CONCEPT OF DHATUGATA JWARA LAKSANA IN PITTOULBANA SANNIPATAJA JWARA

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ABSTRACT

When Dosa-Dusya-Samurcana of disease invades the Dhatus known as Dhatugatvastha. This condition can happen in any disease and the severity of symptoms is greater when Dhatus like Asthi, Majja, Sukhra are involved. In Sannipataj state, the pathogenesis of disease becomes advanced and difficult to cure. According to Madhav, symptoms of Pittoulbana Sannipataj Jwara resemble with that of Typhoid fever. The diagnosis of Typhoid fever is still challenging due to false-positives and false-negatives result of investigations. In this context, Dhatugata Jwara Lakshana can be used as prognostic tool and progression of the disease can be stopped since, with the chronicity of the disease there will be further involvement of deeper Dhatus. The treatment can be employed according to the involved Dhatu. Nidan Pancaka is used for Roga Priksa and each component is useful in the diagnosis of disease. According to Ayurveda before planning of treatment, the correct diagnosis of the disease is an essential and foremost step. The study of Pittoulbana Sannipataj Jwara is necessary as it is a complex condition. Knowledge of Nidan Pancaka and Dhatus assessment can be used as diagnostic as well as prognostic tool in Pittoulbana Sannipataj Jwara. Thus, with the help of this study early diagnosis and alternate safe method of treatment can be established.

Keywords: Dhatugata Jwara Lakshana, Nidan Pancaka, Pittoulbana Sannipataj Jwara, Typhoid fever.
INTRODUCTION

Jwara roga is a Rasa Pradoshaja vikara in which there is a disturbance in the Dhatvagnis. Abnormal functioning of Jatharagni gives rise to Ama which vitiate Rasagni. This produces Samavashta and vitiates Rasavaha Srotas\(^1\). Acharya Charaka has described 13 types of Sannipataj Jwara. In Pittoulbana Sannipataj Jwara, Pitta Dosha is dominating with Madhyama Bala of Vata Dosha and Hena Bala of Kapha Dosha\(^2\). Most of the Sannipatika conditions are described as Krichsadhya (Dushchikitsya) and with the chronicity, it become Asadhya. Many Acharyas have described Jwara as most important among all the diseases and Acharya Sushruta quoted it as King of the diseases. It is called Jwara because it brings miseries to the body. No other disease is so serious, complicated and difficult to cure, as Jwara. According to the WHO, global typhoid fever burden at 11-21 million cases annually, resulting in about 12800 - 161000 per year\(^3\). In India, Enteric fever is an endemic disease still waiting for its proper Nidana Pancaka evaluation according to Ayurveda. Various investigations are employed to diagnose the disease still have many loopholes in respect of false positives and false negatives. According to Madhavkar, the features of Pittoulbana Sannipataj Jwara closely resemble with Typhoid fever on the ground of same etiological factors and symptoms. It is a curable disease but sometimes, if left untreated can cause several complications like intestinal perforation later rare complications include hepatitis, pancreatitis etc. and some of them become carriers. Acharya Charaka has quoted on the importance of diagnosis that first diagnose (examine) the disease then, treatment should be carried out\(^4\). Another important characteristic of diagnosis (Vikriti pariksha) is consideration of Dosha, Dhatu and Nidana of a disease. To overcome these complications some protocols are necessary to establish in Ayurveda to access the chronicity of Pittoulbana Sannipataj Jwara through Dhatugata Jwara Laksana. Thus, assessment of Dhatu through Dhatugata Jwara Laksana can be a ray of hope in the prognosis of Pittoulbana Sannipataj Jwara.

Aim and Objectives

1. To study the Nidan Pancaka of Pittoulbana Sannipataj Jwara.

2. To elaborate the role of Dhatugata jwara Laksana as a diagnostic tool.

Materials and Methods

Literary Review

For this conceptual study various Ayurveda Samhitas – Charaka Samhita, Sushruta Samhita, Ashtanga Hridaya etc. literatures and different journals have been reviewed.

Concept of Nidana Pancaka (Pittoulbana Sannipataj Jwara)

Nidana Pancaka\(^5\) is the combination of parameters, which are used in the diagnosis of disease. These are –


Nidana: This word is derived from Sanskrit Dhatu ‘Nil’ which carries the meaning to determine (Ni – Niscaya Deeyate Jnamam). This word either refer to the etiopathogenesis of the disease in general or the etiology of the illness in particular. From the perspective of treatment, Nidana is the most important factor, as the avoidance of etiology factor forms the first and foremost line of treatment.

Aharaaja Nidana\(^6\)

- Indulgence in Vishmasana (Incompatible food)
- Annasaana
- Annaparivarataana
- Vishayukt Jala Sevana (contaminated water and artificial poisons)
- Smelling of unaccustomed/nauseating odors.

Viharaja Nidana

- Living near hills
- Improper administration of therapies such as Snehana, Svedana, Virecana,
- Mithyasansarjana
- Abnormal delivery and improper management of a woman who has delivered
- Seasonal disturbances (Rituparivartan)

Poorvarupa (Prodormal Symptoms)

- Symptoms which are manifested before the appearance of the disease are known as Poorvarupa (Premonitory Symptoms)\(^7\). Poorvarupa are the earliest symptoms of the disease. It helps in diagnosis of
Table 1: Symptoms of Dhatugata Jwara

<table>
<thead>
<tr>
<th>S.no.</th>
<th>a) Rasagata Jwara</th>
<th>S.no.</th>
<th>d) Medagata Jwara</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Gaurav (Heaviness of body)</td>
<td>1.</td>
<td>Teevra sweda (Excessive sweating)</td>
</tr>
<tr>
<td>2.</td>
<td>Dainya (Miserable feeling, being humbled by the effect of disease)</td>
<td>2.</td>
<td>Pralapa (Delirium)</td>
</tr>
<tr>
<td>3.</td>
<td>Udvega (Restlessness)</td>
<td>3.</td>
<td>Yamana (Frequent vomiting)</td>
</tr>
<tr>
<td>4.</td>
<td>Sadana (Malaise)</td>
<td>4.</td>
<td>Swagandhaya (Inability to tolerate the smell of own body)</td>
</tr>
<tr>
<td>5.</td>
<td>Arochaka (Anorexia)</td>
<td>5.</td>
<td>Glani (Lassitude)</td>
</tr>
<tr>
<td>6.</td>
<td>Bahistapa (Warm body and extremities, increase in external body temperature)</td>
<td>6.</td>
<td>Arochaka (Anorexia)</td>
</tr>
<tr>
<td>7.</td>
<td>Angamarda (Body ache)</td>
<td>e)</td>
<td>Asthigata Jwara</td>
</tr>
<tr>
<td>8.</td>
<td>Jrimbhaṇa (Yawning)</td>
<td>1.</td>
<td>Vireka and Yamana (Both diarrhea and vomiting)</td>
</tr>
<tr>
<td>9.</td>
<td>Chardi (Vomiting)</td>
<td>2.</td>
<td>Asthi bheda (Pain in the bones)</td>
</tr>
<tr>
<td></td>
<td>b) Raktagata Jwara</td>
<td>3.</td>
<td>Prakujanam (Production of Kujana (cooing) sound)</td>
</tr>
<tr>
<td>1.</td>
<td>Rakta usha (Rose spots Pidaka pimples)</td>
<td>4.</td>
<td>Gatra Vikshepa (Strong movement of the body and limbs)</td>
</tr>
<tr>
<td>2.</td>
<td>Rakta Shīvāna (Frequent spitting of blood – hemoptysis)</td>
<td>5.</td>
<td>Shwasa (Difficulty in breathing)</td>
</tr>
<tr>
<td>3.</td>
<td>Daha (Burning sensation)</td>
<td>4.</td>
<td>Hikka (Hiccup)</td>
</tr>
<tr>
<td>4.</td>
<td>Raga (Redness)</td>
<td>1.</td>
<td>Shwasa (Difficulty in breathing)</td>
</tr>
<tr>
<td>5.</td>
<td>Bhrama (Giddiness)</td>
<td>2.</td>
<td>Kasa (Cough)</td>
</tr>
</tbody>
</table>

In general, Samprapti means the development of the disease, which includes the sequences of events from Nidanaa Sevana to development of disease. According to Acharya Madhava, when Mithya Ahara Vihara is adopted then due to hypo-functioning of Usma or Kayagni (digestive fire), results in the formation of undigested food material known as Ama and due to the causative factors Vata, Pitta & Kapha get vitiated. These increased Doshas reach to the Amashaya then, Kosthagni is being displaced from its Svathana then, they combine with Ama along with Rasa Dhatus (Immature) & circulates all over the body & produces the fever. Ama has properties such as Snidgha, Picchhila which will obstruct the Svedavaha Srotasa. The absence of sweating (Svedavrodha) increases the body temperature (Usmata)\(^1\). Likewise, Acharya Charaka has described Dhatugata Jwara which can be used for the diagnosis and prognosis of different kind of Jwara. The symptoms of Dhatugata Jwara are described as follows.
DISCUSSION

Jwara roga is a Rasa Pradoshaja vyadhi caused due to hypo-functioning of Jatharagni, the digestive and absorptive fire in the body. All the metabolic transformations in the body are controlled by the Pitta Dosha. The deranged Agni causes the production of Ama (undigested materials) that blocks the Srotas. As symptoms of Pittoulna Samnipatav Jwara closely resembled with symptoms of Typhoid fever. In Ayurveda, the etiological factors of Pittoulna Samnipata Jwara like Vishmasana, Ajirnna Bhojana, Rituparivartana, Vishyukta Jala sevana and Asatmya Parivartana cause Agnimanda and Tridosha Prakopan then, production of Jwara. Likewise, typhoid fever is caused by all those factors which cause contamination of food and water like poor sanitation, seasonal variation etc. Acharya Sushruta has clearly explained Jwara under the Aupsarsgika roga which can be spread eating with an infected person (Sahabhojnata). The Symptoms like Virchobeda, Trishna, Daha, Bhrama and Aruchi much closer to symptoms of Typhoid fever. This hypothesis can be proved by performing wide titer in the patients of Pittoulna Samnipata Jwara which will be helpful to diagnose Pittoulna Samnipata Jwara (typhoid fever).

Diagnosis plays a valuable role in the management of diseases. The timely diagnosis is necessary, if interventions are given early then the chronicity and complications of the disease can be prevented. In Ayurveda, Aptomdesha, Pratyaksha and Anuman Pramana are the methods used from ancient times for identifying the site of Dosha, state of Dushya, and the site of Dosha Dushya Sammurchana. The different methods described in ancient time can be employed for prognosis and diagnosis in which Dhatugata Jwara Lakshana can be a ray of hope. Dhatugataavastha can happen in any disease and the severity of symptoms is greater when Dhatu like Asthi, Majja, Sukhra are involved. The progressive involvement of Dhatu decides the prognosis as Dhatugataavastha in deeper Dhatu like Asthi, Majja and Sukhra become Asadhyam. Therefore, while diagnosing a new disease it is very crucial to have a full knowledge about these three aspects, i.e. Dosha, Dushya and Nidan Pancak. In Typhoid fever, disease progressed with the chronicity and later on other organs are involved like liver, gallbladder, intestine. If a patient is diagnosed with first Dhatu or first stage of a disease without wasting time in investigations then, early management can be done by the seeing patient’s Dhatugata Jwara Laksana.

CONCLUSION

Dhatugata Jwara Lakshana has a significant role for assessment of Dhatu in Pittoulna Samnipata Jwara Knowledge of Nidan Pancaka is necessary for diagnosis of disease. Prognostic assessment based on Dhatugata Jwara Lakshana will help in providing improved medical care to the patients and can stop the progression of Dhatu or disease. Thus, the diagnosis according to Ayurveda can help to lessen the financial burden on the patient and the diagnosis of a disease can be made rapidly as compared to the recent methods.

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