

# आरोग्यमंदिर

पत्रिका  
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AROGYAMANDIR PATRIKA



Jwara Vyadhi Visheshank

## Editorial

**J**wara – a disease very clearly explained as one of the 'Ashta Mahagadas', is the first and the most elaborately explained one by Charakacharya in the Chikitsa Sthan of Charak Samhita immediately after "Rasayan & Vajeekaran" Adhyay that talk about the longevity with the maintained state of all Dhatus through out the life & youthfulness alongwith

better Progeny Concept. One of the reasons or rather the main reason for this may be the fact that Jwara can be seen in humans not just as a disease proper but can get exhibited as Poorva Roop, Lakshan, Upadrava, Udarak or even the Hetu of many of the other diseases. In some cases, it is 'Swabhavopasham (self curable)' while in some others it is 'Dushchikitsya (difficult to treat)'. Such being the wide varieties in which it appears, it's important to discuss Jwara threadbare.

From the point of view of the students of Ayurved, this topic is of great importance, not just because it forms an important part of the syllabus; but also because once the Hetus as well as the Principles of Jwara Chikitsa are understood perfectly, it helps understand the Avasthanuroop Chikitsa of many other diseases, if not at all.

Many topics like Ashtau Ahar Vidhi Visheshayatan are discussed, in this issue, in brief not to make it too descriptive. Though the topic of Ashtau Ahar Vidhi Visheshayatan is important, it is described in brief here, as "Jwara Chikitsa" is the main topic of discussion.

It's hoped that this "Jwara Vyadhi Visheshank" will come up to the expectations of the readers, especially those who have suggested this topic for 'Arogyamandir Patrika' issue.

We continue to be thankful to all those who have been suggesting the topics to be covered in the issues to come and again appeal to all the readers to send us your choicest topic for the upcoming issues of your own 'Arogyamandir Patrika,' which will be appreciated by everyone.

Yours' sincerely,

Vd. Shailesh Nadkarni

## Introduction

In Ayurved, Jwara is not merely the concept of raised body temperature, but as is said in Charak Samhita, 'Deha-Indriya-Manah Santap' is the Cardinal Symptom of Jwara. This can be defined as the state where the Body, Mind as well as Sense organs suffer due to the high temperature. Jwara Vyadhi is known as the "Pradhan Vyadhi" amongst all the Vyadhis. Charak Samhita describes,

"pJej DeVeeJeespevceeoewreDevesDe cenodece: ~" Uej dvej 1

It means that Jwara is always present at the time of the birth as well as at the time of death, which is difficult to understand practically. It can be better understood as the disease which can occur at any time through out the life, right from the birth till the death, as it is observed in practice.

This Vyadhi-Shreshth is such a huge topic of discussion that one may need to spend better part of one's lifetime to understand Jwara in fullest of details. Jwara Vyadhi is discussed in details in all the Ayurvedic Samhita Granthas.

Charakacharya has described it in the list of Santarpanjanya as well as in Apatarpanjanya Vyadhi.

## Jwara

### Mythological ref:

In various Samhita Granthas, Rudra kop has been described as the factor responsible for the first appearance of Jwara on the earth. One may find the description of this mythological story a little strange, but if we co-relate this description with the Jwara Vyadhi, we realize that the horrifying character of the 'Rudra' that is described, denotes the severity and the seriousness of this disease.

### Definition:

As described in the Charak Samhita,

"pJej mellehes' pJej Ueell e mev leehUeell e

Mej eJ eeCe Felle'~

Ue. dVe. 1/43 UekathreedCe škecae

" onstřōUecevem l eedhe meJef ešeekepeesyeueer~

pJej esDeDeevesj ešeeCeeedGoeeasYeieJee hej e"~

Ue. dVe. 3

Deha, Indriya and Manah Santap are the Pratyatma Linga of Jwara Vyadhi. The condition, where the raised body temperature also affects the functionality of Sense organs as well as the Mind, is known as Jwara.

### Synonyms:

Vikar, Rog, Vyadhi, Aatank are the synonyms of Jwara which mean Death. This is so perhaps to indicate the ill effects of Jwara that can be considered as fatal as Death.

### Vyadhi Marga:

Amashaya being the Udbhav Sthan of Vyadhi Jwara, it is described as Koshthanusari Vyadhi by Charakacharya, i.e. the one that follows Abhyantar Rog Marg.



## 2 Introduction to Srotas

Rasa being the 'Adya Dhatu,' gets nourished in normal course by the action of Avikrut Jatharagni on the Aahar rasa (which contains nutrients for all the Dhatus). Rasa Dhatvagni acts on it after the action of Avikrut Jatharagni. Abnormal functioning of Jatharagni as well as Rasa Dhatvagni gives rise to Aam which also vitiates Rasa Dhatvagni. This produces Samavastha and vitiates Rasavaha Srotas. Thus, Rasavaha Srotas, Jatharagni and Rasa Dhatvagni are the important factors in the occurrence of the disease 'Jwara'.

### Rasavaha Srotas

Rasa Dhatu is the first Dhatu amongst Sapta Dhatu. Moola Sthan of Rasavaha Srotas includes Hruday & Dasha Damanya. Rasavaha Srotas gets vitiated due to excessive intake of Guru, Sheeta, Snigdha Ahar & Ati Matra Ahar and Atichinta.

Ashradhha, Aruchi, Aasyavairasya, Arasadnyata etc. are the symptoms caused by vitiation of Rasavaha Srotas. Along with this Rasa Dhatu, its Upadhatu – Rajah, Stanya as well as Mala-Kapha are likely to be affected.

Langhan (Fasting) or Laghu Bhojan (Easy to digest meal) is the treatment advised for all the disorders caused due to the vitiation of Rasavaha Srotas.

### Swedavaha Srotas

In Jwara Vyadhi, Swedavaha Srotas gets affected as the vitiated Dosha along with Aam, blocks their outlets giving rise to raised body temperature. Sweda is one of the three main Malas which is excreted out through the opening of Swedavaha Srotas at the outer layer of the skin. Meda Dhatu is the Moola Sthan of Sweda along with the Loma Koopa present all over the body.

Swedavaha Srotas gets vitiated due to Ati Vyayam, Ati Santap, Sheetoshna Akrama Sevan, Shoka and Bhaya. The symptoms caused due to the vitiation of this Srotas include Aswedan, Atiswedan, Parushya, Atishlakshnata, Angadah and Lomaharsh. The same Chikitsa is indicated for the Swedavaha Srotodushti as that for Jwara Vyadhi (Charak Viman Adhyay 5).

Type	Aahar	Vihar	Other
Vataj	Excessive intake of Rooksha, Laghu, Sheeta Ahar, Anashan	Vyayam, Vyavay, Vegasandharan, Abhighat, Udveg, Shok, Jagaran, Vishamsharirnyas	Vamanadi Karma Atiyog, Ati Raktasrav
Pittaj	Excessive intake of Ushna, Amla, Lavan, Kshar, Katu, Adhyashan, Vishamashan	Teekshna Aatap, Agni, Santap, Shram, Krodh	
Kaphaj	Excessive intake of Snigdha, Guru, Madhur, Pichchhil, Sheeta, Amla, Lavan	Divaswap, Harsha, Avyayam	
Dwandwa Sannipataj	Vishamashan, Anashan, Annaparivartan	Rutuvyapatti, Asatmya gandha, Vishakt Jala sevan, Girivas Garavisha,	Mithya yog of Pachakarma and Sansarjana, Visham Prasuti, Mithya Sutikacharya

### Pancha nidan –

#### Nidan:

#### 1) Nija Hetu:

As described in Charak Samhita, Nidan Sthan 1, Jwara Hetus as per the predominance of Vatadi Dosha are listed below.

#### Mithya Aahar -

Akaal Bhojan, Atimatrashan, Asatmya Bhojan, Vishamashan

are included in the term 'Mithya Aahar'. Also if the rules regarding diet are not followed properly, as explained in the topic of Ashtau Ahar Vidhi Visheshayatan in Charak Samhita, Vimana Sthan, Adyaya 1; it may give rise to Agnimandya and vitiation of Dosha which can further lead to Jwara.

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#### Mithya Vihar -

The word 'Mithya' stands for improper or beyond the limit. When a person does anything beyond his or her limits or strength, it is known as Mithya Vihar. Any activity giving rise to physical as well as mental exertion can be included in this, e.g. Ativyayam, Ratrijagaran, etc. Mithya Vihar also leads to Dhoshaprakop.

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#### 2) Aagantuj Hetu:

Aagantuj Hetus are the external factors which lead to vitiation of the Doshas. These can be classified in the following four types.

1. Abhighataj: Trauma due to fall or injury due to any external object
2. Abhicharaj: Maran, Mohan, Uchchatan types of actions that can be classified under black magic or evil things
3. Abhishapaj: Curses of furious ancestors, Guru, God, Pious souls etc.
4. Abhishangaj: It includes Kama, Krodh, Bhay, Kop, Visha, Aushadhi Gandha as well as Grahabadha

### Chandrakala Rasa

- An excellent Pittashamak and Raktaprasadak Kalpa made up of Tikta Rasatmak & Sheet Viryatmak Aushadhi
- Useful to pacify Teekshna, Ushna Guna and Daha
- Helps reduce burning sensation of the body in Jwara with predominance of Pitta & Daha
- Effective in conditions like Trushna, Shrama, Moorchha etc in Jwara
- Can also be used in diseases like Raktapitta, Pradar, Kamala, Mootrakruhchhra etc.

**Dosage & Anupan** - 1 to 2 tabs 3 times a day with warm water.



### Tribhuvankeerti Rasa

- Useful in Jwara, especially Vata-Kaphaj Jwara & Visham Jwara being an excellent Kaphaghna, Ushna, Teekshna, Deepak & Pachak.
- Acts as Amapachak, Swedapravartak, Angamardanashak
- Helps in reducing excessive Nasal Discharge, nasal block, Headache

**Dosage & Anupan** - 1 – 2 tabs 2 times a day with Ardrak Swaras or lukewarm water



### Jwara Poorvaroop -

Vishesh Poorvaroopas of Jwara Vyadhi are also described which help us to know the predominance of Dosha at the early stage. These are different than Samanya Poorvaroop. All Samhitakaras have mentioned the Samanya Poorva Roop as follows.

### Jwara Samanya Poorvaroop -

Alasya, Nayansrav, Jrumbha, Gourav, Klam, Anishchit Dwesh for Jwalaan, Aatap, Vayu, Ambu, Bhakti, Avipak, Aasyavairasya, Fatigue, Varna Hani, etc. are the Samanya Poorvaroop of Jwara.

### Jwara Vishesh Poorvaroop -

Madhav Nidan as well as in Sushrut Samhita have mentioned Vishesh Poorva Roop as given below depending on the predominance of Dosha.

- Vataj Jwara : Jrumbha
- Pittaj Jwara : Nayan Srav
- Kaphaj Jwara : Aruchi

### Jwara Roop -

Samanya as well as Vishesh Lakshan of the Jwara Vyadhi are seen which help the Vaidya to identify the type of Jwara and formulate the medicines while planning the line of treatment.

### Samanya Roop -

"mJeeDeJj esDe meV Leehes meJeeA kerri CebleLee-  
UejcheLedese j esDe me pJej esJ UehceB M UeLes' --  
megG. 39

It presents with the symptoms – Swedavarodh due to Srotorodha and Agni Sthanachyuti, Santap being the Vyadhi Prabha and Sarvang Graha due to Aam. Also the symptoms like Trushna, Aruchi, Hrud Vyatha are found in Jwara.

### Vishesh Roop -

It includes the Signs and Symptoms of Jwara Vyadhi as per the predominance of Dosha. Different types of Jwara and their Vishesh Lakshanas help us to identify the specific type of Jwara.

**A Flu -o –cil Forte**

- A unique combination of Tribhuvankeerti Rasa, Sootashekhar Rasa & Ghana derived from Dravyas of Mahasudarshan Choorna
- A potent Antipyretic Yog, being Amapachak, Srotovishodhak, Swedajanak
- Can be effectively used in Visham Jwara, antrik Jwara & Sankramak Jwara like Chikungunya
- Also useful in Jwara with Pratishyay
- Being Srotovishodhan, Swedajanan and Aampachan, effective in Jwaravastha in diseases like Shleepad, Amavat

**Dosage & Anupan** - 1 – 2 tabs 2 -3 times a day with Amrutarishta or Lukewarm water



**Types of Jwara** - The types can be classified under various heads as follows;

#### 1) According to the causative factors:

1. **Nija:** Jwara caused due to Vatadi Shareer Dosha is known as Nija. It can be classified into following types according to the predominance of Dosha.
  - a. Ekadoshaj - Vataj, Pittaj, Kaphaj - 3
  - b. Dwidoshaj, - Vatapittaj, Pittakaphaj, Kaphavataj - 3
  - c. Sannipataj – Tridoshaj - 1

Type	Signs & Symptoms
<b>Vataj</b>	Vepathu, Visham Jwara, Kantha-Oshtha Shosha, Nidranasha, Kshavathu, Stambha, Roukshya, Shirohrudgatruja, Asyavairasya, Vibandha, Shoola, Adhman, Jrumbha
<b>Pittaj</b>	Teevra Vega, Atisar, Alpanidra, Vami, Pralap, Kanthoshthamukhanasa Paka, Sweda, Katu Asya, Moorchha, Daha, Mada, Trushna, Peetavinmootranetratak, Bhrama
<b>Kaphaj</b>	Staimitya, Aalasya, Madhurasyata, Stambha, Trupti, Gourav, Sheetaiva, Utkled, Romaharsha, Atinidra, Srotorodh, Alpavid, Prasek, Agnisad, Bahumootrata, Shuklamootrapurishatwak, Avipak, Pratishyay, Chhardi, Aruchi, Kasa, Shwetanetrata
<b>Dwandwaj</b>	Mixed as per combination of Dosha
<b>Sannipatik</b>	Mixed as per combination of Dosha

Charakacharya has described 13 types of Sannipataj Jwara including Sama Sannipat and Visham Sannipat with Anshansh Kalpana. These Sannipat Jwaras are named by Bhavaprakash and Bhaluki Tantra. In Sushrut Samhita, there are 4 types of Sannipat Jwara, namely Abhinyas, Hattoujas, Sanyas and Ojonirodhaj.

#### 2. Aagantuja:

Jwara caused due to the external factors other than Nija Hetu are known as Aagantuja Jwara. Commonly described 4 types of Aagantuj Jwara are

1. Abhighataj
2. Abhicharaj
3. Abhishapaj
4. Abhishangaj

Sharangdhar Samhita describes 13 types of Aagantuja Jwara as follows:

Abhicharaj, Grahaveshaj, Shapaj, Shramaj, Chedaj, Kshataj, Dahaj, Kamaj, Bhayaj, Shokaj, Krodhaj, Vishaj, Aushadhigandhajanya

**Samshamani Vati**

- A Ghana Vati made up Ghana Kalpana of Guduchi, the best Jwaraghna Dravya
- Being Tiktarasatmak, Aampachan, Agni Deepan and Srotorodhanashan, useful in all kinds of Jwara
- Being Tridoshaghna, Rasayan, Rasadhathvagni Deepan, effective in disorders caused due to Rasavaha Srotodushti
- Also useful in Ajeerna, Amlapitta, Daha, Streerog, Rajovikar

**Dosage & Anupan** - 2 to 4 tabs three to four times a day with warm water



## 4 Samprapti

These types can be included in the four main types stated above.

Types & Causative Factors		Cause & Signs - Symptoms
Abhighataj		Vitiation of Vata and Rakta, Pain, Swelling and Discolouration
Abhicharaj		Moha, Trushna, Chitta-Indriya Vyatha
Abhishapaj		Moha, Trushna
Abhishangaj	Kama, Shok, Bhay vitiates Vata & Krodha vitiates Pitta	Kamajanya: Chittavibhransh, Tandra, Alasya, Abhojan, Hrudvedana, Gatrashosh Shokajanya: Pralap, Rodan Bhayajanya: Pralap Krodhajanya: Vepathu
	Aushadhijanya Jwara	Moorchha, Shiroruja, Vaman, Kshavathu
	Bhoota Abhishangajanya	Udveg, Hasya, Rodan, Kampan, vitiation of Tridosha
	Vishajanya	Shyavasyata, Atisar, Aruchi, Pipasa, Toda, Moorchha, Moha, Mada, Glani

### 1) According to the Vyadhi Ashray:

**1. Shareer:** When Jwara is caused by Vatadi Shareer Dosha, it is known as Shareer Jwara.

**2. Manas:** When Jwara is caused due to Manas Dosha like; Rajah-Tama and Manovaha Srotas is the Ashray Sthan; it is known as Manas Jwara. Its symptoms include Vaichitya, Arati, Glani and Indriya Vikruti.

### 2) According to the Vyadhi Swabhav:

#### 1. Soumya:

These are Vatakaphatmak Jwara, where patient presents with a symptom Ushnabhipriyata.

#### 2. Aagneya:

These are Vatapittatmak Jwara, where patient presents with a symptom Sheetabhipriyata.

### 3) According to the Vegavastha:

**1. Antarvegi:** When temperature and burning sensation is felt from inside the body whereas the external body temperature is normal; it is known as Antarvegi Jwara. It gets presented with Antar Daha, Trushna Adhikya, Pralap, Shwas, Bhrama, Sandhi-Asthi Shoola, Asweda and Atisar. Sushrutacharya has named it as 'Gambhir Jwara'.

**2. Bahirvegi:** When body temperature can be felt externally, it is known as Bahirvegi Jwara. In this type of Jwara, all the other symptoms of Antarvegi Jwara are found in mild form.

### 4) According to the Kaal:

**1. Prakrut :** The Jwara seen in Prakrut Rutu is known as 'Prakrut Jwara,' which occurs due to the Prakopa of a particular Dosha in a specific Rutu as mentioned in the texts, e.g. Vataj Jwara in Varsha Rutu, Pittaj Jwara in Sharad Rutu & Kaphaj Jwara in Vasant Rutu.

**2. Vaikrut :** When Jwara occurs in a Rutu due to the Prakopa of a specific Dosha, which is other than that mentioned in the texts is called as 'Vaikrut Jwara,' e.g. Vataj Jwara in a Rutu other than Varsha Rutu.

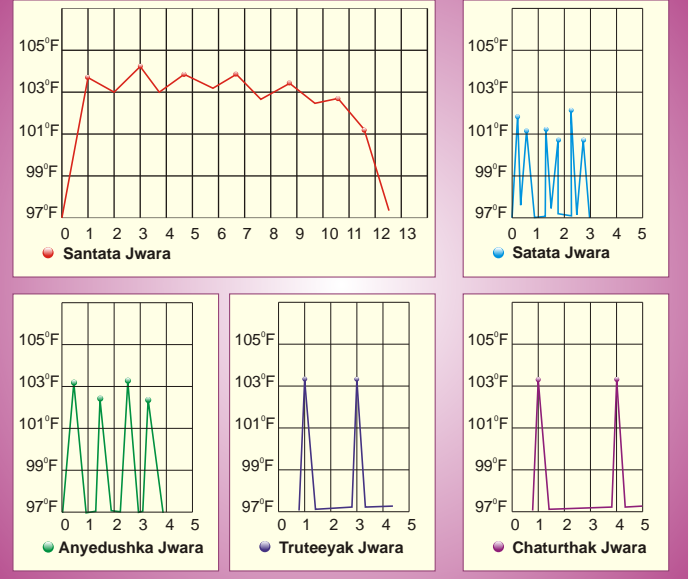
## 6) Jwara types according to the Bala of Dosha and Kaal: Visham Jwara -

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All intermittent types of fevers, which disappear for some time and come back again are included in this category. In this type of Jwara, Aarambh, Prasar as well as Kaal of Jwara are Visham i. e. the onset, progress and duration is uneven. It starts from a particular site, spreads in a particular fashion and it reaches its peak at a certain time. Depending on its peak in a day, it can be classified in following manner. The Dhatu involved in Visham Jwara Samprapti are mentioned in the table given below.

Though Santat Jwara is observed as a type of continuous Jwara, it disappears for some time, i. e. Muktanubandhitva is found for a fraction of time. Thus it is also included in Visham Jwara.

Visham Jwaras are often Sannipataj Jwara as explained in Charak Samhita, Chikitsa Sthan, 3/74.



### Bruhat Kastoori Bhairav

- An excellent Suvarna Kalpa effective in acute and chronic conditions of all types of Jwara
- Being Agnideepan, Aampachan and Rasayan, useful in variety of Jwara, specially in Sannipat and Visham Jwara
- Effective in conditions like feeble pulse, drowsiness, fever with chills and pyrexia of unknown origin
- Also effective in Jwara with Vyadhis like Atisar, Grahani etc

**Dosage & Anupan** - 1 to 2 tabs once or twice a day with Ardrak, Tulasi, Nagavel Patra Swaras, Bilva Choorna, Jeerak Choorna or honey



## Visham Jwara

Santat Jwara is said to have 12 Ashrayas, i. e. Sapta Dhatu, Tridosha and Mootra, Purish.

Type	Involved Dhatu	Kapha Sthan (Sushrut)	Pattern of Jwara	Kwath
Santat	Rasa	Aama shaya	Continuously high temp	Kaling, Patol patra, Kutaki
Satat	Rakta	Urah / Hruday	Temp rise twice a day	Patol, Sariva, Musta, Patha, Kutaki
Anye dyushk	Mansa	Kantha	Temp rise once a day	Nimb, Patol, Triphala, Mrudvika, Musta, Vatsak
Truteeyak	Medo	Shira	Temp rise at 1 day interval	Kiratatika, Amruta, Chandan, Vishwabhesha
Chaturthak	Asthi, Majja	Sandhi	Temp rise at 2 days interval	Guduchi, Amalaki, Musta

Charakacharya has described 3 types of Truteeyak Jwara as,

Vatapittaj – Shirograhi, starting from head  
Pittakaphaj – Trikgrahi, starting from lumbar region  
Vatakaphaj – Prushthagrahi, starting from back region

Chaturthak Jwara has been classified into 2 types as follows;

Vatapradhan – starting with Shiropeda  
Kaphapradhan – starting with Janghapeda

Some of the Shastrakar have mentioned Truteeyak as well as Chaturthak Viparyay Jwara, i. e. if the fever rises on the second day and is absent on the day one and three, its known as Truteeyak Viparyay whereas if the fever is absent on the first and the forth day and temperature rises for 2 days in between, its known as Chaturthak Viparyaya.

### 1) According to the Dhatu Ashray: Dhatugat Jwara

As said earlier, Rasa Dhatu forms the Ashray for Dooshit dosha. But as the Samprapti progresses, it gradually involves Uttarottar Gambhir Dhatu in the Dosha-Dooshya Sammurchhana. The signs & symptoms of Dhatugata Jwara and their Samanya Chikitsa are mentioned in the table.

Type	Signs & Symptoms	Treatment
Rasagata	Guruta, Dainya, Udveg, Sadan, Chhardi, Arochak, Bahistap, Angamard, Jrumbha	Vaman, Upavas
Raktagata	Rakta, Ushna pidika, Trushna, Sarakta Nishthivan, Daha, Rag, Bhrama, Mada, Pralap	Sek, Pradeh, Sanshaman
Mansagata	Antardaha, Trusha, Moha, Glani, Vidbhed, Dourgandhya, Gatra vikshap	Virechan, Upavas
Medagata	Sweda, Trushna, Pralap, Chhardi, Swagandhasya Asahatva, Glani, Arochak	Virechan, Upavas
Asthigata	Virek, Vaman, Asthishool, Prakoojan, Gatra vikshap, Shwas	Niruh, Anuvasan
Majjagata	Hikka, shwas, Kasa, Tamadarshan, Marmachedavat peeda, Antardaha, Bahi Shaitya	Niruh, Anuvasan
Shukragata	Shephastabdhatta, Shukraprasek, Mrutyu	Asadhya

### 2) According to the Jwara Avastha:

#### Tarun/ Nav Jwara

For the very first 7 days of Jwara Vyadhi, when Aamapachan is not achieved; it is known as Tarun Jwara. Langhan is specifically advised for this stage as Aamapachan is necessary.

#### Jeerna Jwara:

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When Deha Bala and Dhatu Bala of Patient is less, the Jwara Vyadhi continues for longer duration. It is known as Jeerna Jwara.

Its duration is described as three weeks or 21 days in some Granthas, after which the temperature starts falling along with the symptoms – Pleehavruddhi & Agnisada.

In a similar manner, Aam, Pachyaman and Niram are the types of Jwara according to its stages.

#### According to the Jwara Avastha:

**Aam:** The initial stage of Jwara Vyadhi, (i. e. the first 7 days or the period till which the aamapachan is not achieved, whichever is less) is known as Aamavastha of Jwara. The symptoms are given in the following table. Langhan and Aamapachan are indicated in this stage.

**Pachyaman:** The stage of Doshapachan, either with the help of medicines or as the time passes, the Doshas get converted into Pachit Doshas and it's known as Pachyaman Jwara. The temperature rises during this stage along with the symptoms given in the following table. If it leads to Doshapak, Niramavastha is achieved, eventually regaining the health where as if it leads to Dhatupak condition, patient will go from bad to worse leading to death.

**Niram:** When Aampachan is completely achieved, it is known as Niram Jwara. It is observed that patient after this stage regains his health.

Stages	Signs & Symptoms
<b>Aam</b>	Aruchi, Avipak, Udar Guruta, Hruday Avishuddhi, Tandra, Aalasya, Avisargi Balawan Jwara, Lalaprased, Hrullas, Agnimandya, Mukhavairasya, Stabdhatta, Suptata, Gurugatrata, Bahumootrata, Aam mala, Absence of Glani
<b>Pachyaman</b>	Teevra Jwara Vega, Trushnadhikya, Pralap, Shwas, Bhram, Atisar
<b>Niram</b>	Appropriate Kshudha, Krushata, Laghuta, Samyak Malapravrutti and Jwara mardav.

There are many more types of Jwara other than these types described in Granthas, like in Pitikayukta Jwara - Masoorika, Romantika, Sheetala, Visphotak, Agnirohini etc which are described by Sushrutacharya, Madhav Nidan and Bhavaprakash under the heading of Kshudra Rog. These are not found in the Charak Samhita. It might be possible that these diseases were common during that period (Madhya Yug) and not so common in Charak Kaal. 'Grahahadha' is said to be one of the reasons for Masoorika. Here, the word 'Graha' does not mean the planets present in the sky. It can be considered as the micro-organisms which can not be seen with the naked eyes. This helps to explain that these are contagious agents responsible for the occurrence of the disease. The stages of Small pox, Chicken pox, Measles etc described by modern science are similar to those found in Pitikayukt Jwara.

## 6 Visham Jwara

They present with the appearance of rash over body with commonly involved stages maculae, papule, vesicle, pustules and scab. These are included in Aupasargik Vyadhi (Contagious diseases).

From amongst these only in Masoorika Vyadhi, Madhav Nidanakar has described Dhatugat Avastha.

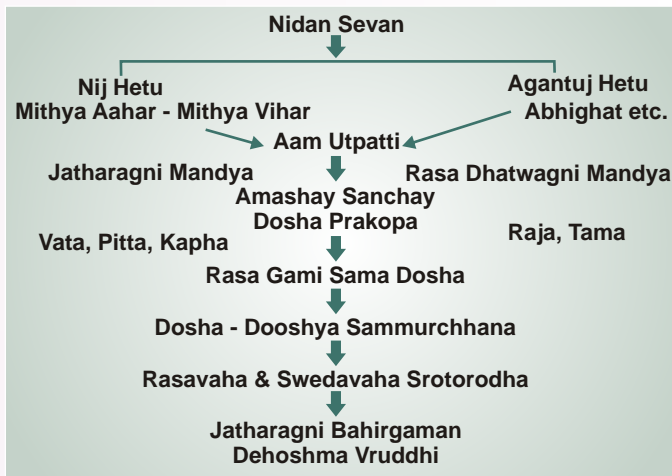
Same way diseases like Antrik Jwara, Granthik Jwara, Shleshmak Jwara, Shwasanak Jwara, Akshepak Jwara, Vatabalask Jwara, Pralepek Jwara, Haridrak Jwara etc are described in various Granthas. These are not discussed here so as to avoid excessive theoretical description.

### Punaravartak Jwara:

If the patient of Jwara Vyadhi is not treated well or if proper Sanshodhan is not done or the desired Bala is not gained by the patient even after the recovery from Jwara Vyadhi and if such patient consumes Mithya Ahar or indulges in Mithya Vihar; the fever relapses. This relapse and remission of Jwara is known as Punaravartak Jwara.

### Samprapti -

If Jwara leads to Dhatupak due to negligence after a period of time; patient may die. The symptoms of Dhatupak include Nidranash, Hrud Stambh, Vishthambha, Gaurav, Aruchi, Arati and Balahani.



### Upadrav:

Jwara may lead to following diseases, if not treated well. The Upadrav of Jwara includes, Kasa, Moorchha, Aruchi, Chhardi, Trushna, Atisar, Vidgraha, Hikka, Shwas, Angamarda and Karna Moola Shotha in case of Sanniapat Jwara

### Arisht:

Charakacharya has described Arisht Lakshan of Jwara in Indriya Sthan of the Charak Samhita. It includes the presence of very strong Poorvaroop, Poorvahna Jwara with Shushka Kasa in weak and thin patients as well as the Shotha followed by Jwara Atisar

### Sadhyasadyatva:

Jwara in Balawan patients with less Dosha and absence of Upadrava is described as Sadhya Jwara.

Weak patients with swelling, long standing Jwara, Balawan Jwara with prominent Keshha Seemant, Antardaha, Trusha, Mala-Vata vibandha, Shwas-Kasa Adhikya are described as Asadhya.

It is explained in the Charak Samhita, that Vataj Jwara with Teevra Pralap, Pittaj Jwara with Bhrum and Kaphaj Jwara with Shwas kills the patient in 7 / 10 / 12 days respectively.

Also it is said that, if Dosha are in less amount, Jwara disappears in 7, 10 and 12 days in case of Vataj, Pittaj and Kaphaj Jwara; where as patient dies in 7, 10 and 12 days respectively if Doshaprakop is more.

In brief, if Doshapak or Dhatumalapak is achieved with proper treatment, fever gets resolved and the patient survives.

After the Pachan of Doshas or the Dhatumalas which are responsible for Jwarotpatti, lightness in the body, alongwith revitalization of the senses is achieved and the health is restored.

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**Prakrut Jwaras** are Sukha Sadhya Jwara (except Vataj Jwara).

Jwara is said Sadhya if it arises in the Prakrut Rutu with predominance of that particular Dosha. For e. g. Prakrut Kaphaj Jwara in Vasant and Pittaj Jwara in Sharad Rutu are Sukhasadhya. Vataj Jwara is an exception. Vataj Jwara in Varsha Rutu is described as Kashtasadhya.

**Sanniapat Jwara** with Vibandha, Agninish and appearance of all the Lakshan is said to be Asadhya and otherwise Kruchhasadhya.

Antarvegi/ Gambhir Jwaras are known as Asadhya Jwara. Asthi- Majjagata Jwara is Kruchchhasadhya and Shukragata Jwara is Asadhya, whereas rest all the **Dhatugata Jwaras** are described as Sadhya Jwara.

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### Different Manifestation of Jwara:

#### Jwara as Hetu:

Found in Udavarta, Upasargaj Trushna

#### Jwara as Poorvaroop:

Found in Urusthambh, Unmad

#### Jwara as Lakshan:

Found in Vyadhis like Pittaj and Dusht Pratishtay, Yakshma, Pratamak Shwas, Vidarika, Kshataj Kasa, Yakrutodar, Baddhagudodar, many Pittaj Vyadhis, Visha and Sneha Vyapad.

#### Jwara as Upadrava:

Found in Vatarakta, Chhardi, Prameha, Prameha Pidaka, Shotha, Kushtha, Raktapitta



## 8 Jwara Chikitsa

### Punaravartak Jwara Chikitsa:

Mrudu Shodhan, Yapan Basti should be given. Also, Tikta Ghrut, Abhyang, Udvartan, Snan, Dhoop, Anjan should be used. Patient should have Laghu Yoosha and Jangal Mansarasa

### Shodhan –

**Panchakarma:** It is only given if the Dosha Prakop is to a larger extent and in Niram Avastha. Patient with Aam Jwara should not be given Shodhan, as it can be life threatening, just like a raw fruit which gets destroyed if we try to extract juice from it.

**Vaman:** Madanphal Pippali, Madhuk, Kaling

**Virechan:** Triphala, Trivrut, Aaragvadh, Mrudvika

**Niruha:** Patoladi, Guduchyadi, Aaragvadhadi

**Anuvasan:** Patoladi, Jeevantyadi

**Nasya:** Doshaghna Taila, Ghрут

**Raktamokshan:** If Jwara still persists even after the other treatment, we can conclude that it is Shakhanusari and Raktamokshan should be performed in such conditions. Raktamokshan can also be done in Raktaj Jwara.

### Shaman –

#### Abhyantar:

In case of Tarun Jwara, Saam Jwara and Visham Jwara, medicines like Tribhuvan Kirti rasa, Jayamangal rasa and Anand Bhairav rasa are useful.

In case of Jeerna Jwara, Laghu Malini Vasant, Madhu Malini Vasant, Swarna Malini Vasant are effective.

#### Bahya Prayog:

Abhyang, Pradeha, Parishek, Avagaha, Dhoopan, Dhoom, Anjan, Nasya are useful.

#### Pathya:

Mudgadi Laghu Yoosha, Yavagu, Odan, Peya, Masoor, Chanak, Kulattha, Makushtha, Karavellak, Karkotak, Dadim rasa, Laja, Jangal Mansarasa, Koshna Jala, Shadangodak, Dhoopan should be done in Jwara.

#### Apathya:

Vidahi, Guru, Asatmya, Viruddha Anna, Maithun, Atyant Cheshta, Snan, Bhojan, Vyayam, Vyavay, Chankraman should be avoided in Jwara. In Nava Jwara, following things should be avoided. Divaswap, Snan, Abhyang, Anna, Maithun, Krodha, Purovat, Vyayam, Kashay

### Is it not necessary to think?

It is often considered that an Ayurvedic practitioner will never get a chance to treat Jwara Vyadhi, being a severe and acute type of a disease. Modern science is taken into consideration for treating the diseases in acute condition which is a commonly observed fact in the society. In Ayurved, Jwara is described in details with its types, stages and treatment accordingly. Being Nitya and Shashwat, the Trikalabadhit Knowledge of Ayurved has been proved useful in every era of time.

Not only patients, but many of our own physicians are also using modern medicines for immediate relief from the fever. But is it not necessary to break the chain of Jwara Samprapti than suppressing the Jwara Vega?

Considering the condition of health (or rather the diseased condition) now a days, the tendency to group all the fevers that are difficult to define under the heading of "Pyrexia of unknown origin" is being increasing. Is it really necessary for us being Ayurvedic practitioners to follow the nomenclature which keeps on changing after every few years due to some reasons (or unnecessarily too)?

Is it not scientific to primarily treat the Jwara Vyadhi which is presented as per the Nirukti - 'pJeJ Ueelle mellecheUeelle' according to its Doshadhikya and Avastha at that time? 'ellekeleJ veecce keahheueesve epedUeellekeleUeelle' should not be misunderstood. Nomenclature of the disease should be done; but while doing so, is it correct to neglect the principles of our own science?

#### Amrutarishta

- A potent antipyretic Arishta effective in all types of Jwara
- Has Deepan, Aampachan, Jwaraghna Dravya like Guduchi, even useful in Dhatugata Jwara
- Effective in Visham Jwara by improving the functions of liver and spleen
- Also useful for Vatashaman and Rasayan Karma

**Dosage & Anupan** - 2 to 4 tsf (10 to 20 ml) twice or thrice a day after meal with warm water



#### Swarna Vasant Malati

- The Potent Vasant Kalpa extremely effective in Jeerna Jwara being an excellent Dhatvagni Vardhak & Dhatuposhak Yoga
- Can be used in all chronic diseases being an Immunity & Strength Enhancer
- Useful in Rajayakshma, recurrent Pratishyay, Shwetapradar & Ksheena Shukra being Rasayan

**Dosage & Anupan** - 1 – 2 tabs once or twice a day with milk



#### Mahasudarshan Kwath

- The Kwath prepared with Tikta Rasatmak Dravya like Musta, Parpat, Shunthi etc
- Can be effectively used in Samavastha of variety of Jwaras, being the best Aampachak
- Useful in Yakrut-Pleeha Vruddhi caused by Visham Jwara, due to its action on Rasavaha and Raktavaha Srotas
- Also effective in Jeerna Jwara, Gulma and in the epidemic conditions like Chikengunya

**Dosage & Anupan** - 2 to 4 tsf (10 to 20 ml) twice or thrice a day after meal with warm water



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