



CRITICAL ANALYSIS OF INFECTIOUS DISEASES IN THE CONTEXT OF JWARA VYADHI- A LITERARY REVIEW

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ABSTRACT

Jwara, regarded in Ayurveda as the most significant disease due to its impact on both body and mind, is extensively described in classical texts and categorized into eight types based on causative factors. While fever is a common clinical sign in modern medicine, accounting for nearly 30% of childhood healthcare visits and up to 75% of presentations among seriously ill adults, its etiological diversity continues to pose diagnostic challenges. In India, infectious diseases represent over one-third of the nation's disease burden, with 37–74% of fevers attributed to infections and 3–52% to non-infectious causes. Despite increasing patient preference for Ayurvedic management of fever, accurately identifying the specific type of *Jwara*, particularly in infectious conditions, remains a key challenge for practitioners. This issue is especially relevant in tropical regions such as northeastern India, where infectious diseases including malaria, dengue, Japanese encephalitis, typhoid, URTI, LRTI, and UTI are highly prevalent due to environmental and socioeconomic factors such as heavy rainfall, flooding, poor sanitation, and high vector density. Given these circumstances, a systematic study correlating the eight types of *Jwara* with common infectious diseases is essential for improving diagnostic precision and clinical outcomes in Ayurvedic practice. This article presents a comprehensive review that compares and critically analyzes the relation of common infectious diseases and *Jwara Vyadhi*.

Keywords- *Jwara*, infectious disease, Ayurveda

INTRODUCTION

Jwara is regarded as the most significant disease in Ayurveda as it affects both the body and mind, and is prioritized in classical texts¹. This condition can either stand alone or be a sign of another illness. In modern medicine, fever is a common medical sign, seen in about 30% of children's healthcare visits and up to 75% of seriously ill adults. According to National Sample Survey Organization (NSSO), over 33% of India's ailing population suffers from infectious diseases, with 37% to 74% of fevers linked to infections and 3% to 52% to non-infectious causes². New research is starting to measure how fever affects the immune system using concrete, objective data, not just subjective reports. This is crucial because most fevers are caused by infections, and a more evidence-based understanding is needed. On the other hand, in Ayurveda, *Jwara* is classified into eight types based on causative factors and are described with signs and symptoms³. In the present scenario, many patients have opted for Ayurvedic treatment for fever. Though many patients now prefer Ayurvedic treatment for fever, it remains a challenge for Ayurvedic practitioners to identify the specific type of *Jwara* in infectious cases for accurate treatment. So, a study on eight types of *Jwara* in relation to infectious diseases is the need of the hour.

MATERIALS AND METHOD

The concepts of *Jwara* were critically analyzed in the purview of *Jwara Vyadhi* chapter of *Laghutrayee*, *Brihatrayee* and other classical textbooks of *Ayurveda*. This study employed a qualitative literary review method by systematically examining medical textbooks, scientific literature, articles, and reliable online sources about the concept of fever. The related concepts from the contemporary sciences and advancements in the research were searched for and inculcated into the work through the search of literature from databases such as PubMed, AYUSH Portal, Google Scholar and other renowned websites. A comprehensive review comparing and critically analyzing the congruent information is compiled in the skeleton of this article.

DISCUSSION

Jwara is considered as the most important and primary disease in *Ayurveda*. Due to its capacity to cause multiple or severe disorders, *Jwara* ranks the highest order among all the somatic disorders. Due to its first appearance in the body over all diseases, owing to its severe nature, due to its nature of both body, mind and sense organs, due to its invariable association with birth and death and as it pervades in both plants and animal origin, *Jwara* holds the importance among all diseases⁴. Fever holds a key critical importance among diseases in modern science, as it serves as a key indicator of body's immune response to infections, inflammations and other underlying conditions. Beyond its diagnostic value, fever has a protective physiological role by creating an environment less favorable for pathogens and enhancing immune system activity⁵.

In *Ayurveda*, *Jwara* is classified into eight types³ based on its causative factors, many of which closely align with modern scientific understanding of etiology of fever. These include *Nija Jwara* i.e *Vataja Jwara*, *Pittaja Jwara*, *Kaphaja Jwara*, *Vata-Pittaja Jwara*, *Vata-Kaphaja Jwara*, *Kapha-Pittaja Jwara*, *Sannipataja Jwara* caused by internal *doshic* imbalance similar to metabolic and autoimmune fevers, *Agantuja jwara* from external toxins similar to post traumatic or toxic fevers, *Abhisangaja jwara* caused by infections and contagion similar to bacterial, viral and endemic fevers. *Vishama Jwara* is a type of *jwara* characterized by irregular, intermittent or periodic occurrence of fever.

In *Ayurveda*, *Vishama Jwara* is caused by the complex interplay of *doshas* and *ama*, which if not treated will lead to *Sannipataja Jwara*⁸. One of the significant causes of *vishama jwara* is *Bhutabhisanga* (external infection), traditionally linked with *Agantuja Jwara*⁹, which if not managed in early stages can progress into *Vishama Jwara*. Thus, the pattern of *jwara* is *Agantuja jwara* >> *Vishama Jwara* >> *Sannipataja Jwara*. *Vishama Jwara* & *Sannipataja Jwara* are complex types of fever that show a strong correlation with infectious diseases in modern medicine. *Vishama Jwara*¹⁰, characterized by irregular onset, periodicity, and unpredictable intensity, closely resembles malarial fevers, which present with cyclical fever patterns like tertian or quartan types. On the other hand, *Sannipataja Jwara*¹¹ reflects severe, systemic infections or mixed-pathogen illnesses, such as dengue, typhoid with complications, septicemia, or influenza, where multiple organ systems are affected. These fevers often present with high temperature (*kshane daha kshane shita*), profound weakness (*atidourbalya*), confusion (*bhrama*), GI symptoms, and fluctuating clinical status, matching the multifactorial *doshic* disturbance seen in *Sannipataja Jwara*. Both types highlight how *Jwara* described in *Ayurveda* are now understood as multisystem infectious diseases in modern medicine.

The eight types of *Jwara* based on *doshic* involvement exhibit symptoms that closely correlate with various infectious diseases recognized in modern medicine. *Vataja Jwara*¹², marked by chills (*vepathu*), dry cough (*kasa*), anxiety (*shoka*), and body pain (*angamarda*), resembles viral infections such as viral fevers with myalgia or early dengue. *Pittaja Jwara*¹³ with high fever (*tikshna vega jwara*), thirst (*trishna*), burning sensation (*daha*), and yellowish discoloration (*pita-mutrata*), aligns with infections like malaria or viral hepatitis. *Kaphaja Jwara*¹⁴, presenting with heaviness (*gourava*), coldness (*shita*), nasal congestion (*pratishaya*), and low-grade fever (*manda jwara*), mirrors upper respiratory tract infections or early-stage COVID-19. The *Vata-Pittaja Jwara*¹⁵ combines body ache (*angamarda*) with high fever (*tiksna jwara*) and burning sensations (*daha*), similar to influenza or chikungunya. *Vata-Kaphaja Jwara*¹⁶, showing alternating chills (*vepathu*), mucous production (*sleshma ghana stheevana*), and joint pain (*sandhisula*), reflects fevers with respiratory infections or bronchitis. *Kapha-Pittaja Jwara*¹⁷, characterized by heaviness (*gourava*), fever (*jwara*), and yellow sputum (*pita stheevana*), is seen in lower respiratory tract infections like pneumonia. *Sannipataja Jwara*¹¹, involving all three *doshas*, displays variable, high-grade fever with systemic symptoms like fainting (*bhrama*), vomiting (*vamana*), or delirium

(*moha*), similar to septicemia or mixed infections. Lastly, *Agantuja Jwara*¹⁸, caused by external factors like trauma, poison, or infection, correlates with fever due to wound infections, envenomation, or microbial invasion. These *doshic* classifications in *Ayurveda* effectively represent the wide range of infectious fevers described in modern medicine, based on symptomatology and systemic involvement.

CONCLUSION

From the above discussion, it may be concluded that-

- *Nija Jwara*, *Agantuja Jwara*, *Sannipataja Jwara*, *Vishama Jwara*, resemble with the concept of infectious diseases as per pathogenesis and symptomatology.
- The *doshic* classification of *Jwara* in *Ayurveda* i.e eight types of *Jwara* effectively represent the wide range of infectious fevers described in modern medicine, based on symptomatology and systemic involvement.
- *Vataja Jwara* may be correlated with viral infections, *Pittaja Jwara* may be correlated with malaria or UTI, *Kaphaja Jwara* may be correlated with upper respiratory tract infections or COVID-19, *Vata-Pittaja Jwara* may be correlated with influenza or chikungunya, *Vata-Kaphaja Jwara* may be correlated with lower respiratory tract infections like bronchitis, *Kapha-Pittaja Jwara* may be correlated with pneumonia, *Sannipataja Jwara* may be correlated with septicemia or mixed infections and *Agantuja Jwara* may be correlated with wound infection, envenomation or external fevers.

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