

Fever (jvara)

INTRODUCTION

In Ayurveda it is mentioned that, the synonyms of jvara, vikara, roga, atanka are mentioned.

Here vikara is considered in the sense that dosha dhatu vishamata. Jvara is considered as most important among all disease as it afflicts sharira indriya and mana santap also it is certain at the time of birth and death.

In Indian mythology we get reference that jvaroutpatti is from Rudrakopa and considered under amapradoshaja and rasapradoshaja vikara(disease)

The pratyatma linga (main symptom/chief complain) of jvara is deha (body) manasa(mind) santap

Body temperature refers to the temperature of the viscera and tissues of the body.

From the onset of jvara up to 7 days it is considered as taruna jvara, navajvara and amajvara are considered as synonyms of new fever.

Samprapti of Jvara

The vitiated doshas either ekadoshaja dwidoshaja or tridoshaja mixes with the rasadhatu and expels the Jatharagni from its sthana and dehoushma (body temperature), dehoushma increases the ushnata of sharira, causing strotorodha.

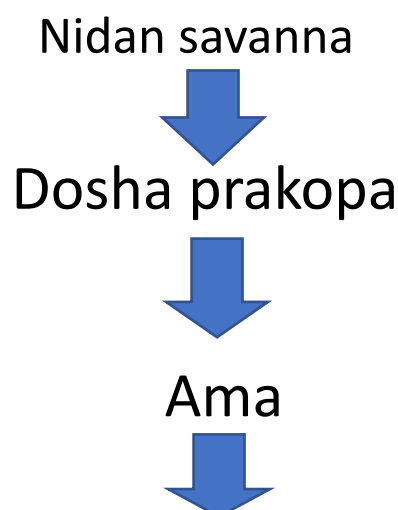
Vruddadosha spreads all over the body producing santap. Then the patient gets his body temperature increased and thus is said as suffering from jvara.

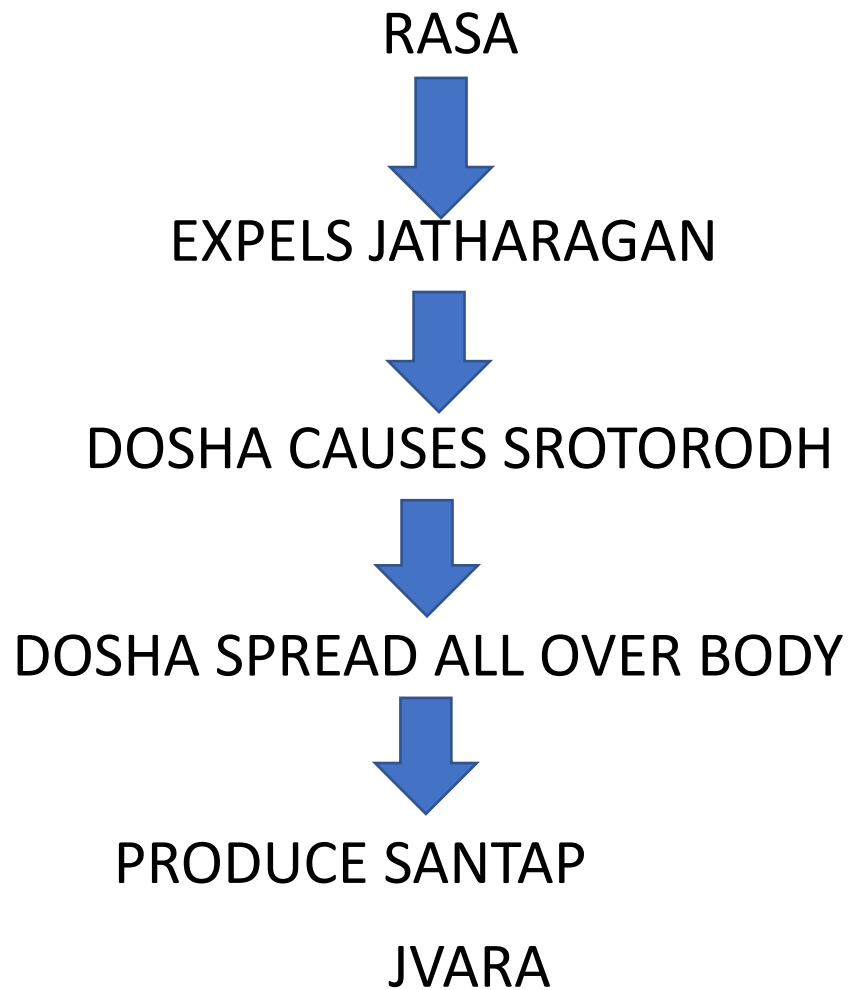
In taruna jvara due to strotorodha and due to displacement of Agni from its sthana there is no svedapradurbhava (no sweating).

In contemporary science, it is told that in high temperature there is less secretion of the body fluids which also includes digestive juices. This can be considered as Agnimandya.

As the doshas having thrown out Jatharagni from its sthana and circulating along the rasa produce fever hence the process of digestion is diminished.

In classics we get reference that doshas are main cause for jvara.





Samprapti ghataka

Dosha- vata, pitta, kapha

Dooshya- rasa Agni- Jatharagni

Ama- jataragnimandyajanya

Srotas- rasavaha, svedavaha

Udbhava sthana- amashaya

Vyakta sthana- sarva sharira

Adhithana- sarva sharira

Rogamarga- abyantara

Main symptoms of jvara

- Santap – raised temperature
- Aruchi – Anorexia
- Trishna – excessive thirst
- Angamarda – malaise, body ache with heaviness
- Hriday Vyatha – pain in cardiac region

Jvara- Samanya Purvarupa (general prodromal signs)

- Santap – raised temperature
- Aruchi – Anorexia
- trishna – excessive thirst
- Angamarda – malaise, body ache with heaviness
- Hrudi Vyatha – pain in cardiac region
- Alasyam -Lethargy
- Nayana aasru –excessive lacrimation
- Jrambhana -yawning
- Gauravam -heaviness
- Klama – Mental fatigue
- Jwalana, Aatapa, Vayu and Ambu Bhakti Dwesha – Uncertainty about liking and disliking for fire, sun, wind and water
- Avipaka -Indigestion
- Vairasya -Anorexia
- Bala Hani -Depletion in strength and complexion, and
- Alpa Sheela Vikruti – Slight change in conduct

Symptoms of Fever

The signs and symptoms invariably associated with Jvara are—

- Santap Deha Manasa –The increase in the temperature of the body and mental unhappiness.
- Shrama- Exhaustion without any reason.
- Arati- Restlessness, not interested in anything.
- Vivarnatva- Discolouration of body.
- Asya vairasya- Difficult to differentiate the taste.
- Nayan plava- Watering of eyes.
- Ichcha dwesha, Sheeta vata tapa dishu- Alternating desire & aversion for cold & hot environment.
- Jrimbha- yawning
- Angamarda- Bodyache.
- Guruta- Heaviness of the body.
- Romaharsha- Horripilation.
- Aruchi- Tastelessness
- Tama- Darkness in front of the eyes.
- Apraharsha- There is no interest to take any kind of food & feeling of chills.

Vishishta purvarupa lakshana of jvara

- Vata dominance- Yawning excessively.
- Pitta dominance- Burning sensation in eyes.
- Kapha dominance- Aversion to take food.

Vataja jvara

- Rigors
- Fever is irregular with sudden rise & fall in temperature
- Dryness of throat & lips
- Loss of sleep
- Suppression of kshawathu (spit)
- Dryness of the body
- Headache, chest pain, body ache, loss of taste, constipation, pain in abdomen.
- Adhmana, yawning.

Pittaja jvara

- Intensity of fever is high.
- Diarrhoea, sleeplessness, vomiting, ulceration over throat, lips, mouth & nose.
- Sweating,
- Irrelevant speech, feeling of katu rasa, giddiness, burning sensation,
- Yellowish discoloration of stool, urine & eyes.

Kaphaj jvara

- Feeling as if body is covered with wet cloth, mild temperature, laziness.
- Sweet taste in mouth.
- White colour of urine, stool.
- Stiffness of joints
- Aversion for food, heaviness of body, feeling of coldness & utklesha of kapha hrillasa & excessive salivation, horripilation, excessive sleep, running nose.
- Tastelessness, cough, whitish coloration of eyes.

The line of treatment of taruna jvara is

langhana (fasting),

svedana (steaming),

kala (time),

yavagu (soup),

tiktarasa Dravya (bitter taste medicine).

Role of Svedana

Vagbhata advice to give sveda when there is udarda (skin eruption), pipasa(thirst), shwasa(asthma) and janga parva Asthi shoola.

Though 13 types of Saagni sveda are mentioned gurupravarana-anagni sveda is practiced considering the bala of the patient.

Mode of action of Svedana- Svedana produces mardavatha (Smoothness) of srotas and brings Jatharagni to its sthana which helps in ama pachana.

It eradicates sthambhana due to vata and kapha and reduces jvara.

Also, svedana does vayu nigraha by which dosha present shakha moves back to koshta.

Svedana stimulates peripheral circulation by which sweat pores will be opened and sweating is produced.

Role of langhana

This is the foremost therapy in the management of taruna jvara.

That which produces laghuta in the body is called langhana

According to Charaka, langhana includes the following 10 factors. It is necessary to see which one of these 10 factors is relevant in the management of taruna jvara.

1. vamana
2. virechana
3. niruhabasti
4. shirovirechana
5. pipasa
6. maruta
7. atapa
8. upavasa
9. pachana
10. vyayama.

Vamana

it is conducted in the following conditions such as sadyabhuktasya (after food fever), sanjata jvara (constant fever), amajvara (fever with ama).

If there is utklishta dosha Present in amashaya then only vamana is conducted otherwise it produces shwasa, anaha, moha.

Virechana, niruhabasti, shirovirechana are advised in avastha vishesha of jvara.

Pipasa-It is contraindicated because, trishna causes moha, moha in turn causes pranasha.

Hence depending up on the involvement of dosha patient can consume jala in vataja and kaphaj jvara. Ushnajala, shadanganeeya are indicated.

In alcoholic and Pittaja jvara tikta Dravya siddha jala(water) is indicated, it acts as deepana, pachaka, srotoshodaka, ruchikaraka and svedakaraka.

Maruta, vyayama, atapa- these are contraindicated in navajvara.

Exposure to atapa aggravates pitta and prakupita pitta increases jvara vega.

Langhana

There is one such therapy which has been given prime importance since the manifestation of premonitory symptoms of jvara.

Hence langhana in terms of upavasa attains all important position in the management of taruna jvara.

Agni does pachana of Aahara, in the absence of Aahara does pachana of dosha, in absence of dosha does pachana of dhatu and then prana. Hence upavasa is followed properly.

Hence laghubhojana like laja yvagu, yavagu, manda is advised.

This langhana therapy should be carried out to such an extent that it should not conflict with the bala of the patient because health depends on the strength which the therapeutic management is intended for.

Acharyas mentioned the time period for langhana for vataja, pittaja and kaphaj jvara as 7, 10, 12 days respectively.

Role of tiktarasa

Tiktarasa is very much useful in taruna jvara.

Tiktarasa is dravyashrita hence tiktarasa pradhana dravyas are used in the management of tarunajvara.

Tikta rasa by its vayu and akasha tatva does agnideepana, amapachana and jvaragna too.

Yavagu prayoga kala

Yavagu is given in the beginning till the fever comes down or for six days.

By this agni is stimulated like fire by the fuel.

Benefits of Yavagu

Due to mixing of medicine according to dosha and as it is laghu for digestion, dosha anulomaka.

By drava guna alleviates trishna and ushna guna produces svedana.

By dravatva alleviates trishna due to nutrient they provide strength, due to sara guna produces laghavata.

Hence from the beginning jvara can be managed by yavagu except in jvara due to alcoholism.

Yavagu which contain less solid particle is easily digestible by the limited digestive juice as already known.

The carbohydrate percent quickly gives energy to the patient.

Yavagu as well as hot water repeatedly preserve the patient from getting dehydrate.

Ten types of Yavagu (gruels) used in Jvara are described below:

1. Laja yvagu

The drink prepared of fried paddy and boiled with Pippali Long pepper fruit Piper longum and ginger is light for digestion. It alleviates Jvara and is given to the patient in the beginning stage of fever when there is less digestion strength.

2. Amla yavagu

If the patient is desirous of sour things and if there is movement of bowel, then the Yvagu described above is made sour by adding Dadima Pomegranate. It is given along with ginger.

3. Pitta prakuti

In a Pittika type of patient, the above mentioned Yavagu is cooled and added with honey before administration.

4. Rakat shali yavagu

The Yavagu prepared of red variety of rice (Rakta shali) and boiled with Gokshura (Tribulus) and Kantakari (Solanum surattense Burm Solanum xanthocarpum) alleviates fever and it is taken by the patient suffering from pain in Parsva (sides of the chest), Basti (urinary bladder) and Shiras (head).

5. Bilva yavagu

The Yavagu which is sour and which is boiled with Prishnaparni (Uraria picta), Bala root (Sida cordifolia), Bilva Bael, ginger, Utpala (Nymphaea alba) and coriander, is taken by a person suffering from Jvara atisara (fever associated with diarrhea).

6. vidarigandh gana

The Yavagu prepared by boiling with the group of medicines belonging to Vidarigandhadi Gana is stimulant of digestion and it promotes sweating. This Yavagu is taken by a patient suffering from Jvara associated with Kasa (cough), Shvasa (Asthma) and Hikka (hiccup).

7. The Yvagu prepared of Yava Barley (Hordeum vulgare) boiled with Pippali Long pepper fruit Piper longum and Amalaki causes the Anulomana (which helps in the downward movement of doshas), this Yvagu, mixed with ghee is taken by a patient suffering from Jvara associated with constipation.