



UNIQUE JOURNAL OF AYURVEDIC AND HERBAL MEDICINES

Available online: www.ujconline.net

Review Article

AVASTHANURUPA CHIKITSA IN JWARA AND ITS ROLE IN CLINICAL PRACTICE

Talawar PD*

Assistant Professor, Department of Kayachikitsa, RIARCH, Mayani, Dist-Satara, Maharashtra, India

Received 30-06-2015; Revised 28-07-2015; Accepted 26-08-2015

*Corresponding Author: **Dr. P.D. Talawar**

Assistant Professor, Department of Kayachikitsa, RIARCH, Mayani, Dist-Satara, Maharashtra, India

ABSTRACT

Ayurveda is the most ancient Indian medical science of life. The main aim of ayurveda is to maintain healthy state of life to provide measures for the prevention of diseases. To cure the patient of all his ailments is also important but for studying treatment methods it is essential first to gain knowledge about the basic principles of Chikitsa. The chikitsa is the procedure by which Dosha, Dhatu Mala are kept in balanced state.

This study is focus on Avasthanurupa Chikitsa of Jwara vyadhi which will provide basic guideline to cure other diseases in clinical practice. 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.

In Jwara there are various stages of doshavastha according to different types, so treatment is not symptomatic. The main stages of samprapti (pathogenesis) of Jwara are vitiation of agni which produce Ama i.e. indigested toxins is thrown out their places and carried by rasa dhatu in the body and produces Jwara.

The physician must know not only the vitiated doshas and dhatus but also the different stages of upasthit dosha avastha like samavastha, niramvastha etc. Application of chikitsa depends on avastha of upasthita dosha, dhatu, malas, bala, kala etc. To understand these all minute things of these entities here an example is taken of Jwara chikitsa.

Keywords: Jwara, Samavastha, Niramavastha, Langhana, Jeernavastha,

INTRODUCTION

Ayurveda mainly revolves round the "Swasthyarakshana" & then "Vikara Prashamana" i.e. disease cure¹. 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. In this study, chikitsa in different stages of doshavastha of Jwara and its application in different diseases are to be seen.

Jwara is Lord among the diseases because of its power to afflict the body, senses and mind². Jwara happens since the birth of an individual and at the time of their death. so it itself describes its importance among the diseases.

According to context, the main stages of samprapti (pathogenesis) of Jwara are vitiation of agni which produce Ama i.e. indigested toxins is thrown out their places and carried by rasa dhatu in the body and produces Jwara. Jwara is classified into different types depending upon Kala, Prakruti, Adhithana, etc.

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 appetite³.

Pachyamana Jwara (maturing fever) which shows symptoms as high fever, thirst, delirium, giddiness, elimination of excrements and nausea⁴.

Nirama Jwara (mature fever) the features are increased appetite, emaciation, lightness in body, mild fever, elimination of doshas.⁵

Jwara is Rasapradoshaja vyadhi⁶, treatment advised for rasa pradoshaja vyadhi is Langhana⁷.

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)⁸.

Benefits of Langhana therapy⁹

1. To stimulate the agni i.e. digestive fire (*Sandhukshite anile*)
2. Alleviate the ama
3. Reduces the increased dosha (*neete doshe*)
4. Lightness in Body (*Laghave*)
5. Increased appetite (*Kshudha*)
6. Reduced thirst and tastelessness (*Trishna & Aruchi*)
7. Reduced fever (*Vijwaratwam*)

This Langhana treatment is given in different avastha of diseases.

- In Kaphaja Atisara (diarrhoea) foremost treatment is Langhana¹⁰. It is beneficial for stimulation of agni and alleviate the ama. In alpa bala doshavastha of atisara Langhana is advised¹¹.
- In Grahani Rasa dhatu associated with ama has circulated in whole body, at this stage langhana therapy is advised¹².
- In Amavata the foremost treatment is advised is Langhana as vata & kapha are vitiated by ama. Swedana and tikta rasa sevana is also advised in amavata which is also advised in NavaJwara avastha¹³.
- In amashaya gata vata, the treatment advised is Langhana, Deepana, Pachana¹⁴.
- In Visarpa when it is associated with ama and is located in kapha sthana one should apply, Langhana & tikta rasa sevana¹⁵. Tikta rasa is good for dosha pachana.

One should understand the importance & application of Langhana therapy in amavastha, Kaphapradhana samprapti, agnimandya.

The exception of langhna are in kshayaja, anilaja, bhayaja, krodhaj, kama, shokajanya Jwara.

Chashprakara 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)¹⁶

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)¹⁷

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 advised¹⁸.

In case of alpa Kapha dosha & severe Vata and Pitta, paripakwa dosha, intake of ghee acts like nectar¹⁹

Jwara arisen due to Visarpa (erysipelas), abhigata (injury & eruptions) is treated with the intake of ghee if it not predominant in kapha and pitta²⁰.

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 advised²¹.

- In Rajayakshama, there is also dhatu kshaya. In case of shushkta (dryness) & ksheena mamsa ingestion of meat soup & medicated ghee is advised²².
- Kasa arising from vata dosha alone should be treated first with sneha i.e. medicated ghee or oil. When Vat dosha is associated with pitta it should be treated by administration of medicated ghee & milk²³.

- In Atisara chikitsa, in absence of ama, suffers from pain and dryness of alimentary tract should be given ghratapana mixed with kshara to drink after considering the strength of his digestive fire²⁴.

One should understand in dhatu kshyayatmaka samprapti, kevala vata prakopjanya 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 advised²⁵.

DISCUSSION

The normal, healthy state of a being is described as a state of equilibrium or balance of doshas and dhatus in the body. The disturbed and imbalance state of doshas in particular is important for expression of disease. The chikitsa is the procedure by which dosha dhatu mala are kept in balanced state.

Application of chikitsa depends on avastha of doshas, dhatus, kala, bala etc. To understand these minute things of doshavastha here an example of Jwara chikitsa was studied. The Langhana is advised in amavastha of Jwara which is applied in different diseases where ama is present like amavata, kaphaja atisara, grahani, etc.

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 which is used in Rajyakshyama 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. This treatment is advised in Rajayakshma as there is sapta dhatukshya., kshyayaja and vataja kasa, vataja unmada etc.

CONCLUSION

The Langhna is advised in Aamavastha of Jwara which is applied in different diseases where ama is present like amavata, kaphaja atisara, grahani, etc. One should understand the importance & application of Langhana therapy in amavastha, Kaphapradhana samprapti, agnimandya.

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. This principle is applied in diseases like Rajayakshma, Kshyayaj kasa etc. One should understand in dhatu kshyayatmaka samprapti, kevala vata prakopjanya vyadhi, in absence of ama, snehan & brihana therapy is advised

REFERENCES

1. Charak Samhita Vidyothini hindi commentary by Satya Narayan Shastri, Chaukhambha bharti academy Varansi Edition 2001 Sutra sthana 30/26.
2. Charak Samitha Agnivesa's treatise refined and annotated by Charak and redacted by Dridhabala. Translator by Prof. Priyavrat Sharma Vol.II

- Chaukhambha orientalia, Varansi reprint Edition 2011.Chikitsa sthana 3/4.
3. Charak Samitha Agnivesa's treatise refined and annotated by Charak and redacted by Dridhabala. Translator by Prof. Priyavrat Sharma Vol.II Chaukhambha orientalia, Varansi reprint Edition 2011.Chikitsa sthana 3/133-135.
 4. Charak Samitha Agnivesa's treatise refined and annotated by Charak and redacted by Dridhabala. Translator by Prof. Priyavrat Sharma Vol.II Chaukhambha orientalia, Varansi reprint Edition 2011.Chikitsa sthana 3/136.
 5. Charak Samitha Agnivesa's treatise refined and annotated by Charak and redacted by Dridhabala. Translator by Prof. Priyavrat Sharma Vol.II Chaukhambha orientalia, Varansi reprint Edition 2011.Chikitsa sthana 3/137 .
 6. Charak Samhita Vidyothini hindi commentary by Satya Narayan Shastri, Chaukhambha bharti academy Varansi Edition 2001 Sutra sthana 28/9.
 7. Charak Samhita Vidyothini hindi commentary by Satya Narayan Shastri, Chaukhambha bharti academy Varansi Edition 2001 Sutra sthana 28/25.
 8. Charak Samhita Vidyothini hindi commentary by Satya Narayan Shastri, Chaukhambha bharti academy Varansi Edition 2001 Sutra sthana 22/18.
 9. Charak Samitha Agnivesa's treatise refined and annotated by Charak and redacted by Dridhabala. Translator by Prof. Priyavrat Sharma Vol.II Chaukhambha orientalia, Varansi reprint Edition 2011.Chikitsa sthana 3/140-141.
 10. Asthang Hridaya by Dr.Ganesha Gadre, Raghuvanshi Prakashana Edition 1996, Chikitsa Sthana 1/3.
 11. Charak Samitha Agnivesa's treatise refined and annotated by Charak and redacted by Dridhabala. Translator by Prof. Priyavrat Sharma Vol.II Chaukhambha orientalia, Varansi reprint Edition 2011.Chikitsa sthana 19/19.
 12. Charak Samitha Agnivesa's treatise refined and annotated by Charak and redacted by Dridhabala. Translator by Prof. Priyavrat Sharma Vol.II Chaukhambha orientalia, Varansi reprint Edition 2011.Chikitsa sthana 15/75.
 13. Yogaratnakara Vidyotini Hindi tika, commentator Vd. Shrilaxmipati Shastri, Edition 7th Chaukhambha Sanskrita Samsthana, Varanasi . pg.566.
 14. Bhavaprakasha Vidyotini Tika by Pandita Shree Bramhasamskara Mishra, edition 10th Chaukhambha sanskrita Samsthana, Varanasi, Madhyam Khanda pg.262.
 15. Charak Samitha Agnivesa's treatise refined and annotated by Charak and redacted by Dridhabala. Translator by Prof. Priyavrat Sharma Vol.II Chaukhambha orientalia, Varansi reprint Edition 2011.Chikitsa sthana 21/44.
 16. Charak Samitha Agnivesa's treatise refined and annotated by Charak and redacted by Dridhabala. Translator by Prof. Priyavrat Sharma Vol.II Chaukhambha orientalia, Varansi reprint Edition 2011.Chikitsa sthana 3/168.
 17. Charak Samitha Agnivesa's treatise refined and annotated by Charak and redacted by Dridhabala. Translator by Prof. Priyavrat Sharma Vol.II Chaukhambha orientalia, Varansi reprint Edition 2011.Chikitsa sthana 3/70.
 18. Charak Samhita Vidyothini hindi commentary by Satya Narayan Shastri, Chaukhambha bharti academy Varansi Edition 2001 Nidan sthana 1/33.
 19. Charak Samitha Agnivesa's treatise refined and annotated by Charak and redacted by Dridhabala. Translator by Prof. Priyavrat Sharma Vol.II Chaukhambha orientalia, Varansi reprint Edition 2011.Chikitsa sthana 3/164.
 20. Charak Samitha Agnivesa's treatise refined and annotated by Charak and redacted by Dridhabala. Translator by Prof. Priyavrat Sharma Vol.II Chaukhambha orientalia, Varansi reprint Edition 2011.Chikitsa sthana 3/290.
 21. Charak Samitha Agnivesa's treatise refined and annotated by Charak and redacted by Dridhabala. Translator by Prof. Priyavrat Sharma Vol.II Chaukhambha orientalia, Varansi reprint Edition 2011.Chikitsa sthana 3/172.
 22. Charak Samitha Agnivesa's treatise refined and annotated by Charak and redacted by Dridhabala. Translator by Prof. Priyavrat Sharma Vol.II Chaukhambha orientalia, Varansi reprint Edition 2011.Chikitsa sthana 8/167.
 23. Charak Samitha Agnivesa's treatise refined and annotated by Charak and redacted by Dridhabala. Translator by Prof. Priyavrat Sharma Vol.II Chaukhambha orientalia, Varansi reprint Edition 2011.Chikitsa sthana 18/32.
 24. Asthang Hridaya by Dr.Ganesha Gadre, Raghuvanshi Prakashana Edition, 1996, Chikitsa Sthana 9/41.
 25. Charak Samhita Vidyothini hindi commentary by Satya Narayan Shastri, Chaukhambha bharti academy Varansi Edition 2001 Viman sthana 3/43-44.

Source of support: Nil, Conflict of interest: None Declared