

Review of Panchakarma Chikitsa in Jwara VyadhiHimani. P. Taywade*¹, Satyajit. P. Kulkarni ²

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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 its 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 ¹. *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 ². *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* ³. *Avastha of Dosha*, *Bheshaja*, *kala Desha*, *Bala*, *Sharira*, *Ahara*, *Satva*, *Satmya*, *Prakruti*, *Vaya* are said to be very minute in nature ⁴. To understand these minute factors one should have thorough knowledge in *Shastra and Karma* (Practical approach) ⁵. *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* ⁶.

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 ⁷. *Pachyamana Jwara* (maturing fever) which shows symptoms as high fever, thirst, delirium, giddiness, elimination of excrements and nausea ⁸. *Nirama Jwara* (mature fever) the features are increased appetite, emaciation, lightness in body, mild fever, elimination of *doshas* ⁹

Doshik avastha anusara chikitsa-

Doshas get vitiated and causes different diseases at different sites; *doshavasthas* are of two types

1. *Nirama (Kupita Dosh)*

2. *Sama avastha (Kupita Dosh + Ama)*

In case of *Samavastha*, *Ama* spreads all over the *Sharira* which is lurking in the *dhatu*s 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 ¹⁰.

Jwara is *Rasapradoshaja vyadhi* [11], treatment advised for *rasa pradoshaja vyadhi* is *Langhana* ¹². 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*. *Dashavidha Langhana* includes *Chatusha prakara* of *Samshudhhi*, *Pipasa* (thirst), *Maruta* (air), *Atapa* (sunbath), *Pachana* (digestion), *Upawas* (Fasting), *Vyayama* (Exercise) ¹³.

Benefits of langhana therapy ¹⁴-

Sandhukshite anile (To stimulate the *agni* i.e. digestive fire), Alleviate the *Ama*, *Neete doshe* (Reduces the increased *dosha*), *Laghava* (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 debility of bodily *dhatu*s, 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 kshyayatmaka 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 doshavastha* 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 *Ghrita pana* is contra indicated²⁴.

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*²⁵.

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 quickly²⁶.

AnuvasanBasti

In *Jeerna Jwara* when *Kapha Pitta* are reduced, appetite is good, hard stool and

constipated in such condition *Anuvasana Basti* should be applied²⁷.

Nasya

In *Jeerna Jwara* if patient feel heaviness and pain in *Shiras* (head) and senses are blocked in such condition *Nasya* should be administered²⁸.

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*²⁹.

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, Dhātu, Mala* are kept in balanced state. In *Alpa bala* condition *Langhana* is advised, In *Madhyama Dosha* 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 *vataprakopa* occurred. In such condition and *paripakwa dosha*, *sarpipana* i.e. intake of ghee is advised. In case of *Kshayaj jwara* we may consider as *Rajyakshma* 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 management³⁰. In case of *Avipakwa Doshavstha* one should go for *Pachana* line of treatment³¹. *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 sthanatara 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 *Balartha mamsa rasa prayoga* is given³⁴. 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 management³⁵. 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* ³⁶. In case of *Jeerna Jwara* if *Purisha* is *Rooksha* and *Baddha* in such condition go for *Anuvasana basti* where *Kapha-Pitta* are in *Ksheena avastha* and *Agni* is stable ³⁷. *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 ³⁸.

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 *Kapha 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* ³⁹.

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