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THE THERAPEUTIC ROLE OF PEYA AND YAVAGU IN JWARA(FEVER)ACCORDING TO CHARAKA SAMHITA: A SCIENTIFIC REVIEW

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ABSTRACT Ayurveda an ancient system of medicine offers a comprehensive approach to managing *Jwar*(fever). Among the various dietary and medicinal interventions, *Peya* and *Yavagu i*.e. thin gruels or medicated rice porridges hold a significant place as foundational therapeutic diets. This review systematically analyses ten distint *Yavagu* and *Peya* formulations described by Acharya Charaka in *Charak Samhita* for the treatment of *Jwar*. This review explored the rationale behind using particular herbs, such as *Pippali* (*piper longum*) and *Nagara* (ginger), as delivery systems for their active compounds, like piperine and gingerol. We critically examined how these traditional preparations aligned with modern nutritional and pharmacological principles, specifically addressing the need for hydration, easy digestibility, and targeted symptom management during illness. By bridging ancient Ayurvedic wisdom with contemporary medical science, this review highlights the clinical relevance of *Peya* and *Yavagu* as a holistic and effective therapeutic approach. These traditional preparations function not merely as food but as sophisticated nutraceuticals, offering a structured framework for managing fever that remains valuable in a modern clinical context. This analysis aims to encourage further research into the bioavailability and efficacy of these specific formulations to validate and integrate this ancient knowledge in contemporary healthcare practices.

KEYWORDS : *Jwar*, *Peya*, *Yavagu*, *Charak Samhita*, fever

INTRODUCTION:

Ahar is considered as *Mahabhaishajya* in ayurveda (Kashyapa, 2012). Following a healthy diet and proper eating habits helps to protect health and cure diseases.A well planned wholesome diet can make medicines unnecessary, however if the wholesome diet is not being followed medicine is of no use (Lolimbraja, c. 17th century). This principle highlights Ayurveda's emphasis on *Pathya* (wholesome diet) as a primary therapeutic intervention.

Jwara, or fever, is a major systemic disease that affects the entire body, impairing the *Agni* (digestive fire) and disrupting the balance of doshas (*Vata, Pitta, and Kapha*) (Charaka, 2018). In this state, a light, easily digestible diet is crucial. Peya and Yavagu, two specific types of therapeutic gruels, are central to the Ayurvedic management of *Jwara*. They serve as ideal dietary and medicinal support because they are easy to digest, provide essential nourishment, and can be medicated with specific herbs to target the root cause and symptoms of the fever.

This paper provides a scientific review of the therapeutic use of *Peya* and *Yavagu* in *Jwara* as described in the *Charaka Samhita*. This paper systemically analyzed ten distinct formulations, discussing their traditional applications and correlating them with modern pharmacological and nutritional science to highlight their contemporary relevance.

AIM & OBJECTIVE:

To systematically review and document the ten distinct *Yavagu* and *Peya* formulations and their intended applications in *Jwara*, as described in the *Charaka Samhita* and to understand them scientifically.

MATERIAL & METHODS:

This study is a comprehensive review of classical Ayurvedic literature and contemporary scientific research. The primary source for the analysis of Peya and Yavagu formulations is the *Charaka Samhita*, specifically the *Jwara Chikitsa*. A systematic search of peer-reviewed articles, books, and other scholarly sources was conducted on topics related to the pharmacological properties of the herbs and ingredients mentioned in the classical texts. The data were synthesized to identify correlations between traditional Ayurvedic principles and modern scientific evidence.

RESULTS:

Peya and Yavagu are both therapeutic gruels central to Ayurvedic medicine, particularly in managing conditions like fever. They are essentially thin porridges made from grains like rice, but they differ slightly in their consistency and grain-to-water ratio. Yavagu is a bit thicker with a 1:6 ratio of grain to water, while Peya is thinner, containing more water, and is often prepared with a 1:14 ratio. Both are considered foundational in therapeutic diets because they are easy to digest, provide nourishment, and act as a vehicle for delivering the medicinal properties of various herbs.

Peya & Yavagu Formulations: A Clinical and scientific analysis

This ten distinct Yavagu & Peya, each tailored to specific fever patient conditions. The foundational ingredients are old *Rakta Shali* rice and *Shashtika* rice due to their light and digestive properties.

1. For *Mandagni* (low digestive fire) and Appetite:

Yavagu Prepared with Pippali and Nagara. Patient with low digestive fire but with an appetite should drink this gruel.

The active compounds piperine (from *Piper longum*) and gingerols (from *Zingiber officinale*) act as carminatives and digestive stimulants. They enhance gastrointestinal motility and stimulate the secretion of digestive enzymes, which aligns with the concept of rekindling Agni (Grzanna et al., 2005; Srivastava et al., 2012).

2.For *Amlabhilashi*(Desire for Sour Taste):

When Patient desiring sour taste then Peya made with Laja, suntha powder(ginger) and Pomegranate Juice should be given.

Pomegranate (*Punica granatum*) is rich in polyphenols and tannins, which possess antioxidant and astringent properties. This helps to neutralize excess gastric acid and soothe inflamed intestinal mucosa. Serving the preparation chilled with honey provides easily absorbed fructose and glucose, aiding rehydration and providing a demulcent effect to calm the digestive tract (Kumar & Gupta, 2016).

3. For Increased Bowel Frequency and *Pittaj Jwar*:

Laja Peya with Suntha powder and Pomogranate Juice.Cool it and after that add honey into it and give it to patient.

4. For *Parshva-basti-shiroruja*(Pain in Chest, Bladder, Head):

Peya made with Gokharu and Kantakari and Rakta Shali rice should be given. The active compounds in Gokharu (*Tribulus terrestris*) and Kantakari (*Solanum xanthocarpum*) exhibit significant analgesic and anti-inflammatory effects, which can help to reduce pain and discomfort associated with systemic inflammation (Verma et al., 2014).

5. For *Jwaratisara*(Fever with Diarrhoea):
Peya cooked with Prishnaparni, Bala, Bilva, Nagara, Kamala, and Dhanyaka, along with sour pomegranate juice should be given.Bilva (*Aegle marmelos*) contains tannins and mucilage, which act as astringents and bulk-forming agents. These properties help to reduce the frequency and fluidity of stools, aligning with modern anti-diarrheal therapies (Grover et al., 2002).

6. For *Kasa(*Cough), *Shwas*(Asthma), *Hikka*(Hiccups):
Yavagu made with the *Vidarigandhadi Gana* should be given to fever patient. This group of herbs is traditionally known to alleviate respiratory issues and induce sweating.

Herbs in this group, such as *Solanum xanthocarpum* and *Uraria picta*, possess **bronchodilatory** and **expectorant** properties, which can help to clear airways and relieve respiratory distress. They also promote sweating, an established physiological mechanism for reducing body temperature.

7. For *Malavarodha*(Constipation):
A fever patient with constipation should drink this gruel made with Yava(barley), Pippali(*piper longum),* and Amalaki. This preparation promotes *Doshanulomana* (the downward movement of doshas) and relieves constipation.

This formulation combines dietary fiber from barley (*Hordeum vulgare*) with the anthraquinone glycosides and phytochemicals in Amalaki (*Emblica officinalis*), which have mild laxative and pro-motility effects. This synergy helps to promote bowel regularity and eliminate toxins.

8. For *Koshthabaddhata*(Abdominal Obstruction) with Pain:
Peya made with raisins, *Pippali* root, *Chavya, Amalaki,* and *Nagara*. A fever patient with abdominal obstruction and pain should drink the gruel prepared with these herbs.This combination is designed to clear blockages and relieve pain in the abdominal cavity. Raisins (*Vitis vinifera*) are rich in soluble fiber and sorbitol, which have osmotic laxative effects. The other herbs, including Chavya (*Piper chaba*), are known for their carminative properties, helping to reduce flatulence and relieve pain from intestinal obstruction.

9. For *Parikartika*(Rectal Pain):
Peya made with *Bala, Vrikshamla, Kolamla, Kalashi, Dhavani,* and *Bilva* should be given in cutting pain in the rectum.

The astringent properties of Bilva and other herbs in this formulation help to constrict blood vessels and promote tissue healing. This addresses the underlying pathology of rectal fissures or hemorrhoids, which aligns with standard management for such conditions.

10. For Absence Of Sweating, Insomnia, And Thirst:
Peya with Nagara and Amalaki kwath(Decoction), fried in ghee and mixed with sugar should be given.

The combination of antipyretic and anti-inflammatory compounds from Nagara and Amalaki helps to reduce fever. The addition of ghee and sugar provides high-caloric, easily assimilated energy, which aids in combating fatigue and promoting sleep through their calming effect on the nervous system.

Table 1: Symptoms & Yavagu-peya Key Ingredients
(*Tripathi, 2007, Ch. 3, shlokas 179–186, pp. 180–181*)

Sr. No.	Jwar & Associated Symptom	Key Ingredients
1	Low appetite, low digestive fire	*Pippali, Nagara*
2	Desire For Sour Taste	*Nagara, Pomegranate Juice*
3	Increased Bowel Frequency, Pitta fever	*Pomegranate, Nagara, Honey*
4	Chest, bladder, and head pain	*Gokharu, Kantakari*
5	Fever with diarrhea	*Prishnaparni, Bilva,* etc.
6	Cough, asthma, hiccups	*Vidarigandhadi Gana*
7	Constipation	*Barley, Pippali, Amalaki*
8	Abdominal obstruction, pain	*Raisins, Pippali root*, etc.
9	Rectal pain (Parikartika)	*Bala, Vrikshamla, Bilva*, etc.
10	No sweating, insomnia, thirst	*Nagara, Amalaki, Ghee,* Sugar

In modern science, fever is understood as a physiological response to an underlying illness, often accompanied by dehydration and a reduced appetite due to a stressed metabolic state. The Ayurvedic principles discussed correlate with modern fever management in the following ways:
1. **Hydration:** The emphasis on Peya and Yavagu's high water content directly aligns with modern medical advice to increase fluid intake to prevent dehydration during fever.
2. **Nutritional Support:** These gruels provide easily digestible carbohydrates and nutrients, which is consistent with modern recommendations for a light, nourishing diet that doesn't over-burden the gastrointestinal tract during illness.
3. **Pharmacological Action:** The use of specific herbs like ginger and long pepper for their anti-inflammatory and antipyretic properties is supported by modern research into their active compounds, which helps to manage both the symptoms and underlying causes of fever.

DISCUSSION AND CONCLUSION:

The use of Peya and Yavagu in Jwara exemplifies the holistic approach of Ayurveda. It serves a dual purpose a nutritional supplement and as a treatment. In fever, the body's metabolism is under stress, and heavy food can worsen the condition. Peya and Yavagu are easily digestible, providing essential calories and fluids without overburdening the digestive system. This aligns with modern medical advice to maintain hydration and provide easily assimilable nutrients during febrile illnesses (Grover et al., 2002). The specific herbs added transform the gruel from a simple meal into a potent therapeutic agent, addressing a variety of symptoms from pain and constipation to respiratory issues. The principles of using Yavagu in fever-maintaining hydration, providing easily assimilable nutrition, and delivering targeted herbal medicine are scientifically sound and provide a compelling case for further research. This ancient wisdom provides a valuable framework that can be integrated with contemporary medical practices.

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