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Panchakarma in jwara: Critical review

Ashutosh Chaturvedi and Jennifer P

Abstract

Background: *Jwara* is the lord among all the diseases as it afflicts body, sense organs and mind. *Jwara* is considered to be *rasa pradoshaja vikara*. The main goal of *chikitsa* is to achieve *dosha* and *dhatu samyatha*. The doshas get aggravated even after *laghana* and *pachana* but with *sodhana* never reoccurs. *Chikitsa* involving Panchakarma procedures helps in managing any *vyadhi* and for this the knowledge of *avastha* in *jwara* is required.

Aims and Objectives: The article aims at giving an insight of Panchakarma procedures in *jwara*.

Discussion: Any methods adopted in alleviating *dosha* is considered to be *chikitsa*. The plan of *chikitsa* must be in accordance with different factors like *dosha*, *dasha*, *bala*, *prakruthi*, *kala*, *avastha* etc. In the *vyadhi* of *jwara*, *avasthanusara chikitsa* would be appropriate in managing the *vyadhi*

Conclusion: Panchakarma procedures helps in non-recurrence of *vyadhi*. Depending on the *avastha* of the *jwara*, Panchakarma like *vamana*, *Virechana*, *basti* and *nasya* can be utilized.

Keywords: Panchakarma, virechana, *jwara*, *dosha*

Introduction

There is no living being which is not afflicted with *jwara*. All living beings invariably get afflicted by *jwara*. The *pratyatmika linga* of *jwara* are *santapa* of *deha* and *manas* (temperature of body and mind). The main aim of Ayurveda is *swastharakshana* and *aatur aprashamanam*. *Jwara* is explained as a separate disease or as *poorva roopa* or *rupa* in various disease. *Jwara* is considered to be the Lord among the diseases because it afflicts the body, senses and mind [1]. It is the first to be manifested among all the diseases which is immensely powerful. The factors which are responsible for the manifestation of *jwara* are three *dosha* and two *dosha* of the mind *rajas* and *tamas*. Living beings do not get afflicted with *jwara* without the involvement of these doshas. *Jwara* is considered as *rasa pradoshaja vikara* [2] the *doshas* gets aggravated again even after *langhana* and *pachana* but with *sodhana* it never recurs. *Acharya Charaka* has mentioned Panchakarma in *upasthitha dosha avastha*. i.e where *doshas* are ready to expel out from *koshta*.

In *jwara avasthanusara chikitsa* has to be adopted in order to manage the *vyadhi* in each stage. *Jwara* can be categorized under three stages which is *ama jwara*, *pachyamana jwara* and *nirama jwara*.

In *Ama jwara*, the symptomatic features are *aruchi* (anorexia) *avipaka*(indigestion)*gurutwa udaram* (heaviness in stomach), *hrdyayasya avisuddhi* (impurity in the heart), *tandra* (drowsiness), *alasya* (laziness), *jwaraavisarga* (acute attack of *jwara*), non-elimination of *dosha* and *mala*, *lalapraseka* (salivation), *hrullasa*(nausea), *kshunasha* (absence of hunger) and *virasa muka* (tastelessness in mouth), *sthabdha* (stiffness) *suptagurutwam* (numbness and heaviness of the body), excessive urination, no proper formation of stools, no fatigue is observed at this *ama jwara* stage [3].

In *Pachyamana* stage of *jwara*, there is excessive fever and thirst, delirium, dyspnea, giddiness and elimination of feces as well as phlegm are the symptoms of *pachyamana jwara*.

In *Nirama jwara* stage, the signs like appearance of appetite, lightness of body, reduction in temperature, elimination of *dosha* along with waste products from the body are observed in *nirmaja* state of *jwara*.

These signs generally appear after 8th day. According to *Kharananda*, the signs and symptoms of *nirama jwara* do not appear even after seventh day. Sometimes the signs and symptoms of *dosha paka* appear even before the 3rd day. According to *Sushruta*, the *doshas* gets matured after week or within ten days.

The lack of knowledge of administering purificatory drugs in *amajwara* will be touching a sleeping black cobra with his fingers therefore a thorough knowledge must be gained before administration of any *sodhana* karma in *jwara*.

Langhana in jwara

In *ama jwara avastha*, *langhana* must be adopted. The first line of treatment mentioned in *taruna jwara* is *langhana*.

Justification of Langhana in jwara

In the *samprapti* of *jwara* the dosha residing in *amashaya* weakens the *jataragni* and leads to *sama dosha* which obstructs the passages of *srothas*, therefore *langhana* is adopted initially in the *poorvarupa*. The *bala* of the individual has to be considered before *langhana karma* [4].

Yogaratanakara has mentioned *jwaraduo langhanam shastam* i.e in initial stage of *jwara langhana* to be done.

The *dosha* becomes reduced by *langhana*, the digestive power become increased by fasting.

There is attainment of *laghutha* (feeling of lightness of the body), attainment of *swastha* (health), *kshut* (hunger), *trushna* (thirst), *ruchi* (desire for food), *pakthi bala* (good digestion), strength and enthusiasm [5]

Contra indications of Langhana

Langhana is not advised in *kshaya*, *anila*, *bhaya*, *krodha*, *shoka* and *srama*. [6]

Among ten types of *langhana*, in the initial stage of *jwara* fasting (*upavasa*) is been advised. The *jwara* caused by *raja*

yakshma, in this *jwara upavasa* is contra indicated. *Upavasa* is prohibited in *vataja jwara*. In *nirama* stage of *vataja jwara* fasting is prohibited whereas in *sama vata* stage it is indicated to milder extent. This helps in *paka* of *sama dosha*, keeping in mind, *vata* should not get aggravated which leads to *dhatu kshaya*.

In *jwara* caused by *bhaya*, *krodha*, *shoka* and *srama*, *vayu* doesn't remain aggravated in the beginning but subsequently gets aggravated because of fasting which is the reason of contra indication.

Ghrita pana in ware

Ghrita pana in *jwara* should be adopted in the stage where there is

1. *Mandha kapha* i.e *kapha dosha* in milder state.
2. When *vata pitta* is higher.
3. The use of *ghrita* as *anuvasana* and *abhyangam* is prohibited initially in *ama avastha* of *jwara*.

Jwara is considered to be an *amashaya samutbhava vyadhi* as in the initial stage of *jwara* there is increased *kapha* which is prohibited. After 10th day *ghrita* can be started where in *kapha dosha* becomes decreased and *vata pitta* is increased. There is no manifestation *jwara* without *ushma* and there is no *ushma* without the involvement of *pitta*. *Pitta* possessing the *guna* of *snigdha* loses this *guna* in *nirama* state, with *upavasa* *pitta* attains the *ruksha guna*, therefore *ghrita* is started in this stage to enhance the *snigdha guna* to the *sharira*.

Table 1: Shows Ghrita and its Reference

S. No	Ghrita	Reference
1.	<i>Pippalyadi Ghrita</i>	A.H <i>chikitsa sthana</i> 1/90
2.	<i>Vidangadi Ghrita</i>	A.H <i>chikitsa sthana</i> 1/93
3.	<i>Tailvaka Ghrita</i>	A.H <i>chikitsa sthana</i> 1/92
4.	<i>Tiktaka Ghrita</i>	A.H <i>chikitsa sthana</i> 19/2
5.	<i>Vrsa Ghrita</i>	A.H <i>chikitsa sthana</i> 2/40
6.	<i>Ksheeravrukshadi Ghrita</i>	<i>Vangasena jwara</i> , 748
7.	<i>Vasadi Ghrita</i>	<i>Vangasena jwara</i> , 741
8.	<i>Panchagavya Ghrita</i>	Su. Chi 39/239

Sodhana in jwara

When the fever doesn't subside with all the therapies then *sodhana* should be administered to those suitable [7].

Chakradatta opines when the individual in *bahudosha avastha* (profound increased state of dosha) can undergo *sodhana* karma in proper *kala* [8] *Acharya Sushruta* has mentioned first *vamana* to be adopted then *asthapana*, *Virechana*, *shiroVirechana* to be employed in *jwara*.

Vamana in jwara

The conditions wherein *vamana karma* is indicated in stage of *vamana* are,

1. *Utkrushta dosha*, when increased *dosha* in *prabhuta* quantity
2. *samutklishhta* dosha, when increased *dosha* moved out of their seat or ready to move out
3. *Kaphapraya*, when *kapha dosha* increased quantitatively
4. When the individual has symptoms like of *hrullasa*, *praseka*, *annadwesa*, *kasa*, *visuchika*, *jwara* increased after intake of food in these conditions *vamana* can be adopted for the indicated individuals [9].

Charaka has mentioned *vamana* in *jwara* where in the stage of *kapha* in *amashaya* and *dosha* should be in *utklishhta*

avastha [10].

Complication of vamana in taruna jwara

If *vamana karma* is administered apart from the conditions it gives rise to *swasa* (dyspnea), *atisara* (diarrhea), *moha* (delusion), *hrud roga* (pain in the heart) and *vishama jwara* (intermittent fevers) [11].

Charaka has added complication of *anaha* (obstruction in the movement of *vayu*, feces in the intestine and colon) [12]

Considerations before vamana karma in jwara

Arunadatta says that the physician has to consider the *bala kala vibhaga*, *dehabala*, *vyadhi bala* and *avastha* before administering *vamana karma* [13]

Vamana yoga in jwara

Madanaphala mixed with *pippali*, *kalinga* (*indrayava*) or *madhuka* should be consumed either with honey or with salt followed by drinking of either warm water or water boiled with *patola*, *nimba*, *karota* or *vetrapatra* or *tarpana* rasa or sugarcane juice or *madya* in which the emesis should be administered carefully considering the strength and time [14]

Chakradatta had mentioned *madana pala* along with *pippali* or *kalinga* or *madhuka* with *ushnambu* [15].

Paschat karma of vamana in jwara

Arunadatta has specifically mentioned *tarpanadi krama* to be adopted in *paschat karma* after *vamana* [16].

Snehana and swedana before vamana

Before the administration of *vamana*, *snehana* and *swedana karma* are performed. These help in the detachment of *doshas*. In *jwara*, the *doshas* are in the state of *utklesa avastha* therefore *snehana* and *swedana* are not required to administer.

Virechana in jwara

Virechana is administered in conditions when,

1. The fever doesn't resolve by any therapies provided the patient is not emaciated [17].
2. In the *avastha* where *doshas* are *pakva* (ripe) and *shithila* (loose) [18].
3. *Kevala pitta* or *pitta kapha anubanda dosha* in *pakvashaya* [19].

Contra-indication of Virechana karma

When the individual is not

1. Emaciated
2. Depleted with muscle tissue
3. Devoid of digestive power [20].

Virechana yoga in jwara

Virechana karma is administered with drugs like

1. *Modaka* (pills) made from *triphala*, *shyamatrivrta*, *pippali*

and *kesara* added with *sita* and *madhu*

2. *Vyoshadhi ghrita*
3. powder of *trivrt* made as *lehya* with honey and ghee
4. *Draksha swarasa* and *swarasa* of *amalaka*
5. *Draksha swarasa* alone *swarasa* of *haritaki* or *aragvadha* consumed with *anupana* milk or *swarasa* of *mrdivika*
6. Either *triphala* or *trayamana* along with milk [21]
7. *Madhuyasti*, *aragvadha*(fruit pulp), *draksha*, *katuka*, *yavasa*, *triphala* and *patola*

patra made as *swarasa* and taken orally acts as *bhedana* and alleviates *tridoshaja jwara* [22].

Paschat karma after Virechana

After *samyak Virechana*, *samsarjana krama* has to be started with *manda purvaka peyadhi krama* diet in a sequential order.

Contra-indications of vamana and Virechana

In conditions like *ksheena* (emaciated due to *jwara*) administration of *vamana* and *Virechana* is contra indicated in such case individuals should take *ksheera* as much as he likes or his bowels should be evacuated with *niruha basti* [23].

Niruha basti in jwara

When *doshas* are in *pakva avastha* and *doshas* are in *pakvashaya aashritha* then *niruha basti* has to be adopted.

Niruha basti dravyas in jwara

Table 2: Shows References and its Basti kalpas

References	Basti kalpas
A.H.Chi 1/119-121	<i>Madhu, sneha-ghrita, kalka- musta, madana, pippali, vatsaka Kwatha- patola, nimba, katuka, caturangula, sthira, bala, madana, ushira</i> and <i>valaka</i> mixed with milk acts as <i>jwara nashana</i> .
Cha. Chi3/247-249	<i>Madhu, saindhava lavana, sneha-ghrita, kalka-pippali, triphala, musta</i> and <i>madhuka, kwatha- guduchi, trayamana, candana, madhuka, vrsa, sthira, bala, prispiparni</i> and <i>madana</i> and <i>mamsa rasa</i> of <i>jangala</i> type of animals reduces <i>jwara</i> .
Su.chi 39/304,306,309	<i>Niruha basti</i> with <i>kwatha</i> of <i>vataghna madhura</i> dravya to alleviate <i>vataja jwara Niruha basti</i> with <i>kwatha</i> of <i>utpaladhi gana</i> and <i>kalka</i> of <i>candana ushira</i> with <i>sita</i> alleviated <i>paittika jwara Niruha basti</i> with <i>kwatha</i> of <i>aragvadhahi gana</i> added with <i>pippalyadi</i> drugs mixed <i>gomutra</i> to alleviate <i>kaphaja jwara</i> .

Effects of niruha basti in jwara

Niruha basti bestows strength, digestion activity, relief of fever if administered properly accordingly with the *dosha avastha* [24].

Anuvasana basti in jwara

Anuvasana basti has to be administered *jeerna jwara* in conditions

1. Where *kapha pitta dosha* are *ksheena*
2. When individual possess *drudagni* (strong *jataragni*)
3. When in *ruksha* and *abaddha purisha* [25]

Jeevanyadi anuvasana basti can be utilised in *jwara* [26].

Nasya in jwara

Nasya is administered in *jeerna jwara avastha* when there is,

1. Heaviness of head
2. Pain in head
3. Inactivity of sense organs [27].

Panchakarma in Dhatughata jwara

Dhatughata jwara	Panchakarma
1. <i>Rasa dhatu</i>	<i>Vamana</i> and <i>upavasa</i>
2. <i>Raktha dhathu</i>	<i>Seka</i> and <i>pradeha</i>
4. <i>Mamsa</i> and <i>medo dhathu</i>	<i>Virechana</i> and <i>upavasa</i>
5. <i>Asthi</i> and <i>majja dhatu</i>	<i>Niruha</i> and <i>anuvasana</i> [28]

Discussion

Any methods adopted in alleviating *dosha* is considered to be *chikitsa*. The plan of *chikitsa* must be in accordance with different factors like *dosha, desha, bala, prakruthi, kala, avastha* etc, in the *vyadhi* of *jwara avasthanusara chikitsa* would be appropriate in managing this *vyadhi*. *Sodhana* helps in conquering the *jwara* as there is no reoccurrence of the *vyadhi*. Depending on the *avastha* of the *jwara* *Panchakarma* like *vamana, Virechana, basti* and *nasya* can be utilized in pacifying the disease.

Justification of ghratapana in jwara

Hemadri justified that administration of *ghrita* in *jeerna jwara* due to dominance of *vata* and *pitta* [29]. *vamana, swedana, ushnaambu pana, Kashaya seva* and *laghu bhोजना* with these procedures the *jataragni* becomes devoid of *snigdha* guna, to replenish the lost *snigdha, ghrita* is administered. *Sneha* also owns the action of *agnideepti* thus improving the weakened *jataragni*.

Justification of vamana in jwara

Jwara dominated by *kapha*, located in *amashaya*, and in the stage of *utklesha* (*dosha* which are detached and about to come out) has to be eliminated by *vamana karma*. Here the state of *kapha dosha* has to be considered before the administration of *vamana* in *jwara*. This state of *utklesha*

dosha is assessed with certain signs and symptoms before *vamana*.

Justification of Virechana in jwara

Jwara produces *santapa* to the *sharira* and *indriyas*. The *lakshana santapa* can be produced only by *pitta dosha* which possess *ushma guna*. The increased *ushma* of *pitta* is manifested as *jwara*. *Virechana karma* helps in eliminating this *ushma* produced by *pitta* considering the *avastha* where *pitta dosha* in *pakvashaya* or *adho amashaya*. *Virechana* helps in eliminating this *pitta* and restores the *jataragni* in stable position.

Justification of basti in jwara

Basti eliminates the *tridoshas*. *Basti* acts through its *virya*. The active principle or *gunas* are considered as *virya*. This active ingredients helps in providing the therapeutic effect of the drug thereby managing the *vyadhi*. The *basti dravya* makes it spread all over the body the virtue of its properties. In *jwara*, *basti* helps in eliminating the *tridoshas* in *pakvashaya* by their property and with *thiktha*, *madhura*, *shita pradhanya gunas* helps in *jwara nashana*. *Basti* imparts strength, enhances the function of *jataragni*, and immediately provides relief of fever, comfort and desire of food.

Justification of nasya in jwara

In *jwara* symptoms like heaviness of head, pain in head and inactivity of sense organs is present. *Nasya* helps in eliminating the *dosha* from the *shiras* thereby reducing the heaviness, pain and inactivity of senses. *Nasya* acts on hypothalamus of thermo regulatory center and controls the hyperthermia.

Conclusion

Jwara is considered to be the king of diseases. Ayurveda emphasis on *aaturasyavikara prashamana*. Panchakarma procedures helps to achieve this state of disease free condition therefore utilization of *panchakarma* in various *avastha* of *jwara* and the knowledge in treating this *vyadhi* has to be gained in order to attain the main aim of Ayurveda.

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