Review of Panchakarma Chikitsa in Jwara Vyadhi

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Abstract

Ayurveda is the ancient health science for mankind. Ayurveda prescribes Panchakarma therapy for the cleansing of body toxins. The chikitsa is the procedure by which Dosha, Dhatu, Mala are kept in balanced state. Application of chikitsa depends on Avastha of upasthita Dosha, Dhatu, Malas, Bala, Kala etc. Jwara is Lord among the diseases because of it’s power to afflict the body, senses and mind. In Jwara there are various stages of Doshavastha according to different types, so treatment is not symptomatic. The main stages of Samprati of Jwara are vitiation of Agni which produce Ama i.e. indigested toxins is thrown out of their places and carried by Rasa Dhatu in the body and produces Jwara. In this present review manuscript the study is focus on Panchakarma Chikitsa In Jwara Vyadhi.

Keywords- Ayurveda, Panchakarma, Chikitsa, Avastha, Jwara.

Introduction

Ayurveda mainly revolves round the “Swasthyarakshana” & then ”Vikara Prashamana” i.e. disease cure. Ayurveda deals with all topics which include the generating of awareness regarding beneficial and harmful things to the ways for acquiring a happy and healthy life. Jwara is Lord among the diseases because of its power to afflict the body, senses and mind. Jwara happens since the birth of an individual and at the time of their death. so it itself describes its importance among the diseases. Acharya Charaka mentioned about application of Panchakarma at the stage of Upasthita Dosahvasta (Prakupita and nearest to outlet) keeping into consideration of Matra and Kala. Avastha of Dosha, Bheshaja, kala Desha, Bala, Sharira, Ahara, Satva, Satmya, Prakruti, Vaya are said to be very minute in nature. To understand these minute factors one should have thorough knowledge in Shastra and Karma (Practical approach). Doshas might aggravate even after treatment with
Langhana, Pachana but they never recur if they subsided with evacuative therapies. Question is when to treat the disease with evacuative therapies (Panchakarma). Acharya charaka clearly mentioned that shodhana should be applicable in case of Bahu Doshavasta.  

According to avastha jwara is classified in-
Amavastha (immature fever), which shows symptoms as, anorexia, indigestion, heaviness in abdomen, lassitude, high fever, distaste in mouth, polyurea, loss of appetite. Pachyamana Jwara (maturing fever) which shows symptoms as high fever, thirst, delirium, giddiness, elimination of excrements and nausea. Nirama Jwara (mature fever) the features are increased appetite, emaciation, lightness in body, mild fever, elimination of doshas.

Doshik avastha anusara chikitsa-
Doshas get vitiated and causes different diseases at different sites; doshavasthas are of two types

1. Nirama (Kupita Dosha)  
2. Sama avastha (Kupita Dosha + Ama)

In case of Samavastha, Ama spreads all over the Sharira which is lurking in the dhatus and not moving out of their places in such condition these doshas should not be forced to let out by attempting the Panchakarma procedures.

Treatment comprises of two stages:

1. Parishkarana (Processing) - Any one or all among Pachana, Deepana, Snehana and Swedana Should be suitably used.

2. Shodhana (elimination) - Should be done using Shodhana Dravyas in the proper way through nearest route in accordance with Dosha bala, Kala, etc at proper time.

Jwara is Rasapradoshaja vyadhi, treatment advised for rasa pradoshaja vyadhi is Langhana. Here the first line of treatment given in Amavastha is Langhana i.e. lightening therapy. Langhana is not restricted upto upawas but it contains dashavidha Langhana.

Benefits of langhana therapy - Sandhukshite anile (To stimulate the agni i.e. digestive fire), Alleviate the Ama, Neete doshe (Reduces the increased dosha), Laghave (Lightness in
Body ), Kshudha (Increased appetite), Trishna & Aruchi (Reduced thirst and tastelessness), Vijwaratwam (Reduced fever). This Langhana treatment is given in different avastha of diseases.

Chatushprakara samshudhi in - If the fever does not subside even by the langhna pachna tikta rasa sevana, one should pacify it by Virechana in patients who have unimpaired Bala, mamsa and Agni.(Nirama Avastha) 15 In the patients reduced by fever neither Vamana nor Virechana is beneficial. In such cases, excrements should be eliminated by adequate intake of milk or administration of Niruha basti (non unctus enema) 16. In Dhatugatatwa of Jwaravastha different shodhana is advised.

Jeerna jwaraavastha- (Chronic Fever) In Jeerna jwara there is dibility of bodily dhatus, hence it should be managed with diet promoting strength. In Jeerna jwara, Sarpipanam i.e. intake of Ghee is advised 17. In case of alpa Kapha dosha & severe Vata and Pitta, paripakwa dosha, intake of ghee acts like nectar 18. Jwara arisen due to Visarpa (erysipelas), Abhighata (injury & eruptions) is treated with the intake of ghee if it not predominant in kapha and pitta 19. In Jeerna jwara when kapha pitta is reduced, appetite is good but there is hard stool and constipation in such condition Anuvasana basti (enema of oil) is advised 20. One should understand in Dhatu kshayatmaka Samprapti, Kevala vata prakopajanya vyadhi, in absence of ama, Snehan & Brihana therapy is advised. In Alpa bala, Langhana is advised, in Madhyama bala, Dosha pachana is advised and in Bahudoshavastha, shodhana is advised.

Avastanusara panchakarma chikitsa in jwara

Langhana- First and foremost treatment mentioned for Jwara is Langhana. Only exception in case of Kshayaja, Anilaja, Bhayaja, Krodhaja, Kama, Shoka, Shrama janya jwara one should not go for langhana 21.

Pachana In case of Taruna Jwara Langhana, Swedana, Tikta rasa yukta yavagu or Tikta rasa paniya are said to be dosha Pachaka 22.

Vamana Kapha pradhana jwara, and Amashaya sthita doshas, utklista doshayavastha in such condition patient who is fit for Vamana in such cases Doshas should be eliminated by Vamana karma 23.
**GhritaPana**

In case of *manda* (alpa) *kapha*, *vatapittottara jwara*, *paripakwa doshavastha* in such conditions *Ghrita pana* acts like nector.

**Contra-indication**

In case even after ten days *Kapha* is predominant and patient does not have *Langhana Samyak Lakshana* in such conditions *Ghruta pana* is contra indicated.

**Virechana**

If fever does not subsided even by above said measures one should pacify it by *Virechana Karma* in patients who have unimpaired *Bala, Mamsa and Agni*.

**Nirooha-Basti**

In *Jwara Ksheena* persons neither *Vamana* nor the *Virechana* is beneficial. In such condition excrements should be eliminated by adequate intake of milk or by *Nirooha Basti*. When *Doshas* are *Paripakwa avastha* by administering *Nirooha basti* it gives strength to *Agni*, freedom from fever, happiness and relish quickly.

**AnuvasanBasti**

In *Jeerna Jwara* when *Kapha Pitta* are reduced, appetite is good, hard stool and constipated in such condition *Anuvasana Basti* should be applied.

**Nasya**

In *Jeerna Jwara* if patient feel heaviness and pain in *Shiras* (head) and senses are blocked in such condition *Nasya* should be administered.

**Bahya-Upachara**

In case of *Jeerna Jwara* physician can advise for *Abhyanga, Pradeha, Parisheka*, and *Avagaha* by all these *Bahir marga gata jwara* pacified and gives strength to *Agni*, increases *Bala* and *Varna*. The cases of *jeerna jwaran* having remnant only in *Twak* and where there is some association of some extrinsic factor get relief from application of *Dhupana* and *Anjana*.

**Discussion**

Application of *Chikitsa* depends on *Avastha of Doshas, Dhatus, Kala, Bala* etc. The normal, healthy state of a being is described as a state of equilibrium or balance of *Doshas* and *Dhatus* in the body. The *Chikitsa* is the procedure by which *Dosha, Dhatu, Mala* are kept in balanced state. In *Alpa bala* condition *Langhana* is advised, In *Madhyama Dosa* condition *Langhna Pachana*, In *Bahudoshavastha* condition *Shodhana* is
indicated which depends on Roga and Rogi bala. Jwara comes under Rasa Pradoshaja vyadhi. Treatment advised for Rasa Pradoshaja vyadhi is Sarvam Langhana. One should understand the importance and application of Langhana therapy in Amavastha, Kaphapradhana samprapti, agnimandya. Chatushprakara of samshodhana also considered under Langhana which is advised in different stages of Jwara. In Dhatugatatwa of Jwara different Shodhana and Shaman upakramas are advised. In Jeerna jwara dhatubala is reduced due to this vataprapkopa occurred. In such condition and paripakwa dosha, saripipana i.e. intake of ghee is advised. In case of Kshayaj jwara we may consider as Rajayakshma and in case of Anilaja (Vata) means Dhatu kshyajanya kupita Anila. In case of Bhaya, Krodha, Kama, Shoka where Manasika dosha involved in such conditions one should not go for Shodhana line of management 30. In case of Avipakwa Doshavsthna one should go for Pachana line of treatment 31. Vamana should be indicated in case of Kapha pradhana utklista. Doshavastha means Hrullasadina bahirgamanonmukha (which have tendency to let out), Doshas should be in Amashaya (Nabhi sthanatora Madyagam Amashayam), screening for vamya avamya one should go for Vamana Karma. Here most important thing is to understand that it’s Sadhyo vamana which should be done without Snehana and Swedana or with Alpa sneha swedana 32. If in case of Anupasthita doshavastha vamana is given it will leads to the complications like Hrudroga, Swasa, Anaha and Moha. Also one should not go for Vamana in Sarva deha Sama Avastha condition as it will leads to Ashaya nasha 33. In case of Manda kapha avastha and Vata pitta vruddi as a result of Langhana in such condition Ghruta pana act like a Nector but in case even after ten days if it is not achieved Langhna sidda lakshana and Kapha is dominant in such condition so better to do Pachana by Kashaya later on for Balarthma mamsa rasa prayoga is given 34. In case Jwara not subsided by any measures and patient is fit for Shodhana in such condition one should go for Virechana. Here Virechana does not mean for only purgation it gives both meaning of Vamana as well as Virechana, as both do the Mala rechana. One should apply Yukti and select the proper line of management 35. In case of Jwara ksheena avastha one should go for Ksheera pana or Nirooha prayoga. As
Ksheera does Dosha anulomana, also gives Bala usti to Dhatus, Sramsana does Shodhana of Pittashyastha pitta or Pitta-kapha where Nirooha does Shodhana of Tridoshas, also gives strength to Agni. In case of Jeerna Jwara if Purisha is Rooks and Baddha in such condition go for Anuvasana basti where Kapha-Pitta are in Ksheena avastha and Agni is stable. Bahya Karmas like Abhyanga, Pradeha, Parisheka, Avagaha should be done as per condition that in case of Sheeta utpanna ushna kriya and in case of Ushna utpanna sheeta kriya is advised.

Conclusion-
One should have thorough knowledge about Doshik condition, Sama Nirama Avastha, Rogi and Roga Bala. If all the conditions are favourable then select Shodhana line of management as per Doshik predominance and that for that, Doshas should be in the Shodhana Marga i.e. in Kosta. In case of Tiryak gata Doshavastha one should not go for Shodhana line of management first do the Shaman and bring those to Kosta and later let it through the nearest route. Select the line of management on bases of Sthana (Ashaya) not only on bases of Dosha. The Langhna is advised in Aamavastha of Jwara which is applied in different diseases where ama is present. Chatushprakara of Samshodhana also considered under Langhna which is advised in different stages of Jwara which is applied in Dhatugatatwa of diseases & diseases where Ama is not present. In Jeerna jwara avastha, Dhatubala is reduced, vataprakopa & paripakwa dosha are present where sarpipana i.e.intake of ghee is advised. Vamana is indicated in Kaptha dosha and Amashayastha kapha pitta condition. Virechana is indicated in Pitta dosha as well as Pakwashayastha condition. Vangasena contributed many practical aspects in the field of Panchakarma; he had mentioned the dose of Vamana Virechana dravyas clearly and for the first time contributed the dose pattern of the Anuvasana basti.

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