

### Review article

## A Review on the Effect of *Shodhan Karma - Vamana* in *Jwara* w.s.r. to Fever

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### ABSTRACT:

*Jwara* (fever) has been well known as a disease, which afflicts mankind since the ancient times. *Jwara* mentioned in most of the *Ayurvedic* texts and has been studied and documented by many ancient and modern medical practitioners.

Now a days *jwara* we find globally, like dengue fever, swine flu fever etc. In all fever we see symptoms of *amavasta* of *jwara*. *Navajwara* is characterized by history of pyrexia up to seven days, heaviness, nausea, vomiting, indigestion, constipation, anorexia, cough, loss of taste and associated bodyache similar to *Aamjwar*. Various *Shodhana* and *Shamana* procedures are mentioned in classics to treat *Jwara*. Here we do a literature review on how *sadyovaman* work on *navjwara*.

Indication for the *vamana* in case of *Jwara* condition is given as *Utkleshavastha* i.e. nauseatic feeling in *AshtangHrudaya*. Aim of this literature review of this study is to rule out the effect of *sadyovaman* in *Navjwara*.

**KEY WORDS:** *Ayurveda*, *Sadyovaman*, *Saindhavjal* and *Navjwara*.

### INTRODUCTION:

*Ayurved* is an ancient science of medicine of India, at that time of *Ayurved*, Fevers were considered as deadly & described as that *Jwara* is the first existed disease on the earth. *Jwara* is considered as most important among all diseases as it afflicts *shareera*, *indriya* and *manas*. It is certain at the time of birth and death. From the onset of *jwara* upto 7 days it is considered as *Navjwara* and the synonyms for it are *tarunajwara*, *navajwara* and *amajwara*. The line of treatment followed is *langhana*, *swedana*, *kala*, *yavagu* and *tiaktadravya*<sup>1</sup>. All these helps to protect *agni*, produce *sweda* and thereby reduces body temperature.

In Indian mythology we get reference that *jwarothpatti* is from *Rudrakopa*, is one among *astamahagada* and considered under *amapradoshaja* and *rasapradoshajavikara*.

*Sannikrushtakarana* of *jwara* is vitiation *vata*, *pitta* and *kapha* and *manasikadoshas raja* and *tama*. *Viprakrushtakaranas* are *Pragnaparadha*, *parinama* and *asatmendriyarthas sannikarsha*. The *pratyatmalinga* of *jwara* is *dehamanasasantapa*. Body temperature refers to the temperature of the viscera and tissues of the body. The balance between heat gain and heat loss is regulated by hypothalamus<sup>2</sup>.

*Sadyovaman* is conducted in the following conditions such as *sadyabhuktasyasanjatajwara*, *samajwara*. If there is *utklishtadosha* Present in *amashaya* then only *vamana* is conducted otherwise it produces *shwasa*, *anaha*, *moha*. *SadyoVaman* is the instant therapeutic emesis (purificatory procedure) conducted without *abhyantaraSnehapana* (internal oleation) and *Sweda* (sudation) in aggravated *kapha*.

**Aim and objective:**

Aim and objects of this study is to rule out the effect of *Sadyovaman* in *navjwara*. As per literature review by *shodhanchikitsa* in *navjwara* symptoms like nausea, vomiting, anorexia, bodyache & temperature decreases.

**MATERIALS AND METHODS:*****SadyoVamandravya - Lavanambu***

Preparation of *Lavanambu* - 15 Gm of *Saindhav* mixed in 1 lit of warm water and stirred till *saindhav* get dissolved in warm water.

***SadyoVamanvidhi:***

*SadyoVamanvidhi* is performed according to Standard operative procedure based on *Ayurvedic* text.

कफप्रधानानुत्क्रियान् दोषानामाशयस्थितान् ॥

बुद्ध्वा ज्वरकरान् काले वम्यानां वमनैर्हरित् ।

अनुपस्थितदोषाणां वमनं तरुणे ज्वरे ॥ 3

Charakacharya described the concept *Vamana* in *Navjwara* in chapter 3 of *chikitsastan*. Here *Kaphapradhandosha*, *Utklishtadosha*, *Amashayashrit dosha* are present in *jwara*. And *vamana* has the best results in this situation.

References with regard to *Jwara* are also found in other non-medical literature Viz., *Mahabharata*, *Puranas* etc. *Acharya Sushruta* has mentioned that, man comes to this world with *Jwara* and departs with it.

So with the reference from *VagbhatSamhita*, *sadyovaman* with *saindhavjal* was given followed by *sansarjan*.

Also the *sadyovaman* is described in the *Vyavaharik Panchakarma Vidnyan*.

It is also indicated in conditions of *arbuda* (abscess) and *navajwara* (acute fever). *SadyoVaman* is indicated in diseases of the oral cavity and throat where vitiated *kapha* (one of the fundamental humor) is the main *dosha*. *SadyoVaman* is used for instant expulsion of pus and other morbid factors accumulated in dental abscess without opening it. Pus in the dental abscess and fever are manifested due to vitiation of *kapha*. Occurrence and relapse of such type of abscess is avoidable by proper administration of *SadyoVaman*, evaluating its role in abscess and in fever, understanding its mode of action and reporting such an event.

**DISCUSSION:**

In *Ayurveda* it is clearly mentioned that the *Jwara* is the protective phenomenon of the body in response to the *saamavastha* created in the body by any means *Aacharya*.

*Vagbhata* says that the *doshas* vitiated due to any *aagantu* or *nija* reasons enters the *aamashaya* and causes the *agnimandya* resulting in increase of temperature to increase that *agni*. As main pathology is seen to occur in the *aamashaya* the line of treatment is given as to remove that *doshas* from *aamashaya* the treatment of choice is *Vamana*. Indication for the *vamana* in case of *Jwara* condition is given as *Utkleshavastha*<sup>4</sup> i.e. nauseatic feeling in *AshtangHrudaya*. The concept of *doshashuddhi* gave the result by decreasing the body temperature. In this way it can be concluded that with the proper diagnosis and knowing *Chikitsakal*.

There is need to do more study on *Sadyovaman*<sup>5</sup> for the global issue like *jwara*. Now a days many higher antibiotics having resistance with various conditions of *jwara*. So we need to globalise the *Ayurvedic* treatment for *jwara* and show its effect to the world.

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