



ORIGINAL RESEARCH PAPER

Ayurveda

AYURVEDIC CLASSICAL APPRAISAL ON VISHAMAJWARA- A REVIEW ARTICLE

KEY WORDS: Jwara, Vishamjwara, Types, SaptaDhatu, Fever, Ayurvedic treatment

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ABSTRACT

Background: *Jwara* is a disease in which there effects are shown to the whole body, organs and systems. As per Ayurveda *Jwara* are causes of all diseases. Many types of *Jwara* mentioned in classic out of which *Vishamjwara* is one of them. Its identity is *Vishamaarambha*, *Vishamkriya*, *Vishamkala*. Due to their irregular pattern of onset, action, time interval it was divided into five different types. *Santata*, *Satata*, *Anedushyaka*, *Treeteyak*, *Chaturthaka* are five types of *Vishamjwara* which are said to be *Uttorotar* more fatal. *Rasadi Dhatu* are the sites of *Vishamjwara*. *Vishamjwara* is depends upon *Vegavastha* and *Avegavastha*. As per modern science *Jwara* can be co related with fever where *Vishamjwara* maybe co related with malarial fever because in all type pattern of fever is irregular, comes fixed time interval that resembles to type of *Vishamjwara*. Various *Shodhan* and *Shaman* treatment was mentioned in *Samhitas*. **Aims:** To review *Ayurvedic Vishamjwara* mentioned in classic **Materials:** Data were collected from *Bruhatarayi Charaka*, *Sushruta*, *Vagbhata* and *Laghutaryi Madhavnidan*, *Bhavprakash*, *Kashyapa*, *Yogratnakar*, *Harita Samhitas*. **Conclusion:** Variation involved in *Vishamjwara* because of involvement of *SaptaDhatu* accordingly treatments are to be planned. So here attempted has to be made on *Vishamjwara*.

INTRODUCTION

Jwara in *Ayurveda* doesn't mean rise of the body temperature but *Deha*, *Indriya*, *Mana*, *Santapa* is a fundamental symptoms of *Jwara*¹. *Jwara* affects the whole body, organs, system and mind. According to the mythology *Jwara* is due to the anger of lord Shiva because of death of his wife Sati². *Acharya Sushruta* has mentioned that man comes in world with *Jwara* and departs with it³. There are several types of *Jwara* mentioned in classic one of them is *Vishamajwara*. The word *Visham* itself indicates that the pattern of *Jwara* develop in irregular interval. It is characterized by *Vishamarambha* (irregular onset), *Vishamkriya* (alternative kriya of hot and cold), *Vishamkala* (irregular duration of suffering).⁴ *Acharya Sushruta* mentioned *Bhutabhishangaja* is one of the reasons of *Vishamjwara*.⁵ All *Vishamjwara* is often *Sannipataja* in nature but *Acharya Bhail* considered *Chaturthaka Jwara* as *Pittaja pradha*.⁶ *Jwara* is given first place in classical text of *Ayurveda* *Kashyapa* described *Vishamjwara* in new chapter.⁷ He told relationship between *Jwara* and directions. As per him *Satata Jwara* is *Agneya*, *Diwitiyaka Vayavya*, *Triteeyaka* as *Veshwadeva*, *Chaturthaka* are from *Eshana* directions.⁸

Pyrexia of unknown origin termed used in modern science defined as temperature of body above 38° C (98.2° F) for more than 3 weeks without diagnosis is called PUO.⁹ In present era Malarial fever may be correlated with types of *Vishamjwara* because of nature of particular site, onset. Malarial fever is caused by *Plasmodium* a type of protozoa characterized by periodic fever, recurrent and chronic course. The pattern of irregular onset, in consistent symptoms, appearance in irregular time and duration are pointing to the direction of *Vishamjwara*.¹⁰

AIMS AND OBJECTIVE

Aims – To review *Ayurvedic Vishamjwara* mentioned in classic

Objective –

Reference from various *Ayurvedic* classic
Reference collect from internet source.

MATERIALS

1.1 Review in various *Samhitas*
BRUHATARAYI

Charaka – *Charaka* described *Vishamjwara* under the heading of *Jwara* chapter in *Chikitsathan*. *Jwara* period depends upon the *Kala*, *Bala* of *Doshas*. If *Bala* of *Doshas* gets reduced *Doshas* are situated in their own place and after advantageous time occur they produces *Jwara*.¹¹

Sushruta – *Sushruta* described *Vishamjwara* in *Uttartantra Adhya* 39 under *Jwarapratishedha* chapter. *Sushruta* described *Bhutabhishangaja* is one of the cause of *Vishamjwara*.¹² *Ras* – *Raktadi Dhatu* are involved in *Vishamjwara*. *Amashaya*, *Ura*, *Kantha*, *Shira*, *Sandhi* these five are sites of 5 types of *Kapha Dosh*. Except *Sandhi* remaining all are the site of *Vishamjwara*.

Vagbhata – *Vagbhata* described relationship between *Rasadi Dhatu* and types of *Vishamjwara*. He gives second place to *Jwara Vyadhi* in his *Samhitas*. He says sometimes *Jwara* starts from head, back, pelvis or sometime cold or burning in nature or it comes early in morning, afternoon, evening, night suddenly onset of *Jwara*.¹³

LAGHUTARYI -

Madhavnidan - *Madhavkara* viewed that *Santata*, *Satataka*, *Anyeduska*, *Triteeyaka*, *Chaturthaka Jwara*. He described *Triteeyaka* again divided into three types according to predominance of *Doshas* like *Kaphapittapradhana*, *Vatakaphapradhana*, *Vattapittapradhana*. *Chaturthaka* again divided into two types *Slesmika* and *Anila*.¹⁴

Bhavprakash – He mentioned *Yasatvaniyatalkalata* for *Vishamjwara*. In case of *Vata* predominance it takes 7 days for *Pitta* 10 days and for *Kapha* 12 days. If *Dosha* are more powerful than it takes 14 days for *Vata*, 20 days for *Pitta*, 24 days for *Kapha Dosh*.¹⁵

Kashyapa – Description was given in the *Khilasthana* as *Vishamjwaranirdeshiyadhya*. According to him *Vishamjwara* doesn't occur after 5th or 6th day because there are only four sites *Amashaya*, *Ura*, *Kantha*, *Sheera* of *Vishamjwara*. After *Dosha* enters in the *Sheera Pradesh* on fourth day there are no further travelling of *Dosha* occurs therefore it doesn't occur after 4th day.¹⁶

Yogratnakara – He considered that specific properties of *Jwara* are found in irregularity manner. He mentioned importance of *Vata Dosha* in *Vishamjwara*.¹⁷

Harita – He reviewed all *Dhatugatajwara* are *Vishamjwara*. Described four types such as *Ekaikajwara*, *Dwahieka Jwara*, *Triahika Jwara*, *Chaturthaka Jwara*.¹⁸

Table 1: Name of Acharyas with types

Name of Acharyas	Types					
	Santata	Satata	Aneyeduska	Triteeyaka	Chaturthaka	Others
Charaka ²⁰	✓	✓	✓	✓	✓	Chaturthaka Viparyaya ²¹
Sushruta ²²	✓	✓	✓	✓	✓	Pralepaka ²³
Vagbhata ²⁴	✓	✓	✓	✓	✓	Chaturthaka Viparyaya ²⁵
Madhavakara ²⁶	✓	✓	✓	✓	✓	—
Kashyapa ²⁷	✓	✓	✓	✓	✓	—
Yogratnakara ²⁸	✓	✓	✓	✓	✓	—
Bhavprakasha ²⁹	✓	✓	✓	✓	✓	—
Harita	—	—	—	✓	✓	Ekahika, Dwahika

1.4 Role of Dhatu – Vitiated *Dosha* invades in *Rasadi Dhatu* forms the *Ashraya*. As *Samprapti* progress it gradually involves *Uttoratar Gambhir Dhatu* in *Doshadushyasamurchanna*.

Table 2: Dhatu involved in Vishamjwara According to Acharyas

Types Of Jwara	Dosha sthan	Dhatu (charak)	Dhatu (sushruta)	Dhatu (vagbhat)
1.Santata	Sampurna sharira	Ras	Ras	Ras
2.Satata	Amashaya	Rakta	Rakta	Rakta
3.Aneyedushka	Ura	Meda	Mansa	Mansa
4.Triteeyaka	Kantha	Asthi-Majja	Meda	Meda
5.Chaturthaka	Shir	Asthi-Majja	Asthi-Majja	Asthi-Majja

1.5 NidanPanchaka

Nidan - As mentioned in *Samhitas Jwara Hetu* is predominance of *Vatadi Doshas* are listed below

Table 3: Hetus of Vishamjwara

Aharaj Hetu	Viharaj hetu	Others
Kashaya, Ushna, Ruksha Dravya Sevan	Divaswapna	Krodha
Shitamboo Paan	Mittyia Vihar	Bhaya
Asatmya Dravya Bhojan		Kittanu
Virudha Aahar Sevan		Regeneration after not following proper care of <i>Jwara</i> treatment

SAMPRPTI OF VISHMAJWARA

a) Santat Jwara –

Santat Jwara means continuous fever. Synonyms of *Jwara* are *Dwadasharayi Jwara*, *Nishpratidwandvi Jwara*, *Nishpratyanayik Jwara*.

The imbalanced of *Doshas* spread all over body through *Rasvaha Strotas*.

The site of *Santat Jwara* is *rasa Dhatu* and its period is upto 7th, 10th, 12th days according to *Vata*, *Pitta*, *Kapha* predominate respectively. It manifests its symptoms very quickly and either gets cured or kills person on 7th, 10th, 12th days respectively.

b) Satat Jwara –

1.2 Synonyms of Jwara¹⁹

Jawara, Vikara, Roga, Vyadhi, Aatanka

1.3 Types of Vishamjwara

Acharya described five types of *Vishamjwara*. The five type of *Vishamjwara* display its effect after occupy *Rasadi Dhatus*.

Satat Jwara means double quotidian fever. In these type the fever comes twice in a day i.e. one *Ahoratra*. The vitiated *Doshas* are localised in *Rakta Dhatu*. According to *Kashyapa* this type of aggravation and remission depends upon *Kala*, *Dosha* and *Dushyas*.

c) Aneyeduska Jwara –

Aneyeduska Jwara means Quotidian fever. The *Jwara Vega* occurs once in a whole day or night. The vitiated *Doshas* are localised in *Mansa Dhatu*. According to *Acharya Charak* the site of *Jwara* localised in *Meda Dhatu*.

d) Triteeyaka Jwara –

In this type *Jwara* comes in a day and after comes in every third day. One day time interval between onset of attack. The site of *Jwara* are localised in *Meda Dhatu*. There are three subtypes of *Triteeyaka Jwara* according to *Dosha Dushya*.

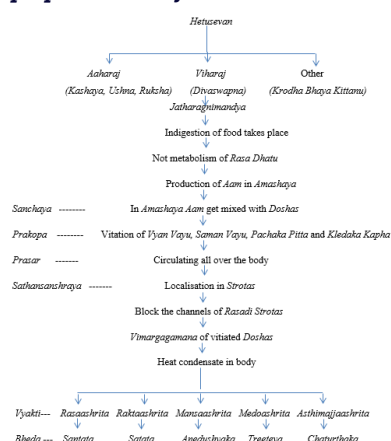
DOSHA	SITE OF PAIN
Vata Pitta	Trika
Vata Kapha	Prushta and Trika
Kapha Pitta	Shirshool

e) Chaturthaka Jwara –

In this type *Jwara* comes in a day and after that comes in every fourth day. Two days interval between onset of attack. The site of *Jwara* are localised in *Asthi- Majja Dhatu*.

Chaturthaka viparya – The word *Viparya* means *Virudha* or revers. *Acharya Charaka* and *Vagbhata* considered *Viparya* for *Chaturthaka Jwara*. In this type *Jwara* comes in a day and still remains up to three days and subsides as fourth day.

Fig.1. Samprapti of Vishamjwara



1.6 Saadhyaadhyatva –

Saadhyasaadhyatva is important before starting treatment. In Santata Jwara if two Doshas are involved it is curable but more than two Doshas are involved it kill the person. Sata, Aneyeduska, triteeyaka are curable because Doshas are lies in the Rakta, Mansa and Meda Dhatus. Chaturthaka Jwara is difficult to cure because Doshas lies in deeper Dhatus.

1.7 Treatment of Vishamjwara:-

In Ayurvedic Samhitas various types of treatment mentioned for curative and prevention of Vishamjwara. Various Shodhan and Shaman treatment mentioned in classics.

Treatment of Navjwara Langhan (Fasting), Swedan (diaphoretics), Kala (time), Yavagu, Tikta rasa (bitter medicines) are indicated.³⁰

Shaman – Various Shaman medicines are mentioned by Acharyas.

Kwatha – Acharya Charak prescribed 5types of Kashaya for five types of fever. Kashaya is mostly Tiktarasatmaka described. Others also prescribed which are tabulated below

Ghruta – Various Ghruta are mentioned for Snehapana before Shodhan procedure and for Shaman treatment.

Shodhan –

The Doshas which have been migrated by Shaman Therapy are likely to aggravate once again. But those Doshas conquered by Shodhan therapy will never increase again. For Vishamjwara purpose Vaman, Nasya, Anjan, Dhupan procedures are given.

Others –

- a) Daivavyapasraya Chikitsa – Holding of Mani, Ratna, Oshadi as Shanti Karma for Grahas. Achrya Charak³¹ and Acharya Vagbhata³² are mentioned Daivavyapasraya Chikitsa for Vishamjwara.
- b) Trasan Chikitsa – Chikitsa is mentioned by Sushruta.³³

Table 4: Various treatments mentioned in Samhitas

Yoga	Charak	Sushruta	Vagbhata
Kwatha	1. Kalingakadi Kwatha - Santata 2. Patoladi Kwatha - Satata 3. Nimbadi Kwatha - Aneyeduska 4. Kiratikatadi Kwatha - Triteeyaka 5. Guduchyadi Kwatha- Chaturthaka ³⁴	1. Guduchyadi Kwatha ³⁵	1. Patoladi Kwatha ³⁶
Ghruta	1. Shatapala Ghruta ³⁷	1. Panchakol Ghruta 2. Panchagavya Ghruta ³⁸	1. Shatapala Ghruta 2. Kalyanaka Ghruta 3. Panchagavya Ghruta 4. Tiktaka Ghruta 5. Vrusha Ghruta ³⁹

Table 5: Shodhan Procedures mentioned in Bruhatarayi

Panchakarma Procedure	Charak ⁴⁰	Sushruta ⁴¹	Vagbhata ⁴²
Vaman	Pragutama Annapanam is given. Use of Shatapala Ghruta for purpose of Vaman	Kaphadhikya – Vaman Pittadhikya – Virechana	Sura, Tiksha Madya, given after that Vaman

Nasya	1. Vyaghra Vasa, Sendhava, Hinga prescribed. 2. Old Ghruta along with Vyaghra vasa and Sendhava	-----	1. Hinga, Vyaghra vasa, Sendhava 2. Old Ghruta along with Vyaghra vasa and Sendhava
Anajana	Sendhavnamaka, Pipali Tandula, Manasheela	Pipali, Sendhava, Tila tail, Manashila	Manasheela, Pipali, Sendhava
Dhupana	Guggula, Neem Patra, Vacha, Khushta, Haritaki, Sarshapa, Yava, Goghruata	Aja and Aavi Roma, Vacha, Khushtha, Guggula, Neempatra	Guguula, Nimbapatra, Vacha, Khushta, Haritaki, Sarshapa, Yava, Goghruata, Vidala Vishtha

Table 6: List of others treatments mentioned in Samhitas.

Yoga	Charak	Sushruta	Vagbhata
Others	1. Daivavyapasraya Chikitsa	1. Trasan Chikitsa	1. Daivavyapasraya Chikitsa 2. Trasan Chikitsa

Sampraptibhanga – Sampraptibhanga occurs by using Laghu, Guna, Tikta Rasa, Ushna Virya, Katu Vipaka as it is helpful for reducing Jwara.

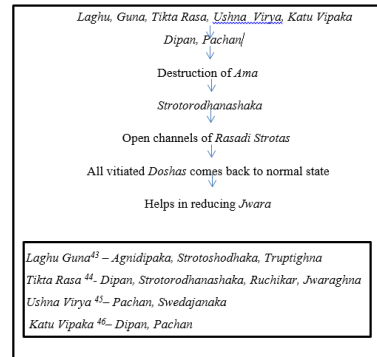


Fig.2. Sampraptibhanga by using Guna, Rasa, Virya, Vipaka

1.8 Pathyapathya –

Pathya – Mudgadi Laghu Yosha, Yavagu, Odan, Peya, Kulattha, Karvellaka, Dadimrasa, Laja, Koshna jala, Jangal Mansarasa, Shadangodaka etc.

Apathya – Vidhai, Guru, Asatmya Aaahar, Snaan, Bhojan, Vyayam, Vyavaya etc.⁴⁷

DISCUSSION

Jwara gives first place in classic of Ayurveda. Jwara is most painful among all diseases. It afflicts Sharira (body), Indriya (sense) and Mana (mind). It is tremendously powerful. Vishamjwara is one type of Jwara with unique characteristic such as Vishamkriya, Vishamkala, Vishamarambha. It starts from particular site, spread in particular fashion and it reaches peak at certain time. All varieties of Vishamjwara manifest due to vitiation of three Doshas. However the predominant Doshas act as causative factor. Occurrence of Jwara at particular time depends on strength or weakness of Dosha, season, day, night. As per Ayurvedic theory vitiated Dosha localising Dhatus of body produces diseases. For Samprapti of Vishamjwara tridoshas are responsible hence

Vishamjwara is often *Sanipataj* in nature but *Vata* plays important roles. *Charaka* and *Vagbhata* described due to vitiation of *tridoshas* *Vishamjwara* occur. *Sushruta* described due to predominance of *Vata* and *Kapha* *Vishamjwara* occurs.

Hetus are of two types *Neeja* and *Agantuja*⁴⁸. *Neeja Hetu* is due to internal factors which cause vitiation of *Tridoshas* where *Agantuja Hetu* is due to external factors. Due to Excessive intake of *Laghu, Sheet, Ruksha Gunadi Aaharaja Hetu* and *Vyamadi Viharaja Hetu* aggravated *Vata Dosha*. This aggravated *Vata* afflicts in *Amashaya* gets mixed with *Prakruta Pachak Pitta*, follows course of *Rasa* which is first product after *Avasthapaka*, suppress activity of *Agni* extradites heat from site of digestion. Circulating all over body due to its *Rukshatva* and *Kharatva Guna* obstructs channel of *Rasa* and *Sweda* thus causing *Jwara*.⁴⁹ Excessive intake of *Vidhai, Ushna, Amla, Kshar Gunadi Aaharaj Hetu* and *Krodha, Raga, Devesha Viharaja Hetu* aggravated *Pitta Dosha*. This aggravated *Pitta* in *Amashaya* gets mixed with *Prakruta Pachak Pitta*, impairs *Agni* due to its *Dravatva* (liquidity) extradites heat from seat of digestion and extent it all over the body and produces *Jwara*.⁵⁰ Excessive intake of *Guru, Sheeta, Abhishtyandi Gunaadi Aaharaja Hetu* and *Divaswapa, Ayyayamadi Viharaja Hetu* aggravated *Kapha Dosha*. This aggravated *Kapha* reached in *Amashaya* gets mixed with *Prakruta Pachak Pitta*, suppress activity of *Agni* due to its *Shlakshnatva, Picchilatva Guna* causes obstruction of *Rasadi Dhatu* channels and extradites heat from site of digestion; spread it all over the body, thus causing *Jwara*.⁵¹ *Agantuja* factors may causes different diseases, such causes need not necessarily be the root cause of disease. Inference is that these diseases make body susceptible to diseases. *Agantuja Doshavaishamy* takes place which is turn causes *Shareera Doshavaishamy*.⁵² Firstly it affects *Rasa, Raktadi Dhatu* afterwards associated with *Doshas* which affects *Agni* and extradites heat circulating body causes *Jwara*.

For *Samprapti* of *Jwara* Vitiated *Doshas* are invaded in *Dhatu* forms *Ashrayas* produces *Jwara*. *Saptadhatu* are involved in *Vishamjwara* unlike other *Jwara* restricted only to the *Rasa Dhatu*. *Charaka* didn't mentioned involvement of *Mansa Dhatu* in *Vishamjwara Samprapti*. *Rasadisapta Dhatu* produces five types of *Vishamjwara*. In *Santata Jwara Dosha* circulating body through *Rasavaha Strotas* and localised in *Kapha Sthan* and its period is 7days, 10days and 14days as per *Vata, Pitta, Kapha* *Dosha* predominant respectively. During this period of *Jwara* may either subside or kill the person. *Satata Jwara Dosha* is circulating via *Raktavaha Strotas* and aggravated in day and night. *Anyeduska Jwara Doshas* circulating body and reaches *Mansavaha Strotas* once in day or night. *Triteeyak Jwara Dosha* enter in *Medavaha Strotas*, it required more time to travelling form *Rasvaha Strotas* to *Medvaha Strotas* so episodes of *Jwara* comes in every third day. *Chaturthaka Jwara Dosha* enters in *Asthimajjavaha Strotas* which is deeper than other *Dhatu*s. So *Doshas* take longer period to enter and episodes of *Jwara* in every fourth day. When superficial *Dhatu* is involved it is easy to treat where deeper *Dhatu* required more effort.

Treating *PUO* in modern medicine no proper treatment is available they just used symptomatic medicines. In present era Malarial fever, typhoid fever, dengue are correlated with types of *Vishamjwara* because of nature of particular site, onset. It can be treated with the help of theory of *Tridosha*⁵³ (vitiated *Dosha* first treated to bring it back to the balance state) and *Dashavidha pariksha Bhava*.⁵⁴ (*Dushya, Deshya, Bala, Kala, Anal, Prakruti, Vaya, Satva, Satmya, Aahara*).

Three types of *Chikitsa* are described in *Ayurveda Devivyapashraya, Yuktivyapashraya* and *Satwavajaya*.⁵⁵ In *Devivyapashraya Chikitsa* Uses of *Mani, Ratna, Oshadhi* for the purpose of *Shanti* of *Agantu* *Hetu* (*Bhutadi*) is advised. In *Yuktivyapashraya Chikitsa* various *Shodhan* and *Shaman Chikitsa* is advised. In case of *Vishamjwara* various *Kwatha, Ghruta Kalpana* along with *Vaman, Nasya, Anjan* and *Dhupan*

procedures are described. *Satwavajaya* therapy aims at the control of mind by restraining the mind from desires for wholesome objects. *Satwavajaya* literally means overcoming of mind or victory over mind or control of mind. *Mana* and *Shareera* are related with each other through their fundamental functional forces, viz. the *Tridoshas* and *Trigunas* respectively. *Acharya Charaka* mentioned when *Doshas* are located in *Rasa Dhatu Vaman* and *Upwas, Rakta Dhatu Seka* and *Pradeha*, for *Mansa* and *Meda Dhatu Virechan* and *Upwas, Asthi* and *Majja Dhatu Niruha* and *Anuvasan* type of *Basti* (enema) is administrated.⁵⁶

Santata Jwara is site of *Rasa Dhatu* combination of *Kutaja, Patol, Kutaki* used these formulation have properties like *Dipan, Pachan* helps in *Pachan* of *Rasgata Ama* and *Sama Doshas* it enhances the work of *Rasa Dhatu* hence described. In *Satata Jwara* combination of *Patol, Sariva, Musta, Patha, Kutaki* mentioned these are act as a *Pittashamana, Amapachaak, Raktashodhaka* therefore used in the *RaktagataJwara, Aneudushyaka Jwara Nimba, Patol, triphala, Murdavika, Musta, Vatsaka Kwatha* described which act as *Pachaka* and *Shodhan* of *Doshas* present in the *Mansa Dhatu*. *Treeteyaka Jwara* combination such as *Kiratatika, Guduchi, Chandan, Shunthi Kwatha* mentioned which acts as *Pachaka* of *Meda Dhatu*. *Chaturthaka Jwara* contains *Guduchi, Amalaki, Nagarmotha* union of these contain *Tikta Rasatmaka Dravya* having properties such as *Deepan, Pachana, Jwaraghna* mainly act on *Asthi-Majja Dhatu*.

CONCLUSION

All *Vishamjwara* are instigated from *Rasadisapta Dhatu* therefore it to be considered as the site of *Vishamjwara*. As seeds lies down in soil and when favourable time occur starts to grow up like *Doshas* stays in *Dhatu*s for period and gets vitiated in opportune time. As *Dosha* travelling from one *Dhatu* to another *Dhatu* it requires some precise time hence according to that episode of *Jwara* transpires. As deeper *Dhatu* involved concentration of *Dosha* gets increased so sickness is not only cured with *Pathyaapathya* and *Shamana* treatment but may require *Shodhana* treatment accordingly.

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