



Review Article

## A REVIEW ON KASHYAPOKTA SAMA JWARA IN CHILDREN WITH RESPECT TO VIRAL FEVER

Vinayak Galatage<sup>1\*</sup>, Swapnil C Raskar<sup>2</sup>, Rashmi Moogi<sup>3</sup>, Prakash Kumbhar<sup>4</sup>

<sup>1</sup>PhD Scholar, <sup>2</sup>Associate Professor, Dept of Kaumarabhritya, Parul Institute of Ayurved, Parul University, Vadodara, Gujarat.

<sup>3</sup>Assistant Professor, Dept of Swasthvritta, Krishna Ayurvedic Medical College and hospital, Sankeshwar, Karnataka.

<sup>4</sup>Associate professor, Dept of Kayachikitsa, Dr.N.A Magdum Ayurvedic Medical College and hospital, Belgaum, Karnataka, India.

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### ABSTRACT

"Jwara" is important and critical among all the diseases, because it affects each and every living being. Hence, it has been given first place in the classical texts of Ayurveda. In Ayurveda, Jwara is not merely the concept of raised body temperature, but as is said in Charaka Samhita, 'Deha- Indriya- Manah- Santap' is the cardinal symptoms of Jwara. This can be defined as the state where the body, mind as well as sense organs suffer due to the high temperature. Acharya Kashyapa in Vishamjwara chapter explained Sama Jwara. He is only author who explained Sama Jwara. Sama Jwara is characterized by Alpahetu, Bahirmarga, vaikruta, Nirupadrava, ekashraya Laghupaka and Sukhasadhya. **Materials and Methods:** This study is based on literately review of classical information, published research work and modern literature. The possible correlation has been made between collected information and has been presented in systemic way. **Discussion and conclusion:** Sama Jwara is explained only by Kashyapa, Lakshanas of which is similar to Bahirvegi Jwara, Rasa dhatugat Jwara, in modern era it can be compared with viral fever.

### INTRODUCTION

Ayurvedic science have described many diseases amongst which Jwara stands first, because of its individuality to make everyone suffer, since birth to death. It is said that each and every individuals suffers from Jwara and Jwara is said to be Sarvarogagraja.<sup>[1]</sup> Ayurvedic literatures consider fever as disease as well as a symptom. Jwara was considered to be the most important of all the diseases because of its attributes to afflict the body, the mind and the senses.<sup>[2]</sup> Acharya Kashyapa explained Sama Jwara in Vishamjwara chapter with their Gunas like Alphetu and Sukhsadhya.<sup>[3]</sup>

### MATERIAL AND METHODS

This study is based on literately review of classical information, published research work and modern literature. The possible correlation has been made between collected information and has been presented in systemic way.

#### Historical Review

All four Vedas have described Jwara in some of their descriptions. But there are many of references about Jwara in Athervaveda. Atharva Veda introduces the word "Takma" for Jwara. In post Vedic literatures Mahabharath deals with the origin of Jwara in universe.

All the literatures of Ayurveda have elaborately defined about Jwara in their texts. In Brahitrayi Jwara has been given first preference while discussing the etiopathogenesis of diseases by Acharya Charaka and Vagbhata. Susruta samhita describes Jwara in detail and gives specific Samprapti for Vishama Jwara.

Kashyapa Samhita explains Jwara in Khilasthana and included Preta and Grahotha Jwaraas

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*Vishama Jwara* type. In *Vishamjawar* chapter *Sama Jwara* has been described. He is only author who explained *Sama Jwara*. The *Laghutrayis* have also explained *Jwara* with prime importance. The commentators, *Chakrapani Datta*, *Dalhana* and *Vijayaraksitha* etc have tried to emphasize on various stages of *Jwara* as well as its treatment. *Hastayurveda* also mentioned *Jwara* in animals.

### Literary Review

*Kashyapa Samhita* explains *Jwara* in *Khilasthana*, in *vishamjawara* chapter he explained *Sama Jwara* in brief.

### Definition of Jwara

*Jwara* born from anger of lord Shiva produces severe harmful effects to the body like mitigation of strength, colour and digestive fire etc. It is considered as a king of the disease characterized by the raised body temperature. *Jwara* is considered as king of all diseases because it is associated with many diseases. Cardinal feature of *Jwara* is *Santapa*, to the *Shareera* and *Indriya*.<sup>[4]</sup> Here in this context, *Indriya Santapa* – De-arrangement in the functioning of sensory organs (senses), *Mana Santapa* – different behaviour of mind like restlessness, laziness, lack of interest in possessing the things, *Deha Santapa* – Rise in body temperature.

### Sama Jwara

Different *Acharya* has explained various classification of *Jwara* like *Nija* and *Aguntaj shararika* and *Mansika*, *Prakrut* and *Vaikrut*, *Antravega* and *Bahirvega*, *Doshaj Jwara*, *Sama* and *Visham jwara* etc.

*Sama Jwara* is the type of *Jwara* mentioned only by *Kashyapa* which can be characterized by *Alpahetu*, *Bahirmarga*, *vaikruta*, *Nirupadrava*, *ekashraya* *Laghupaka* and *Sukhasadhya*.

This type of *Jwara* occurs repeatedly, without any complications is most commonly seen in paediatric practice and can be easily curable.<sup>[5]</sup> As per the contemporary science also it is seen that there is more prevalence in children due to their immature immune system, which leads to various infectious and non-infectious fever.

Other *Acharyas* had not mentioned *Sama Jwara* as separate identity because all kind of *Nava Jwara* or *Tarun Jwara* is result of *Ama*, therefore *Nidan Panchak* and *Chikitsa* will be the same as *Tarun Jwara* but difference will be in prognosis of *Jwara* which is good in *Sama Jwara* with special reference to children given by *Kashyapa*.<sup>[6]</sup>

### Nidan

As it is mentioned that *Sama Jwara* is result of *Alpahetu* vitiation <sup>[7]</sup> which mean that in children, due to their low immunity or minimal vitiation of *Dosha* and *Dhatu* by exposure to climatic changes and

*Asatyma Ahara* (uncongenial foods) *Guru* and, *Adhika Jalapana*, *Apakva Dadhi*, *Gramya- Anupa Mams*, *Viruddha Ahara* and other cause like *Bhutadi*, *Svabhava*, *Agantuja*, *Abhighataj* can result in *Sama Jwara* by producing *Agnimandya* and *Ama*.

### Poorvaopaa (Premonitory Symptoms) <sup>[8]</sup>

Almost all the *Samhitas* and other texts have similar *Purvaroopaa* of *Jwara*. Here in *Sama Jwara* *agnimandya*, *Aruchi* and *Angamarda* was predominantly present.

*Acharya Charak* has described additionally they are *Ananna Abhilasha*, *Bhrama*, *Pralapa*, *Jagarana*, *Dantaharsha*, *Avipaka*, *Daurbalya*, *Sadana*, *Balavarna Hani* etc.

### Jwara Rupa/Lakshana <sup>[9]</sup>

*Roopa Avastha* of *Sama Jwara* is same as other *Jwara* i.e., *Sweda Avarodha*– obstruction to perspiration, *Santapa* (*Deha*, *Indriya* and *Mana Santapa*) – Rise of temperature, *Angamarda* – Pain all over the body, *Aruchi* – Anorexia, *Trishna Adhikhyata* – Increased thirst, *Hridi Vyata* – Pain in cardiac region.

### Samprapti <sup>[10]</sup>

*Samprapti* of *Jwara* is mentioned by *Acharya Charaka*, *Sushruta* and *Madhava*. That is by following the *dushit Ahara* and *Vihara*, *Doshas* gets vitiated. Makes *Agnimandhya* in *Amashaya* from *Amashaya* it replaces the *Agni*. This replaced *Agni* is added to *Rasa Dhatu*. Along with *Rasa Dhatu* it circulates all over the body resulting in rise of somatic temperature.

### Upadrava (Complications) <sup>[11]</sup>

*Sama Jwara* is considered as *Nirupadravi* because of its *Ekashrayi*, *Laghupaki*, and *Alpahetu Gunas*.

### Chikitsa Sutra of Jwara

*Jwara* is curable, if it is free from complications, it is easy to subside in persons having much strength and a little morbidity. The *Jwara* is fatal, if it is caused by numerous and potent aetiological factors and has all the symptoms and destroys the senses quickly

Here in *Sama Jwara* line of treatment will be same as *Tarun Jwara* because of same pathology

- 1. Langhana:** Fasting. It is complete deprivation of food, absolute or partial. In early phase of fever, at the onset, the patient should adopt *Langhana* to provide rest to stomach which stimulate the *Agni*<sup>[12]</sup>.  
Because of *Langhan Agni* gets *Dipan* and act on *Ama* and digests the same thoroughly.
- 2. Svedana:** It brings about softness, looseness, lightness and warmth being in contrast to condition in fever. drinking of hot water, quenches thirst, induces appetite, acts as digestive and

febrifuge, cleanses the channels, is a tonic, tasty, diaphoric and is biologically pure.

3. **Yavagu-** Gruels medicated with *Laghu, Deepana, Pachana, anuloman Dravya* regulates the passage of *Vata, Mutra, Pureesha* and *Doshas* downwards, produces *Svedana*, relieves thirst, increases vitality, nutritious, wholesome and febrifuge.<sup>[28]</sup>
4. **Tikta Rasa-** *Tikta katu rasatmak dravya* can be used in case *Sama Jwara*. *Tikta Rasa* increases *Agni* and treats *Mandagni*. *Agnimandya* is always present in any types of *Jwara*. So ultimately it dissolves *Ama* and increase *Kshudha* and thereby *Aruchi* is also subsides.
5. **Kashaya-** *Tikta rasa, Ushna viryatmaka kashaya* should be *Pachaka* and *Jvaraghna* but should be prescribed after 6 days of fever.
6. **Pana in Jwara:** *Ushna Jala* helps in *Ampachan* and *Agnidiptikar*.
7. **Abhyanga:** When *Daha* is severe *Chandanadi taila, Shatadhauta Ghrita* for external massage. When there are chills, *Agarvadi Taila* can be used. *Snehan, Vaman virechan* and *Basti* may be not useful in *Sama Jwra* as it is *Alpahetu*. As it is *Ekashrayi* and *Vaikruta* only dietary modification, *Yavagu, Peya, Ushnodka* etc can be helpful. *Ushna Veerya* of drugs imparts *Svedana* and clear the channels and *Vilayana* properties to *Ama*, thereby hindering chances of *Srotorodha*. It becomes more effective with the *Tikta Rasa*.

## DISCUSSION

### Discussion on Vyadhi

*Sama Jwara* is one of the types of fever in childhood. This can be compared with viral fever. various causes of viral fever can be attributed to the current environment changes, lifestyle of children (*Divasapna*, indoor games) and their improper food habits of indulging in faulty and unwholesome foods like bakeries, junk foods and chemical and preservative added eatables which are *Abhishyandi* (obstrucater for channels), *Guru* (heavy to digest), *Picchila* (slimy), *Viruddha* (incompatible) in nature which leading to vitiation of *Agni* and produces *Ama* (toxins) thereby causing *Rasavaha Sroto Dushti* and establishing *Sama Jwara* in children.

Only *Kashyap* has explained *Sama Jwara*, other *Acharyas* had not mentioned *Sama Jwaras* separate identity. *Nava Jwara* or *Tarun Jwara* is result of *Ama* therefore *Nidan Panchak* and *Chikitsa* will be the same as *Tarun Jwara* only difference will be in prognosis. Prognosis is good in *Sama Jwara* with special reference to children given by *Kashyapa*.

According to *Acharya Kasyapa* *Sama Jwara* is characterised by *Alpahetu, Bahirmarga, Nirupadrava, Laghupaka* and *Sukhasadhya*. This type of fever which

occurs repeatedly without any complications is most commonly seen in clinical practice and is easily curable in children. This type of fever can be compared with simple viral fever which can be cure in short time and simple medications.

As per the modern science also it is seen that there is more prevalence of viral fever in children due to their immature immune system.

**Alpahetu-** The causative factors of *Sama Jwara* are very minute like seasonal climatic changes and *Asatyma Ahara* (uncongenial foods), *Jwara*. Similar can be seen in viral fever e.g., Simple exposure with droplets, fomites can lead to various respiratory tract infections.

**Bahirmarga-** In *Sama Jwara* the symptoms viz., *Santapa, Agnimandya, Aruchi, Angamarda* will be in *Mrudu Avastha* which is easily curable as compared to *Antarvegi Jwara*. So we can also say that *Bahirvegi Jwara* is closely related with the *Sama Jwara* with respect to *Lakshans*.<sup>[13]</sup>

**Vikruta** - Here *Vikruta* can means *Jwara* occurs at any time irrespective of the *Ritu* (season), and secondly by *Mithya Ahar Vihar* which causes vitiation of *Dosha* and *Dhatu* and resulting in *Sama Jwara*.

**Nirupadrava** - The word "Nirupadrava" means it does not leads to any complications because of the less severity of the disease as it is *Ekadoshaja* and *Bahirmargaja*.

**Ekashraya** - *Udbhava Sthana* of all *Jwara* is *Amashaya* and *Ashraya sthan* is only *Rasavaha stratas*, so this *Sama Jwara* is easily curable.

In context of *Dhatugat Jwara Charak* has explained that *Rasa, Rakta, Mamsa, Meda, Asthi, Majja* and *Shukra* are seven *Ashryas* of *Jwara*.

Symptoms of *Sama Jwar* are confined to *Rasavaha Srotas*. Due to which the *Chikitsa* or *Samprapti Vighatana* is easy by giving appropriate *Deepanaiya* and *Pachanaiya Dravyas*, thus making it *Sukhasadhya*.

**Laghupaka-** It means *Vyadhi* can be cured easily by achieving *Deepana, Pachana* of the *Dosha* in short duration.

*Dravyas* of *Deepana* and *Pachana* properties which properly potentiates the *Agni* thereby facilitating *Aaharapaka* as well as *Dhatupaka* at *Jatharagni* and *Dhatwagni* levels.

### Modern View of Viral Fever

Most fevers are due to a self-limiting viral infection, but bacterial infections, malaria and other causes must be excluded<sup>[14]</sup>. In developed countries viruses are responsible for most upper and lower respiratory tract infections, including pharyngitis and pneumonia. Although the degree of fever cannot differentiate between viral and bacterial diseases, high

fever is associated with a greater incidence of serious bacterial diseases such as pneumonia or meningitis.<sup>[15]</sup>

### Summary

The first part designated as “Conceptual Study” presents the literary review *Sama Jwar* and historical background of the disease *Jwara*. It is the type of *Jwara* mentioned only by *Kashyapa* which occurs due to of simple causative factors, with short duration of illness (*Laghupaki*) and single system (*Ekasharayi*) involvement and easily curable without leading to any complications (*Nirupadravi*). Similar types of features are explained in context of *Bahrivegi Jwara*. It can be compared with simple viral fever. Dietary regimens and *Pathya apthya* are very helpful in *Sama Jwara*. *Tikta Rasa* helps in reducing vitiated *Pitta* and *Ushna Virya* helps in reducing *Ama* and clearing *Srotorodh*.

### CONCLUSION

1. To summarize, the characteristics of *Sama Jwara* discussed by *Acharya Kasyapa* holds good, where fever is an uncomplicated one with no toxemia and is easily curable in short duration when appropriately intervened.
2. *Bahirvegi Jwara*, viral fevers are similar to the *Sama Jwara* with respect to *Lakshanas* and prognosis.

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#### \*Address for correspondence

**Dr. Vinayak Galatage**

PhD Scholar,

Dept of Kaumarabhritya,

Parul Institute of Ayurved,

Parul University, Vadodara, Gujarat.

Email: [drvinay.galatage@gmail.com](mailto:drvinay.galatage@gmail.com)

Mob: +919964317950

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