

CRITICAL REVIEW ON APPLICATION OF *CHARAKOKTA AWASTHIK JWARA CHIKITSA SIDDHANT* IN OTHER DISEASESVd. Amruta R. Suryawanshi*¹ and Vd. Prasad V. Kulkarni²¹PG. Scholar, 2nd Year, Kayachikitsa Department, Government Ayurved College and Hospital, Nanded, Maharashtra, India.²Assistant Professor, Kayachikitsa Department, Government Ayurved College and Hospital, Nanded, Maharashtra, India.

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ABSTRACT

There are innumerable diseases because the same vitiated dosha causes various disorders according to variations in etiology & location. For the therapy to be effective it is important to examine dosha, dushya, kala, bala, agni, etc. By examination of these factors physician is able to diagnose the avastha of vyadhi at that time and can administer treatment modalities as per the need of that particular vyadhi avastha. Jwara is the disease which is mentioned firstly in Ayurveda classics depicting its importance. Chikitsa Siddhantas which are stated at the jwara chikitsa are explained so well that one can be able to use those therapeutic in other diseases when vyadhi avastha is diagnosed precisely.

KEYWORDS: *Jwara, Chikitsa Siddhant, Vyadhi avastha, Chikitsa upakrama.*

INTRODUCTION

Health is the best source of virtue, wealth, gratification & emancipation.^[1] *Dhatusamyā* (equilibrium of sustaining and nourishing factors i.e. body constituents) is a state of well being.^[2] The objective of Ayurveda is achievement of *Dhatusamyā*.^[3] Disequilibrium of *dhatus* is a disease.^[2] *Chikitsa* (Therapeutic) consists of measures by way of which concordance of *dhatu* can be sustained.^[4] There is certain protocol mentioned in classics as the physician should first diagnose the disease & then select the proper medicine & thereafter administer the therapy, applying the knowledge of the science of medicine.^[5]

There are innumerable diseases because the same vitiated *dosha* causes various disorders according to variations in etiology & location. Hence one should initiate any treatment after acquiring complete knowledge about nature, pathogenesis & etiological factors. Diseases which are told and untold can be treated with proper implementation of the principle that is treatment which is opposite to *dosha*, *dushya*, *nidan* is always beneficial.^[7] All the diseases are produced by disturbances in equilibrium of *dhatu* & cannot occur without vitiation of *vata*, *pitta*, *kapha*.^[8] As there are many combinations of *dosha*, *chikitsa upkrama* (Therapeutics) also have multiple variations.^[9]

For the proper diagnosis of diseases it is important to consider variations in *avastha* of *dosha* like *kshay*

(decreased), *vrudhhi* (increased), *samatva* (in balanced state), *urdhwadehagaman* (heading towards upper part of body), *adhodehagaman* (heading towards lower part of body), *shakha*, *koshtha* or *Madhyam margashrayi* (residing in *shakhs*, *koshtha*, or *Madhyam marga*), *swadesh* or *paradeshagaman* (in their own place or at others), *swatantra* or *paratantra* (vitiated by self *hetu*, manifesting their own symptoms and relieved by medicines of opposite properties or vice versa), *anshansh vikalpa* (the predominant *gunas* leading to *dosha* vitiation), *dhatu vishesh ashrayitwa* (residing in particular *dhatus*).^[10]

The medicine to be effective, it is important to consider the *kala* i.e. *vyadhi avastha* (stage of disease).^[11] The physician should keenly observe the variation in *vyadhi avastha* in patients & should prescribe such a treatment that would be useful in attaining the fourfold effect of therapeutics.^[12] *Jwara* is the disease which is mentioned firstly in Ayurveda classics depicting its importance.^[13] *Jwara* is a *abhyantara marga vyadhi*, it is described in *santarpana* as well as *apatarpanjanya vyadhi*. *Jwara* can be seen in human not just as a disease itself but can get exhibited as *poorvarupa*, *lakshana*, *upadrava*, *udarka* or even as a *hetu* of many other diseases.^[14] In the *chikitsa* part of *jwara*, the *Siddhantas* are mentioned according to *avastha* priorly followed by the description of its medicine.^[15] This protocol of description itself gives idea that diagnosing the *avastha* and treating it accordingly is

of priority.^[15] The basic *chikitsa Siddhantas* explained in *jwara chikitsa* are applicable to so many diseases where the *avastha* is analyzed priorly and properly.^[16]

MATERIAL AND METHOD

Charak Samhita along with *Ayurvedadeepika* commentary and articles related to this topic from various reputed journals were studied for this article. Discussion and conclusion are drawn after analyzing the whole study material.

Conflict of interest: Not any.

Application of *Jwara chikitsa Siddhant* in other diseases

Various modalities have been described in *jwara chikitsa* like *langhana*, *pachana*, *vaman*, *ghrutapana*,

dugdhapana, *niruha basti* and *anuvasana basti* as per *vyadhi avastha*.

1. *Langhana pachana*

In *nava jwara avastha*, *Langhana* and *pachana* is administered as there is *amavastha*. *Amotpatti* is a core content of pathogenesis of *jwara* hence *langhana pachana* are main therapeutics for *nava jwar chikitsa*.^[17]

Vyadhi	Avastha
1. <i>Raktapitta</i> ^[18]	Predominantly <i>Ama dosha</i> , <i>vyadhi nava avastha</i>
2. <i>Kaphaj Gulma</i> ^[19]	Causes similar to <i>amotpatti</i> , <i>vitiated Agni</i>
3. <i>Kaphaj prameha</i> ^[20]	<i>Santarpanjanya samprapti</i> , <i>Bahu dosha avastha</i> ,
4. <i>Shotha</i> ^[21]	<i>Amajanit shotha avastha</i>
5. <i>Grahani</i> ^[22]	<i>Shariranugata Samata</i> , <i>Leena dosha</i>
6. <i>Atisar</i> ^[23]	<i>Alpa dosha avastha</i> , <i>Shleshmatisar</i>
7. <i>Chhardi</i> ^[24]	<i>Agitation of dosha in Amashaya</i> , <i>Kapha and pitta dosha</i>
8. <i>Visarpa</i> ^[25]	<i>Kaphasthanagata samata</i>
9. <i>Trushna</i> ^[26]	<i>Amajanit trushna</i>
10. <i>Madatyay</i> ^[27]	<i>Kaphaj madatyay</i> , <i>Amashayastha doshasthiti</i>

2. *Vaman karma*

When the *jwara* is predominantly caused by *vitiated kapha dosha*, located in the *amashaya* & is in stage of

utklesha (in a stage of being on the urge of coming out) then it should be eliminated by the administration of emetics i.e. *vaman karma*.^[28]

Vyadhi	Avastha
1. <i>Vataj gulma</i> ^[29]	<i>Vruddha kapha</i> , <i>Agnimandya</i> , <i>Gaurav</i> (heaviness of body), <i>Hrullas</i> (nausea)
2. <i>Kaphaj gulma</i> ^[30]	<i>Mandagni</i> (supressed digestive power), <i>Gurustimitkoshtata</i> , <i>Utklesha avstha</i> .
3. <i>Rajyakshma</i> ^[31]	<i>Kaphaprasek</i>
4. <i>Kushtha</i> ^[32]	<i>Doshotklishta Hrudaye</i>
5. <i>Shotha</i> ^[33]	<i>Urdhwa shotha</i> , <i>Amashayastha dosha</i> , <i>Ulban avastha of dosha</i> .
6. <i>Hikka Shwas</i> ^[34]	<i>Navajwara</i> , <i>Amadoshavastha</i>
7. <i>Chhardi</i> ^[24]	<i>Amashayutkleshabhava</i>
8. <i>Aanah</i> ^[35]	<i>Amaprabhav avastha & utklesha avastha</i>
9. <i>Grahani</i> ^[36]	<i>Amalinganvit</i> , <i>Gaurav</i> , <i>Prasek avastha</i> .
10. <i>Visarp</i> ^[25]	<i>Kaphasthanagata samata</i>
11. <i>Madatyat</i> ^[27]	<i>Amashaya utklesha</i> , <i>Kapha pittaj avastha</i> .

3. *Ghrutapana*

In case of less aggravation of *kapha dosha* & excess aggravation of *vata* & *pitta dosha* & when the *dosha* have reached the *paripakva* stage (having no *ama ansha*) *ghrutapana* should be administered.^[37] If in a person of

ununctuous dispositions & due to the action of *tejasa guna* of *jwara* it develops ununctuousness state and aggravation of *vata* then it should be corrected by *ghrutapana*.^[38]

Vyadhi	Avastha
1. <i>Vataj Prameha</i> ^[39]	<i>Ruksha gunadhikya</i> (ununctuousness), <i>Atikarshit</i> (emaciated)
2. <i>Pittaj Gulma</i> ^[40]	<i>Ruksha & Ushna sambhute</i>
3. <i>Rajyakshma</i> ^[41]	<i>Jwara and Daha lakshana</i>
4. <i>Shotha</i> ^[42]	<i>Ruksha gunotpanna</i> , <i>Vatapittaj shotha</i>
5. <i>Grahani</i> ^[43]	<i>Paripakva ama dosha</i> , <i>Vatapradhanyata</i>

6. Arsha ^[44]	Praksheena dosha, rakta & vata ulbana avastha
7. Kshayaj kasa ^[45]	Pitta kapha samksheena, ksheena dhatu.

4. Dughapana

Milk is given to patient when he has excess burning sensation & thirst, if vata & pitta dosha predominate and

if the doshas are either baddha (obstructed) or prachyuta (in urge to coming out) & jwara is in nirama avastha.^[46]

Vyadhi	Avastha
1. Raktapitta ^[47]	Vata pitta dosha pradhanyata
2. Shotha ^[48]	Murcha, Arati, Daha
3. Udar ^[49]	Sanshuddhottar Ksheenata
4. Atisar ^[50]	Diptagni, balavarna vardhanarth.
5. Trushna ^[51]	Vatapittaj avastha
6. Madatyay ^[52]	Madya vidagdha, vatapittadhikya.

5. Niruha Basti

When the patient is emaciated then it is desirable to remove their mala by administration of niruha basti

(enema prepared by decoctions). Niruha basti administered when dosha are in paripakwa stage.^[53]

Vyadhi	Avastha
1. Udar ^[54]	Durbala (Emaciated), Avirechya (contraindicated for virechana)
2. Grahani ^[55]	Sakta Vita, Mutra, Maruta & sandhukshit agni
3. Vatavyadhi ^[56]	Durbala, Avirechya

6. Anuvasana Basti

In chronic type of fever, Anuvasana basti should be given, when kapha & pitta are alleviated, when there is

strong power of digestion and when there is rukshata (ununctuousness) & baddhata (obstruction) in the feces.^[57]

Vyadhi	Avastha
1. Udar ^[58]	Deeptagni, Baddha vita, vata & Rukshata
2. Grahani ^[59]	Rukshaashay, Baddha varchasa
3. Shushkarsha ^[60]	Udavarta, Atyant rukshata, Vilomavata
4. Sravee arsha ^[61]	Praksheena dosha, vata ulbanata.

DISCUSSION

As jwara is most important disease among all somatic diseases, Acharya described different treatment modalities i.e. chikitsa siddhanta. There are different therapeutic for different avastha of jwara that is why those chikitsa siddhantas are used in different diseases also when these diseases are in same avastha.

The indications of above mentioned treatment modalities have been given in the Charak Samhita. Those indications are taken in consideration as parameters to use those modalities in different diseases.

1. Langhana-Pachana

This therapeutic is administered when there is requisition of Agnideepan (improvement of digestive fire) & Amapachana. In conditions like Kaphaj prameha, raktapitta, gulma, etc. there is amasancheeti this therapeutic should be taken in consideration.

2. Vaman

When kapha dosha is amashayasth (present in Amashaya) and in utklishta avastha, vaman karma is administered in jwara avastha. In different diseases like vatakaphaj gulma, rajayakshma, madatyaya, visarp, etc.

when there is predominance of kapha dosha which is in amashay and in utklishta avastha, vaman should be administered.

3. Ghrutapana

In diseases like vataj prameha, pittaj gulma, shotha, kshayaj kasa, etc there is predominance of vata and pitta dosha & increased ruksha guna (ununctuousness) which acts as causative factor or causes dhatuksheenata as in jeernajwara avastha then it should be corrected by oleation as stated in jwara chikitsa Siddhant.

4. Dughapana

In diseases like shotha, madatyaya, trushna etc. when there vata and pitta predominance and diseases like udar and atisara when dosha are in baddha or prachyuta avastha, dughapana should be taken in consideration.

5. Niruha Basti

When patient is emaciated, contraindicated for virechana (purgation), doshas are in paripakwa avastha and there is need for malanirharan (elimination) like in Vatavyadhi, grahani, udar niruha basti (enema of decoction) should be administered.

6. Anuvasana Basti

In chronic conditions, when *vata dosha* is predominant and *kapha* and *pitta* are suppressed and *mala* is *ruksha* and *baddha* found in *udar*, *grahani*, *arsha* administration of *anuvasana basti* should be taken in consideration.

CONCLUSION

For the therapy to be effective it is important to examine *dosha*, *dushya*, *kala*, *bala*, *agni*, etc. By examination of these factors physician is able to diagnose the *avastha* of *vyadhi* at that time and can administer treatment modalities as per the need of that particular *vyadhi avastha*. *Chikitsa Siddhantas* which are stated at the *jwara chikitsa* are explained so well that one can be able to use those therapeutic in other diseases when *vyadhi avastha* is diagnosed precisely.

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