

ETIOPATHOLOGICAL STUDY ON SADHYA-ASADHYTA OF JWARA W.S.R TO  
KRICHSADHAYTA OF PRAKRITA VATAJ JWARADr. Deepika<sup>1\*</sup> and Dr. Sanjay Kumar Singh<sup>2</sup><sup>1</sup>P.G Scholar, Department of Roga Nidan Evum Vikriti Vigyan, Rishikul Campus UAU, Haridwar, Uttarakhand, India.<sup>2</sup>Professor, Department of Roga Nidan Evum Vikriti Vigyan, Rishikul Campus UAU, Haridwar, Uttarakhand, India.

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## ABSTRACT

In *Ayurveda*, *Jwara* is an indispensable part of *nidan sthana* of *Charak*. *Jwara* is an important and critical among all the diseases because it affects each and every living being. Hence, it has been given first place in the classical texts of *Ayurveda*. *Jwara* affects the whole body, the organs of senses and also the mind. According to the mythology, *Jwara* was originated from the hot and destructive breath of lord *shiva*, which is produced from his nostrils during the paroxysms of grief and rage on the death of his wife *Durga*. It attacks all persons of all ages and all condition. As per the *Ayurveda* *Jwara* is king of all the diseases, as it is the destroyer of all the creatures and severe. Hence a Physician should be practically cautious in treating it. It has been considered that *Jwara* is a *Vyadhi* that seen from the birth to the death of the *vyakti*, which implies towards the importance of it.<sup>[1]</sup> Also, it creates the need of exploring more regarding this *Vyadhi* called *Jwara*. In *Ayurveda*, there are several subtypes (*Bhedha*) of *Jwara* given by different *Acharya*. These subtypes have been done, on the basis of *doshas*, *kaal*, *lakshans*, *guna* and *Sadhya-Asadhyta*. Present article summarizes the *Sadhya-Asadhyta* of *prakrita jwara* (*vata*, *pitta* and *kapha*) in different *ritu* (*varsha*, *sharad* and *vasant*) as per the basic principles of *Ayurveda* along with the general description of *jwara*.

KEYWORDS-*Jwara*, *Ayurveda*, *Bhedha*, *Vyakti*, *Lakshan*, *Sadhya* and *Asadhyta*.

## INTRODUCTION

*Jwara* causes the discomfort in the body which includes feeling of malaise, fatigue and raised body temperature which affects the normal physiological functioning of the body. The imbalance of *Pitta* leads to *Jwara* which alters the physiology of body and produces *aamvisha* which ultimately triggers the *Jwara* pathogenesis. The stagnated *Aamvisha* in *rasa dhatu* manifested as *Jwara*. *Ayurveda* suggested various approaches for treating *Jwara*. The Major *Srotas* involved in *Jwara* are *Rasavaha* and *Swedavaha*. *Nidan*, *Purvaroop*, *Samprapti* and *Lakshan* have been described separately for *vataj*, *pittaj*, *kaphaja*, *dwandaja* and *sannipataja* *Jwara*. As per the *Ayurvedic Samhita*, Classification of *Jwara* can be made as follows-

- On the basis of *Doshas*<sup>[2]</sup>  
*Ekdoshaj-Vataj*, *Pittaj* and *Kaphaj*  
*Dwidoshaj-Vataj-pittaj*, *Vata-Kaphaj* and *Pita Kaphaj*  
*Sannipataj-Vata-Pitta-Kaphaj*
- *Agantuja Jwara*<sup>[3]</sup> -*Abhigata*, *Abhichaar*, *Abhishapa* and *Abhishange*.
- *Vishama Jwara*<sup>[4]</sup> -*Santata*, *Satata*, *Anyedhyushka*, *Tritayaka* and *Chaturthaka*.

- As per the *Adhisdhana*<sup>[5]</sup> (*vidhi bheda*) -*Sharira* and *Manasa*.
- *Dhatugata Jwara*<sup>[6]</sup> -*Rasagata*, *Raktagata*, *Mansagata*, *Medagata*, *Asthigata*, *Majjagata* and *Sukragata*.
- On the basis of *Vega*<sup>[7]</sup> - *Antavega* and *Bahirvega*.
- On the basis of *Ritu*<sup>[8]</sup> - As per *Ritu* the *Jwara* has been classified into *Prakrita* and *Vakrita Jwara*.

The *Jwara* that occurs in *Varsha*, *Sharad* and *Vasant* is considered as *Prakrita* and other than that is considered as the *Vakrita Jwara*.

In *Ayurvedic Classics*, the *Acharyas* have divided the *Ritus* into two major classes<sup>[9]</sup> i.e, the *Aadan kaal* (*Shishir*, *Vasant*, *Grishme*) and the *Visarga kaal* (*Varsha*, *Sharad* and *Hemant*). As the Atmosphere, the changes occurs in in the environment in various *Ritu* (season) which impact our *Tridosha* and *Deha bala* of the body.<sup>[10]</sup> These changes in the environment can be seen as the Stage of accumulation (*Sanchaya*), Stage of aggravation (*Prakopa*) and Stage of suppression (*Prasara*) of vitiated *doshas* in the body. There are certain Regimes which needs to be followed in these *Ritus*. And following such

regimes not only provides the preventive measures in many *vyadhis* (diseases) but it also enhances the quality of life.

**AIM AND OBJECTIVE**

To determine more clear vision on *Sadhya-Asadhyta* of *Prakrita jwara* w.s.r to *Vataj Jwara* as per the *doshas* in different *ritu*.

**METHOD**

As a source, various *Ayurvedic* classics like *Charak Samhita*, *Susuruta Samhita* and Modern literature were consulted. In addition to this, various peer-reviewed research journals and published research papers have been studied.

**RESULT**

The *Srotas* involved in *Jwara* are *Rasavaha* and *Swedavaha Srotas*.<sup>[11]</sup> *Sadhya-Asadhyta* of *Jwara* gets influenced by the *dosha*, *dushya* and *ritu*. Out of these factors *Dosha* and *Agni* is one of the most important governing factor in deciding the *Sadhya-Asadhyta* of *Prakrita Jwara*.

**DISCUSSION**

Root cause of all the *vyadis* as per *Ayurvedic Samhita* is the Unhealthy lifestyle (*Apathaya Aahar* and *Vihar*).<sup>[12]</sup> And as we all know that *Ayurveda* encourages “*Swasthasaya swasthye rakshnam*” and “*Aturasasye*

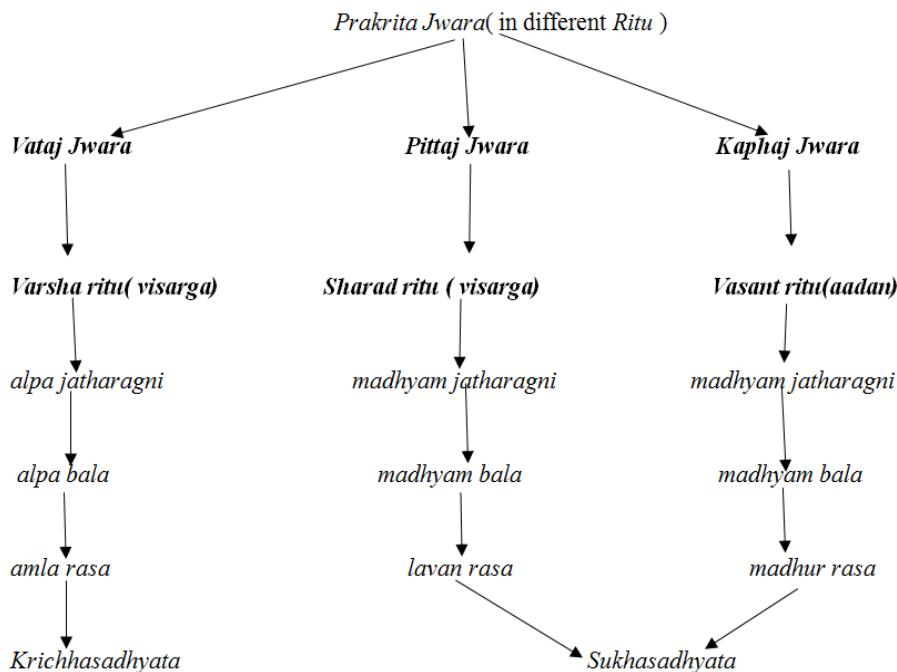
*vikara prasaman*”.<sup>[13]</sup> Both of these *Prayojana* of *Ayurveda* are promoted by the different types of regimes mentioned in *Ayurveda*.

Generally, *Jwara* that occurs in *Prakopa ritu* are *Sadhya* except in the case of *Vataj Jwara* which is *Krichsadhya*.<sup>[14]</sup>

The *Krichsadhya* of *Vataj Prakrita Jwara* can be understood in the following manner

- The *Varsha ritu* comes under the *Visarga kaal*, which has lowest *bala* of human as compare to the other *ritu*'s of *Visarga kaal*.
- The *Jala* in *varsha ritu* is often have the *amla rasa*.<sup>[15]</sup> Also there occurs the *prakopa* of *vata* along with the *pitta* and *kapha doshas* in *anubandhe* manner. In this manner, in the *varsha ritu* the *prakopa* of all the three *doshas* occurs.
- *Langana* is considered as the best *chikitsa* in many *vyadis* including *Jwara* in *Ayurvedic classics*.<sup>[16]</sup> But, as the level of *jatharagni* is very low in the *varsha ritu*. Hence, the *rogi* cannot handle the *langana* in this *ritu*. This is one of the most important factor which leads to the *Krichasadyata* of *Vataj Prakrita Jwara* in *varsha ritu*.

All these above reasons contributes to the *Krichhasadyata* of *Vataj Prakrita Jwara* in the *varsha ritu*.



**Flow chart 1: Level of *jatharagni*, *bala* and *rasa* dominance in different *Ritu*.**

**CONCLUSION**

The basic principles of *Ayurveda* helps to balance *Doshas* and prevent effects of *hetus* responsible for *Jwara*. *Sadhya-Asadhyta* of *Jwara* gets affected by the

a lot of factors. The level of *Doshas*, *Bala* and *Agni* (*jatharagni*) are the few most governing factors in deciding the fate of any *vyadis* (diseases) including the *Jwara*, which are responsible for *Krichhasathyata* of

*Vatika Prakrita Jwara* in the *varsha ritu*. . In *Ayurveda* treatment of all the *vyadis* (diseases) is done by considering all these above factors.

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