



## Review Article

### UNDERSTANDING THE *CHIKITSA SUTRA VIVECHANA* OF *NAVAJWARA*

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#### ABSTRACT

*Jwara* is a disease which affects the body, mind, senses simultaneously. It diminishes the intelligence, strength, complexion and enthusiasm of the sufferer and produces exhaustion, exertion and aversion to food. It should be treated considering its *Avastha*, causative factors and involved *Dosha*. Factors which are responsible for the manifestation of *Jwara* are the three *Sareerika Doshas* and two *Manasika Doshas*. Without the involvement of these *Doshas*, living beings do not get afflicted with *Jwara*. Abnormal functioning of *Jataragni* gives rise to *Ama* which vitiates *Rasa dhatvagni*. This produces *Samavastha* and vitiates *Rasavaha Srotas*. In *Jwara*, *Swedavaha Srotas* also gets affected as the vitiated *Dosha* along with *Ama*, blocks the *Srotas* giving rise to raised body temperature. Such an important disease should be understood clearly as the guidelines laid down in the context of *Jwara* to diagnose different pathological states are employed elsewhere and guides the physician to select the best line of management. Here the *Chikitsa* sutra *Vivechana* of *Nava Jwara* has been elaborated in detail through which *Jwaragna*, *Deepana*, lightness of body, alleviation of the aggravated *Dosas*, appearance of *Kshut* and such benefits are all achieved.

**KEYWORDS:** *Nava Jwara, Avastha, Chikitsa.*

#### INTRODUCTION

Among the mythological origin of *Vyadhis*, *Jwara* is considered as the prime disease which manifested in the beginning<sup>1</sup>. There are certain diseases which causes *Santapa* of *Sarira* a lone e.g. *Arbuda*., certain disease which cause *Santapa* of *Manas* alone eg. *Atattvabhinivesa* and some only with *Indriyas* like *Timira*<sup>2</sup>. But *Jwarais* the disease which causes *Santapa* to *Deha*, *Manas*, *Indriyas* simultaneously<sup>3</sup>. This is the reason for considering *Jwara* as most important among all. All the living beings are invariably afflicted by fever during their *Pralaya* (death) and *Udaya* (birth)<sup>4</sup>. Factors responsible for the manifestation of *Jwara* are *Sareerika Doshas* like *Vata*, *Pitta*, *Kapha* and *Manasika Doshas* like *Rajas* and *Tamas*<sup>5</sup>. Living beings will not get afflicted with *Jwara* without the involvement of these *Dosas*.

#### Samprapti<sup>6</sup>

Prakupita Doshas



Amashaya Pravesanam



Ushma Sahamisribhuyam



Adhya Ahara Parinama Dhatu Anvaethya



Rasa- Sweda Vaha Srotas Pidhaaya



Upahthya Agni



Pakti Sthana Ushmana Bahir Nirasya



Shvenousma & Thenousma



Deho Usma - Balam



Srotamsi Ruddha



Kevalam Sarira Anupravashyam



Jwara

**Lakshanas**

*Santapa*, *Aruchi*, *Trsna*, *Angamarda*, *Hrdi Vyatha* are considered as the *Prabhava Lakshanas* of *Jwara*<sup>7</sup> whereas *Santapa* is considered as the *Pratyathmaka Lakshana* of *Jwara*. Here *Santapa* is said as "*Samanya Pida Vakhavyam*"<sup>8</sup> means that which causes pain in general. Whereas *Acharya Susruta* says *Sveda Avarodha*, *Sarvanga Grahanam* along with *Santapa* as the *Atma Lakshanas*. *Acharya Vagbhata* adds "*Sroto Vibandhath-Swedo Najayathe*" as the *Lakshanas*.

#### Classifications

Though there are various types of classifications for the purpose of planning *Chikitsa* it can understood on the basis of *Avasthas* like *Ama Avastha* (*Avisarga Avastha*), *Pachyamana Avastha* (*Visarga Avastha*), *Pakwa Avastha*<sup>9</sup>. Also it is necessary to understand whether it is *Udarka* of any other disease or

manifested as a main disease itself. Though there are days (first 6 days as *Taruna*) mentioned to understand *Taruna* and *Jeerna Avastha*, *Lakshanas* plays an important role in deciding the treatment.

#### Certain *Lakshanas* in understanding *Ama Avastha*

*Aruchi, Avipaka, Guru Udarasya, Hrdaya Avisuddhi, Tandra, Alasya, Jwara Avisargi Balavan Doshanam Apravarthanam, Lala Praseka, Hrllasa, Kshudh Nasha, Virasam Mukham, Sthabda, Supta, Guru Gatra, Bahu Mootra, Na Vid Jeerna, Na Cha Glani.*

#### Certain *Lakshanas* in understanding *Pachyamanaavastha*<sup>10</sup>

*Jwara Vego Adhika, Trsna, Pralapa, Swasana, Bhrama, Mala Pravrutti, Uthklesha.*

#### Understanding *Chikitsa* of *Tarunajwara*

“*Sroto Sanniruddhava- Swedam Na Gacchathi-Swasthanth Prachuthe Cha Agno*” i.e., *Lakshanas* like absence of sweating because of the channels of circulation and the displacement of *Agni* are considered as the main important clinical features in understanding *Taruna Avastha*<sup>11</sup>.

Before explaining *Chikitsa*, *Acharya Caraka* has mentioned about *Pathya* and *Apathyas* to be adopted. This shows how much importance has been given to “*Nidana Parivarchana*” as the first measure in planning treatment.

So *Diva Swapna, Snana, Abhyanga, Anna (Guru, Snigdha Madhura), Maithuna, Krodha*, exposure to wind, exercise, *Kashaya* (due to *Sthambana*) to be avoided<sup>12</sup>.

#### • *Langhana*

*Acharya Caraka* has mentioned treatment principle in *Nidana Sthana* as in the initial stage and also when certain *Purva Rupa Lakshanas* are seen, “*Laghu Ashanam- Apararpanam*” is mentioned as *Amashaya* is considered as the *Udbhava Sthana*<sup>13</sup>. In *Chikitsa Sthana* *Acharya* mentions as in “*First stage of Jwara- Langana* is prescribed.”

*Acharya Vagbhatta* mentions “*Langana*” means “*Upavasa*” which does the *Shoshana* as the action is explained as, “*Vishoshanam Upavasa Lakshanam.*”<sup>14</sup> By this the benefit obtained was *Swasthya* means “*Yadha Prakruthithvam*” that is a person getting back to normal. Here *Acharya* also adds in “*Apakwa stage Pachana*” and in “*Pakwa stage Shamana*” to be advised.

In *Bhava Prakasha* the entire *Chikitsa* concept is divided and understood as<sup>15</sup>,

#### Based on *Vyadhi*

*Jwara Adho -Langhana*  
*Jwara Madhya-Pachana*  
*Jwara Andha -Bhesaja*  
*Jwara Mukta - Virechana*

#### Based on *Dosha*

*Alpa - langhana,pathya*  
*Madhya- langhana, pachana*  
*Prabhutha-sodhana*

Among the *Langhana* measures, *Upavasa* is indicated as the prime treatment modality. *Acharya Caraka* has given importance to *Vamana* with inclusion criteria's such as,

- *Kapha Pradhana*
- *Doshas in Amashaya*
- *Utkleshta Avastha*

When *Doshas* are in this *Avastha*, then “*Snehaswedo Na Kriyathe Alpo Va Kriyathe*” means *Sneha* and *Swedana* therapies are not required to be administered or might be administered only in less quantity.

#### Benefits

*Acharya Susruta* explains that by *Langhana*, *Agni* and *Dosas* are brought back to its *Sthana* thereby it does *Jwaragna, Deepana*, lightness of body, alleviate the aggravated *Dosas*, appearance of *Kshut*. *Langhana* is advised to the extend till it does not go against the physical strength of that individual.

#### Contraindications

There are certain people who are ineligible for *Langhana* like *Jwara* caused by *Kshaya, Anila, Bhaya, Krodha, Kama, Soka, Srama, Jeerna Jwara*. Here when considering about *Anila*., *Cakrapanidatta* explains that, *Langhanais* prohibited only in *Nirama* stage of *Vata Dosa*.

#### • *Pachana*

*Pachana* includes two criteria's such as the *Jwara* should be in *Taruna Avastha* and the *Dosas* should be in *Avipakwa Avastha*. *Acharya Vagbhatta* also mentions like measures beginning from *Langhana* ending with *Tiktarasa* all can be adopted in doing *Pachana* of *Doshas*<sup>16</sup>. Those various measures are *Langana, Swedana, Kala, Yavagu, Tikta Rasa*. Details of each are explained as follows, here while explaining about *langhana* *Acharya Vagbhatta* mentions this as *Vamana* where he says about “*UthKrishta Dosathya*”

#### • *Swedana*

*Sweda* has the qualities like *Dipana, Pachana, Jwaragna* and does the *Karmas* like *Sroto Shodhana, Balya, Ruchi* and *Sweda Karakam*. *Sweda* includes administration of both *Ushna Jala* as well as *Sheeta Jala* with following conditions.,

Here *Ushna Jala* is indicated in *Vata Kaphaja Jwara* where it does the *Kapha Vilayana* and *Trsnagna*. These type of *Prayogas* are beneficial in conditions like *Udarda, Pinasa, Swasa, Janga Parva Asthi Shoola, Vata Sleshmaka* conditions.

*SheetaJala* should be administered only after *Samskara* with *Tikta Dravyas* if not it does “*Dosa Sanghata Vardhanam*” here *Sadanga Paneeya Prayoga* plays a vital role due to *Tikta Rasa Pradhanam*. As *Tikta rasa* plays an important role as it does *Kleda Shoshana, Jwaragna, Daha Trsna Prasamana*. Certain conditions indicated are *Uthrikta Pitta, Davadhu, Daha, Moha,*

Visha, Madya, Kshata Kshina, Rakta Pitta. Valuka Sweda is specially mentioned by Acharya Vagbhata

#### • Kala

Various different opinions for Kala are, "Kalalithi Ashtaha<sup>17</sup>, Sada Hakya<sup>18</sup>, Ama Avastha<sup>19</sup>, Annadana Yogya Kala<sup>20</sup>. Acharya Caraka after explaining about Kalahe tells that in Kapha Pradhana, Utklishta, Dosa in Amashaya- this Kala, Vamanato be administered. Again Acharya mentions like, "Vamitham Langhitham Kala Yavagu Upacharath" under the concept of Yavagu Prayoga.

#### • Yavagu Prayoga

Aim of Yavagu Prayoga is to do the Pachana of Sesa Dosas. This should always start with Manda Prayoga only. Yavagu Prayoga should be continued till the Jwara becomes Mrdu Bhava or for six days (Shad Gham). Hemadri explains about "Shad Gham" here means administration of Manda, Peya, Yavagu, Vilepi, Yusa Rasa in order from day one today six. As the fire becomes ignited slowly by the addition of fuel so does the Agni Dipana by Yavagu Prayoga.

#### • Tarpanadi Prayoga

There are certain conditions where Yavagu Prayoga is contra indicated like Madya Nitya Sevana, Madhyayya, Greeshma, Pitta Kapha Adhikya, Urdhwa Raktapitta. In such cases Tarpanadi Karma can be followed.

#### • Tikta Rasa Prayoga

Tikta rasa plays an important role as it does Kleda Shoshana, Jwaragna, Daha Trsna Prasamana. So does the Sadanga Paneeya Prayoga. Here again the concept of "Katuka- Kapha" been mentioned means Katu Rasa Prayoga in Kapha Pradhana condition where it does Jwaragna but Acharya mentions with one condition that it should not be Vata Vardhana.

#### DISCUSSION

Chikitsa is the procedure which brings back the Dosha Dhatu Mala in balanced state. In the concept of Jwara, application of Chikitsa depends on Avastha of Doshas, Dhatus, Kala, Bala etc. These concepts of Chikitsa can be applied to any diseases based on the Avastha, like Langhana is advised in Amavastha of Jwara which is applied in different diseases where Ama is present like Amavata, Atisara, Grahani, etc. By Langhana we attain the Pakwa Dosa Avastha so that Shamana Chikitsa can be adopted later based on various presentations.

#### CONCLUSION

Amashaya being the Udbhava Sthana of Jwara, it is described as Koshtanusari Vyadhi by Charakacharya, i.e. the one that follows Abhyantara Roga Marga. Caraka Acharya has described it in the list of Santarpana Janyaas well as in Apatarpana Janya Vyadhi. Jwara- a disease explained as one of the 'Ashta Mahagadas'; Jwara is the first and the most elaborately explained disease by Carakacharya in Chikitsa Sthana of Caraka Samhita immediately after "Rasayana & Vajeekarana"

Adhyaya. Jwara can be seen in humans not just as a disease itself but can get exhibited as Poorva Roopa, Lakshana, Upadrava, Udarka or even as the Hetu of many of the other diseases.

Such an important disease should be understood clearly as the guidelines laid down in the context of Jwara to diagnose different pathological states are employed elsewhere and guides the physician to select the best line of management.

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