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 beginning1. There are certain diseases which causes Santapa of Sarira a lone e.g. Arbuda, certain disease which cause Santapa of Manas alone e.g. Atattvabhinivesa and some only with Indriyas like Timira2. But Jwarais the disease which causes Santapa to Deha, Manas, Indriyassimultaneously3. This is the reason for considering Jwara as most important among all. All the living beings are invariably afflicted by fever during their Pra laya (death) and Udaya (birth)4. Factors responsible for the manifestation of Jwaraiare Sareerika Doshas like Vata, Pitta, Kapha and Manasika Doshas like Rajas and Tamas5. Living beings will not get afflicted with Jwara without the involvement of these Dosas.

Samprapti6

Prakupta Doshas

Amashaya Praveshanam

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 Jwara7 whereas Santapa is considered as the Pratyaymaka Lakshana of Jwara. Here Santapa is said as “Samanya Pida Vakthayam”8 means that which causes pain in general. Whereas Acharya Susruta says Sveda Avarodha, Sarvanga Grahamam along with Santapa as the Atma Lakshanas. Acharya Vagbhata adds “Sroto Vibandhath-Swedo Na Jayate” 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 Avastha9. 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

Achary Vagbhata mentions “Prakruthithvam” which is considered as the main important clinical features in understanding Bhrama, Mala Pravrutti, Pachyamanaavastha.

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
• Utklesha 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 Jwargara, 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 Niraama stage of Vata Dosh.

• Pachana

Pachana includes two criteria’s such as in 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 Doshas16. 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 “UthKrisha Dosathyaa”

• 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, Pinas, Swasa, Janga Parva Asthi Shoolta, Vata Sleshmaka conditions.

Sheetajala should be administered only after Samksara with Tikta Dravyas if not it does “Dosa Sanghata Vardhanam” here Sadanga Paneey 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, Davadh, Daha, Moha,
Vamitham - day six. As the fire becomes ignited slowly by the addition of fuel so does the rice like Jwara. KalaIthi- disease by Vaidya Agnivesha, Caraka Samhita, Ayurveda Dipika 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 Madhya Nitya Sevana, Madhuyayya, Greeshma, Pitta Kapha Adhikya, Urdhwa Raktapitta. In such cases Tarpanaadi Karma can be followed.

Tikta Rasa Prayoga

Tikta rasa plays an important role as it does Kleda Shoshana, Jwargana, Daha Trsna Prasamanama. So does the Sadanga Paneneya Prayoga. Here again the concept of “Katuka- Kapha” been mentioned means Katu Rasa Prayoga in Kapha Pradhana condition where it does Jwargana 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 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 the Udbhava Sthana of Jwara, it is described as Koshtanasi 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 Mahagadhas’; 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, Udaraka 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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