

CRITICAL ANALYSIS OF OUSHADHA AND AHARA (PATHYA) IN JWARA

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ABSTRACT

Ancient seers of *Ayurveda* were so enlightened at that period that they knew – what food, what drug and what habit would work at what level of body and knew how food habits & drugs lower down the toxin level and alleviates the diseases and brings healthy state in an individual. But this phenomenon of administering particular food, drug & habit and that too in particular disease is not available in modern protocols etc. they indicate certain diets in certain deficiency of particular element in the body without knowing the state of acceptance of that diet in the body. But our protocols are so precisely indicated and mentioned by our ancient *Acharyas* according to state of *agni*, *vayu* state, *srotas* condition etc. In this paper we are trying to focus in explaining the actions of particular *aahaar*, *oushadhaprayoga* & *vihara* in peculiar stages of *jwara*.

Keywords: *agni*, *vayu*, *srotas*, *oushadha*, *ahara*, *vihara*, *jwara*, modern protocols etc.

INTRODUCTION

Origin of *jwara* in *Ayurveda* has a historical story. “*Rudrakopaat*”⁽¹⁾

It is considered as a disease alone and as a symptom in various diseases also. So, *jwara* needs special attention during the course of treatment. Because if it is associated with another disease, the major disease won't get cure properly until *jwara* subsides. While treating any disease along with medicine the basic concern goes to what can one eat during illness. In *Ayurveda* the aim of *pathyaahara* along with medicine is nothing but to keep the *srotas* clear, *vataanulomana*, *agnideepana* and finally bring the vitiated *doshas* in normalcy state and *dhatuamyata* to bring healthy state of mind and body. *Acharaya Charaka* has explicitly described the definition of *pathya*⁽²⁾:-

Patha means *sharirasrotas*

Anpeta means which is not harmful

i.e, the substance which is not harmful for *srotas* and pleasant to *manas* also is *pathya* and

opposite of it is *apathya*. The *pathya* depends upon following factors:-

- *Matra* (dose) - e.g- *ghrita* is *pathya* but should be in appropriate quantity.
- *Kala* (time of administration) -e.g- in *vasantritu* (*kaphaprakopakala*) *ghrita* is *apathya*.
- *Kriya* (combination) - e.g- *ghrita* with *madhu* in equal quantity is *apathya*.
- *Bhumi* (place) - e.g- in *aanupadesha*, *ghrita* is *apathya*.
- *Deha* (body built) - e.g- in obese persons *ghrita* is *apathya*.
- *Dosha* – e.g- in *kaphadosha*, *ghrita* is *apathya*.

Synonym of *jwara*⁽³⁾:

- *Jwara*
- *Vikara*
- *Roga*
- *Vyadhi*

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- *Aatanka*

Lakshna of jwara⁽⁴⁾:-

- Obstruction in *swedavahasrotas* (sweat glands)
- Raised temperature
- Stiffness in all body parts
- If all the above sign and symptoms present together then it is called as *jwara*.

There are various types of *jwara* described in the classical texts; as *jwara* itself is a very wide topic of *Ayurveda*. And it is also said in classical texts that if the chief cause of the disease is prevented i.e. *nidaan parivarjana* and some *pathya* along with medicine if followed then there will be no progress of disease. Here in this paper, it will be quite difficult to explain all the types along with their pathogenesis and treatment. So an effort has put forth to throw light on the beginning stages of

jwara and preventive measure to stop the further progress of the *jwara*.

AIMS AND OBJECTIVES:-

1. To analyse the role of *pathya* along with *oushadha* during *jwara*.
2. To establish the logic behind following *pathya* prescribed by our ancient seers scientifically.
3. To prove that ancient seers were so keen observers of the pathology of a disease and knew the role of *pathya* along with medicine to combat at the level of target where disease resides.

MATERIALS AND METHODS:-

Classical texts and commentaries were studied to understand the underlying pathology of *jwara* and the treatment principle of *jwara* i.e., *oushadha* and *pathya* along with following do's and don'ts.

Samprapti of Jwara⁽⁵⁾:-

Table no.1.Sampraptighataka of jwara:

<i>Aagantu cause</i>	<i>Dushya</i>			<i>(Sthani-dosha) Prarkriti</i>	<i>Agni state</i>	<i>Rogamarga</i>	<i>(Kala) Stage of disease</i>
<i>Mithyaaharaand-vihara</i>	<i>Dhatu</i>	<i>Mala</i>	<i>Srotas</i>	<i>Vyanavayu, Pachaka pitta</i>	<i>Man-dagni</i>	<i>Abhayntra</i>	<i>Sama</i>
	<i>Rasa</i>	<i>Sweda</i>	<i>Rasavaha and swedavaha</i>				

Cause of obstruction of swedavahasrotas⁽⁶⁾:

The normal state of *agni* (digestive fire) is in *koshtha* but due to *mithyaahara* and *vihara* (unwholesome food and habits) leads to vitiation of *doshas* specially *vata-dosha* which disrupts the normalcy of *agni*, thereby indigestion takes place and indigested product obstruct the *srotas* (minute channels) specially *swedavahasrotas* leading to lack of perspiration and augmentation of *jwara*.

First line of treatment in jwara⁽⁷⁾:

In *amaja* stage, *langhana* is indicated for *doshapaachana* and improving *agni*, ex-

cept in certain conditions *langhana* is contra-indicating e.g. in *vataajwara*, *shramajanya-jwara*, *puraanajwara*, *kshataajwara*- instead *shaman chikitsa* is indicated, because in such conditions *rogibala* is low and *langhana* leads to increase in *laghuguna* of *vata* which again causes weakness in such conditions leading to worsening of *roga* and *rogi* condition.

Swedana: There is obstruction of *sweda* due to *srotomukhavarodha* of *swedavahasrotas*. After *langhana*, *swedana* should be done because with *langhana* some of *doshas* will get digest and some *doshavrodha* will be remove. Rest of the *doshas* should be treated

with *swedanakriya*- which leads to liquefaction of *dosha* from *srotomukha*, thereby, opening of *swedavahasrotas* and easy excretion of *sweda*.

Then wait for sometime (*kala*) (maximum 8 days). At last, *yavagu* of *tikta rasa* predominant should be served to the patient,

because *tikta rasa* is *deepana* and *pachana* both.

In certain conditions of *jwara* some *panchakarama* i.e., *vamana*, *virechana* etc are indicated in the beginning of *jwara* depending the conditions of *doshautklesha* and their contraindications are also mentioned.

Table no.2: Indication of medicated water during thirst⁽⁸⁾:

Properties ⁽⁹⁾	<i>Musta</i> (<i>Cyprus rotundus</i> - Linn.)	<i>Parpata</i> (<i>Fumariaof- ficinalis</i> Linn.)	<i>Ushira</i> (<i>Vetiveriaz- zanioides</i> Linn.)	<i>Chandana</i> (<i>Santalum album</i> Linn.)	<i>Udichaya</i> (<i>Pavoniaod orata</i> Willd.)	<i>Naagar</i> (<i>Zingiberoffi- cinale</i> Roscoe)
<i>Rasa</i>	<i>Katu, Tikta, Kasaya</i>	<i>Tikta</i>	<i>Tikta, Madhura</i>	<i>Tikta</i>	-	<i>Katu</i>
<i>Guna</i>	-	<i>Laghu</i>	<i>Laghu</i>	<i>Ruksha, Laghu</i>	<i>Laghu, Ruksha</i>	<i>Laghu, Snigdha</i>
<i>Virya</i>	<i>Sheeta</i>	<i>Sheeta</i>	<i>Sheeta</i>	-	<i>Sheeta</i>	<i>Ushna</i>
<i>Vipaka</i>	-	-	-	-	-	<i>Madhura</i>

Shritasheeta water of above drugs is indicated when the patient feels thirst. These drugs are selective for *jwara*. Because most of the drugs are *tikta rasa* predominant which is *deepana* and *pachana* i.e. digest the *ama* and improves the *agni* (act as a good appetiser) and most of the drugs have *sheetavirya* which

pacifies the *ushnaguna* of *pitta* predominant *jwara* (though in any kind of *jwara*, *pitta* will be predominant). Also *tikta rasa* have *vishaghna* property, so all the toxic metabolites of *jwara* will be excreted, bringing lightness in the body.

Pathya indicated in *jwara*:

Table no.3. *Yusha* of following is indicated⁽¹⁰⁾-

Properties ⁽¹¹⁾	<i>Mudga</i> (<i>Phaseolusra- diates</i> Linn.)	<i>Masura</i> (<i>Ervum lens</i> Linn.)	<i>Chanaka</i> (<i>Cicerarietinum</i> Linn.)	<i>Kulattha</i> (<i>Dolichosbiflo- rus</i> Linn.)	<i>Makushtha</i> (<i>Phaseolusaco- nitefolius</i>)
<i>Rasa</i>	<i>Madhura</i>	-	<i>Kasaya</i>	<i>Kasaya</i>	
<i>Guna</i>	<i>Ruksha, Laghu</i>	<i>Laghu, Ruksha</i>	<i>Laghu, Ruksha</i>	<i>Laghu, Sara</i>	<i>Laghu</i>
<i>Virya</i>	<i>Sheeta</i>	<i>Sheeta</i>	<i>Sheeta</i>	<i>Ushna</i>	
<i>Vipaka</i>	-	<i>Madhura</i>	-	<i>Katu</i>	<i>Madhura</i>

Yusha is gruel, easy to digest. All of the above *dravyas* have *laghu* property. *Laghuguna* helps in *anulomana* i.e. easy evacuation of obstructed *vata*, when *vata* is in

normal state; the *jatharagni* will do proper function of digestion of food and thus maintains the energy levels in the body.

Table no.4: *Shaka* of following is indicated⁽¹²⁾-

Properties ⁽¹³⁾	<i>Patolapatra and phala</i> (<i>Tricosanthesdioica</i> Roxb.)	<i>Papachelikam</i> (<i>Cissampelospaeira</i> Linn.)	<i>Karkotaka</i> (<i>Momordicadioica</i> Roxb.)
<i>Rasa</i>	<i>Tikta</i>	<i>Katu</i>	-
<i>Guna</i>	<i>Laghu, Snigdha</i>	<i>Laghu, Tikshana</i>	-
<i>Virya</i>	<i>Ushna</i>	<i>Ushna</i>	-
<i>Vipaka</i>	-	-	<i>Katu</i>

Green veggies: -*Hitakarashaka* are described in *jwara*. The properties of these *shaka* will not lead to further vitiation of *doshas* instead help in more and more digestion of *ama*-

rasa, increasing the *agni* and strengthening the body.

Jwaranashakakasaya⁽¹⁴⁾ -

Table no.5. There are many *jwaranashakakasayas* indicated but in this paper the following *kasaya* is explained:

Properties ⁽¹⁵⁾	<i>Kiratatikta</i> [<i>Swertiachirata</i> (Roxb.ex. Flem.) Karst.]	<i>Amrita</i> (<i>Tinosporacordifolia</i> Willd.)	<i>Chandana</i> (<i>Santalum album</i> Linn.)	<i>Vishwabhejam</i> (<i>Zingiberofficinale</i> Roscoe)
<i>Rasa</i>	<i>Tikta</i>	<i>Katu, Tikta, Kasaya</i>	<i>Tikta</i>	<i>Katu</i>
<i>Guna</i>	<i>Sara, Ruksha, Laghu</i>	<i>Laghu</i>	<i>Ruksha, Laghu</i>	<i>Laghu, Snigdha</i>
<i>Virya</i>	<i>Sheeta</i>	<i>Ushna</i>	-	<i>Ushna</i>
<i>Vipaka</i>	-	<i>Madhura</i>	-	<i>Madhura</i>
Indication	<i>Jwara</i>	<i>Jwara</i>	<i>Jwara</i>	<i>Jwara</i>

All the above drugs have their indication in *jwara*, having *tikta rasa* which is *jwaraghna*. All these drugs helps in lowering down the increased body temperature by digesting and removing the obstructions in the *srotas* and improving the *agni*.

Contraindications in *jwara*⁽¹⁶⁾-

Concept behind contradicting such following type of *vihara* in first stage of *jwara*:-

- *Diwaswapana* (day sleeping)- leads to *kaphautklesha*
- *Snana*- the property of *snana* is *brihmanaya* but in *jwaralaghana* is required, so it is contraindicated.
- *Abhyanga*- *massagae* with oil further leads to *ama* production
- *Anna*- especially *guru anna* is contraindicated, further suppression of *agni* and more production of *ama*.

- *Maithuna*- due to *ama rasa* there will be no formation of *uttaottaradhatus* and *rogibala* will be low, so it is contraindicated.
- *Krodha*- leads to *prakopa* of *vata*, more the *vata* more will be the obstruction of *srotas*.
- *Pravata*- again leads to *vataprakopa*.
- *Vyayama*- low *rogibala* and *vataprakopa*
- *Kasaya*- here *kasaya* means *rasa*, which have *stambhana* action, is contraindicated otherwise more obstruction of *doshas*.

DISCUSSION AND CONCLUSION

Jwara is the consequence of *mithyaahara* and *vihara*, leads to obstruction in *srotas*, decreasing the *agni* and accumulation of indigested material i.e. *ama rasa* which blocks the *swedavahasrotas* with the help of *vatadosha*. The *oushadha* and *pathya* indicated in *jwara* plus the contraindications all aimed at digest-

ing the *ama*, improving the *agni* and removing the obstruction. The properties of *dravyas* of *jwarnashakaoushadha* and *ahara* have special affinity or one can say have opposite properties to that of *jwara* inducing *doshas* (toxic metabolites). Thus, if such a protocol is adopted or followed during *jwara* condition, it won't lead to the progress of disease, bringing the healthy condition in the body.

The *Tikta rasa* is *deepana* and *pachana* both and is *laghu* in property helps in easy digestion of *ama* and pacifies *pitta dosha* also. The various *Yushas* mentioned in *jwara chikitsa* such as *mudga*, *masura*, *chanaka* etc, are *laghu* in property causes *vata anulomana* and brings the *jatharagni* in normal state. The green vegetables indicated in *jwara* such as *patola phala*, *karkota* etc are *tikta rasa* predominant, pacifies *pitta dosha*, *agni vriddhi* etc. The *jwarnashaka kasayas* are also *tikta rasa* predominant which have *jwaraghna* property.

It is very important to follow the diet protocol not only in *jwara* but in other diseased conditions also as *Ayurveda* prefers- *nidaanparivarjana* and *gunavipreetachikitsa*. Such system of managing diseased conditions is seldom seen in other systems of medicine. Modern practitioners never gave importance to diet during fever like conditions as the concept of *agni* is available in *Ayurveda* only.

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