



A REVIEW ON VISHAMJWARA AND IT'S MANAGEMENT

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ABSTRACT

In Ayurveda, Jwara is more than just a high body temperature; as stated in the Charaka Samhita, the cardinal symptoms of Jwara are 'Deha- Indriya- Manah- Santap.' This is a condition in which the body, mind, and sense organs suffer as a result of high temperatures. Vishamajwara is a type of fever mentioned in all Ayurvedic texts. Charaka mentioned Vishamajwara and Chakrapani have commented on Vishamajwara as Bhutanubanda, Susruta affirmed that Aagantuchhanubhandohi praysho Vishamajware. Madhavakara has also recognised Vishamajwara as Bhutabhishangajanya (Infected by microorganism). Vishamajwara is irregular (inconsistent) in its Arambha (Nature of onset commitment), Kriya (Action production of symptoms) and Kala (time of appearance) and possesses Anushanga (Persistence for long periods). The treatment of this disease depends upon Vegavastha and Avegavastha of Jwara. Various Shodhana and Shamana procedures are mentioned in classics to treat Visham Jwara.

KEYWORDS: Vishamjwara, Jwara, Shodhan, Shaman.

INTRODUCTION

Jwara was mentioned in Ayurveda as a synonym for the disease or a febrile condition. "Among all disorders, fever deserves to be described first, as it is the most serious of all somatic diseases." Jwara, according to Charaka, affects the body, mind, and sense organs and regulates life's well-being. Chakrapani defined Jwara as "Jwarayati Santapayati," which means "disease associated with burning manifestation."

Jwara is the term originated by the anger of Rudra. Rudra is known as god of destruction in Hindu mythology. Jwara is the king of all diseases and known by different terms in various animals also i.e. Pakala for the Jwara of elephants and Abhitapan for horses' etc.

Vishamajwara is the varieties of Jwara, which can be identified by its peculiarity of Visamata (Irregularity). Vishamajwara characterised by Visamarambha (Irregular onset) Visama Kriya (Alternative feeling of hot and cold) and Visamakala (Irregular duration of sufferings) of Jwara.

AIM AND OBJECTIVE

Aim – To explore the concept of Vishamjwara from various ayurvedic literature.

Objective – To compile the information of Vishamjwara and It's chikitsa from various Ayurvedic literature.

MATERIALS AND METHODS

Charak samhita, Sushrut samhita, Ashtang Hriday and Commentaries.

Samhita and Sangraha kala

Wide description of Vishamajwara is found in Samhita granthas like, Charaka, Sushrut, Bhela, Harita, Kashyapa, Madhava, Sharangadhara, Bhavaprakash, Yogaratnakara etc. Kashyapa considered that in the Vishamajwara specific properties of Jwara are found in an irregularity manner. He enumerated the Vishamajwara as follows Santataka, Satataka, Anyeduska, Triteeyaka and Chaturthaka considering the days of its onset. Charaka described that all the Vishamajwara are Tridoshaja in origin. Susruta considered that the Vishamajwara occurs due to Tridosha but Vata is the dominant Dosha. He considered the Agantuka Karana (External cause) of which Bhutabhishanga constitute one of the variety in the main aetiology for Vishamajwara. Vagbhata defined Vishamajwara, as the Jwara is irregular in respect to its onset, suffering and symptoms. The Mandagni during Adanakala is one of the important causes of Vishamajwara. He also advocated if an emaciated patient who takes irregular diet during convalescent period in spite of residual of small quantity of Dosha may causes Vishamajwara. According to Hareeta the Vishamajwara is five types such as Vataja, Ekaikajwara, Dwahieka Jwara, Triahika Jwara, Chaturthakjwara. Chakrapani opines, the poisonous insects may be considered under

the word Bhuta. Dalhana consider Bhutas responsible to produce Vishamajwara. Madhavakara views as Bhuta plays an important role for Vishamajwara too. In Amarkosh the Bhuta means Keetanu. Jejjata considered Vishamajwara as Tridoshaja in origin. Most of the

authors considered five types of Vishamajwara. Bhavamishra and Madhavakara have included Pralepaka Jwara also in the group of Vishamajwara.

Nidana

Table no. 1: Hetu of vishamjawara.

Factors relating to ahara	Factors relating to vihara	Other nidana
Kasaya dravya sevan	Vishaaushadhi gandha sevana	Anupasargika karana
Ruksha dravya sevan	Divaswapna (day sleeping)	Rutuparivartana
ushna dravya sevan	Mithya vihara (the habits which is not good for health)	Krodha
Shitambu pana	sorrowfulness	bhaya
santarpana dravya sevan		
Anupamansa bhakshan		
Pinaka bhojana		
Asatmya dravya bhojana		
Viruddha padartha bhojana		
Ahita ahara sevana		

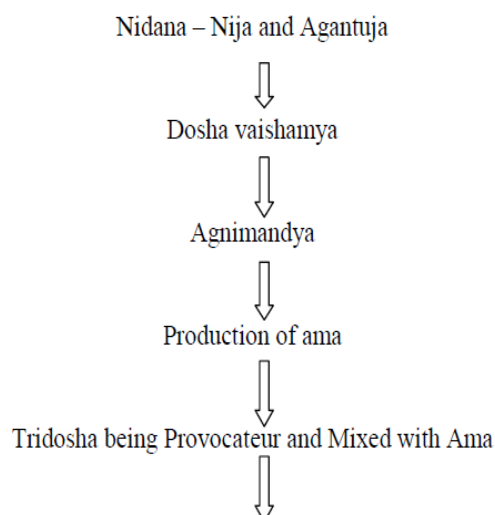
Samprapti of vishamjawara

If the Mithya Ahara Vihara taken in case of residual fever or during convalescent period of Jwara it causes Vishamajwara being localised in one or more Dhatu. On the other hand Keetanu may aggravate Dosha in according to Balam Kalamcha Prapya (dependent on the host strength and climate). But according to Sushruta as well as supported by Madhavakara about the pathogenesis of disease stated that if a weak person just

after fever adopts unsuitable food and drink, his residual doshas aggravated being afflicted by Vata localised in Kaphasthana (Shira, Kantha, Hridaya, Amasaya) to produce different of Vishamajwara. The five types of Vishamajwara manifested after invading of Rasa, Rakta, Mamsa, Meda, Asthi and Majja Dhatu and loges at Shira, Kantha, Hridaya, Amasaya and Rasavaha Srotas, as a result of which the following types of Vishamajwara are produced.

Flow chart – 1

Schematic diagram of vishamjawara samprapti



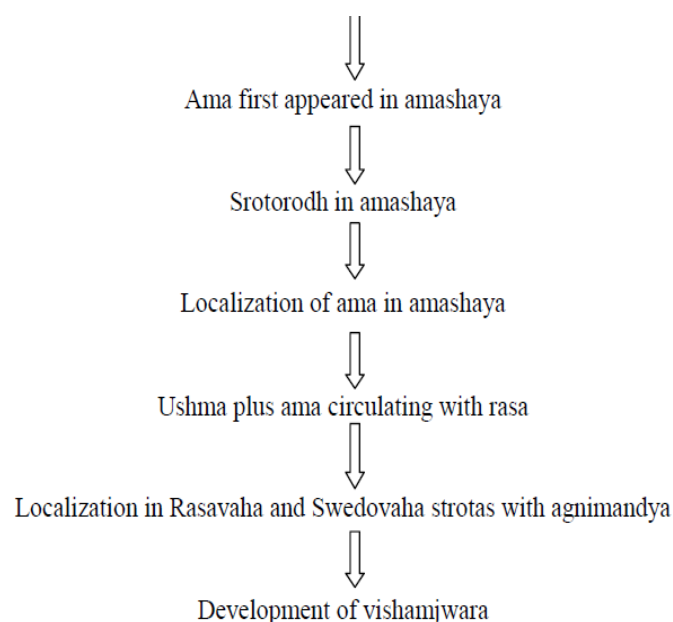


Table no. 2: Vishamjwara types, Vegas and Dushya.

Santata	Continuous fever	Rasa dhatu
Satata	Double quotidian fever	Rakta dhatu
Anyedushka	Quotidian fever	Mansa and meda
Triteeyaka	Tertian fever	Asthi
chaturthaka	Quartan fever	Majja

Table no. 3: Duration and Vega in different jwaras.

Name of Jwara	No. of Vega	Period
Santata	Nirantara (Whole time)	7, 10 or 12 days
Satata	Twice	In ahoratra (24 hrs)
Anyedushka	Once	In ahoratra (24 hrs)
Triteeyaka	Once	On alternate days
Chaturthaka	Once	On every 4 th day
Chaturthaka viparyaya	twice	In between two days leaving 1 st and 4 th day

Types: There are mainly five types of Vishamajwara accepted now. But there are various views on these types of Vishamajwara illustrated below.

1. Charaka described five types according to its Vega and Agamankala i.e., Santata, Satata, Anyeduska, Triteeyak and Chaturthaka.
2. According to Vagbhata, Santataka, Satata, Triteeyaka, Anyeduska, Chaturthaka, and Chaturthaka Viparyaya. Here has classified the Viparjaya as Vataadhikya, Pittadhikya and Kaphadhikya.
3. Susruta advocates as Santataka, Satata, Anyeduska, Triteeyaka, Chaturthaka, Pralepaka and also due to predominance of Doshas (Anupathyaka Jwara Madhya Samudbhavan) and Vata Balasaka.
4. Harita describe as Kahika, Dwahika, Trayahika, Chaturthaka.

5. Kharanada described as Viparita Tikhanata Santatajwara, Anyeduska, Triteeyak and Chaturthaka.
6. Kashyapa described it as Viparita Tikshanata Santatajwara, Anyeduska, Triteeyak and Chaturthaka.
7. Drudhabala described two types such as Triteeyaka and Chaturthaka.
8. Madhavakara viewed that Santata, Satataka, Anyeduska, Triteeyaka, Chaturthaka. Here Triteeyaka is again divided into three types according to predominance of Dosha like Kaphapitta. Vatakapha, Vatapitta Chaturthaka, two types as Slesmika and Anila. Besides this he described another three types known as Chaturthaka, Viparjaya, Vatavalasaka and Pralepaka.

Sadhya asadhyata (Prognosis)

Sadhya-Sadhyata is very important to assess the prognosis of disease before starting treatment. In a person who is strong, vitiation of Dosha is mild without

any complication of Jwara is said to be Sadhya. If the Jwara developed by strong positive factors which all the sign and symptoms are present, function of Indriya (Sense organ) are deranged, the disease is considered to be Asadhya. If the Jwaravega is Antarvega, it is said to be Kruchhara Sadhya (Curable with difficulties) and Vaheervega it is Sukhasadhya. When the Jwara associated with Bhrama, Durbala Indriya, Tikshna Jwaravega, Durbalata, Prabahani, Aruchi and function of Indriyas become feeble then the Jwara is said to be Asadhya. The Santata Jwara if one or two Doshas are involved then it is curable but if more two than kill the patient. The Anyedushka, Satata. Triteeyak are curable as the Doshas lies in superficial as in Rakta, Mansa and Meda Dhatu. Chaturthaka is difficult to cure because the Doshas lies in deeper Dhatus like Asthi, Majja leaving to development of other diseases. The Bhutavisanga Vishamajwara depends upon Bhaya, Bala, Agni, Prakriti and the involvement of Dhatus. The symptoms like Swasa, Murcha, Chharoli Trishna, Atisara, Vatagraha, Hicca, Kasa, Angavedana are detected then it is said to be Asadhya.

Management of vishamajwara in ayurveda

Perusal of various texts of Ayurvedic classics will indicate the following main mode of treatment in Vishamajwara.

1. Kasaya (Decoction) (Panchakashaya)

2. Ghritams (Medicated ghee)
3. Supportive therapy like Rasana Yoga
4. Anjana
5. Dhupana

Role of langhana

The treatment of ordinary fever, Langhana (Fasting), Swedana (Diaphoretics), Kala (Time factor), Yavagu (Liquid diet) and Tiktarasa (Bitter medicines) are indicated. In Vishamajwara, Langhana and Swedana are not recommended.

Deterrence/Prevention

- Avoid endemic regions.
- Take the proper prophylactic drugs at proper intervals if traveling to endemic regions.
- Use topical insect repellent (30-35% diethyltoluamide [DEET]), especially from dusk to dawn.
- Wear long-sleeved permethrin-coated clothing if not allergic to permethrin; spray under beds, chairs, tables, and along walls.
- Sleep under fine-nylon netting impregnated with permethrin.
- Avoid wearing perfumes and colognes.
- Seek out medical attention immediately upon contracting any tropical fever or flulike illness.

Table no. 4: Drug formulation of vishamjwara in ayurvedic texts.

Rasayogas Vrihad Kasturibhairava Rasa. Putpakwa Vishamjwarantaka Lauha Sarvajwarahara Lauha Sannipatabhairava Rasa Kanakasundar Rasa Panchvaktra Rasa Jalabandhu Rasa Laghusoochikabha rana Rasa Mahajwarankusha Rasa Jwarankush Rasa Hutashana Rasa Agnikumar Rasa Trinetra Rasa Vati Sanjivanivati Sudarshanaghan Vati Amrutativati Jwaraghnivati	Choornas Anantadi Choorna. Sudarshana Choorna Mahasudarshana Choorna Nimbadi Choorna Dadimashtaka Choorna Arishta Amrutarishta. Kutajarishta Pralepa Kulatthadipralepa Gairikadipalepa. Dashamoolapralepa Ghrita Indukanta Ghrita. Panchatikta Ghrita. Shatpala Ghrita. Amritashatpala Ghrita Pippalyadi Ghrita Kalyanaka Ghrita Mahakalyanaka Ghrita	Kwatha Guduchyadi Kwatha Pathyadi Kwatha Mustaparpatkadi Kwatha Nagaradi Kwatha Mustadi Kashaya Kiritiktakadi Kwatha Kshudradi Kwatha Parpatkadi Kwatha Tiktadi Kwatha Drakshadi Kwatha Hiberadi Kwatha Patoladi Kwatha Lodharadi Kwatha Duralabhadi Kwatha Chandanadi Kwatha Mustadyaasta Dashanga Kwatha Astadashanga Kwatha Parushakadi Kwatha Shrangyadi Kwatha Shatyadi Kashaya Panchtikta Kashaya Kiratadisapta Kashaya Shalparnyadi Kashaya
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DISCUSSION

Vishamjwara occur due to both 'Nija'(dosha) and 'Agantuja' (Externalinfection/pathogenic) factors. Nija doshas indicated by the presence of 'alpa bala doshas' due to previous jwaras incomplete treatment or relapsing fever due to lack of 'apunarbhava chikitsa'. The drugs which are used to treat vishamjwara have Deepaniya,

Pachaniya, Vatanulomaniya and Swedajananiya property, which increases the Jatharagni and helped to reduce the Aama which is the main cause of fever. It facilitates the Malapravratana and Swedajanana that leads to Strotoshodhana, which reduces the temperature of the body.

Langana:- Due to langana Agnideepan occurs which result into Aampachan and Srotorodh Nivarana.

Aampachan:- Due to Aampachana which leads to increase in Jatharagni, Swedajanana.

Vatanuloman:- Sukhpurvaka Mala Pravratana occurs.

CONCLUSION

Jwara is the king of all diseases and Ayurveda mentioned as the synonym of the disease or a febrile condition. It afflicts body, mind and sense organs, regulates the well being of life. The disease Vishamajwara is included under the Jwara Roga. It is characterized by Visamarambha (Irregular onset) Visama kriya (Alternative feeling of hot and cold) and Visamakala (Irregular duration of sufferings) of Jwara. It can be said with full confidence that vishamjwara can efficiently and effectively be managed with classical Shamanaushandhi, along with lifestyle modification, food Habits in accordance with the principles told in AAyurved and The complications be prevented.

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