rājmallasya Rājye Sri Yōginipure*’. So it is clear that these texts were written at *Yōginipura* or *Yōginipattana* of *Mēdapata* state of which *Sri Rājmallā* was the king. According to the history of Udaipur State (*Ojha* 1954), *Mēdapata* was the old name of Mewar in Udaipur State. Some other epigraphists and historians who deciphered several inscriptions also corroborate with this opinion. Then the question arises about the locality of *Yōginipattana*. In the 6th line of Javar Inscription the term ‘*Yōginipattana*’ a geographical place has been deciphered as Javar where Ramabai, the sister of *Rāṇa Rājmallā* lived (*Agrawal* 1958). Dr. Agrawal has also quoted the reference of Dr. N. P. Chakravarty who has simulated the place *Yōginipura* of *Kumbalgarh* Inscription (1517 *Vikram* Era) with that of *Yōginipattana* of the Inscriptions of *Ramaswami* Temple of Javar which was constructed by the sister of *Rāṇa Rājmallā*. *Javar* is said to be at about 25 miles south of Udaipur of Rajasthan.

Date of the Author and the Text

Since the author was contemporary to king *Rājmallā* of *Mewar* State, it is essential to know about his date. According to history of *Mewar* by different writers, *Rāṇa Rājmallā* or *Raimallā*, son of *Rāṇa Kumbha* ruled between 1530 V.E. to 1566 V.E. (1474 to 1510 A.D.). According to the Dynastic list of *Guhila* princes of *Mewar*, the name of *Rājmallā* stands at 41st position, whose date is 1545 V.E. (1489 A.D.). So the texts written by *Kāyastha Cāmuṇḍa* would be around this period.

According to the description available in different manuscripts of this text at BORI, Pune, SRSRI, Jammu, SBL, Varanasi, RORL, Jodhpur etc. the age has been mentioned as 'Rasayugaśarabhu', 'Rasyugaśarabhu', 'Rasayugarasabhu' etc. Considering the scribal error, it would be appropriate to accept the symbolic code *Rasa*=6, *Yuga* = 4, *Shara* = 5 and *Bhu* = 1 to be written in reverse i.e. 1546 V.E. or 1490 A.D. which is contemporary to the reign of King *Rājmallā*. His another *Āyurvēdic* work '*Rasasañakētālikā*' has been written during '*Bhwagnitithimite*' (Yadavji 1984) means 1531 V.E. or 1475 A.D. which was the beginning phase of king *Rājmallā* though according to other manuscripts the years are 1482 A.D. or 1483 A.D. *Varṇanighaṇṭu* has been said to be composed one year before writing of *Rasasañakētālikā*. So, considering the fact that around 1480 A.D. *Cāmuṇḍa* wrote the texts and he would be a middle aged man of at least 30 years of age during that period, it can be inferred that he would be born around 1450 A.D. and would be living up to 1520 A.D.

Chapterization of the Text

The text consists of 16 chapters. The first line of first verse is *Maṅgalacaraṇam* in which there is prayer to the Goddess *Tripurasundari* and *Dhanwantari* as first Vaidya born out of sea. The second line gives his identification as *Karaṇavira Kumbhatmaja* and *Caṇḍa*. The 2nd verse says that for the benefit of the patients he had scribed this text namely '*Jvaratimirabhāskara*' and the third verse says that though there are detailed description available in many texts regarding fever, he is extracting substantial data out of them and scribing the text for easy understanding by early readers.

Then the first chapter named as '*Jwaraprasāda*' elaborates about the synonyms of fevers, nomenclatures of fever in animals, birds, plants and other materials followed by the etiopathogenesis, premonitory signs/symptoms, types of fever with their signs/symptoms, prognostic aspects, complications, fatal conditions and has quoted *Garga* indicating any text written by *Garga* and available at that time. The second chapter named as '*Nādikadiprabhēda*' deals with the examination of pulse and status of pulse in different types of fever, examination of faeces, urine etc. and treatment of early fever (*Taruṇa jwara*) with *Langhana*, *kasāya* and other approaches. The third chapter named

as ‘*Auṣadhādīparikrama*’ describes application of *Dīpana*, *Pācana*, *Śamana* varieties of decoctions, prayer to gods during preparing and taking medicines, application of *Manda*, *Pēya*, *Vilepi*, *Yavāgu*, *Yūṣa*, *Śāka*, *Māmsa*, etc. and some verses on *Drṣṭinivāraṇam*. The fourth chapter bearing the nomenclature ‘*Sādhāraṇa Jwaracikitsā*’ enumerates *Sarvajwara cikitsā* by decoctions, powders and few *Rasauśadhis* like *Jwaradhūmakētu*, *Pīyūṣasundari* *Gutika* etc.

The fifth chapter having the title ‘*Vātapittaślēṣmajwaracikitsa*’ describes signs/symptoms and treatment of 3 types of *dosic* fever i.e. *vatic*, *paittik* and *slesmik* with *pācan*, *śvedan*, *śaman*, *śodhan* and *rasauśadhis*. The sixth chapter deals with various aspects of *Dwandaja* fevers while the seventh chapter with *Sannipātik* fevers. The eighth chapter deals with *āgantuka* fevers and ninth chapter with *Santatadivīṣamjwaras*. The tenth chapter deals with *Sita-Dahadi Viṣamjwara* while the eleventh with *Saptadhātugatajwara*. The 12th chapter deals with *Jīrṇajwara pratikāra* while the thirteenth with *Pancakarma* and allied methods. The 14th chapter deals with other 12 varieties of typical fevers like *Ajīrṇajwara*, *Driṣṭijwara*, *Malajwara*, *Garbhajwara*, *Sūtikājwara*, *Stanapidodbhavaajwara*, *Valajwara*, *Cardijwara* *Viṣphoṭakjwara*, *Sitalamasūrikājwara*, *Krimijwara*, *Kārajwara* etc. The 15th chapter enumerates types of *jwara* as *Vīpra*, *Kṣatriya*, *Vaiśya*, *Śūdra*, *Punaravartita jwara* and their treatment. The 16th chapter deals with the treatment of different complications of *jwara*.

Specific Features of the Text

The text contains a lot of therapeutic applications, which are not seen in other prevalent texts. It has given a systematic approach of treatment to different types of fever. It has cited verses from many other texts hitherto unknown. The style of writing is simple, standard and at times full of deep grammatical and literary value. In total, uniqueness in different aspects of knowing and dealing with the disease ‘*jwara*’ makes it worth publishing.

Acknowledgement

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सारांश

ज्वरतिमिरभास्कर तथा इसके लेखक कायस्थ चामुण्डा के सम्बन्ध में कुछ अन्वेषणात्मक सूचनाएँ

मदन मोहन पाढी, डी.के. राणा एवं एम.एम. राव

आयुर्वेदीय ग्रन्थ-साहित्य के भंडार से स्वल्प संख्यक ग्रन्थ ही प्रकाशित हुए हैं, जबकि कुछ ग्रन्थ असम्पूर्ण रूप में उपलब्ध है। परन्तु अनेक शास्त्रों तथा टीकाकारों के द्वारा उनके ऊपर की गई टीकाओं में ज्ञात तथा अज्ञात लेखकों के द्वारा लिखे गए अनेक ग्रन्थों से कई श्लोक उद्धृत किए गए हैं, जो सम्प्रति उपलब्ध नहीं होते हैं। एकल रोग के ऊपर लिखे गए ग्रन्थों में से एक प्रमुख ग्रन्थ कायस्थ चामुण्डा के द्वारा लिखित 'ज्वरतिमिरभास्कर' नामक शास्त्र है। परन्तु इसमें कहीं पर भी लेखक के परिचय, जन्मस्थान और समय आदि के विषय में विशद वर्णन उपलब्ध नहीं है। कुछ ऐतिहासिक ग्रन्थों में संक्षिप्त वर्णन पाया जाता है, परन्तु हमारे देश में कई पाठागार और संस्थानों में इसकी अप्रकाशित पाण्डुलिपियाँ मौजूद हैं। इस लेख में ग्रन्थ के लेखक, ग्रन्थ का समय और ग्रन्थ की विशेषताओं के बारे में कुछ ठोस तथ्यों को प्रस्तुत किया गया है।