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 Acyaharyas 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 dhatusamyata to bring healthy state of mind and body. Acharaya Charaka has explicitly described the definition of pathya (²).- Patha means shirirasrotas
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 apathy. 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 apathy.
• Kriya (combination) - e.g- ghrita with madhu in equal quantity is apathy.
• Bhumi (place) - e.g- in aanupadesha, ghrita is apathy.
• Deha (body built) - e.g- in obese persons ghrita is apathy.
• Dosha – e.g- in kaphadosha, ghrita is apathy.

Synonym of jwara (³):
• Jwara
• Vikara
• Roga
• Vyadhi

Aatanka

Lakshna of jwara

- Obstruction in swedavahasrotas (sweat glands)
- Raised temperature
- Stiffness in all body parts

If all the above signs 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.

Table no.1 Sampraptigahata of jwara:

<table>
<thead>
<tr>
<th>Aagantu cause</th>
<th>Dushya</th>
<th>(Sthani-dosha) Prarkriti</th>
<th>Agni state</th>
<th>Rogamarga</th>
<th>(Kala) Stage of disease</th>
</tr>
</thead>
<tbody>
<tr>
<td>Mithyaaharasand-vihara</td>
<td>Dhatu</td>
<td>Mala</td>
<td>Srotas</td>
<td>Vyanavayu, Pachaka pitta</td>
<td>Man-dagni</td>
</tr>
<tr>
<td>Rasa</td>
<td>Sweda</td>
<td>Rasavaha and swedavaha</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Cause of obstruction of swedavahasrotas:

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 vatadosha 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:

In amaja stage, langhana is indicated for doshapachaana and improving agni, except in certain conditions langhana is contra-indicating e.g. in vatajajwara, shramajanya-jwara, puraanaajwara, kshatajajwara- instead shaman chikitsa is indicated, because in such conditions rogibal 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 srotomukhavardhodhya of swedavahasrotas. After langhana, swedana should be done because with langhana some of doshas will get digest and some doshavrodhawill 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., vanamana, 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:***

<table>
<thead>
<tr>
<th>Properties</th>
<th>Musta (Cyprus rotundus - Linn.)</th>
<th>Parpata (Fumaria officinalis Linn.)</th>
<th>Ushira (Vetiveri zanioides Linn.)</th>
<th>Chandana (Santalum album Linn.)</th>
<th>Udichaya (Pavonia odorata Willd.)</th>
<th>Naagar (Zingiber officinale Roscoe)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Rasa</td>
<td>Katu, Tikta, Kasaya</td>
<td>Tikta</td>
<td>Tikta, Madhura</td>
<td>Tikta</td>
<td>-</td>
<td>Katu</td>
</tr>
<tr>
<td>Guna</td>
<td>-</td>
<td>Laghu</td>
<td>Laghu</td>
<td>Ruksha, Laghu</td>
<td>Laghu, Ruksha</td>
<td>Laghu, Snigdha</td>
</tr>
<tr>
<td>Virya</td>
<td>Sheeta</td>
<td>Sheeta</td>
<td>Sheeta</td>
<td>-</td>
<td>Sheeta</td>
<td>Ushna</td>
</tr>
<tr>
<td>Vipaka</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>Madhura</td>
</tr>
</tbody>
</table>

Shritisheeta 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:***

<table>
<thead>
<tr>
<th>Properties</th>
<th>Mudga (Phaseolus radiates Linn.)</th>
<th>Masura (Ervum lens Linn.)</th>
<th>Chanaka (Cicerarietinum Linn.)</th>
<th>Kulattha (Dolichos biflorus Linn.)</th>
<th>Makushtha (Phaseolus acoc nitifolius)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Rasa</td>
<td>Madhura</td>
<td>-</td>
<td>Kasaya</td>
<td>Kasaya</td>
<td>Makushtha</td>
</tr>
<tr>
<td>Guna</td>
<td>Ruksha, Laghu</td>
<td>Laghu, Ruksha</td>
<td>Laghu, Ruksha</td>
<td>Laghu, Sara</td>
<td>Laghul</td>
</tr>
<tr>
<td>Virya</td>
<td>Sheeta</td>
<td>Sheeta</td>
<td>Sheeta</td>
<td>Ushna</td>
<td></td>
</tr>
<tr>
<td>Vipaka</td>
<td>-</td>
<td>Madhura</td>
<td>-</td>
<td>Katu</td>
<td>Madhula</td>
</tr>
</tbody>
</table>

Yusha is gruel, easy to digest. All of the above drayyas 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:***
Properties (13) | Patolapatra and phala (Tricosanthes dioica Roxb.) | Papachelikam (Cissampelos paepareira Linn.) | Karkotaka (Momordica dioica Roxb.)
---|---|---|---
Rasa | Tikta | Katu | -
Guna | Laghu, Snigdha | Laghu, Tikshana | -
Virya | Ushna | Ushna | -
Vipaka | - | - | Katu

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.

Jwaranashakasaya (14) -

Table no.5. There are many jwaranashakasayas indicated but in this paper the following kasya is explained:

| Properties (15) | Kiratatikta [Swertia chirata (Roxb. ex. Flem.) Karst.] | Amrita (Tinospora cordifolia Willd.) | Chandana (Santalum album Linn.) | Vishwabhejam (Zingiber officinale Roscoe)
---|---|---|---|---
Rasa | Tikta | Katu, Tikta, Kasaya | Tikta | Katu
Guna | Sara, Ruksha, Laghu | Laghu | Ruksha, Laghu | Laghu, Snigdha
Virya | Sheeta | Ushna | - | Ushna
Vipaka | - | Madhura | - | Madhura
Indication | Jwara | Jwara | Jwara | Jwara

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 brihma-naya but in jwaralanghana 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 vataprapkopa.
- Vyayama - low rogibala and vataprapkopa
- 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 if 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 vridhdi 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- nidaanparivartana 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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