

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 Priksha* 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 *Dhatu* 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 *Dhatvagni*. Abnormal functioning of *Jatharagni* gives rise to *Ama* which vitiates *Rasagni*. This produces *Samavastha* 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 year³. 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 out⁴. 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 Lakshana*. Thus, assessment of *Dhatu* through *Dhatugata Jwara Lakshana* 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 Lakshana* 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 –

1. *Nidana* 2. *Purvarupa* 3. *Rupa* 4. *Upasaya* – *Anupasaya* 5. *Samprapti*

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.

Aharaja Nidana⁶

- Indulgence in *Vishmasana* (Incompatible food)
- *Annasana*
- *Annaparivaratana*
- *Vishayukta 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 *Purvarupa* (*Premonitory Symptoms*)⁷. *Poorvarupa* are the earliest symptoms of the disease. It helps in diagnosis of

disease, identifying the disease and also to prevent the disease process. It indicates the *Sadhya Asadh-
yta* of disease.

Purvarupa can be divided into two types viz.

- 1) **Samanya Purvarupa** – *Alashya, Gaurav, Aruchi, Avipaka* etc.
- 2) **Vishita Purvarupa**⁸-
Vataja Jwara : *Jrimba*
Pittaja Jwara : *Nayana Daha*
Kaphaja Jwara : *Aruchi*

RUPA

Symptoms when fully manifested are called *Linga (Rupa)* appear in the Fifth *Kriyakala* of the disease⁹. During the process of *Doshadushya Samurcchana*, *Dosha, Dhatu, Mala* and *Srotasa* gets impaired and thus exhibit symptoms of the disease at this stage. The *Laksana* of *Pittoulbana Sannipataj Jwara* are as follows¹⁰ -

1. *Verchobebda* 2. *Agnidaurbalyta* 3. *Trishna* 4. *Daha* 5. *Aruchi* 6. *Bhrama*

Samprapti

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 Dhatu* (Immature) & circulates all over the body & produces the fever. *Ama* has properties such as *Snigdha, Picchila* which will obstruct the *Svedavaha Srotasa*. The absence of sweating (*Svedavrodha*) increases the body temperature (*Usmata*)¹¹.

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-

Table 1: Symptoms of Dhatugata Jwara

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

7.	<i>Pralapa</i> (Irrelevant talk)	4.	<i>Tama darshan</i> (Frequently entering the darkness)
c) Mamsagata Jwara		3.	<i>Marma ched</i> (Pain in vital organs)
1.	<i>Antardaha</i> (Burning sensation inside the body)	4.	<i>Bahir shaityam</i> (Cold extremities)
2.	<i>Trishna</i> (Thirst)	5.	<i>Antardaha</i> (Internal burning sensation)
3.	<i>Sammoha</i> (Unconsciousness)		
4.	<i>Glani</i> (Tiredness)		
5.	<i>Srushta Vitkata</i> (Diarrhoea)		
6.	<i>Daugandhyam</i> (Foul smell)		
7.	<i>Gatra Vikshepa</i> (Body shivering)		

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*¹². As symptoms of *Pittoulbana Sannipataj Jwara* closely resembled with symptoms of Typhoid fever. In *Ayurveda*, the etiological factors of *Pittoulbana Sannipataj Jwara* like *Vishmasana*, *Ajirna Bhojana*, *Rituparivartana*, *Vishyukta Jala sevana* and *Asatmya Parivartana* cause *Agnimandya* and *Tridosha Prakopa* 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 *Aup-sargika roga* which can be spread eating with an infected person (*Sahbhojnata*)¹³. The Symptoms like *Virchobeda*, *Trishna*, *Daha*, *Bhrama* and *Aruchi* much closer to symptoms of Typhoid fever. This hypothesis can be proved by performing widal titer in the patients of *Pittoulbana Sannipataja Jwara* which will be helpful to diagnose *Pittoulbana Sannipataj 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*, *Ap-topdesha*, *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 *Dhatus* like *Asthi*, *Majja*, *Sukhra* are involved. The progressive involvement of *Dhatu* decides the prognosis as *Dhatugataavastha* in deeper *Dhatus* like *Asthi*, *Majja* and *Sukhra* become *Asadhya*¹⁴. 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 Lakshana*.

CONCLUSION

Dhatugata Jwara Lakshana has a significant role for assessment of *Dhatu* in *Pittoulbana Sannipataj 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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