



AYURVEDA VIEW ON JWARA, ITS NIDANA, SYMPTOM AND MANAGEMENT: A REVIEW

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ABSTRACT

Jwara (fever) is given the biggest significance in Ayurveda *Samhithas*, other illnesses are subordinated to the *Jwara*. According to the legendary account, *Jwara* is thought to have developed from *Shiva's* ultimate rage. It is suggested that the elevated body temperature and its manifestation are related to *Shiva's* wrath. A thorough and in-depth analysis of *Jwara* based on its *Nidana*, *Samprapthi* and other factors is available in addition to its mythological background in Ayurveda *Samhithas*. *Jwara* is condition in which a living thing decays and ultimately dies if not treated properly. Thus, *Jwara* manifests and is understood as a universal phenomenon connected to all living things rather than merely a human ailment. Contrary to science, which views fever as merely a symptom, Ayurveda views *Jwara* as a significant sickness.

KEYWORDS: *Ayurveda, Jwara, Fever, Santapa.*

INTRODUCTION

Textual references and descriptions of the basic therapeutic strategy for *Jwara* were obtained from the Ayurvedic *Samhithas* and presented in various literatures. *Jwara* is the diseases that deprives *Ojas* and causes death. It is characterised by high temperature, physical discomfort and weakness, etc. According to causative factors *Jwara* can be categorized into two forms as depicted in **Figure 1**. *Nija Jwarais* originated internally and *Agantuja* is considered as external origin.^[1-5]



Figure 1: Types of *Jwara* according to causes.

Nidana for *Jwara* can be attributed to *Mithyaha* *Vihara* or it can result from *Nidana* triggering the *Dushti* of the relevant *Dosha*.

The other classification are as follows:

- *Sharira* and *Manasa*
- *Saumya* and *Agneya*
- *Antarvega* and *Bahirvega*
- *Prakrita* and *Vaikrita*

- *Sadhya* and *Asadhya*

Classification depending upon the strength, weakness of *Dosha* and time:

1. *Santata*
2. *Satata*
3. *Anyedushka*
4. *Tritiyaka*
5. *Chaturthaka*.

Factors such as *Vata*, *Pitta*, *Kapha*, *Vata-Pitta*, *Pitta-Kapha*, *Vata-Pitta-Kapha* and *Agantuare* considered responsible for *Jwara* in humans. *Doshas* aggravates as a result of their corresponding causes, they enter the stomach, mingle with the *Ama*, clog the channels, affects digestive agency, cause the body's temperature to increase, producing *Jwara* along with sweating. *Doshas* coupled with *Ama* obstructing the pathways of perspiration leading to the production of sweat and rise in temperature.^[5-8]

Roopa of *Jwara*

- ✓ Lachrymation
- ✓ Feeling of heaviness in body
- ✓ Bad taste in the mouth
- ✓ Loss of appetite
- ✓ Yawning, body ache, poor strength and cutting pain in the calves
- ✓ Extreme thirst and cold breeze

As per Ayurveda these symptoms described as *Santapa*, *Aruci*, *Trsna*, *Angamarda* and *Hrid-Vyatha*. etc. It appears in the form of *Tamas* at the commencement of birth and throughout death. In addition, *Jwara* symptoms would vary depending on the *Dosha Beda*.

According to *Charaka*, *Jwara* is easily treatable if it affects a physically fit individual, results from the vitiation of a small amount of *Dosha* and there are no consequences. The *Asadhya Jwara* indicate that it is fatal and incurable.

The patient dies as a result of severe *Tikshna jwara*, which is characterised by delirium, dyspnea and giddiness, etc. *Jwara* that develops within a week and malnourished individuals with oedema seated in deeper bodily tissues, severe, and lasting for very long periods of time are incurable. The *Jwara* in which the scalp's mid-hair region is revealed is similarly regarded as incurable. According to Acharya *Sushruta*, mild, moderate and profound aggravation of the *Doshas*, which last for three, seven and twelve days respectively, determine the degree of fever.^[7-9]

Chikitsa

- ✚ *Langhana* (fasting)
- ✚ *Svedana* (sudation)
- ✚ *Yavagu* (drinking of thin gruel)
- ✚ Usage of medicine of bitter taste possessing *Pachana* effect, etc.

Langhana should be practised either during the premonitory stage or at the beginning of fevers. The *Doshas* residing in the *Amasaya* destroy the digestive activity, mixed with undigested materials and obstruct the passages, which results physical and mental discomfort. In fever caused by *Vata*, *Kaya* (reduction of tissues) and *Manasa*, fasting is not recommended. When the *Doshas* and *Agni* have left their normal positions, fasting ripens the *Doshas*, clears fever, enhances hunger and improves taste, as well as giving the body a feeling of lightness. Fasting is recommended in early state of fever.

Peyadi Krama (drinking of gruel) which is prepared with medications appropriate to each *Dosha* beginning with *Manda*, either for six days or until the fever becomes soft. Digestive fire is improved by the administration of gruel and patient feels lightness in body with maintenance of proper supply of nutrients.

Aushada Kramap provides therapeutic as well as symptomatic relief by suppressing pathogenesis of disease. *Kalyanak ghrita* and *Mahakalyanak ghrita* have also been described for treating *Jwara*. *Yapan basti*, *Abhyanga*, *Mrudu shodhana*, *Udwartana*, *Dhupan* and *Anjana*, etc. also indicated as supportive measures.^[8-10]

Ayurveda Formulations for *Jwara*

- *Kalingadi Kashaya*

- *Praval Pisthi*
- *Laxminarayana Rasa*
- *Sudarshana Ghanavati*
- *Tulasi Swarasa*
- *Sudarshana Churna*

CONCLUSION

Jwara is described as condition that mainly affects *Rasavaha Srotasa* since its originated from *Amashaya* thus leads *Agnimandya* and causes rise in body temperature along with loss of strength and physical weakness. *Swedaavrodha* and *Angamarda* are cardinal features of disease. Infections, incompatible diet and *Mithya-Vihara*, etc. are considered as major causes of disease. *Jwara* has been classified into various types on the basis of predominance of *Dosha* and *Dhatugata Avastha*. The treatment regimen also depends upon the types of *Jwara* thus appropriate diagnosis is prerequisite.

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