

**ROLE OF SANSHAMANI VATI IN THE MANAGEMENT OF JWARA: A CASE STUDY**

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**ABSTRACT**

Ayurved is an ancient science of medicine of India, at that time of Ayurved, Fevers were considered as deadly & described as that Jwara is the first existed disease on the earth. It is the prime condition explained in *Ayurveda*, with varied aspects of *Nidana*, symptoms, and treatment, which has wide application. According to Charaka, Jwara in human beings is also known as *Vikara, Roga, Vyadhi, Atanka* It is characterized by *Deha-Indriya-Manahsantap*. Involves the vitiation of *Tridosha* predominantly *Pittadosha* and *Rasadhatu*. This article is a case study of a 24 years male patient with signs & symptoms of *Jwara*. This write-up highlights the role of *Sanshamani Vati* in the management of *Jwara*. patient experienced greater relief from the signs and symptoms of *Jwara*.

**KEYWORDS:** *Jwara, Fever, Deha-Indriya-Manahsantap, Sanshamani Vati.*

**INTRODUCTION**

Ayurved is an ancient science of medicine of India, at that time of Ayurved, Fevers were considered as deadly & described as that Jwara is the first existed disease on the earth Ayurveda mentioned *Jwara* as the synonym of the disease or a febrile condition. "From among all disorders fever deserves to be described first, it being the foremost of all somatic diseases". *Charaka* mentioned *Jwara* afflicts body, mind and sense organs, regulates the well being of life. *Chakrapani* described *Jwara* as "*Jwarayati Santapayati*" i.e., disease associated with burning manifestation is known as *Jwara*.<sup>[1]</sup> *Jwara* is the term originated by the anger of *Rudra*. *Rudra* is known as god of destruction in Hindu mythology.<sup>[2]</sup> *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 *Vishamata* (irregularity). It is the prime condition explained in *Ayurveda*, with varied aspects of *Nidana*, symptoms, and treatment, which has wide application. According to Charaka, Jwara in human beings is also known as *Vikara, Roga, Vyadhi, Atanka*<sup>[3]</sup> It is characterized by *Deha-Indriya-Manahsantap*.

Involves the vitiation of *Tridosha* predominantly *Pittadosha* and *Rasadhatu*.<sup>[4]</sup> For this case report, the aim was to assess the efficacy of *Sanshamani Vati* in managing *Jwara* aligning with the principles of Ayurveda.

**AIM:** To study Effect of *Sanshamani Vati* in The Management of *Jwara*.

**OBJECTIVE:** To study role of *Sanshamani Vati* to reduce sign and symptoms of *Jwara*.

**CASE REPORT**

A 24-year-old male patient having following complaints was came in OPD of Kayachikitsa Department, PDEA'S College of Ayurved and Research Centre, Nigdi Pune.

**Chief Complaints**

*Jwar*  
*Aruchi*  
*Agnimandya*  
*Angamarda*  
*Hrullas* } since last 3-4 days

**History of Present Illness**

24 years male patient came to OPD with Above complaints since last 4 days. he was taking Allopathy medicines (Paracetamol) for same complaints, but he only gets symptomatic relief. So patient came to Kayachikitsa OPD for further treatment and management.

**Past History: No History**

**Present Medicinal History:** Tab Paracetamol 500mg since.

**Family History:** *Matruj Kula: Jivit Pitruj Kula: Jivit.*

**Past Surgical History:** No History of any major Surgery.

**General examination**

Temperature	100 F
RR	26/ Min
Pulse rate	102 /Min
Blood pressure	110/80 mm of Hg

**Systemic Examination**

RS	AEBE
CVS	S1 S2 Normal
CNS	Conscious, oriented
P/A	Soft and Non tender

**Ashtavidha Parikshan**

<i>Nadi</i>	<i>Sarpa Gati</i>
<i>Mutra</i>	5-6 times a day
<i>Mala</i>	<i>Asamyak</i>
<i>Jivha</i>	<i>Sama</i>
<i>Shabda</i>	<i>Spashta</i>
<i>Sparsha</i>	<i>Ushna</i>
<i>Druk</i>	<i>Prakrit</i>
<i>Akruti</i>	<i>Madhyam</i>

**Hetu<sup>[5]</sup>****Factors relating to Ahara**

1. Kasaya Dravya Sevana
2. Ruksha Dravya Sevana
3. Ushna Dravya Sevana
4. Shitambu Pana

5. Santarpan Dravya sevana
6. Anupamansa Bhakshana
7. Pinaka Bhojana
8. Asatmya Dravya Bhojana
9. Virudha Padartha Bhojana (antagonist food)
10. Ahita Ahara Sevana

**2. Viharaj- Hetu**

1. Visausadhi Gandha Sevana
2. Divaswapna (day sleeping)
3. Mithya Vihara (the habits which is not good for health)
4. Sorrowfulness

**Samprapti of Jwar<sup>[6]</sup>**

The vitiated Doshas either *Eka-Doshaja*, *Dwi-Doshaja* or *Tridoshaja* mixes with the *Rasa Dhatu* and expels the *Jatharagni* from its *Sthana-Grahani* and *Dehoshma*, *Dehoshma* increases the *Ushmata* of *Sharira*, causing *Strotorodha*. *Vruddadosha* spreads all over the body producing *Santapa*. Then the patient gets his body temperature increased and thus is said as suffering from *Jwara*. In *Taruna-Jwara* due to *Strotorodha* and due to displacement of *Agni* from its *Sthana* there is no *Swedapradurbhava*.

**SAMPRAPTI GHATAKAS**

<i>Dosha</i>	<i>Pitta</i>
<i>Dushya</i>	<i>Rasa</i>
<i>Srotas</i>	<i>Svedavaha, Rasavaha</i>
<i>Agni</i>	<i>Jatharagni</i>
<i>Roga-marga</i>	<i>Bahya</i>
<i>Udbhavasthana</i>	<i>Amashaya</i>
<i>Vyaktasthana</i>	<i>Twak</i>

**Vyadhi Nidan: Jwar****Management: Sanshamani Vati.<sup>[7]</sup>**

- *Drug: Sanshamani Vati*
- *Matra: 500mg 2 tablet twice a day*
- *Anupana: Sukoshna Jala*
- *Aushadhasevan Kala: Vyano-Udane*
- *Duration: 7 days*

**Table 1: Latin Name, Family and Part use in of Dravya in Sanshamani Vati.**

No.	Drug	Latin Name	Family	Part Used
1.	Guduchi <sup>[8]</sup>	Tinospora Cordifolia	Menispermaceae	Stem

**Table 2: Rasa, Virya, Vipaka, Doshaghata and Karma of Dravya in Sanshamani Vati.**

No.	Drug	Rasa	Virya	Vipaka	Guna	Doshghanata	Karma
1.	Guduchi	Katu, Tikta,	Ushna	Madhur	Laghu, Snigdha	Tridoshaghna	Rasayan, Balya, Jwarghna

Table No. 1: Showing Observation and results.

Symptoms <sup>[9]</sup>	Gradation	Grade	BT	AT
<i>Jwar</i>	Normal Temperature	0	3	0
	Normal Temperature to 99 F	1		
	99 F to 100 F	2		
	100 F to 101 F	3		
<i>Aruchi</i>	Well feeling of taste of food	0	2	0
	Mostly feeling of taste & occasional absent	1		
	Sometime feeling of taste & mostly absence of taste of meal	2		
	Absence of taste of meal	3		
<i>Agnimandya</i>	Eat whole food supplied with hunger after 4-5 hrs. after food	0	2	0
	Eat whole food without hunger	1		
	Cannot take his regular meal moderate hunger after 8-10 hrs. can eat at least once a day	2		
	Cannot take food supplied or even breakfast	3		
<i>Hrullas</i>	No nausea	0	3	0
	Mild, not requesting pharmacological rescue	1		
	Moderate nausea requesting pharmacological Rescue	2		
	Severe nausea resistant to pharmacological treatment	3		
<i>Angamarda</i>	No body ache	0	2	0
	Bearable body ache	1		
	Unbearable body ache relieved by taking Analgesics and rest	2		
	Unbearable body ache not relieved by taking Analgesics	3		

## DISCUSSION

*Sanshamani Vati*<sup>[7]</sup> is *Rasayan, Amahara, Trut-Hara, Dahaghna, Sagrahani, Agni Deepaka, Bala Vardhaka, and Tridosahara*. It Is Indicated in *Jwara, Prameha, Kushta, Chhardi. Dosha* effect: It balances *Tridoshas*. *Dravya* in *Sanshamani Vati* is only *Guduchi* which has *Rasa* (Taste): *Katu* and *Tikta, Guna* (Characteristics): *Laghu* and *Snigdha, Virya* (Potency): *Ushna/Hot* and *Vipaka* (Post Digestive Effect): *Madhur*. (Table No. 2)

Overall *Rasa Guna Karma* act as *Jwaraghna*, it has *Amapachak* action hence reduces *Angimandya* and it act as *Vamihar* which reduces *Hrullas*, overall increases appetite reduces symptoms like *Aruchi*. *Guduchi* is *Balya* and *Rasayani* hence it also has action on *Angamarda*. To summarize, the unique attributes (*Guna* and *Karma*) of *Sanshamani Vati* and the formulation as a whole counteract the factors contributing to *Jwara*, offering a comprehensive approach to managing the condition.

## CONCLUSION

With the Aim that ayurvedic medicines may be effective to manage *Jwara*. In this case study, there is reduction in Subjective parameters (Table No. 3) like *Jwara, Aruchi, Angimandya, Hrullas and Angamarda*. The Ayurvedic Concepts in *Jwar*, having fruitful effect; be planned and evaluated systematically, adopting meticulous methods.

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