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JWARA CHIKITSA ACCORDING TO CHARAK SAMHITA

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ABSTRACT :

Jwara affects the whole body, the organs of senses and also the mind. According to mythology, Jwara was originated from the hot and destructive breath of Lord Siva, which was produced from his nostrils during the paroxysms of grief and rage on the death of his wife, Durga. It attacks all persons of all ages and in all conditions. Jwara is the king of all diseases, destroyer of all creatures and severe, hence a physician should be practically cautious in treating it. It is believed that it is originated from parigraha (attachement) and in nidana sthana origin is described as anger of Rudra.

INTRODUCTION :

Jwara is the most painful among the diseases. It afflicts the body, the senses and the mind. It is exceedingly powerful. This enemy of human beings is invariably associated with dissolution birth and death. (It is told that one gets fever during birth and death). Jwara is like Yama (God of death). Being afflicted of his own actions, the individual succumbs to death after suffering from fever .

• **Manifestation of jwara**

सन्तापः सारुचिस्तृष्णा साङ्गमर्दा हृदि व्यथा | ज्वरप्रभावो, जन्मादौ निधने च महत्तमः ||२६||

प्रकृतिश्च प्रवृत्तिश्च प्रभावश्च प्रदर्शितः | २७|

Santapa (Feeling Of Heat Or Raised Temperature), Aruchi (Anorexia), Trishna (Morbid Thirst), Angamarda (Body Ache), 5. Hrid Vyatha (Pain In The Cardiac Region).

These are the invariable manifestations of jwara. At the time of birth and death, jwara is manifested in the form of tamas (moha- altered state of consciousness). In this way the prakriti (nature), pravritti (origin) and the prabhava (invariable manifestations) of jwara are described.

• **Classical feature of fever:**

(Jwara Pratyatmaka Linga)

The signs and symptoms invariably associated with Jwara are Santapa Deha Manasa The increase in the temperature of the body and mental unhappiness.

There is no living being which is not afflicted by Jwara

• **Sign and symptoms**

आलस्यं नयने सासे जृम्भणं गौरवं क्रमः | ज्वलनातपवाय्वम्बुभक्तिद्वेषावनिश्चितौ ||२८|| अविपाकास्यवैरस्ये हानिश्च बलवर्णयोः | शीलवैकृतमल्पं च ज्वरलक्षणमग्रजम् ||२९||

Laziness, lacrimation, yawning, heaviness, mental fatigue, uncertainty and intolerance about the liking and disliking for the heat, sun, wind and water; indigestion, anorexia, depletion in strength, complexion, and slight change in conduct, are the premonitory signs and symptoms of jwara

DISCUSSION :

Types of jwara in ayurveda

1. **Vidhi bedh** (dual presentation)- Prakritik- vakritik, Agniye- somye, Anteraveg- bahirvega

Shariric-mansik, Sandhya -asadhya, Nava jwara-jirana jwara ,Aama jwara-nirama jawara

2. **Dosh,kala,Bala,abala bheda**- Santata ,Satata, Anyedhyushak, Trtiyaka, Chauturthika

3. **Dhatugata** jwara bheda (tissue based)- Rasaj jawara ,Raktaj jwara,,Mansa jwara , Medaj jwara, Asthi jwara , Majja jwara, Shukra jwara

4. **Karana** bheda - Vataj, Pittaj, Kaphaj , Vata-pittaj, Vata-kaphaj, Pitta-kaphaj, Sannipataj

4. **Agantuja** jwara - Abhigataja, abhishapaja, abhishangaja, Abhicharaja

***JWARA CHIKITSA**

• **Langhana** (fasting) is the first treatment to be done in jwara ,it balance the doshas and raise the digestive fire .the body becomes light and the appetite of the patient increases.

, Svedana (fomentation), Kala (time or passage of eight day), Yavagu (medicated gruel) with Tikta rasa (medicines having bitter taste) these help in the Pachana (metabolic transformation) of Avipakva Doshas in Taruna Jwara (first stage of fever).

• **Administering hot water** to the patient:

If a Jwara patient feels thirsty, then hot water is given if the Jwara is due to Vata or Kapha, or Vata and Kapha simultaneously aggravated. If the thirst occurs because of Paittik Jwara or as a result of the intake of alcohol, then cold water is given to drink. This cold water should, however, be boiled with bitter medicines.

• **Srotasam Shodhana** – They help in the cleansing of the channels of circulation. Balya They promote strength, Ruchikara increase appetite, Swedakara – promote sweating and Shivam auspiciousness.

• **Shadang Paniya**

For the alleviation of thirst and Jwara, the patient is given water boiled with Musta (Cyperus rotundus), Parpataka (Fumaria parviflora), Ushira (Vetiver Vetiveria zizanioides), Chandana (Sandalwood Santalum album), Udichya (Pavonia odorata;) Nagara- (ginger). After boiling, the water is cooled before administration .

• **Vamana treatment** for Jwara:

If the Jwara is dominated by Kapha and if it is located in the Amashaya (stomach and small intestine), is in a stage of Utklesa (detached or about to come out), then it is removed by administration of emetics – Vamana. The state of Kapha is carefully ascertained before the administration of Vamana.

• **Yavagu and Manda Pana** in Jwara:

Yavagu and Manda are administered for 6 days or till fever subsides. They help in Anulomana (elimination through downward track) of flatus, urine, feces and Doshas. Because they are liquid and hot they cause sweating. Because they are watery in nature, they alleviate thirst. They sustain Prana (vital force of life) because of their nourishing properties. Because of their laxative property they bring about lightness to the body. They are wholesome for Jwara.

• **Tarpana Chikitsa** for Jwara

In such cases where administration of Yavagu is prohibited (In high Pitta, in alcoholics etc), the physician should administer in the beginning tarpana prepared of the Laja Saktu (power of field paddy) mixed with honey, sugar and juices which have properties alleviate the Jwara.

• **Rasayana**- Ashwagandha, Amalaki, Guduchi, Yastimadhu can be used in jwara .

• **Massage etc treatments**

Abhyanga (Massage), Pradeha (Uction) and Pariseka medicated bath) is done, either hot or cold, as per the requirement of the two types of Jwara. Medicated ghee called Sahasra Dhauta ghruta and medicated oil called Chandanadya Taila which alleviate fever associated with burning sensation may be given for massage by the Physician.

• **Danta Dhawana** cleans the mouth and increase the appetite. it increase the sense of taste of different rasa.

• **Kashaya administration** should be done after 6 days in nirama dosha.

• **Administration of light diet** should be followed to treat fever.

• **Administration of Ghee** with herbal ingredients according to doshas after 10 days of pakva pittaj and vataj jwara .

• **Administration of Milk** in thirst and pain , where the doshas have been combined and are not displaced from its place. milk have nature to treat the constipation.

• **Virechana** is performed when the above mentioned methods are not enough to treat the jwara.

• **Niruha Basti** with milk is given to the patient if evacuation of the bowel is necessary...it increases the strength and Agni of digestive system. If the jwara gets old then anuvasana basti is given to the patient.

• **Nasya** – when the sense organs (indriya) are not able to perform their functions and jwara is jirana then nasya is performed.

• **Devvapaashraya Chikitsa**

• **Herbo mineral Formulation used in jwara**

1. Vatsakaadi kwath
2. Madukaadi kwath
3. Jatayaadi kwath
4. Vasaadi ghrit
5. Trikantakaadisheer paak,
6. Agni kumara rasa
7. Jwarasimha rasa
8. Mrithyunjaya rasa ,
9. Ananda bhairava rasa,
10. Chintamani rasa (kupipakwa)

CONCLUSION :

The basic principles of Ayurveda help to balance Doshas and prevent effects of Hetus responsible for Jwara. The imbalance of Pitta leads to Jwara which disturbs the physiology of the body and produces Amavisha. Langhana, Sadya vama, Kashaya pana, shadanga Pani, different qwaths, and drugs like Guduchi, Amalaki, Vasa, Adraka and Pippali, etc. are indicated for treating Jwara. These mineral-based compositions are ideal for the corresponding jwara avsthas. Therefore, our health-care system must adopt these management and medications which meet all of the requirements of a superior treatment for the community's wellbeing.

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