



DECODING VISHAMA JWARA: A CRITICAL REVIEW OF THE CONCEPT, SAMPRAPTI AND CONTEMPORARY PERSPECTIVES

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ABSTRACT

In classics *Vishama Jwara* is one among the classification of *Jwara* and the name has come with the *Vaishamya* or irregularities with respect to pattern of fever spikes and *sheeta* and *Ushna Svabhava* of *Jwara*. The etiological factors can be either *Svabhavaja* (innate factors) or *Agantuja* (acquired). There are 5 types of *Vishama Jwara* based on pattern of fever spike and they are *Santata*, *Satata*, *Anyedushka*, *Trutiya* and *Chaturthaka*. The *Dosha* and *Kaala Bala* play an important role in understanding *Vishamata* in *Jwara Vega*. The *Dosha* takes *Ashraya* in different *Dhatu* in different *Vishama Jwara* and once they get favourable factors they will aggravate and comes to *Amashaya* to cause *Jwara Vega*. This understanding of *Dhatugatatva* and *Sthana* of *Dosha* in its *Leenavastha* plays an important role in understanding the fever spikes. The treatment in *Vishama Jwara* can be planned only after considering all these factors. Even in contemporary science, the fever patterns were given importance in diagnosing various diseases, especially before the evolution of various diagnostic laboratory tools. Till date fever of unknown origin poses the similar diagnostic challenge and management as well. Such fevers can be understood and treated in the lines of *Vishama Jwara* successfully, by understanding the concept of *Vishama Jwara* and its *Samprapti*, which forms the aim of this article.

KEYWORDS: *Vishama Jwara*, *Samprapti*, *Dosha* and *Kaala Bala*, Fever of Unknown Origin.

INTRODUCTION

The condition which causes *Taapa* in *Sharira* is called *Jwara*.^[1] It is also considered as “*Dehendriya Manastaapi*” which indicates that *Taapa* is not just *Sharira Taapa* but also *Manastapa* and *Indriya Taapa*.^[2] *Santapa*^[4] is also said to be the *Pratyatma Lakshana* of *Jwara*, where *Santapa* not just refers to heat but also refers to pain or distress.^[3] *Jwara* is given lot of importance as it is said to be present from birth till death. Understanding *Jwara* and its treatment principles helps in treating various other conditions. *Vishama Jwara* is a category where the *Jwara* follows different patterns, spikes of raised temperature and other associated symptoms. The importance of understanding *Vishama Jwara* lies in understanding the *Dhatugatatva* and pattern

of *Jwara*, so that the *Chikitsa* can be more specific. This article aims at understanding the etiology of *Vishama Jwara* and the different *Vishama Jwara* along with its treatment perspectives.

VISHAMA JWARA

The word *Vishama* means that which is not in *Samavastha* or that which is irregular or odd. So, to understand the *Vishama Jwara*, it is also important to understand the concept of *Sama Jwara* as it is mentioned in *Kashyapa Samhita*.^[4] According to *Kashyapa*, *Jwara* caused by *Alpa Hetu* (fewer etiological factors), involving *Bahya Rogamarga*, without producing any *Upadrava*, having one *Ashraya*, and that which attains *Niramavastha* easily and responds readily to treatment is

called *Sama Jwara*. On the other hand, *Jwara* which has opposite features is termed as *Vishama Jwara*.



Figure 1: Flowchart showing *Sama Jwara* and *Vishama Jwara*.

Vishama Jwara is also defined as the category of *Jwara* that has.^[5]

- *Vishama Arambha* – Irregularity in the onset of *Jwara*
- *Vishama Kriya* - Irregularity in *Dosha Kriya* or *Chikitsa*
- *Vishama Kaala*: Irregularity in *Vegas- Purvahna* or *Aparahna*, once in 2 days etc.
- *Anushangavaan* – persists for a longer time

Madhukosha Vyakhya on *Madhava Nidana*^[7] further explains that *Vishama Jwara* shows irregularity with respect to *Kaala*, *Sheeta-Ushna Swabhava*, and *Vega*.^[6] It is also mentioned to be seen in various *Dhatugata Jwara*.

Causes for *Vishama Jwara*: There can be two possible causes for *Vishama Jwara*.^[7]

1. *Svabhavaja Hetu*: When a person who is *Krusha* (refers to *Swabhavika Dourbalya* i.e person is naturally weak and immune compromised) soon after recovering from *Jwara* follows *Mithya Ahara* and *Vihara*, it causes vitiation of *Dosha*. Even minimal *Dosha* vitiation may lead to *Vata Prakopa*, which subsequently disturbs the remaining *Dosha*, resulting in *Vishama Jwara*.

2. *Agantuja Hetu*: *Para* and *Agantu* both refers to *Bhutadi* external factors that causes *Vishama Jwara*. *Bhuta* refers to micro-organisms (bacteria, virus etc) which are said to be one among the main causative factors of *Vishama Jwara*.

SAMPRAPTI OF VISHAMA JWARA

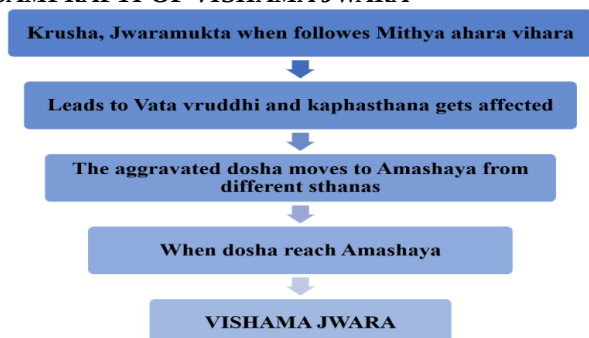


Figure 2: Flowchart showing *Samprapti* of *Vishama Jwara*.

The *Dosha* in *Vishama Jwara* travels from various *Sthana* and ultimately comes to *Amashaya* and causes *Jwara Vega*.^[8]

Types of *Vishama Jwara*.^[9,10]

	CHARAKA	SUSHRUTA	VAGBHATA	KASHYAPA
SANTATA	+		+	+
SATATA	+	+	+	+
ANYEDUSHKA	+	+	+	+
TRUTYAKA	+	+	+	+
CHATURTHAKA	+	+	+	+
CHATURTHAKA VIPARYAYA				
PRALEPAKA JWARA	-	+	-	-

Figure 3: Table showing types of *Vishama Jwara*.

Although all three *Dosha* participate in the pathogenesis of *Vishama Jwara*, the disease is designated separately because of its *Vishamata*(irregularity) in onset, *Dosha*, *Kriya*, time of aggravation, and clinical manifestations.

Role of *Dosha* and *Kaala Bala* in *Vishama Jwara*

“*Dosha Kaala Balaabalat*” refers to *Doshakruta Kaalabala*, which means the strength of *Dosha*, the duration and frequency of *Jwaravega* which again depends on *Dosha Bala*.^[11] For example, in *Santata Jwara*- *Dosha Bala* is more and thereby *Kaala Bala* is also more, that is 7 days, meaning, *Santata Jwara* will affect continuously for atleast 7 days. The other interpretation also states *Bala* of both *Dosha* and *Kaala* independently. *Dosha* attains *Bala* when the other factors like *Dushya* etc. aligns with it. For example, when *Dosha* involved is *Kapha* and *Dushya* is *Rasa*, *Mamsa* etc where *Kapha* is the *Ashrayi Dosha*, in *Anupa Desha* and *Vasanta Rtu*.

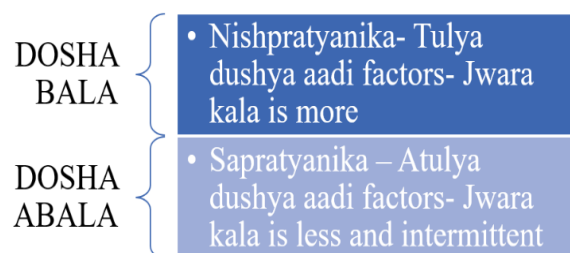


Figure 4: Showing Dosha Bala and Dosha Abala aspects of *Vishama Jwara*.

Kaala Bala and Abala^[12]

Vishama Jwara is characterized by an irregular pattern of fever. It may manifest at different periods of the day or night rather than following a fixed timing.

Table 1: Diurnal and seasonal variation of *Dosha*.

<i>Vata</i>	<i>Pitta</i>	<i>Kapha</i>
<i>Aparahna</i>	<i>Madhyanna</i>	<i>Purvahna</i>
<i>Pratyusha</i>	<i>Ardha Ratri</i>	<i>Pradosha</i>
<i>Sanchaya – Greeshma</i>	<i>Sanchaya – Varsha</i>	<i>Sanchaya – Hemanta</i>
<i>Prakopa - Varsha</i>	<i>Prakopa - Sharad</i>	<i>Prakopa - Vasanta</i>

The *Dosha* which gets aggravated in its respective *Kaala* (as mentioned in the table)- troubles the *Rogi* in many ways.^[13] *Bahudha* here refers to

<i>Ahoratre - Kaala Dvayam, Eka Kaalam, Eka Dinantaram etc</i>
<i>Kadachit Sheeta, Kadachit Ushna</i>
<i>Kadachit Hastapadayoho, Kadachit Amsadi Avayaveshu</i>
<i>Niyata Kaala, Chira Kaala, Alpa Kaala</i>

Vagbhata explains the importance of *Kaala* with a *Drusthanta* (example), just like a seed in the soil waits for an appropriate time and sprouts on a right time (after rain), similarly the *Dosha* (*Beeja*) will also wait for an appropriate time to aggravate and show up the symptoms.^[14]

Vega and Avegavastha in Vishama Jwara^[15]

In *Vishama Jwara*, the *Jwara Vega* can be observed only when the *Dosha* reaches *Amashaya* and the respective *Dhatu* by stimulation of *Vata*, according to respective *Kaala*. In *Avegavastha*, the *Dosha* will be in

Leenavastha, traveling all over the body and showing minimal symptoms like *Gourava*, *Glan* etc. Understanding the *Vaishamyata* in these patterns helps in planning the right *Chikitsa* according to *Dosha Kaala Bala* and *Abala*.

The aggravated *doshas* initially produce a fever episode. After producing a spike of fever their strength decreases and they become settled in their respective sites. Later, when they become aggravated again at their appropriate time, they produce another spike of fever. Thus, the fever shows an intermittent or irregular pattern.

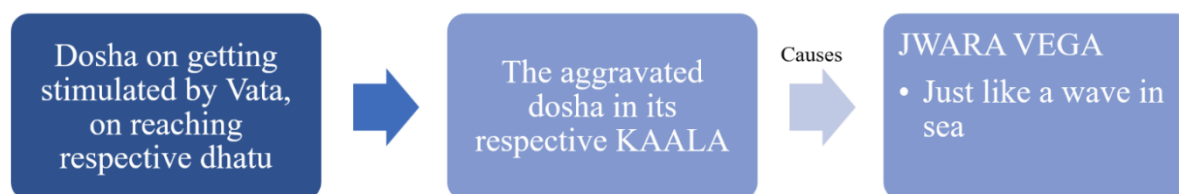


Figure 5: Flowchart showing the manifestation of *Vegavastha* of *Jwara*.

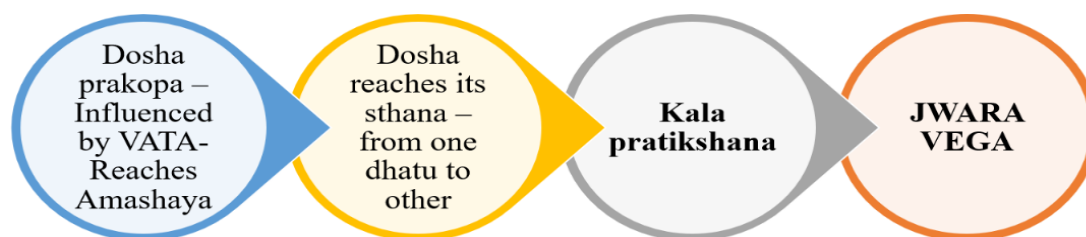


Figure 6: Flowcharts showing the manifestation of *Vegavastha* of *Jwara*.

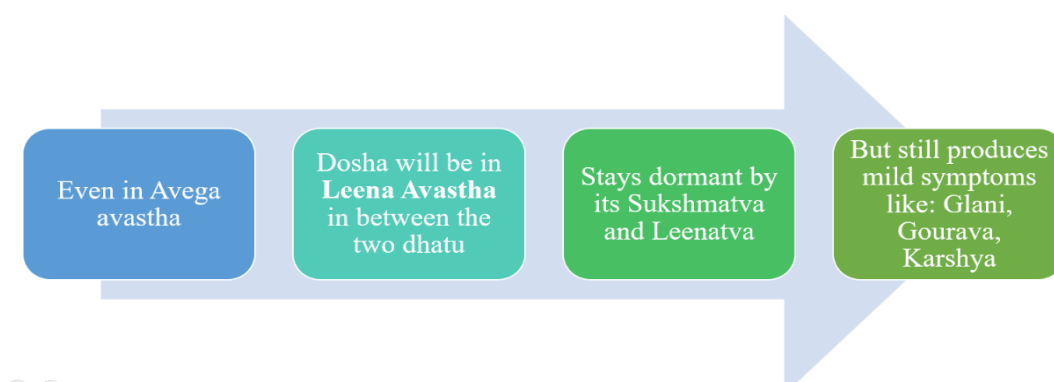


Figure 7: Flowcharts showing the manifestation of *Avegavastha* of *Jwara*.

Role of *Dosha*, *Kaala* and manifestation of different *Vishama Jwara*

1. SANTATA JWARA: Here, the *Prakupita Dosha* takes *Sthansamshraya* in *Rasa Dhatu* and there will be *Nishpratyanika Bhava* where all the factors like *Kaala*, *Dushya* and *Prakruti* will support the *Dosha*. Therefore,

the *Jwara Vega* will be continuous for 7 days in *Vata Pradhana Jwara*, 10 days in *Pitta Pradhanyata* and 12 days in *Kapha Jwara*. The condition will be cured within this number of days, otherwise the person won't be survived.^[16]

Table 2: Manifestation of *Santata Jwara* in different *Kala*.

KAALA	DUSHYA	PRAKRUTI	PRADHANA DOSHA	JWARA
Vasanta	Medo dhatu	Kapha	Kapha	Santata
Sharad	Rakta dhatu	Pitta	Pitta	Santata
Varsha	Asthi dhatu	Vata	Vata	Santata

2. SATATA JWARA: In *Satata Jwara* *Vatadi Prakupita Dosha* takes *Ashraya* in *Rakta Dhatu* along with some opposing factors which leads to absence of fever in between. Here *Kaala*, *Dushya* and *Prakruti* will be

different and will not support *Dosha* always. Therefore, in whichever *Kaala* these factors align, that time *Jwara Vega* will occur, that is, twice in a day.^[17]

Table 3: Manifestation of *Satata Jwara* in different *Kala*

SATATA JWARA	PRATHAMA VRUDDHI KALA	DVITIYA VRUDDHI KAALA	KSHAYA KAALA
Vata Pradhana Jwara	Last part of the day	Last part of night	Rest all the time
Pitta Pradhana Jwara	Mid day	Mid night	Rest all the time
Kapha Pradhana Jwara	First part of day	First part of the night	Rest all the time

3. ANYEDUSHKA JWARA: *Kaala*, *Prakruti* or *Dushya* – one of these factors gets *Bala* and leads to *Anyedushka Jwara*.^[18] The aggravated *Dosha* causes *Avarodha* to

Medovaha Srotas and causes *Jwara* once in a day (*Ahoratra*).

According to Sushruta, *Sthana* of *Dosha* in *Anyedushka Jwara* is *Uras* and *Dhatu* in which *Dosha* resides is *Mamsa* (*Pishitashrita*).^[19]

4. TRUTIYAKA AND CHATURTHAKA JWARA: In *Trutiyaka Jwara* the *Jwara Vega* comes with one day gap (*Dinam Hitva*) and in *Chaturthaka Jwara* with two days of gap (*Dinadvayam*).^[20] Here just like a seed that remains dormant within the soil and will sprout at its own time, after getting a conducive environment, *Dosha*

also remain dormant within *Dhatu* (In *Leena Avastha*) and causes *Jwara* at a favourable condition.^[21] *Trutiyaka Jwara* is *Asthyashrita* and *Chaturthaka Jwara* is *Majjashrita*.^[22] In *Trutiyaka* and *Chaturthaka Jwara*, *Pratyanika Bala Kshaya* is also an important factor which leads to *Jwara Vega*. The innate factors which are having opposite properties to *Dosha*, when loses its strength, the *Dosha* will take the opportunity and cause *Jwara Vega*.

Table 3: *Sthanavishesha* and its relation to *Dosha* in *Vishama Jwara*.^[23]

<i>Jwara</i>	<i>Sthana of Dosha</i>
<i>Santata</i>	<i>Amashaya</i>
<i>Anyedushka</i>	<i>Urastha</i>
<i>Trutiyaka</i>	<i>Kanthastha</i>
<i>Chaturthaka</i>	<i>Shirastha</i>
<i>Pralepaka</i>	<i>Sandhistha</i>

As the *Dosha* resides in *Amashaya* in *Santata Jwara*, the *Jwara Vega* will be continuous where as in *Anyedushka* as the *Dosha* resides in *Uras*, it will take one day to come to *Amashaya* and cause *Jwara Vega* once in a day, similarly *Jwara Vega* will appear on the third day in *Trutiyaka* and on the fourth day in *Chaturthaka*.

Significance of *Vishama Jwara* in contemporary lens

In many diseases the febrile patterns are associated with localising signs. For example, Measles has Rose spots, fever in Meningitis with stiffness in neck. Diagnosing patients without localizing signs, however, is a diagnostic challenge. In patients with only fever, the fever pattern may be the only way to arrive at a working diagnosis. Infectious diseases presenting as acute febrile illnesses without localizing signs, such as Typhoid fever, Malaria, Typhoidal Tularaemia, Mononucleosis, and Miliary Tuberculosis, are the most difficult diagnostic problem. In such cases, including the cases of Fever of Unknown Origin, where there will be an irregularity in the fever spikes and specific diagnosis is challenging, one can think in the lines of *Vishama Jwara* and can adopt *Vishama Jwara Chikitsa*.

Fever of Unknown Origin: FUO was defined as a temperature of 101 degrees Fahrenheit (38.3 degrees Centigrade) or higher with a minimum duration of three weeks without an established diagnosis after an intensive one-week investigation in the hospital. Etiology can be.

1. Non-Infective inflammatory causes – like RA, SLE
2. Infectious causes – like TB, Typhoid
3. Malignant causes
4. Miscellaneous causes

In such cases fever pattern analysis can provide additional clues to specific infectious culprits Examples.^[24]

1. Sustained fever/Continuous fever - Sustained or continuous fevers do not vary more than 1°F per day- (*Santata Jwara*) Ex: Typhus, Viral Pneumonia.

2. Intermittent fevers are temperature elevations that return to normal at least once during most days – (*Dvidoshaja Vishama Jwaras*). Ex: Pleuritis, Sepsis.

3. Double quotidian fever/ Bi-phasic fever (two fever spikes a day) in adult Still disease, malaria, and typhoid- (*Satata Jwara*). Ex: Dengue, Malaria, Typhoid etc.

4. Tertian or quartan fever in prolonged malaria (occurring every third or fourth day)- (*Trutiyaka, Chaturthaka*).

5. Remittent fevers do not return to normal each day (But may return to normal once in some days) – (*Viparyaya Jwaras*). Ex: Sepsis, TB.

6. Undulant fever – Temperature remains continuously above normal with daily fluctuations >1 degree.

7. Relapsing fever- week-long fevers with week-long remission.

DISCUSSION

Jwara is categorised into five types based on the pattern of the fever spike. These five types of *Jwara* occur based on the aggravation of *Dosha* in its specific *Kaala*, with the help of other factors like *Dushya*, *Prakruti*, *Desha* etc. According to *Madhukosha Vyakhya*, *Vishamata* is present with respect to *Kaala*, *Sheeta* and *Ushnata* of *Jwara* and *Vega*. *Dosha Bala* and *Kaala Bala* along with their synchronisation with each other is responsible for *Vishama Jwara Vegas*. In *Avegasvastha* the *Dosha* gets stagnated in their respective sites in *Leenavastha* and in *Vegavastha* the *Dosha* travel to *Amashaya* and causes *Jwara Vega* with symptoms.

Taking an example of Malaria as a *Vishama Jwara*, the life cycle of malarial parasite plays a key role in causing the fever spike. The parasites are released into the circulation after 48-72 hours of erythrocytic cycle of *Plasmodium*. This activates the pyrogenic cytolines that

leads to cycles of fever every 48-72 hours (tertian fever - like *Trutiyaka Jwara* pattern). Low grade intermittent fever and night sweats without localising signs suggest extrapulmonary tuberculosis.^[24]

Like this, the down regulation of the cytokine release after repeated exposure leads to remittance or intermittence of the fever. In area with poor resources, identification of these patterns provides diagnostic clues, by which specific investigation can be advised to confirm the diagnosis.

Vishama Jwara Chikitsa

Though there is a detailed description on pattern, *Dosha* and *Kaala* in *Vishama Jwara* the symptomatology is not separately given for the same, but *Vishama Jwara* is classified only based on the pattern of fever spikes according to *Dosha* and *Kaala*.

Understanding the *Vaishamyata* in these patterns helps in planning the right *Chikitsa* according to *Dosha Kaala Bala* and *Abala*. In *Ashtanga Hridaya* (Ayameva vidhi karyam shloka reference), it is mentioned that *Vishama Jwara Chikitsa* should be done similar to others, with due consideration to *Dosha*.^[25]

Vata Pradhana Vishama Jwara: *Sarpipana, Anuvasana Basti, Snigdha Ushna Annapana.*

Pitta Pradhana Vishama Jwara: *Virechana with Ksheera, Tikta rasa, sheeta veerya dravya sadhita ghrita.*

Kapha Pradhana Vishama Jwara: *Vamana, Pachana, Langhana, Rukshannapana, Kahaya Ushna Rasa pradhana Dravya prayoga.*

As the *Adhithana* of these *Jwara* is in different *Dhatu*, it follows *Dhatugata Jwara Lakshana* accordingly, and so separate symptomatology is not described in *Samhita*. Based on *Adhithana* and the pattern, *Dhatugata Jwara Chikitsa* should be adopted.

Example: *Santata Jwara –Rasa dhatu, Satata Jwara - Rakta Dhatu.*

CONCLUSION

Vishama Jwara is a unique category of *Jwara* characterized by irregular recurrence. They are classified based on the pattern that the *Jwara* follows into five i.e *Santata, Satata, Anyedushka, Trutiyaka and Chaturthaka*. There are two *Avastha* in *Vishama Jwara*, that is *Vegavastha* (where fever spike is present) and *Avegavastha* (where fever spike is absent). These *Avastha* depends on the *Pradhana Dosha* involved in causing *Jwara, Bala* of *Dosha* and the *Kaala*. *Vishama Jwara* is said to be *Tridoshaja (Sannipata)* with *Vata* playing an important role. According to *Dosha Pradhanyata, Dushya /Ashraya* and *Kaala Bala* one has to adopt the treatment principles of *Vishama Jwara*.

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