

Evaluation of *Antarvegi* and *Bahirvegi* *Jwar* *Lakshana* in *sadhyasadhyatva*: A critical Review

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Abstract:

Jwar disease is all most described by all *Acharya* in first preference. At the time of descriptions of *jwar* disease, we found that *Acharya* has established lot of Basic Principals of *Ayurvedic* pathology. E.g. Concept of *Samany- Vishesh Poorv-roop*, *Ama*, *Pachymanavasta*, *Nav-Jeerna Avastha*, *Dhatugat Awastha*, *Prakriti Sam Samvayarabdha lakshan*, *Prakriti Sam Samvayarabdha lakshan* etc. These *lakshans* are also Basic concept of *Ayurvedic* pathology of disease. In *Jwar*, with describing *Antarvegi* and *Bahirvegi* *Jwar lakshanas* (manifestations) *archarya* made a statement of *Sadhyasadhyatva* of these conditions of *Jwar*.

Aim of this critical Review of this study is to rule out the importance of concept of *Antarvegi* and *Bahirvegi* *Jwar lakshanas* in view of *Sadhyasadhyatva* of disease.

In This study, Evaluation of *Antarvegi* and *Bahirvegi* *Jwar Lakshana*

in *vyadhi sadhyasadhyatva*: A critical Review, here after going through existing *Ayurvedic Brahatrayi Samhita* (literatures) of *Antarvegi* and *Bahirvegi* *Jwar lakshanas* are definitely suggestive and important in *sadhyasadhyatva* of the disease.

Keywords: *Antarvegi* and *Bahirvegi* *Jwar*, *Mahagad*, *Vyadhi Avastha*

Introduction:

Now a day we are observing that most of Major diseases like, Diabetes Mellitus, Stroke, Epilepsy, skin diseases etc. are after a certain time period pathogenesis of such disease are become progressive and they becoming non-curable^[1]. *Ayurveda* has defined *Sadhyasadhyatva*^[2] of almost diseases, which are described in *Samhita*, Classical texts. Also for non-described disease, which are also popular in *ayurveda* as *Anukta-vyadhi* *Archaryas* given clear-cut guidelines for diagnosis, Prognosis and treatment.^[3]

Jwar- Rog is which first manifested somatic disease in universe. [4] described as “*Swar Sharirrogeshu Pathmotpnnatvaat.*” In this *Jwar rog*, we found that *Acharya* has established lot of Basic Principals of *Ayurvedic* pathology. E.g. Concept of *Samany-Vishesh Poorv-roop, Ama, Pachymanavasta, Nav-Jeerna Avastha, Dhatugat Awastha, Prakriti Sam Samvayarabdha lakshan, Prakriti Sam Samvayarabdha lakshan* etc. In *Jwar, Antarvegi and Bahirvegi Jwar lakshanas* (manifestations) are described. These *lakshans* are also Basic concept of *Ayurvedic* pathology of disease.

Aim and Object:

Aim and objects of this critical Review of this study is to rule out the importance of concept of *Antarvegi* and *Bahirvegi Jwar lakshanas* in not only *Jwar rog* but also in other disease.

Material and Method:

- From *Ayurvedic* compendia, basic principles of *Sadyasadyatva* (Prognosis of disease), *Antarvegi* and *Bahirvegi Jwar lakshanas* are reviewed in perspective of evaluation of *Antarvegi* and *Bahirvegi Jwar Lakshana* in *sadhyasadyatva*.

- Published journals related to subject, update information available on internet is critically analyzed and assessed
- Modern literature regarding Prognosis of disease is reviewed.

A) Literature search:

Charakacharya described this concept of *Antarvegi* and *Bahirvegi Jwar* in chapter 3 of *chikitsa stan*. [1] The manifestation of *Antarvegi Jwar* are described as *Antardah* (Burning sensation filling in *Koshta* i.e. in abdomen/digestive system.), thirst, delirium, *dyspnoea*, giddiness, pain in joint and bone. *Bahirvegi Jwar* is having manifestations viz. high temperature feeling on outer side of body (skin). *Bahirvegi Jwar* is described as *Sukhasadhya*. As per *Arthaapti* concept it is assumed that *Antarvegi Jwar* is *Kashtasadhya*. [1] [4]

Archarya Vagbhat Describe in *Nidan Stan* this state of *Jwar* by using term *Antarashrit* and *Bahirashrit jwar*. *Antarashrit Jwar* with the manifestations as high grade fever, irritations in *koshta* (abdomen/digestive system.) *Asweda* (Absence of perspiration), non-elimination of *Doshas* and *Purish Mal* (stool) from the body and *Bahirashrit jwar* has high grade *bahir sharirgat dah*.

Also stated Antarashrit Jwar is Kashtasaadhya and Bahirashrit jwar is susadhyā (easily curable),^{[2] [3]} English translation of *Antarvegi* and *Bahirevegi* Jwar is given as *Antarvega Jwar* is caused by dosas lodged inside the body and *doshas* lodged in the surface of the body cases *Bahirvegi Jwar*.^[5]

The another English translated book only describing lakshanas of *Antarvegi* and *Bahirevegi* Jwar avoided the *doshic* situation of in body.^[6]

By searching keywords of *Antarvegi* and *Bahirevegi* Jwar Internet, found one research article of Kulkarni Madhura A, Comparison of the types of jwara in M.S.S. “bhishak chakra chittotsava” with brihat trayi and laghu trayi but it not having focus on the concept of *Antarvegi* and *Bahirevegi* Jwar.^[7]

B) Type of study–Fundamental study

Discussion:

Evaluation of the manifestation of *Antarvegi Jwar* are as follows:

- Antardah (Burning sensation filling in Koshta i.e. in abdomen/digestive system.): excessive aggravated Pitta dosh when embedded in *Urah* (Thoracic cavity) and *Maha-Koshta* (Digestive system/ whole Abdomen). Ushna and Tishna Characters of pitta create more burning sensations in

internal body parts. This is highly aggressive stage of Pitta dosha leads to non-curable condition of the disease.

- *Trushnadhikya* (Thirst): Pitta dosha's Ushna and Tishna and Ruksh Characters of vaat dosha is leads to *Trushnadhikya* (Thirst).
- *Pralap* (delirium): Vitiated *Vaat dosh* leads to *Pralap* (delirium)
- *Shwasan kashtata* (dyspnoea): This manifestations is due to obstructions in Gati of Vitiated *Pran and Udan Vayu*
- *Bhram* (giddiness):
- *Asthi-sandhi shool* (pain in joint and bone): Vitiated *Vaat dosh* is main cause of *Asthi-sandhi Shool* (pain in joint and bone).
- *Asweda* (Absence of perspiration): accumulation of excessive *Aam* in *Swedavah Strotas* leads to *Asweda* (Absence of perspiration).
- *Dosh-varch Vinigrah* (Non-elimination of Doshas and Purish Mal (stool) from the body: Stanatva of Ama leads to *Dosh-varch Vinigrah* (Non-elimination of Doshas and Purish Mal (stool) from the body.

Conclusion:

In This study, Evaluation of *Antarvegi* and *Bahirvegi Jwar Lakshana*

in *vyadhi sadhyasadyatva*: A critical Review, after going through existing Ayurvedic *Brahattrayi Samhita* (literatures) of *Antarvegi* and *Bahirvegi Jwar lakshanas* are definitely suggestive and important in *sadhyasadyatva* of the disease.

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