

**A LITERARY REVIEW OF JVARA AND ITS PRINCIPLE OF TREATMENT**Shikha Pendro\*<sup>1</sup> and Aradhana Kande<sup>2</sup><sup>1</sup>M.D.Scholar, Post Graduate Department of Rog Nidan Evum Vikriti Vigyan, Govt.Ayurved College Raipur Chhattisgarh.<sup>2</sup>Lecturer, Post Graduate Department of Rog Nidan Evum Vikriti Vigyan, Govt.Ayurved College Raipur Chhattisgarh.**\*Corresponding Author: Dr. Shikha Pendro**

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Article Received on 07/05/2018

Article Revised on 28/05/2018

Article Accepted on 19/06/2018

**ABSTRACT**

In Ayurveda, Jvara born from anger of shambhu Produces Severe harmful effects to the body like mitigation of strength and digestive fire ect. It is Considered as king of all diseases because it associates with many diseases. Jvara is a wide spread disease manifesting not only in Human being, but also in all living Creatures from Elephants to insects under different names. According to sushrut a clinical condition where in- if "Sweda"- Avarodha" i.e, obstruction of sweating along with "Santapa" (Increased body temperature) and "Sarvanga grahanam" i.e. Sever body ache are present it is Specifically Known as Jvara. It afflict the body, mind and senses. Jvara vega (high temperature) and Vaichitya (The mental confusion) are the principal characteristics In modern sense, fever is a symptom, not a disease in itself. The body raises its temperature in order to fight infection when the immune system is in the process of responding to foreign body such. as Bacteria and Viruses, when body temperature Crosses Over 100° F, it can be called as fever. The fives measures which help to diagnose and treat various diseases are collectively known as nidanapanchak i.e, Nidana, purvarupa, rupa Upshaya samprapti.

**KEYWORDS:** Jvara, Nidanapanchak, Management, Pathya Apathya.**INTRODUCTION**

"Jvara" derived from the root "Jya" means loss of life. In Ayurvedic literature Jvara or fever has been described as "Sarva Rogadhipati" the commander of all deseases. Emaciation (Kshaya), entering in to inner darkness (Tamas) Manifestation of the sinful acts (Papma) and Death (Mrutyu). These are the specific features of Jvara. It is like yama the god of death. It afflicts the body mind and senses.

**Hetu of jwara Roga:** Etiological factors for the development of jvaras are described are as follows: Improper and excess administration of snehadi samsodhana karma, various kinds of injury, suffering from diseases, suppuration, exertion, depletion of body tissues, improper digestion of food, poisons, changes of habitat and natural characteristics of seasons, inhalation of smell of plants and flowers, sorrow, bad effects of stars and planets, etc, seizure (avesa) of an individual by evil spirits, abnormal delivery in women, and during production of breast milk in women. All above etiological factors brings disequilibrium state of Dosas.

**Purvarupa**

**Premonitory symptoms and signs of jvara are as follows:** Fatigue, restlessness, discoloration, loss of taste 3. in mouth lachrymation, liking and disliking of sound, 4. cold, wind and sun alternatively often laziness, absence

of pleasure, feeling of cold, loss of appetite, congestion in the eyes, excessive sleep, dislike for work, bending tremors, delirium sensation in teeth, indigestion, lassitude debility diminished vitality dilatory tendency. Above symetoms continue to exits after the complete manifestations of Jvara.

**Visesa Purvarupa**

1. Vataja jvara – If Yawning is predominant feature, then it indicates prodromal symptoms of vataja jvara.
2. Pittaja jvara - If burning sensation is predominant clinical feature then it indicates prodromal symptoms of pittaja Jvara.
3. Kaphaja Jvara- Dislike for food is predominant symptoms indicates premonitory symptom of Kaphaja Jvara.
4. Sannipataja Jvara – Mixed features are observed in combination of two and three Dosas involvement.

**Jvara - Effects (Prabhava)**

Jvara induces the following effects in the body by virtue of its prabhava.

1. Shareera, Mana, Santapa (Uneasiness of body and mind)
2. Aruchi (Anorexia)
3. Trishna (Morbid Thirst)
4. Hrud-vydha-discomfort in Heart region.

**Jvara Rupa / Samanya Lakshana**

**1. Sweda Avarodha:** Sweda Avarodha is due to obstruction of sweat glands with Ama Circulating in the Rasadi dhatus in the body.

**2. Santapa:** Santapa is the pratyatma or specific symptom of any Jvara. It is the function of Pitta dosha. So without pitta there is no santapa or jvara. Santapa or increased temperature is beneficial it inhibits the growth of some bacteria and viruses.

Further, heat speeds up the rate of chemical reactions. In turn this may help body cells to Repair themselves more quickly.

**3. Sarvanga Grahana:** The body aches or pain occurs especially in the Amavasta of a disease condition like Jvara in Amavata etc. these three are the specific Symptoms or lakshanas of Jvara.

**Pratyatma Lakshana of Jvara**

Cardinal signs and symptoms of Jvara are increased body temperature associated with mental unpleasuriness. It afflicts the body, mind and the sense organs.

**Samprapti of Jvara Roga:** Dasas, aggravates due to consumption of causative factors and during respective time spread to entire body and produces jvara, Aggravated Dosas enters the Amasaya and combines with Agni, accompanying the Rasa, blockes the channels of Rasa and Sveda, impairs the functions of Agni and expels out the Agni from the site of digestion and spread to all over body and gives rise to jvara. Dosas exhibit its excacerbated symptoms and signs and brings abnormality in the skin, nail, eyes, tongue, urine and faeces.

**Samprapti ghataka of Jvara Roga**

Dosa – Pitta Pradhana Tridosaja  
 Vata – Vyana  
 Pitta – Pachaka  
 Kapha – Kledaka

Dusya – Dhatu – Rasa  
 Upadhatu – Tvacha

Agni – Jatharagni, Dhatvagni, Bhutagni  
 Adgnidusti – Mandagni.  
 Srotas – Rasavaha Svedavaha, Udakavaha  
 Srotodusti – Sanga  
 Adhithana – Sarira, Manas  
 Svabhava – Asukari and chirkari.

**Classification of Jvara & their discription.****(1) Nija (Endogenous)**

1. Vataja Jvara
2. Pittaja Jvara
3. Kaphaja Jvara
4. Vata-Pittaj Jvara
5. Vata – Kaphaja Jvara

6. Pitta – Kaphaja jvara
7. Tridoshaja Jvara.

**(2) Exogenous Agantuja Jvara**

1. Abhigataja (Trauma)
2. Abhicharaja
3. Abhishapaja
4. Abhisangaja (Infected)

**I. From “Adhithana” point of view**

- (a) Shareer (Somatic)
- (b) Manasika (Psychic)

**II. Dhatugata Jvara (According to involvement of Dhatu)**

1. Rasaja
2. Raktaja
3. mamsaja
4. Medhaja
5. Asthija
6. Majjjanya
7. Sukraja

**III. According to Nature of Jvara Vega (Vishama Jvara)**

1. Santata
2. Satata
3. Anyeduska
4. Trutheeyaka
5. Chaturtaka

**IV. According to the “Condition” of jvara**

1. Ama jvara
2. Pachyamana Jvara
3. Nirama Jvara

**Managment of Jvara:** Nidan parivarjan has to be considered as the first step in the treatment of all kind of diseases. First priority should be given to reduce or lower down the raised temperature.

**External measures:** To bring down the temperature are not necessary always as “Kala” the time factor generally helps in this matter.

1. Patient has ‘Langhanam’ should be advised along with rest and observe. It helps to pacify the vitited dosha and stimulates the jatharagni.
2. If there is a high temperature, application of cold measures like Ice bag, cold sponge over the body ect.
3. Application of paste of chandana (Sandal wood) on the forehead also helps.

**Internal medication**

**(1) Svedana (Sudation)** by diruretic Medicine should be prescribed which bring down the temperature for this purpose ‘shadanga paniya’ is the drug of choice.

**(2) Antipyritics**

i.e. javarahara drugs also should be given orally.  
 a) Godanti Mishran.

- b) Rasadivati  
 c) Tribhuvana kriti can also be used similarly.  
 d) Sudarshana ghanavati 2 tabs thrice a day.

### Pathya Apathya

**Pathya:** Mudgadi yoosha, Dadim rasa, Laja, Kosha jala, Peya, Odan yavagu, makushtha, Chanak, kulattha.

**Apathya:** Guru, Asatmya, Viruddha Anna, Atyant chestha, Snan, Vyayam, Vyavay Chankraman Should be avoided in Jvara.

### CONCLUSION

Jvara have been considered as Rasavaha srotodustya janya vikara, It manifests as an independent disease entity as well as a symptom in many diseases. Today we need Proper understanding of pathogenesis of jvara & its treatment, as per the principles of Ayurveda. Nidanapanchak helps to diagnose and treat various disease. this review article is made with an effort to understand the disease in Ayurveda perspective.

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