

Published by,

Government Akhandanand Ayurved College, Ahmedabad

Nr. Victoria Garden, Bhadra, Lal Darwaja, Bhadra, Ahmedabad, Gujarat 380001

Tripathi Priyanka et al, Ult. Res. Journal of Ayu., Vol.1, no.1, 2022, pp. 10 – 15

ISSN :

REVIEW ARTICLE

ROLE OF PANCHAKARMA CHIKITSA IN JWARA- A CONCEPTUAL STUDY

Priyanka Tripathi¹, Rohini. R salve²

²Associate Professor and HOD, P.G. Department of Panchakarma, Government Akhandanand Ayurved College, Ahmedabad.

¹M.D. Scholar, P.G. Department of Panchakarma, Government Akhandanand Ayurved College, Ahmedabad

Received: 05 January 2022, Revised and Accepted: 02 March 2022, Published: 09 March 2022

ABSTRACT

Chikitsa is the procedure by which *Dosha, Dhatu, Mala* are kept in balanced state. Ayurveda *Chikitsa* depends upon *Avastha* of *Upasthita Dosha, Dhatu, Malas, Bala, Kala* etc. Fever is an important part of the body's defence system. After a while if fever continues it may result in severe weakness in the body, convulsions sometimes death too. All types of Fever are included in *Jwara* according to Ayurveda. *Jwara* is considered as the lord among the diseases because of its power of afflict the body, senses, and mind. *Jwara* is of many types depending upon etiologic factors, *Dhatugata Avastha*, chronicity etc. management of *Jwara* depends upon type and *Dosha* involved. *Agni* which produces *Ama* i.e indigested toxins is thrown out of their places and carried by *Rasa Dhatu* in the body and produces *Jwara*. In *Jwara Shaman, Shodhan, Brihana Chikitsa* has been advised by our *Acharyas*. Panchkarma plays an important role in the management of *Jwara*. Selection of *Karma* is very important for the success. Here an attempt is made to explain role of Panchakarma in *Jwara* and its different *Avastha*.

KEYWORDS: *Jwara, Ayurved, Panchkarma, Avastha, Chikitsa*



Corresponding Author:

Vd. Priyanka Tripathi

M.D. Scholar,

P.G. Department of Panchakarma,

Government Akhandanand Ayurved College, Ahmedabad

INTRODUCTION

A fever is one way our body naturally fights against infections caused by internal or external factors. In Modern science different types of fever are mentioned due to endogenous and exogenous pyrogens {eg. Dengue, Malaria, Typhoid}. To bring down the elevated temperature antipyretics, Different Anti-biotics, if needed Steroids are used. These medicines provide symptomatic relief instantly but along with number of side effects if used frequently. On the other hand Ayurveda focuses on eliminating the root cause of the disease. *Doshas* are present in the body in different *Avastha*. i.e. *Leena*, *Anutklishta*, *Utklishta*, *Upasthitha Avastha*. Selection of either *Shaman* or *Shodhan* or their combination depends upon these *Dosha-Avastha*. Here in this article an attempt have been made to describe use of Panchkarma therapies in the management of *Jwara* with special reference to *Acharya Charak*. *Avastha* of *Dosha*, *Bheshaja*, *Kala*, *Desha*, *bala*, *Sharira*, *Ahara*, *Satva*, *satmya*, *Prakruti*, *Vaya* are said to be very important factors or *Samikshya Bhavas*. one should have through knowledge of *Shastra* and practice approach of *Karma*.ⁱ *Dosh* might get aggravate even after treatment with *Langhana*, *Pachan* but never get reoccur if they are expelled by evacuative therapies. It may be understood by an example that in case of *Dosha* as well as plants if the root is not strike at reappearance of gone disorder and sprouts is certainⁱⁱ. Question is when to treat the disease with evacuative therapies (Panchkarma). *Acharya Charak* clearly mentioned that *Shodhana* should be applicable in case of *Bahu Doshavasta*ⁱⁱⁱ

METHODOLOGY:

Nidana^{iv}

In Ayurvedic literatures *Acharyas* have described some etiological factors which are responsible to develop *Jwara* such as Injudicious use of panchakarma therapy, *Bahyaabhighata* (trauma), *Vrana* (inflammation), *Atishrama* (tiredness), *Dhatukshya* (consumption), *Ajeerana* (indigestion) *Vishagrasta* (poisoning), *Rituparivartan* (seasonal influence), allergy to drug and pollens, *Abhichaar* (unholy deeds-incantations), *Shoka* (psychic factor), *Abhishapa* (curse from gods, teachers and elderly people), *Kama-Krodha-Bhaya* (parapsychological factors) *Mithya Ahara Vihara* by *Prasuta Stree*, onset of lactation.

Jwarapoorvaroop^v:

Due to above *Hetu-Sevan* some signs and symptoms are produced in the patient. Premonitory symptoms are indicator of the impending disease. these are the earliest symptom of the disease. this is the best time to intervene in the disease process by administration of comprehensive treatment and to identify this stage of disease *Acharya Charak* mentioned some symptoms such as *Alasyam* (laziness), *Nayanesrava* (lacrimation), *Jrumbha* (yawning), *Gaurav* (heaviness), *klama* (mental fatigue), uncertainty and intolerance about the liking and disliking for the heat, sun, wind, and water, *Avipaak* (indigestion), *Vairasyahani* (anorexia), *Bala Varna Hani* (depletion in strength, complexion), *Sheel – Vaikratum* (slight change in conduct).

Roopa:-

In *Sthana-Sanshraya* kala *Poorva-Rupa* are produced. In *Vyakti* and *Bheda Avastha* more specific type of *Jwara* is understood.

S R N O	AVASTHA	LAKSHAN(AYURVED)	LAKSHAN(CORELATION)
1	<i>Aam</i> ^{vi}	<i>Aruchi, Avipaka, Guruta, Hridyaavishuddhi, Tandra, alaprasedko, hrulaas, Kshudanasha, Vairasyam, Stabha, Bahumutrata, Suptata, Vidaajeerana</i>	Anorexia, Indigestion, Heaviness, feeling of heaviness, indigestion, accumulation of impurities in cardiac region, Drowsiness and Laziness, excesssalivation, nausea, loss of appetite, tastelessness
2	<i>Pachyaman</i> ^{vii}	<i>Trushna, Pralap, Swasan, Bhram, Malappravutir, Utklesha</i>	excess thirst, delirium, dyspnea, giddiness and excess evacuation of waste.
3	<i>Niram</i> ^{viii}	<i>Kshutchanamta, Laghutvam, Jwaralpa</i>	Restoration of hunger, debility, lightness in the body, reduced fever

TYPES OF JWARA:

S.no	CLASSIFICATION	TYPES
1.	Acc to adhithan	1.Sharirik Jwara 2.MansikJwara (2)
2.	Acc to Pravritti	1.Soumya Jwara 2.AgneyaJwar (2)
3.	Acc to vega	1.Antervega 2. Bahirvega (2)
4.	Acc to ritu	1.Prakruta Jwara 2.Vaikruta Jwara (2)
	Acc to prognosis	1.Sadhya Jwara 2.Asadhya Jwar (2)
5.	Dhatugatajwra	1.Rasagat Jwara 2.Raktagata Jwara 3.Mansagat Jwara 4.MedogataJwara 5. Asthigat-Jwara 6.Majjagat Jwara 7.Sukragat Jwara (7)
6.	Nijajwara	1.Vaataj Jwara 2.PittajJwara 3.KapahajJwara, 4.Vata-PittaJwara 5.Vata-Kapha Jwara 6.Kapha-Pitta Jwara, 7.Sannipataj Jwara 8.Agantuj Jwara (8)
7.	Agantujjwara	1.Abhigataj Jwara 2Abhishaapaj Jwara 3.Abhichaarj Jwara 4.Abhishangaj Jwara (4)
8.	Vishamjwara	1.Santat Jwara 2.SatataJwara 3.Anyadhushka Jwara 4.Tritiyak Jwara 5.Chaturthak jwara (5)
9.	Sannipatajwar	1.Vataolvan Sannipat 2.PittaolvanSannipat 3.Kaphaolvan Sannipat 4.Kapha-Pittaolvan Sannipat 5. VataKaphaolvan Sannipata 6. Pitta-Kaphaolvan Sannipata 7. Hina-Vata Madhya-KaphaPittaadhika Sannipat 8.Hina-Pitta Madhya-KaphaVataadhikaSannipat 9. Hina-VataMadhya-PittaKaphadhikaSannipata 10. Hina-Pitta Madhya-VataKaphadhikaSannipat 11. Hina-KaphaMadhya-

		VataPittadhikyaSannipaat 12. Hina-Kapha Madhya-PittaVatadhikyaSannipat 13. Sama-TridoshajSannipataj (13)
--	--	--

Treatment- Knowledge of *Dosha-Avasthai*.e. Sama-Pachyaman-Niram, Dhatugata are important to decide selection of *Karma* to be conducted.

Sr No	Karma	Avastha	Dravyas
1	Snehana	मन्दकफ, वातपित्तज्वर, परिपक्वदोष अवस्था (when fever persists for more than 8 days)	Bahya-Chandanadi tail Abhyanatara- PuranGrita
2	Sweadana	कफ-वातोत्थित ज्वर	Vyayam, Upnaha, GurupravranKshudha etc
3	Vaman	कफप्रधानज्वर, आमशयस्थित ज्वर, उक्लिष्टदोषावस्था	Madanphala, Pippali, Yashtimashi, Madhuk, Kaling
4	Virechana	अक्षीणबलमांसाग्नेः शमयेत्तं विरेचनैः (if other procedures are not beneficial)	TriphalaKwatha, TrivrutChurn, Mrudvika
5	Basti Niruha	ज्वरक्षीणस्य न हितं वमनं न विरेचनम्, परिपक्वदोषेषु	PatoladiNiroohBasti, GuduchayadiNiroha Basti AragvadhadiNiroohaBasti
6	Anuvasan Basti	ज्वरेपुराणे, सङ्क्षीणे कफपित्ते, दृढाग्रये, रूक्ष बद्ध पुरीषाय	PatoladianuwasanBasti, ChandanadiAnuwsanaBasti
7	Yapanbasti	पुनरावृत्तेज्वरे	-
8	Nasya	गौरवे शिरसः शूले विबद्धेष्विन्द्रियेषु, जीर्णज्वरे रुचिकरं	Anutaila, Grita, DoshaghnaTaila
9	Rakstamokshan	कर्णमूलशोथ, शाखानुसारीदोष, and if स्निग्ध-उष्ण -रूक्षक्रिया not beneficial	Jaloka

DISCUSSION:

1. **Snehana**^{ix}- In case of Manda(Alpa) Kapha, Vatapittittara, Jwara, ParipakwaDoshavastha in such condition Gritpaan acts like nector. Here Ghrita helps to strength Agni and Bala of the patient.
2. **Swedana**-Swedana is a process to induce sweating artificially. In TarunJwara Acharya Charya mentioned Swedna. In Samprapti of Jwara there is obstruction of Swedvahi and RasvahiSrotasa, by removing the obstruction Swedana helps in breaking down

the *Samprapti* of *Jwara*. Use of *NiragniSweda*.g. *Guru-Pravaran* is more advisable in *Jwara* instead of *SagniSweda*.

3. **Vaman^x**:-In *KaphaPradhanaJwara*, when *Dosha's* are in *Utklishtawastha* and present in *Amashaya*, if the patient is fit for *Vamana* in such conditions *Doshas* should be eliminated by *VamanKarama*. Here such *UtklishDoshas* cover over *Agni*. (*Avarana*) Due to *MruduVaman* such *Avarana* is removed resulting in *Agni-Sandipan* which helps to break *Vyadhi-Samprapti*.
4. **Virechana^{xi}**:-If fever does not subside even by all said measures one should pacify it by *VirechanKarama* in patients who have unimpaired *Bala*, *Mamsa*, *Agni*. Use of *MruduVirechak*, *SamsranaDravyas* are very useful.
5. **Niroohanbasti^{xii}**:- in *Ksheena* persons neither *Vamana* nor *Virechanais* beneficial. In such condition excrements should be eliminated by adequate intake of milk or by *NiroohaBasti*. When *Doshas* are *ParipakwaAvastha* by administering *Nirooha Basti* it gives strength to *Agni*, freedom from fever, happiness and relish quickly.
6. **Anuvasanbasti^{xiii}**:- in *JeernaJwara* when *KaphaPitta* are reduced, appetite is good hard stool and constipation in such condition *Anuwasana Basti* should be used.
7. **Nasya^{xiv}**:-In *JeernaJwara* if patient feels heaviness and pain in *Shiras*(head) and senses are blocked in such condition *Nasya* should be administered.
8. **Raktmokshan^{xv}**:-The patients who are suffering from *Jwara* in which measures like *Sheeta*, *Ushna*, *Snigdha*, *Ruksha* are not helpful. In such conditions to pacify *JwaraRaktamokshan* have been advised. Apart from this if *Karna-MoolaShotha* is present in *SannipataJwaraRakta-Mokshan* is advised.
9. **Dhoopan^{xvi}**:-In *JeernaJwara* if *Doshas* are only left in *Twacha*(skin) and in *AgantujJwara*(*Bhoot-Preta*, *Abhishaap*, *Abhichaar*) *Doopan* should be done to pacify *Jwaraavstha*.

CONCLUSION:

Jwara is said to be king of all diseases. Number of treatment modalities are available to manage *Jwara* in our *Samhitas*. If all above described *Siddhanta* are understood properly by *Vaidya*, selection of *Karma* will be more easy. That will help patient to get rid of the disease easily maintaining *Sharirik* and *MansikBala*.

REFERENCES

ⁱ Pt Hari Sadashiv Shastri paradkar, *AshtangaHridayasutrasthan Sanskrit commentary sarvangsundari of arundatta and Ayurveda rasayan of hemadri* reprint 13/38-41; 2011. p.221

ⁱⁱ Vaidya Jadhavaji Trikamji Acharya, *Charak Samhita, sutra Sthan*; Sanskrit commentary on *Agnivesha tantra*. Varanasi chowkhambha Sanskrit reprint 16/20-21; 2011. P.97

ⁱⁱⁱ Vaidya Jadhavaji Trikamji Acharya, *Charak Samhita, sutra Sthan*; Sanskrit commentary on *Agnivesha tantra*. Varanasi chowkhambha Sanskrit reprint 16/13-16; 2011. P.97

^{iv}Vaidya KavirajAmbikadattaShastri Acharya,SusrutaSamhita,UttarTantra,HindiCommentary,Varanasi chowkhambha Sanskrit reprint,2015 39/19-22,p-219

^vVaidya Jadhavaji Trikamji Acharya, Charak Samhita, Chikitsa Sthan; Sanskrit commentary on Agnivesha tantra. Varanasi chowkhambha Sanskrit reprint 3/28-29; 2011. P.413

^{vi} Vaidya JadhavajiTrikamji Acharya, Charak Samhita, ChikitsaSthan; Sanskrit commentary on Agnivesha tantra. Varanasi chowkhambha Sanskrit reprint 3/133-135; 2011. P.126

^{vii} Vaidya JadhavajiTrikamji Acharya, Charak Samhita, ChikitsaSthan; Sanskrit commentary on Agnivesha tantra. Varanasi chowkhambha Sanskrit reprint 3/136; 2011. P.126

^{viii} Vaidya JadhavajiTrikamji Acharya, Charak Samhita, ChikitsaSthan; Sanskrit commentary on Agnivesha tantra. Varanasi chowkhambha Sanskrit reprint 3/1137; 2011. P.126

^{ix} Vaidya JadhavajiTrikamji Acharya, Charak Samhita, ChikitsaSthan; Sanskrit commentary on Agnivesha tantra. Varanasi chowkhambha Sanskrit reprint 3/164; 2011. P.141

^xVaidya JadhavajiTrikamji Acharya, Charak Samhita, ChikitsaSthan; Sanskrit commentary on Agnivesha tantra. Varanasi chowkhambha Sanskrit reprint 3/146-147; 2011. P.416

^{xi}Vaidya Jadhavaji Trikamji Acharya, Charak Samhita, Chikitsa Sthan; Sanskrit commentary on Agnivesha tantra. Varanasi chowkhambha Sanskrit reprint 3/168-169; 2011. P.413

^{xii}Vaidya Jadhavaji Trikamji Acharya, Charak Samhita, Chikitsa Sthan; Sanskrit commentary on Agnivesha tantra. Varanasi chowkhambha Sanskrit reprint 3/169-170; 2011. P.413

^{xiii}Vaidya Jadhavaji Trikamji Acharya, Charak Samhita, Chikitsa Sthan; Sanskrit commentary on Agnivesha tantra. Varanasi chowkhambha Sanskrit reprint 3/172-173; 2011. P.413

^{xiv}Vaidya JadhavajiTrikamji Acharya, Charak Samhita, ChikitsaSthan; Sanskrit commentary on Agnivesha tantra. Varanasi chowkhambha Sanskrit reprint 3/1; 201173-174. P.413

^{xv}Vaidya JadhavajiTrikamji Acharya, Charak Samhita, Chikitsa Sthan; Sanskrit commentary on Agnivesha tantra. Varanasi chowkhambha Sanskrit reprint 3/288-289; 2011. P.167

^{xvi}Vaidya Jadhavaji Trikamji Acharya, Charak Samhita, Chikitsa Sthan; Sanskrit commentary on Agnivesha tantra. Varanasi chowkhambha Sanskrit reprint 3/307; 2011. P170