

COMPARATIVE ANALYSIS OF JWARA CHIKITSA SIDDHANTA AMONG THE CHARAKA SAMHITA AND SUSHRUTA SAMHITA

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ABSTRACT

Jwara is one of the dreadful diseases, which affects the human body, mind as well as senses. The *Jwara* has been described in *Charaka Samhita* and *Sushruta samhita* in detail. *Charaka Samhita* is considered as medicine oriented where it is mentioned that due to *Nidana* the aggravated *Dosas* afflicts the *Amasaya*, mixes up with *Agni* and causes *Sroto avarodha* of *Rasa* and *Sweda* and further suppresses the *Agni* and expels heat from the site of digestion and spreads all over the body results in the *Jwara*. Whereas *Sushruta Samhita* is having the influence of surgical interventions mentions that a man comes to this world with *Jwara* and departs with it. *Jwara* was originated from the wrath of Lord Rudra, it is considered the king of all diseases and destroyer of all creatures. *Jwara* is also found in other literature like mahabharatas and Puranas etc, as *Jwara* destroys the body as well as *Dhatus*, it is called *Kshaya*, as *Jwara* produces *Moha* it is also called as *Tama* and as it kills the person like *Yamaraja* it is called as *Yamatmaka*. So here an attempt has been made to understand the *Jwara chikitsa siddhanta* (principles) among the *Charaka samhita* and *Sushruta samhita* with their similarities and specifications.

Keywords: *Jwara*, *Charaka samhita*, *Sushruta samhita*, Fever.

INTRODUCTION

Samhitas are the source of knowledge of *Ayurveda*. To achieve the four pursuits of life, *Ayurveda* helps to maintain health and cure the disease. Diseases are described in *Samhitas* with their aetiology, sign symptoms and management. *Jwara* (fever) is a disease that is present at the time of birth and death also. *Jwara* is considered an important disease as it afflicts the body, mind and senses. In *Charaka samhita jwara* has been described with its aetiology, sign symptoms and management principle in *Nidanasthana*, whereas its detailed management with different types described in *chikitsasthana*. In *Sushruta Samhita*, the *jwara* has been described with its aetiology, sign symptoms and management principle in *chikitsasthana*.^{1,2} In *Sushruta samhita jwara* chapter initiated as the one among the sixteen complications of *vrana*. But furthermore, in the same chapter in a detailed description of *jwara* with its types, sign symptoms, management has been described.³ So here the similarities and specifications of the *jwara chikitsa siddhanta*(principles) among the *Charaka samhita* and *Sushruta samhita* have been reviewed and discussed.

Aim: Comparative study of *Jwara chikitsa siddhanta* among the *Charaka samhita* and *Sushruta samhita*.

Objectives: To study the *Jwara chikitsa siddhanta* from *Charaka Samhita*, to study the *Jwara chikitsa siddhanta* from *Sushruta Samhita*

Material and Methods: *Charaka Samhita*, *Sushruta samhita*

Observations:

Mythological origin: *Charaka samhita* and *Sushruta samhita* both consider the origin of *jwara* is from lord *Shiva*. *Jwara* is considered supreme among all the diseases named by a different name in a different creature.^{4,5} Due to presence of devotional power in human being they can tolerate the fever, but rest of all animals could not survive once get afflicted by fever.⁵

Types:

Classification of *jwara*; -

Charaka Samhita ⁶; -

Nija jwara- twofold, threefold, fourfold, sevenfold

A] Twofold: *sharirika manasika*, *Soumya aagneya*, *Antarvega bahirvega*, *Prakruta vaikruta*, *Sadhya asadhya*

B] Fivefold: *santat*, *satat*, *anyedushka*, *tritiyaka*, *chaturthaka*

C]Sevenfold: *saptadhatugata*

D] Eightfold: As per the cause

E] *Sannipataj jwara* described in detail with its thirteen types

*Sushruta samhita*⁷; -

A] There are eight types of *jwara*

B] The types of *sannipataja jwara* has been described as *abhinyasa*, *hatoujas*, *sanyasa*, *ojonirodhaja*.

C] *Vishamajwara Satat*, *anyedushka*, *tritiyaka*, *chaturthaka*, *pralepaka*

D] *Dhatugata jwara*.

In *Charaka samhita* following points have been highlighted:⁸

Jwara prakruti: *Sharirika*: *vata*, *pitta*, *kapha* and *Manasika*: *Raja*, *Tama*. *Jwara prabhava*: *santapa*, *aruchi*, *trushna*, *angamarda*, *hradi vyatha*, present at the time of birth and death. *Adhishthana*: whole body with the mind. *Pratyatma laxana*: *santapo deha manasa*. *Mana santap laxan*: *vaichitya*, *arati*, *glani*. *Indriya santap*: *Indriya vaikruti*.

Nidana:

Charaka samhita:⁹ In *nidanasthana* there is a description of eight types of *jwara*. The *Strotas* involved in the occurrence of *jwara* is *Rasavaha* and *Swedavaha*. *Nidana*, *samprapti* and *laxanas* have been described separately for *vataj*, *pittaja*, *kaphaja*, *Dwandaja*, *sannipataja jwara*. *Vishamprajanana* and *prajata mithyopachara* are also elaborated as a cause for *jwara*. In *Sushruta samhita* the common causative factor for *jwara* has been described viz., *Snehadi karma mithyayoga*, *atiyoga*, *Abhighat*, *Rogothana prapakata*, *shrama*, *kshaya*, *ajeerna*, *visha*, *satmya viparyaya*, *rutu viparyaya*, *oushadhi pushpa gandha*, *shoka*, *nakshatrapeeda*, *abhichar*, *abhishap*, *manasika abhishang*, *Apprajata*, *ahita sevan prajata*, *stan-yaavataran*.⁷

Purvarupa:

In *Charaka samhita* the prodromal signs of fever have been described as, *aalasya, nayanasrava, jrumbha, gourava, klama, bhakta dwesha, avipaka, aasyavairasya, balahani, varnahani, alpa sheela vaikruta*.¹⁰

The general prodromal sign and symptoms have been described in *Sushruta samhita*, along with the specific prodromal sign and symptoms in concern with involved doshas are described. *Vata- jrumbha* (yawning) *Pitta- nayan dah* (burning sensation in eyes), *Kapha- na anna abhinandan* (no desire for food)

The sign and symptoms of *vataj pittaja* and *kaphaja jwara* have been described in detail. *Dwandwaja jwaras* description has been also described.¹¹

Jwara samanya laxana: swedavrodha, santap, sarvangagrahan.

Jwara samprapti:

Charaka samhita describes the *samprapti* of *jwara* with its *nidana* in detail with individual types in *nidanasthana*. Furthermore, in *chikitsasthana* the common *samprapti* have been described. In *Sushruta*

Samhita common *samprapti* have been described. The vitiated *doshas* when pulls out the *aamaashaya ushma* into *rasavaha* and *swedavaha strotas*. The obstruction occurs in a *strotas*, *agni* gets diminished and manifest the *jwara*.

Sign and symptoms of curable, not curable fever: ¹²

In *Charaka samhita* following signs and symptoms have been described for curable, not curable fever. Curable: afflicted to strong person, involvement of *alpa dosha*, having no complications. Not curable: the presence of multiple causes and having multiple signs and symptoms.

wara with severe *pralapa, bhrama, shwasa* takes away the life of a person as seven days in *vataj jwara*, 10 days in *pittaja jwara*, and 12 days in *kaphaja jwara*.

Jwara is afflicted to weak person, having edema, *kesha seemant krut* is not curable.

Samanya jwara chikitsa

The principles of *jwara chikitsa* have been described in both *Samhitas*.

Table 1

Stage	Charaka Samhita ¹³	Sushruta samhita ¹⁴
Purvarupa	Laghu, apatarpana	Vataj- Pure ghee Pittaj- Virechana Kaphaja – Mrudu Prachachardhana
Aamashaya samuttha:	kashayapana, abhyanga, sneha, sweda, pradeha, parisheka, lepana, vaman, virechana, aasthapana, anuvasan, nasya, dhupa, dhuma, ksheerabhojana.	Apatarpan Vaman Langhana Ushnambu Vaman, Virechana, Aasthapana, shirovirechana
Jeerna jwara:	Sarpi pana.	Sarpi pan

The treatment principles of *jwara* in *Charaka samhita* have been described as follows,^{15,16,17}

The sign and symptoms of *Aamajwara, Pachyamana jwara, Nirama jwara* have been described. *Nava jwara* prohibited the Importance of *langhana*.

Siddha jala (Medicated drinks) to be administered in *jwara*:

Ushna jala in vata kapha jwara, Tiktaka shruta sheeta jala in madyaja and paittika jwara, Shadanga paniya in all kinds of fever.

Yavagu (gruel): The gruel must be administered till the fever diminishes or till six days. The *yavagu* is contraindicated in *madatyaya, madyanitya, pitta kaphadhikya, urdhwag raktapitta*. The administration of *Tarpan, Peya, Yusha, Shaka, Mamsarasa, Jwara-nashaka kashaya, Vishama jwaranashaka pancha-kashaya* have been described. Administration of ghee- the *jwara* which is not subsided by decoction, *vaman, langhana* administer the *ghrita*. *Ghritapana* is advised in *manda kapha, vata pittottar jwara*.

Ksheera is advised in *daha trushna*, *vatapittottara jwara*. *Vamana* (emesis) must be administered in a condition of nausea. Administration of *kashaya* after six days. *Niruha basti – jwara ksheene*. *Virechana-pitta*, *kaphapitta*, *pittashayagata*. *Bastipakwashayagata*. *Anuvasana- kapha pitta*, *dridhagni*, *ruksha baddha purisha*. *Nasya- gourav*, *shirashula*, *vibaddha indriya*, *jeerna jwara*.

External Therapy- *abhyanga*, *pradeha*, *parisheka*, *avagah*, *dhoop anjana*. *Sanshodhana- vamana* and *virechana* must be adopted in *bahudoshavastha* as per the requirement. Milk: the milk must be administered in *jeerna jwara* processed with medicines as per need. *Daha jwara-* administers the *sahasradhuta sarpi*, *chandanadi taila*. *Langhana* is not advisable in *vataj*, *shramaj*, *purana*, *kshataj jwara*. *Nirama jwara duration:* the fever becomes *nirama* on the eighth day. *Vataj jwara-* *Basti Pittaja jwara-* *Virechana Kaphaja jwara-* *Vaman*, the treatment principles of *Sushruta samhita* have been described as follows¹⁴

When Sign And Symptoms Occur:

The *Apatarpan* is the first line of treatment. If *doshas* are present in *Aamashaya* then do *vaman*. The duration of fasting is till *doshas* are stagnant (*stimit*). *Langhana* is not indicated in *vataj*, *kshayaja* and *manas jwara*. *Ushnambu* is indicated in all kinds of *jwara*. *Shadangasiddha peya* has been described in *Sushruta samhita*. The decoction of medicine must be administering after seven nights. In *Sushruta samhita Sama jwara and niramajwara* sign symptoms have been described. *Madya prayoga* and *ksheera prayoga* are also described. The fever occurs in *ap prajata* and *stanyavataran* should be treated palliative. If a person is suffering from thirst in fever, then administer *vaman* with *madhu* and *sheeta jala*. *Vaman*, *Viechana*, *Aasthapana*, *shirovirechana* described in *jwara*. Administer the Ghee for mitigating the dryness of the body. *Lajatarpana* with *sita* and *madhu* should administer for thirst accompanied by burning sensation and vomiting.

Vishamajwara:^{18, 19} In *Sushruta samhita vishama jwara* has been described in detail. When a person indulges in an unwholesome diet after treatment of *jwara* then *vishamajwara* occurs. The *aagntuka* (exog-

enous) cause is also responsible for *vishamajwara*. *Bhutabhishanga* is also a cause for *vishamajwara*. In *vishamajwara* the *dosha* when reaches *aamashya* causes fever.

Types:

*Charaka samhita*²⁰: - *Santata*, *Satata*, *Anyedushka*, *Tritiyaka*, *Chaturthaka* are the types of *vishamajwara*.

*Sushruta samhita*²¹: - *Satat*, *anyedushka*, *trutiya*, *chaturthaka*, *pralepaka* are the types of *vishamajwara*.

Santataka has been described in the duration of fever is also one of the types of *satatak jwara*.

Dhatugata jwara:^{22, 23} In *Charaka samhita Dhatugata jwara* sign and symptoms have been described in detail as *rasa*, *rakta*, *mamsa*, *meda*, *asthi*, *majja*, *shukra*. Among them, Curable is *rasa*, *rakta*, *mamsa*, *meda*, Difficult to curable *asthi*, *majja*, and non-curable *shukra*. The sign and symptoms of *dwandwaja jwara* have been described In *Sushruta samhita* Sign and symptoms of *jwara* as per the residence in *dhatu*s have been described. As per the involvement of *doshas* in *dhatu*s (tissues) *ekdosha*, *dwandwaj* and *sannipatik* signs and symptoms have been described.

Saptadhatugata jwara treatment: Specific treatments for *dhatugata jwara* have been described in *Charaka samhita*.

Rasa -vaman, *upawasa*, *Rakta- seka pradeha*, palliative treatment, *Mamsa*, *Meda- Virechana*, *upawasa*, *Asthi*, *Majja- Niruha*, *Anuvasan*.

Sannipataj jwara.^{24, 25} *Sannipata jwara* have been described in both *sa*mhitas. In *Charaka samhita Sannipataj jwara* is described with its thirteen types. In *Sushruta samhita* the types of *sannipataja jwara* has been described as *abhinyasa*, *hatoujas*, *sanyasa*, *ojonirodhaja*. In *Charaka samhita* stated that the *sannipataja jwara* present with all the signs and symptoms, digestive fire has been abolished, *doshas* are *vibaddha* (stagnant) then it is incurable otherwise difficult to cure In *Sushruta samhita* the duration for relief from *sannipataj jwara* is seven days, ten days or twelve days.

Sannipata Jwara Chikitsa:

Increment of depleted *doshas* and minimizing the increased *doshas* with consideration of *kapha* is the principle in *sannipata jwara chikitsa* described in *Charaka Samhita*.

In *Charaka samhita* following treatment has been adopted in certain conditions.

Raktamokshana:

When inflammation occurs at the ear root at the end of *sannipataj jwara* then do the *raktamokshan*, *sarpi-*

pan, *predeha* and *navan*. The fever which is not subsiding by the contrast treatment of *sheeta ushna*, *ruksha*, *snigdha* then *raktamokshan* will be the line of treatment. The fever occurs due to *visarpa*, *abhighata*, *visphotaka*, the *sarpi pana* is the prime line of treatment.

Aagantuja Jwara:

Aagantuja jwara have been described in both the *samhitas*.

Table 2

	<i>Charaka samhita</i> ²⁶	<i>Sushruta samhita</i> ²⁷
Types	<i>abhighataj</i> , <i>abhishangaj</i> , <i>abhichaaraj</i> , <i>abhishapaj</i>	<i>Abhighataj</i> , <i>vishajanya</i> , <i>kama jwara</i> , <i>abhicharaj</i> , <i>abhishapaj</i> , <i>abhishangaj</i>
Involvement of Dosh, sign symptoms	<i>In Nidana sthana</i> described as <i>Abhighataj- vata</i> and <i>dushta shonit</i> <i>Abhishangaj- vata pitta</i> <i>Abhichaaraj -sannipataj</i> <i>Abhishapaj –sannipataj</i> <i>In chikitsa sthana</i> described as <i>Abhighata- vayu</i> and <i>rakta</i> <i>Abhishanga- tridoshaprakopaka</i> Sign and symptoms are eightfold as explained in <i>unmada</i> chapter <i>Abhishangaja jwara</i> occurs due to poisonous contamination can be treated with antipoisonous treatment <i>Kama jwara: dhyana nishwasa bahul</i> <i>Bhaya jwara- shoka, bashpa bahula</i>	<i>Oushigandhaja jwara</i> : unconsciousness, headache, vomiting, sneezing. <i>Kamaj jwara</i> : altered consciousness, stupor, laziness, anorexia, pain at heart region. <i>Abhishangaja jwara- bhutavidya, bandhana, poojan</i> Blackish discolouration on the face, burning sensation, diarrhoea, catching pain at heart region, pain on an empty stomach, thirst, pricking pain, unconsciousness, weakness are the signs of a fever of poisonous origin.
Treatment principle	<i>Abhighataj Jwara- ghritapan, abhyanga, raktamokshana</i> <i>Kshataja Jwara- Kshata chikitsa</i> <i>Vranaja Jwara- Vrana chikitsa</i> <i>Kama, shoka, bhaya Jwara- Assurance pleasure</i> <i>Kamaja Jwara- manodnya, pittaghna</i> <i>Krodha Jwara- polite statement.</i>	<i>Manasa jwara- vidnyanadi</i> <i>Shramaja, kshayaja ghrita, mamsarasa</i> <i>Abhishapa, abhichara- homa</i> <i>Utpata grahapidita: dana swastivachana, atithipujana</i> <i>Abhighatajwara: ushna vivarjita kashaya, madhura, snigdha yatha dosham</i>

Jeerna jwara: ^{28, 29}

Both *samhitas* have described the *jeerna jwara*. *Sarpipana* have been described as treatment in *Charaka samhita* In *Sushruta samhita* specific *ghrita* viz., *Kalyanak ghrita*, *Mahakalyanak ghrita* have been described.

Punaravartak jwara (Relapsing fever) ³⁰: This is explained in *Charaka samhita* with its cause and treatment. Treatment adopted in *punaravarataka jwara* is *mrudu shodhana*, *yapan basti*, *laghu yush*, *jangal mamsa*, *Abhyanga*, *Udwartana*, *snana*, *dhupan*, *anjana*, *tikta ghrita*. In *Sushruta samhita* *Gambhira jwara* sign and symptoms viz., *antardaha*, *trushna*, *aanaha*, *shwasa*, *kasa*, and *Asaadhya laxana* viz., *hataprabhendriya*, *ksheena*, *arochaka*, *tikshna vega* have been described.³¹

Jwaramukta Laxanas:

In *Charaka samhita* sign symptoms in the process of relieving fever and sign symptoms of relieving fever have been described. Dos and Don'ts for the person who had got cured of fever were also explained. In *Sushruta samhita* signs symptoms of relief from fever have been described.³⁰ *Shiro laghutwa*, *sweda*, *mukha apandu*, *mukha paka*, *kshavathu*, *annakanksha* are the symptoms of a person who got relief from fever.³²

DISCUSSION

The *jwara* has given foremost importance among both *Samhita*. The classification of *jwara* is described in both, but *Charaka samhita* have detail classification than that of *Sushruta samhita*. *Sushruta samhita* explained some types of *jwara* which are not found in *Charaka samhita* such as *sannipataja jwara* has been described as *abhinyasa*, *hatoujas*, *sanyasa*, *ojonirodhaja*. In *Charaka samhita* *nidana* has been described separately for each type of fever. In *Sushruta samhita* the common cause for *nija jwara* has been described. *Stanyavarana* as a cause for *jwara* have

been described in *Sushruta samhita*. Both the treatise considers the *rasawaha* and *swedavaha strotas* involvement in the occurrence of fever. The description of specific prodromal signs as per the involvement of *doshas* is the contribution of *Sushruta samhita*. The treatment principle as per prodromal signs, *aama-vastha* has been described in both *samhitas*. In *Sushruta samhita* administration of specific medicine as per the *dosha* involvement in the prodromal stage have been described viz., *vataj*- pure ghee, *pittaj-virechana*, *kaphaja* – *mrudu prachachardhana*. The *aagntuka* (exogenous) cause and *Bhutabhishanga* other than *vishamashan* have been considered as a cause for *vishamajwara* in *Sushruta samhita*. *Panchakashaya* (five decoctions) have been exclusively explained in *Charaka samhita* for *vishamajwara* as per types. In both *samhitas* *daivvyapashraya* (worship of gods, auspicious things) and medicinal line of treatment has been described for *vishamajwara*. *Sannipataj jwara* has been described in both *samhitas*. *Sushruta samhita* stated the duration to relieve the fever in *sannipataj jwara*, whereas in *Charaka samhita* incurable signs have been described. In the treatment, aspect *raktamokshana* have been described in *Charaka samhita* but in *Sushruta samhita* in *jwara* chapter, there is no description of *raktmokshana* in *jwara chikitsa*. Both have described the *jeerna jwara*, *sarpipana* have been described as treatment in *Charaka samhita*. In *Sushruta samhita* specific *ghrita* viz., *Kalyanak ghrita*, *Mahakalyanak ghrita* have been described.

Punaravartak jwara (Relapsing fever) is explained in *Charaka samhita* with its cause and treatment. Even though the *Sushruta samhita* has an influence on surgical procedures the *raktamokshana* has been not described in *jwara chikitsa* but *Charaka samhita* describes the utility of *raktamokshana* in *jwara chikitsa*. *Panchakarma* treatment:

In both the *samhitas* panchakarma treatment has been adopted in *jwara* as per the condition of *doshas* and significant symptoms.

Table 3

Panchakarma Modality	Charaka Samhita	Sushruta Samhita
<i>Vaman</i>	<i>Vaman</i> indicated when nausea is present. <i>Rasa dhatugata jwara -vaman,</i> <i>Vaman</i> in <i>vishamajwara</i> .	If <i>doshas</i> are present in <i>Aamashaya</i> then do <i>vaman</i> . If a person suffering from thirst in fever, then administer <i>vaman</i> with <i>madhu</i> and <i>sheeta jala</i> . <i>Urdhwa shodhana</i> in <i>vishamajwara</i> To counteract the burning sensation, administer the <i>madhufanita yukta nimba pa-tra kwatha vaman</i> ,
<i>Virechana</i>	<i>Mamsa, Meda dhatugata jwara - Virechana,</i> <i>Virechana</i> in <i>vishamajwara</i> <i>Virechana- pitta, kaphapitta, pittashayagata</i>	<i>Adha shodhana</i> in <i>vishamajwara</i>
<i>Basti</i>	<i>Asthi, Majja dhatugata jwara - Niruha,</i> <i>Anuvasan.</i> <i>Basti</i> in <i>vishamajwara</i> <i>Niruha basti – jwara ksheene</i> <i>Basti- pakwashayagata</i> <i>Anuvasana- kapha pitta, dridhagni, ruksha baddha purisha</i>	<i>Niruha Basti prayoga:</i> <i>Vataj jwara- vataghna madhura dravya</i> <i>Pittaja jwara- uttpaladi kashaya</i> with <i>chandana</i> and <i>usheera</i> <i>Kaphaja- aaragvadha gana kwatha</i> with <i>pippali</i> <i>Anuvasana prayoga:</i> <i>Vataj jwara- taila</i> is contraindicated for <i>anuvasan</i> in <i>vataja jwara</i> . <i>Pittaja jwara- madhura tikta siddha sarpi</i> <i>Kaphaja- katu tikta siddha sarpi</i>
<i>Nasya</i>	<i>Nasya- gourav, shirashula, vibaddha indriya,</i> <i>jeerna jwara.</i> <i>Nasya</i> in <i>vishamajwara</i>	<i>shirovirechana</i> described in <i>jwara</i>
<i>Raktmokshana</i>	When inflammation occurs at the ear root at the end of <i>sannipataj jwara</i> then do the <i>raktamokshan, sarpipan, predeha and navan</i> . The fever which is not subsiding by the contrast treatment of <i>sheeta ushna, ruksha, snigdha</i> then <i>raktamokshan</i> will be the line of treatment.	
<i>Sneha pana</i>	In <i>jeerna jwara, sarpipana</i> have been described as treatment. The <i>jwara</i> occurs due to <i>visarpa, abhighata, visphotaka,</i> the <i>sarpi pana</i> is prime line of treatment.	<i>Ghrita</i> can be administered among all the <i>jwaras</i> after twelve nights. Specific <i>ghrita</i> viz., <i>Kalyanak ghrita, Mahakalyanak ghrita</i> have been described. <i>Murdhni shunyata- jeevaniya ghrita.</i>

CONCLUSION

The basic classification of *jwara* is similar among both the *samhitas*. Apart from this *Charaka samhita* gives in detail the classification of *jwara*. Both the

classics have a description about the *aama, rasavaha strotas, swedavaha strotas*. The *nidana* (causative factor) have been described in *Charaka samhita* for each type of fever separately. The specific purvarupa

as per doshic predominance and treatment accordingly is a contribution from *Sushruta samhita*. *Stanya pravanata* (lactation) has been considered as one of the causes of the occurrence of *jwara* in *Sushruta Samhita*. *Jwara* has been described as an endogenous disease in *Charaka samhita* whereas in *Sushruta samhita* *jwara* has been considered primarily as a complication of wound (*vranopdrava*), but later in chapter highlighted its endogenous nature. *Dhatugata jwara* have been described in both *samhitas*, but *Charaka samhita* described in detail about curable and not curable as per *dhatugata* stages. *Charaka samhita* describes the specific treatment as per *dhatugata avastha*. Both *samhitas* underlies the affliction of an exogenous factor in the occurrence of *vishama jwara*. Both the *samhitas* apply the *jwara chikitsa siddhanta* as per the stages and movement of *doshas*. In *Sushruta samhita* the *raktamokshana* has been not described in *jwara chikitsa* but *Charaka samhita* describes the utility of *raktamokshana* in *jwara*. *Punaravartak jwara* (Relapsing fever) is explained in *Charaka samhita* with its cause and treatment.

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