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Review Article

A Treatment Protocol of *Jwara* in the Perspective of examination of *Kala* (Time)

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ABSTRACT-

In *Ayurveda Jwara* is not merely the concept of raised body temperature but it is a disease having “*Deha- Indriya-Manah Santap*” as a cardinal characteristic. This can be understood as the state where body, mind as well as sense organs suffer due to high temperature. *Jwara* is regarded superior among all the diseases and hence detailed explanation of this disease is available in *Ayurvedic* literature. *Aam* is the main factor initiating *Jwara*. Hence *Langhana* therapy has been referred as the first step in treatment in *Jwara*. Various treatment modalities have been described in *Jwara Chikitsa* like *Langhana, Svedana, Kala, Yavagu, Tikta Rasa, Pachana, Ghritpana, Virechana, Dugdhapana* etc. Application of all these procedures will yield favourable results only if while following *Chikitsa krama* (sequence) *Kala* factor is assessed properly. *Kala* is broadly classified as *Nityaga* and *Avastika*. *Avastika Kala* signifies the state of disease for drug administration.

Treatment of such an important disease should be understood clearly. Here an attempt has been made to elaborate and simplify *Chikitsa sutra* and *Chikitsa Krama* of *Jwara* in relation to *Avastika Kala*.

Key words- *Ayurveda, Jwara, Kala*

Introduction-

According to *Acharya Charaka* the wise physician should treat the patient after examining the ten entities such as *bala* of *Dosha, Dushya, Aushdha, Desha, Kala, Satmya, Sattva, Agni, Oka, Vaya*, carefully and not simply with drug formulations¹. *Brihatrayee Granths* have described various types of *Parikshya bhava*, *Kala* is also one of the important factors. *Kala* or time connotes two meanings viz. *Nityaga* and *Avasthika*. *Nityaga Kala* depends on the wholesomeness to different types of seasons³. *Vata, Pitta* and *Kapha* are interrelated to *Kala*. Accumulation, vitiation and pacification of *Pitta, Kapha* and *Vata* occur in seasons of rain, spring and autumn respectively. This conditioning is natural by the effect of seasonal changes⁴. Another connotation of the term of *Kala* or time is the state of the patient and disease which determines the initiation of timely actions and prohibition of untimely ones. For example, in a particular condition or the state of the patient one medicine may not be useful. Administration of this medicine will be termed untimely whereas administration of another medicine may be useful which will be termed as timely. Thus the determination of the utility or otherwise of a particular medicine depends upon the state of the patient and this in other words is known as timely or untimely. To ascertain this with a view to administer the therapy, the specific characteristics of all the states of the patient should be frequently observed. The therapy does not produce its desire effect, if administered

after the passage or before the arrival of the correct time. It is the time which determines the manifestation of the desired effects of administered drug⁵. Observation of the specific features of diseases corresponding to season, day and night, age and meal is known as *Kalaveksha* (timely observation)⁶. For instance, often *Kaphaja, Pittaja* and *Vatika* disorders appear in spring, autumn and rainy season respectively⁷.

Materials and Methods-

Review of literature connected to *Jwara Chikitsa* from Ayurveda classics with its commentaries.

Line of treatment in *Jwara* –

1. **Langhana or fasting-** In the first stage of *Jwara*, *Langhana* or fasting is recommended except in *Jwara* that is caused by consumption, aggravation of *Vayu*, fear, anger, passion, grief and physical exertion⁸. *Langhana* alleviates the aggravated *Doshas* and stimulates the *Agni* (power of digestion)⁹. As a result of this *Jwara* subsides, the body becomes light and appetite develops.
2. **Pachana of Doshas-** *Langhana* (fasting), *Svedana* (fomentation), *Kala* (time or passing of eight days), *Yavagu* (medicated gruels) and *Tikta rasa* (drugs having bitter taste)- these help in the *Pachana* of *Avipakva Doshas* in *Taruna Jwara* (first stage of fever or acute fever)¹⁰. For the administration of *Pachana*, two criteria have been described - the first stage of the *Jwara* and the *Apakva* state of *doshas*. The

first stage of *Jwara* is over by the 8th day. Normally *Doshas* gets *Pakva* (free from *Ama*) by this time. But in certain circumstances the *Apakva* state of *Doshas* continues even after the 8th day. In that case, for the *Pachana* of *Doshas*, *Langhana* etc. should not be resorted to. *Kashayas* (decoctions) which also help in *Pachana* should be used in this condition. If the *Jwara* is dominated by *Kapha* and if this *Kapha* located in the *Amasaya* (stomach), is in stage of *Utklesha* (detached or about to come out of its receptacle), then it should be removed by administration of emetics¹¹. The state of *Kapha* should be carefully ascertained before the administration of a drug. Emetics should be administered only to such patients who are otherwise suitable for the purpose.

3. **Administration of Yavagu (gruel)**- After the patient has been administered emetic therapy and after he is kept on fasting, he should be given *Yavagu* (gruel) prepared by boiling with the drugs. This should be continued by the wise either for six days or till the fever becomes mild. Here it is mentioned that *Yavagu* should be given in appropriate time (*Kala*)¹². The time of taking food (*Annadana Yogya Kala*) is the proper time when *Yavagu* should also be administered. This *Yavagu* should be given to the patient till the acute stage of the fever is over. Even if the acute stage of the fever continues, *Yavagu* should not be continued beyond the sixth day.
4. **Administration of Tarpana**- In such case where administration of *Yavagu* is prohibited the physician should administer, in the beginning, *Tarpana*

prepared of the *Laja Saktu* (powder of fried paddy) mixed with honey, sugar and juices of fruits which have properties to alleviate the *Jwara*. After the *Tarpana* is digested, depending upon the wholesomeness and strength of the patient, he should be given either the soup of *Mudga* or the meat soup. If the patient is very weak, which generally happens, the patient should be given the soup of *Mudga* because it is light. Other patients should be given meat soup¹³.

5. **Administration of Kashaya**- After the 6th day, having given light diet to eat, the patient should be administered decoctions which are either *Pachana* (stimulant of digestion) or *Samana* (alleviator of *Doshas*)¹⁴. In the above verse the rule for administration of decoctions has been described. If the patient is having *Ama Dosh*, then *Pachana* type of *Kashya* should be administered for the *Paka* of *Doshas*. If, however the *Doshas* are already in *Pakva* state then *Shamana* type of decoction should be administered for the alleviation of *Doshas*.

After the 6th day from the onset of *Jwara* i.e. on the 7th day, the patient should be given light diet in appropriate quantity. Thereafter on the 8th day of the fever, decoction should be given to the patient. While describing the sign and symptoms of *Nirama Jwara*, it has been stated that this stage of *Jwara* is reached on the 8th day. If on this 8th day, *Nirama* stage of the *Jwara* is reached, then decoction should be given for the alleviation of *Doshas*. If, however the *Ama* stage of *Doshas* continues even after the 8th day, then *Pachana* type of decoction

should be administered for the *Paka* of the *Ama dosha*. Thus, 8th day of the *Jwara* bears significance. The above interpretation is not acceptable to some scholars. According to them it is mentioned that *Yavagu* should be administered for six days. Prior to these six days, the patient is to be kept on *Langhana* or fasting. No fixed period has been determined for this *Langhana* or fasting. It is mentioned that it should be done till the *Doshas* are reduced in quantity. In *Harita samhita*, the time of *Langhana* (fasting) has been fixed as three nights, one night or six nights if this period of *Langhana* is added to the period of *Yavagu*, which is for six days, then it is likely to exceed the 8th day after the onset of the fever when decoctions should be administered to the patient. Therefore, according to them, *Kashaya* should be given after the 6th day from the day of the administration of *Yavagu* and not on the 8th day from the onset of fever. On support of their opinion they quote the rule prescribed in *Chikitsa Sthana*, according to which in *Jwara*, each of *Yavagu* (gruel), *Kashaya* (decoction), milk, ghee and purgation should be given for 6 days, consecutively depending upon the strength or weakness of *Doshas*¹⁵. But according to *Charaka Samhita*, it has been mentioned that gruel should be given till the *Jwara* becomes mild or for six days. These six days should be counted from the day of onset of the fever; *Yavagu* is administered in *Jwara* primarily for *Pachana* (metabolic transformation) of *Doshas*¹⁶. Therefore for the *Pachana* of *Doshas*, *Langhana* (fasting) and *Yavagu* (gruel) should be administered, till the 8th day from the onset of *Jwara*. After the 8th day, if the

Doshas are still in *Apakava* state then for their *Pachana*, *Kashaya* should be administered¹⁷. There are certain varieties of *Jwara* in which *Langhana* is contraindicated. In such cases *Peya*, should be given for all the six days, then *Peya* to such patients should be administered for five, four or three days respectively. In some circumstances, the *Doshas* remain in *Saama* stage even on the 6th day and in *Sannipata Jwara*, *Langhana* is required to be administered even beyond the 6th day. These are the exceptions. The general rule however, is that *Peya* or *Yavagu* should be given up to six days (including the days for *Langhana* or fasting).

Peya (thin gruel) is not administered for the *Pachana* of *Doshas* but to stimulate the *Agni* which has been subdued because of the *Langhana* (fasting). When the *Agni* is stimulated then medicines should be given.

According to *Charaka* in the *Taruna Jwara* which extends over the first seven days, *Langhana* (fasting) is prescribed. After seven days when the *Taruna* stage of *Jwara* is over, *Langhana*, *Peya* etc. are not prescribed as a general rule.

In *Charak Samhita*, decoctions are prescribed to be given on the 8th day. In the medical texts quoted above, decoctions are suggested to be given on the 7th day. There is not much of difference between the 7th day and the 8th day. Therefore, these statements need not to be considered as contradictory to each other. Thus, from the first day of the beginning of the *Jwara* till the sixth day, *Langhana*, *Yavagu* etc. should be administered to the patient. On 7th day, light diet should be given to the

patient and on the 8th day, decoction should be administered.

Adverse effect of decoction- If decoctions are administered in *Taruna* (first stage of) *Jwara*, then the *Doshas* gets adhered because of stickiness, and do not undergo *Paka*. This leads to the onset of *Vishma Jwara* (irregular fever). The term *Kashaya* has two meanings namely, the process of manufacture (i.e. the decoction) and the astringent taste. The former is not prohibited in *Taruna Jwara*. Astringent decoctions make the *Doshas* immobile and they do not undergo *Paka* easily even after a long time. It has been described, that astringent taste is *Stambhak* which causes retention of stool, urine, *Doshas* etc¹⁸

6. **Administration of Ghee-** Thereafter, ghee should be given for drinking to the patient suffering from *Jwara* when there is less of aggravation of *Kapha* and more of the aggravation of *Vayu* as well as *Pitta*. It should then be ensured that *Doshas* have reached the *Paripakva* stage¹⁹. The therapy that should be given after the tenth day of the administration of light food is described in these verses. Ghee should be given to drink only if the *Kapha* is not aggravated at all or aggravated mildly. This should be done only when the *Doshas* are in fully *Pakva* stage. The term '*Pana*' suffixed to '*Sarpis*' used in the text indicates that at this stage of disease, ghee should be given only for the purpose of drinking. Use of ghee for *Anuvasana* (a type of medicated enema), *Abhyanga* (massage) etc. is prohibited at this stage of *Jwara*. In the first stage of *Jwara*, *Doshas* are associated with *Ama*. Since *Jwara* is *Amasaya Samuttha* (taking origin from stomach and small intestine), in the first

stage of *Jwara*, there is aggravation of *Kapha*. These are the natural consequences of time. Similarly, because of this time factor, after the 10th day, *Kapha* naturally gets reduced by *Langhana* (fasting) etc. and *Vayu* as well as *Pitta* gets aggravated because of the heat of the fever and depletion of *Dhatu* as a result of the ununctuousness. This is therefore, the proper time for the administration of ghee to the patient. In *Chikitsa Sthana* it is mentioned that *Peya* (gruel), *Kashaya* (decoction), *Sarpi* (ghee), *Ksira* (milk) and *Virechana* (purgation)- each should be given to the patient for six days consecutively. This is a *Prayik* (approximate) statement. The tenth day comes within the second phase of this statement (each having six days). In this stage, administration of *Kashaya* (decoction) is prescribed. But because of special circumstances prevailing on 10th day administration of ghee is not contradictory.

Ghee should not be administered to the patient even after the tenth day, if *Kapha* still predominates, and if the signs and symptoms of well accomplished *Langhana* have not appeared. To such patients, *Kashaya* (decoction) should be given till the body become light. The food in such cases should be *Mamsa rasa* (meat soup) because it promotes strength, which is capable of inhibiting the *Doshas*²⁰. Sometimes, the signs and symptoms of properly accomplished *Langhana* do not appear even after the 10th day, if the *Jwara* has taken origin from the strong *Ama Dosh* and also if proper regimens have not been adopted. Normally, *Mamsa rasa* (meat soup) is not useful for *Kapha*. But in this condition meat soup should be given to the patient because it promotes strength.

7. **Administration of milk** - Milk should be given to the patient in the following circumstances; when there is excess of burning sensation and thirst, when the patient suffering from *Jwara* is predominated by *Vayu* and *Pitta* and when the *Doshas* are either *Baddha* (adhered), or *Pracyuta* (slightly dislodged), or when there is *Nirama* stage of the *Doshas*²¹. In *Baddha* stage, when *Doshas* are adhered to the *Dhatus*, cow's milk which is laxative should be given. In *Prachyuta* stage, when the *Doshas* are already in excited condition, goat's milk which causes constipation may be given. Thus the description is related to two different types of milk which have naturally contradictory properties.
8. **Administration of Purgation**- When the fever does not subside by the therapies described earlier, then for its alleviation, *Virechana* (purgation) therapy should be administered provided the patient is not emaciated, weak, depleted of muscle tissue and devoid of digestive power²². Purgation therapy is invariably associated with many complications. It should, therefore, be administered to suitable patients only when other therapies, described earlier, do not succeed in mitigating the disease.
9. **Administration of milk and Niruha**- For patients emaciated by fever, neither *Vamana* (emesis) nor *Virechana* is useful. Therefore, it is desirable to remove *Malas* (waste products) of this patient by the administration of milk or *Niruha* (ununctuous type of medicated enema prepared of decoctions etc.)
- If *Niruha* is administered to a patient when *Doshas* are in *Paripakva* stage, it immediately promotes strength and the power of digestion, alleviates fever and causes happiness as well as relish for food²³.
10. **Mode of action of Sramsana and Basti** – *Sramsana* (purgation) eliminates either *Pitta* or *Kapha* or both of them from the *Pittasaya* (lower portion of the stomach and small intestine). *Basti* eliminates all the three *Doshas* lodged in the *Pakvasaya* (colon)²⁴.
11. **Administration of Anuvasna**- In chronic fever, *Anuvasana* (unctuous type of enema) should be given in the following conditions: When *Kapha* & *Pitta* are alleviated, when there is strong power of digestion and when there is ununctuousness (*Rukshatva*) and adhesion (*Baddhatva*) in the faces²⁵.
12. **Administration of Inhalation therapy**-In chronic fever, *Murdha Virechana* (therapy for the elimination of *Doshas* from the head) produces relish for food and it should be administered in conditions; like when there is heaviness and pain in the head and when there is inactivity (*Vibbadha*) of the sense organs, as a result of which these are not able to perceive their objects²⁶.
13. **Administration of external therapies**- In chronic fever, the physician should administer *Abhyanga* (massage), *Pradeha* (unguentum), *Pariseka* (sprinkling of water) and *Avagahana* (bath), keeping in view their heating and cooling natureⁱ. By these therapies, the *Bahirmarga Gata Jwara* (the fever lodged in the external channels of the body) gets alleviated instantaneously. There is a feeling of ease in the limbs and promotion of strength as

well as complexion²⁷. These external therapies should be administered keeping in view the requirements of the patients and the disease.

14. **Administration of fumigation and Collyrium** -Chronic fever gets alleviated by the administration of *Dhupana* (fumigation) and *Anjana* (*Collyrium*) therapies. The residual fever confined only to the skin is associated with *Agantu* (extraneous) factors²⁸. Sometimes the fever gets alleviated by the administration of therapies and *Doshas* get themselves dissociated from the *Dhatus* (tissue elements). But the residual vitiated *Doshas* remain in the skin and produce fever there. Such types of fever are generally associated with extraneous factors like the affliction by bhutas or evil spirits. For the treatment of this type of *Jwara*, fumigation and *Collyrium* therapies are very useful.

Conclusion

Ayurveda being science of life gives emphasis on concept of Kala. Kala is one of the nine *Karana Dravyas* and has immense importance in maintenance of health in healthy individuals and

alleviation of disease in a diseased person. Broadly *Kala* is classified as *Nityaga* and *Avastika*. *Nityaka Kala* depends on season. *Avastika Kala* depends on stage of disease which in turn determines the type of therapy that has to be administered to the patient. *Jwara* should be treated considering its type and stage of *Doshas* in relation to time factor. *Langhana*, *Svedana*, *Kala*, *Yavagu*, *Tikta Rasa*, *Kashaya* etc. should be administered to patient as per *Avastika Kala* principle. Displacement of *Jatharagni* is an important step in pathogenesis of *Jwara Roga*. Hence for *Agni Bala Samrakshana*, *Langhana* etc. therapies as mentioned in *Chikitsa Sutra* need to be followed in proper *krama* or sequence in relation to the *Avastika Kala* or stage of *Doshas*. Therapies mentioned in *Chikitsa Sutra* of *Jwara* aim at *Agni Samrakshana*, *Aam Paachana* and movement of *Doshas* from *Shakha* to *Koshtha*. Therapies like *Virechan*, *Dugdhapana* etc. described later on, eliminates *Doshas* from *Koshtha*. Treatment of *Jwara* will be successful if while following *Chikitsa Krama* of *Jwara Chikitsa*, *Kala* factor is also assessed properly.

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