



Review Article

THERAPEUTIC DIETARY REGIMENS IN SANTARPANIYA VIKARA W.S.R. TO JWARA: A REVIEW OF AYURVEDIC FORMULATIONS AND THEIR SYSTEMIC IMPACT

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ABSTRACT

Santarpaniya Vikara refers to metabolic and systemic disorders caused by over-nutrition, sluggish metabolism, and the accumulation of *Ama* (undigested toxic waste). *Jwara* (fever), primarily a *Kapha-Pradhana Tridoshaja* manifestation characterized by *Agnimandya* (weakened digestive fire) and *Srotorodha* (channel obstruction), represents a classic acute or chronic manifestation where *Santarpana* (over-saturation) pathology must be systematically countered. This review explores the role of traditional Ayurvedic dietary formulations in the management of *Jwara* (fever). It compiles references from classical texts to analyze the formulations-such as *Manda*, *Peya*, *Yavagu*, *Yusha*, *Sattu*, and others- through their pharmacodynamic attributes (*Rasa*, *Guna*, *Virya*, *Vipaka*). Their actions on *Dosha*, *Dhatu*, *Mala*, and *Srotas* are discussed in relation to the stages of *Jwara*. The article highlights how food preparations act beyond nutrition to serve as therapeutic agents, rekindling *Agni*, correcting metabolic disturbances, and supporting systemic recovery.

INTRODUCTION

Ayurveda underscores a holistic paradigm of health predicated on the equilibrium of *Dosha* (bio-energies), *Dhatu* (tissues), and *Mala* (metabolic wastes).^[1] To sustain or restore this equilibrium, the science relies heavily on *Ahara* (diet), the foundational pillar of the *Trayopasthambha* ^[2] (three pillars of life). The *Kashyapa Samhita* famously declares “*Ahara is Mahabhaishajya*”^[3] (the supreme medicine), emphasizing that a precisely planned diet can match or even surpass the efficacy of drug therapies when customized to a disease's pathophysiology.

Santarpaniya Vikaras comprise a category of diseases born out of *Apatarpana* deficiency or, more prominently, *Santarpana*- an excess of rich, heavy food intake combined with sedentary habits, leading to impaired *Agni* (metabolic fire) and subsequent

generation of *Ama*.^[4] *Jwara* (fever), universally considered the king of diseases (*Roga-Raja*), fits seamlessly into this pathophysiology. It is fundamentally a *Kapha-Pradhana Tridoshaja* manifestation deeply rooted in *Agnimandya* (low digestive capacity) and *Amadosha*.^[5]

In *Jwara*, the displaced *Jatharagni* lodges in the peripheral tissues, obstructing the *Srotas* (channels), particularly *Swedavaha* and *Rasavaha Srotas*.^[6] Consequently, conventional heavy meals act like poison. Therefore, *Jwara Chikitsa* mandates a strict, staged sequence of dietary restrictions and liquid-to-solid foods tailored perfectly to the phase of the illness-whether acute (*Taruna*), sub-acute (*Madhyavastha*), or chronic (*Purana/Jeerna*).^[7] This review evaluates how traditional formulations break down the pathogenesis of *Jwara* as a *Santarpaniya* disorder to restore metabolic balance.

Need of the Study

Modern public health data points toward nutrition as a crucial determining factor in illness outcomes. According to the Indian Council of Medical Research (ICMR), unhealthy or unscientific dietary habits contribute heavily to the national

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disease burden. While malnutrition or improper eating often does not cause mortality directly, it severely compromises the immune system and weakens *Agni*, leading to high mortality rates from secondary infections and prolonged febrile illnesses.

A systematic categorization of Ayurvedic dietary formulations based on their *Guna* (properties) and *Jwara* stage allows clinicians to personalize medical nutrition. This bridges the gap between ancient clinical protocols and modern supportive care in infectious or metabolic febrile conditions.

AIM AND OBJECTIVE

To evaluate classical Ayurvedic literature and construct a comprehensive, stage-wise therapeutic dietary framework for the management of *Jwara* presenting as a *Santarpaniya* pathology.

Review of Literature

To build a rigid dietary blueprint, foundational guidelines were extracted from primary Ayurvedic treatises (*Charaka Samhita*, *Sushruta Samhita*, *Ashtanga Hridaya*, *Yogaratanakara*, *Bhavaprakash*, and *Bheshajya Ratnavali*). The absolute operating manual of *Jwara* dietary management relies on the following classical axioms:

1. The Core Protocol of Acute Phase^[8]

In the acute stage of fever (*Taruna Jwara*), fasting (*Langhana*), diaphoresis (*Swedana*), time (*Kala*), medicinal gruels (*Yavagu*), and bitter-tasting formulations (*Tikta Rasa*) are indicated to digest the un-metabolized *Doshas* (*Ama*).

2. The Limit of Fasting^[9]

Fasting must be done without depleting vital life force (*Prana*), because health depends entirely on bodily strength (*Bala*), which is the ultimate goal of the therapeutic regimen.

3. Contraindication of Heavy Medicine in *Ama* Stage^[10]

Strong medicinal formulations should not be administered during the raw, un-metabolized phase (*Ama-avastha*) because the medicine suppresses the compromised *Agni* further, flaring up the fever.

4. Rationale Behind Liquid Gruels (*Peya*)^[11]

Because they are lightweight and processed with herbs, these gruels stimulate *Agni*, normalize the downward movement of flatus, urine, and feces, induce sweating due to their hot, fluid nature, satisfy thirst, maintain vital energy (*Prana*), and bring lightness to the body. Being highly compatible with fever pathophysiology, *Peya* is the ideal initial intervention.

5. The Triphasic Treatment Order^[12]

In the beginning of fever, fasting (*Langhana*) should be employed; in the middle stage, digestive measures (*Pachana*); and at the end of the fever cycle, mild purgation/cleansing (*Rechana*) should be advised.

Ayurvedic clinical nutrition operates on the principle that the food substance is pharmacologically active. When dealing with *Jwara*, the primary objective is to reverse *Srotorodha* and kindle *Jatharagni* without creating additional *Ama*.

Table 1: Pharmacodynamic Attributes of Dietary Formulations in *Jwara*

Formulation/ Ingredient	Rasa	Guna	Virya	Vipaka	Effect / Utility in <i>Jwara</i>
<i>Mand</i> (rice water) ^[13]	<i>Madhura</i>	<i>Laghu</i> , <i>Snigdha</i>	<i>Sheeta</i>	<i>Madhura</i>	<i>Deepana</i> , <i>Agni</i> -stimulant, useful in <i>Ama-jwara</i>
<i>Peya</i> (thin gruel) ^[13]	<i>Madhura</i> , <i>Lavana</i>	<i>Laghu</i> , <i>Ruksha</i>	<i>Ushna</i>	<i>Madhura</i>	Absorbent, digestive, reduces thirst and fatigue
<i>Yavagu</i> (semi-solid rice) ^[14]	<i>Madhura</i>	<i>Guru</i> , <i>Snigdha</i>	<i>Sheeta</i>	<i>Madhura</i>	Strength giver, used post-fever debility
<i>Mudga Yusha</i> ^[14]	<i>Kashaya</i> , <i>Madhura</i>	<i>Laghu</i> , <i>Ruksha</i>	<i>Sheeta</i>	<i>Madhura</i>	<i>Pittahara</i> , <i>Balya</i> , effective in diarrhea and fever
<i>Kultha Yusha</i> ^[14]	<i>Kashaya</i>	<i>Laghu</i> , <i>Ruksha</i>	<i>Ushna</i>	<i>Katu</i>	Reduces <i>Vata</i> , <i>Kapha</i> , indicated in <i>Gulma</i> and cough
<i>Trikantak Yavagu</i> ^[15]	<i>Tikta</i> , <i>Kashaya</i>	<i>Laghu</i> , <i>Ruksha</i>	<i>Ushna</i>	<i>Katu</i>	<i>Kaphahara</i> , <i>Deepana</i> , especially in <i>Kaphaja-jwara</i>
<i>Laaj Sattu</i> + honey ^[14]	<i>Madhura</i> , <i>Kashaya</i>	<i>Laghu</i> , <i>Ruksha</i>	<i>Sheeta</i>	<i>Madhura</i>	Anti-emetic, thirst quencher, antipyretic
<i>Panchmushti Yusha</i> ^[14]	<i>Mixed</i>	<i>Laghu</i> ,	<i>Ushna</i>	<i>Mixed</i>	<i>Tridosahara</i> , especially used in

		<i>Snigdha</i>			colic, fever, cough
<i>Vasa Patra Ras</i> ^[14]	<i>Tikta, Kashaya</i>	<i>Laghu, Ruksha</i>	<i>Sheeta</i>	<i>Katu</i>	<i>Pitta-Kaphahara</i> , useful in <i>Raktapitta</i> and fever
<i>Changeri Peya</i> ^[15]	<i>Amla</i>	<i>Laghu</i>	<i>Ushna</i>	<i>Katu</i>	<i>Grahi</i> , used in <i>Atisara</i> and <i>Pittaja-jvara</i>
<i>Jeewanti Shaak</i> ^[15]	<i>Madhura</i>	<i>Snigdha, Guru</i>	<i>Sheeta</i>	<i>Madhura</i>	<i>Tridosahara, Chakshushya, Rasayana</i>
<i>Makoy (Kakamachi)</i> ^[15]	<i>Tikta, Laghu, Snigdha</i>	<i>Madhura</i>	<i>Sheeta</i>	<i>Madhura</i>	<i>Tridosahara, Jwarahara, Rasayana</i>
<i>Mudga + Amla Ras</i> ^[14]	<i>Tikta, Kashaya + Amla</i>	<i>Laghu</i>	<i>Sheeta</i>	<i>Madhura</i>	<i>Pittahara</i> , coolant, relieves burning and fatigue
<i>Dadim (pomegranate)</i> ^[14]	<i>Madhura, Kashaya</i>	<i>Laghu</i>	<i>Ushna</i>	<i>Madhura</i>	<i>Grahi, Deepana, Pittahara, Hridaya</i>
<i>Matulung (citrus)</i> ^[14]	<i>Amla</i>	<i>Laghu, Tikshna</i>	<i>Ushna</i>	<i>Katu</i>	<i>Pachana, Vatakaphahara, Shothahara</i>
Garlic with ghee ^[16]	<i>Tikta, Katu</i>	<i>Snigdha, Tikshna</i>	<i>Ushna</i>	<i>Madhura</i>	<i>Vatahara, Rasayana, Agnideepaka</i>
<i>Tripadsheshambu, Ushnaudaka</i> ^[14]	<i>Neutral</i>	<i>Laghu</i>	<i>Ushna</i>		Enhances <i>Agni</i> , removes <i>Mala, Dosha</i> -balancing
<i>Pippaliyadi Gana/Yusha /Peya</i> ^[14]	<i>Katu, Tikta</i>	<i>Laghu, Tikshna</i>	<i>Ushna</i>	<i>Madhura/ Katu</i>	<i>Ama-Pachana</i> , useful in <i>Vata-Kapha</i> fevers

Table 2: Systemic Impact on Bio-Energies, Tissues, and Channels

Formulation / Ingredient	Action on <i>Dosha/Agni /Mala</i>	Effect on <i>Dhatu & Srotas</i>
<i>Mand</i> (14x rice water) ^[16]	<i>Agnideepak, Vata-Kapha shamak</i> , induces <i>Swedana</i>	Nourishes <i>Rasa dhatu</i> , clears <i>Annavaha</i> and <i>Udakavaha</i> srotas
<i>Peya</i> (14x rice water with residue) ^[16]	<i>Pittahara, Grahi, Deepana</i> , relieves thirst and fatigue	Supports <i>Rasa & Rakta dhatu</i> , stabilizes <i>Koshtha</i>
<i>Yavagu</i> (6x rice gruel) ^[14]	<i>Vata-shamak</i> , removes <i>Mala</i> , thirst quencher, light	Easy assimilation, nourishes <i>Mamsa</i> and <i>Rasa</i>
<i>Vilepi</i> (4x rice water, thicker) ^[16]	Satisfying, mild <i>Grahi, Agni</i> -supportive	Supports <i>Dhatu</i> replenishment post- <i>Jvara</i>
<i>Yusha</i> (moong, kulthi, etc.) ^[14]	<i>Pittahara, Kapha-shamak</i> , light, strengthens digestion	<i>Rasa</i> and <i>Mamsa poshak</i> , supports <i>Swedvaha & Rasavaha</i> srotas
<i>Mudga Yusha+ Amla/ Dadima</i> ^[16]	Pacifies <i>Pitta-kapha, Rasayana</i> , tasty, heart tonic	Useful in <i>Raktavaha</i> disorders, balances <i>Dhatus</i>
<i>Mand with Shunthi- Saindhava</i> ^[14]	<i>Deepana, Ama pachak</i> , relieves anorexia and gas	Clears <i>Annavaha</i> srotas, enhances <i>Jatharagni</i>
<i>Sattu (Laaja with honey)</i> ^[14]	<i>Pittahara, Trishna-nashak</i> , cooling, fever-relieving	Strengthens <i>Dhatus</i> , supports <i>Rasavaha</i> srotas
<i>Laajamanda / Laajpeeya</i> ^[17]	Anti-diarrheal, light, relieves nausea and thirst	Maintains <i>Rasa</i> and fluid balance
Meat juice (<i>Maansras</i>) ^[14]	<i>Balya, Rasayana, Vata-Pittahara</i> , aphrodisiac	<i>Mamsa, Shukra & Ojas poshak, Sanhananakararak</i> (tissue repair)
<i>Changeri/ Parpatak/ Giloy peya</i> ^[14]	<i>Tridosahara, Deepana, Jwarahara</i>	Purifies <i>Rasa, Raktavaha</i> , balances <i>Doshas</i>
<i>Panchmushti Yusha/ Peya</i> ^[14]	<i>Vata-kapha hara</i> , reduces	Supports digestive, circulatory,

	<i>Gulma, Arsha, Pandu</i>	and respiratory <i>Srotas</i>
<i>Tripadshesh, Ardhshesh salil</i> ^[14]	Regulates <i>Pitta</i> , balances fluid loss in fever	Maintains <i>Udakavaha srotas</i>
Ripened fruits (<i>Amalaki, Dadima, Dakh</i>) ^[15]	<i>Tridosahara, Hridya, rasayana</i>	Enhance <i>Rasa-rakta dhatu</i> and antioxidant properties
Leafy greens (<i>Bathua, Chulai, Poi</i>) ^[15]	<i>Medohara, Pittahara</i> , rich in iron and fiber	Cleanse <i>Rakta, Purishavaha srotas</i>
Bitter vegetables (<i>Patola, Karela</i> , etc.) ^[14]	<i>Pittahara, Kapha-vata hara, Krimighna</i>	Detoxifies <i>Mamsa & Rakta dhatu</i> , corrects <i>Jatharagni</i>
<i>Vasa Patra Ras / Matulungadi jal</i> ^[16]	Anti-bleeding, <i>Pittashamak</i> , colic reliever	Acts on <i>Raktavaha & Pranavaha srotas</i>
Juice of <i>Dhatrphala, Kanji, Nimbuk</i> ^[14]	<i>Tridosahara, Deepana</i> , mild laxative, antioxidant	Regulates <i>Rasadhatu</i> and helps in purification

DISCUSSION

Medical & Immunological Analysis

Our review demonstrates that Ayurvedic dietary formulations for fever (*Jwara*) management are far more than mere supportive nutrition- they are sophisticated, staged therapeutic interventions designed to modulate the underlying physiological and biochemical cascades of the febrile response.

Rather than overloading a metabolically stressed system, these formulations work through multi-target mechanisms simultaneously: neutralizing metabolic endotoxins (*Ama*), down-regulating systemic inflammatory markers, and restoring cellular homeostasis.

The Nutritional-Immune Parallel & Pathophysiology

A critical clinical parallel can be drawn from modern nutritional immunology: while the nutrient deficiencies seen in eating disorders are not nearly as severe as the absolute starvation observed in developing nations, contemporary research shows that even these subtle, sub-clinical deficiencies lead to distinct, subtle immune defects.^[18]

In *Jwara*, a parallel metabolic crisis occurs. The systemic inflammatory response precipitates acute *Agnimandya* (profound suppression of primary and cellular metabolic fire). If a patient is subjected to improper, heavy nutrition (*Santarpana*), or conversely, total unmonitored starvation during prolonged fever, it triggers subtle micronutrient and macronutrient depletion.^[9] This cellular-level deprivation compromises immune competence-specifically impairing T-cell proliferation, macrophage phagocytosis, and cytokine regulation-thereby worsening the pre-existing febrile state.^[19]

Ayurvedic *Apatarpana* (staged nutritional restriction) prevents this by utilizing a highly precise, phase-dependent kinetic model of nutrition that feeds the immune system without fuelling the pathology.

Step-by-Step Strategic Mapping Across *Jwara* Stages

To treat *Jwara* as a *Santarpaniya* manifestation, the dietary layout shifts strictly from Deprivation Light Digestion Rebuilding Rejuvenation.

[*Taruna* Stage: Acute]--> Clear fluids (*Manda/Peya*) & *Langhana* to digest *Ama*

[*Madhyavastha*: Sub-Acute]--> Semi-solid gruels (*Yavagu*) & bitter veggies to clear channels

[*Purana* Stage: Chronic]--> Nutrient-dense soups (*Yusha/Mamsarasa*) to prevent tissue wasting

[*Jeerna* Stage: Recovery]--> Rejuvenating foods (*Sattu/Amla/Ghee*) to restore *Ojas*

Tarun Jwara (Acute Phase/ Hyper-Metabolic State)

- **Therapeutic Focus:** Metabolic rest, channel clearance (*Srotoshodhana*), and diaphoresis (*Swedana*).
- **Biochemical Mechanism:** In the acute stage, the body experiences a spike in pyrogenic cytokines (such as IL-1, IL-6, and TNF-), which shifts the liver toward acute-phase protein synthesis and compromises gastrointestinal brush-border enzyme activity. Formulations like *Manda* (clear rice water) and *Peya* of *Rakta Shali* provide highly bioavailable, pre-hydrolyzed carbohydrates that require minimal digestive enzyme expenditure.^[20]
- This delivers immediate glucose to dependent tissues (like leukocytes and neurons) without taxing the GI tract. The inclusion of *Shunthi* (dry

ginger) introduces gingerols and shogaols, which act as natural cyclooxygenase (COX) inhibitors, gently modulating peripheral vasodilation to induce *Swedana* (sweating) and assist in thermal regulation.^[21]

Madhyavastha Jvara (Sub-Acute Phase / Pro-Inflammatory Stabilization)

- **Therapeutic Focus:** Gastrointestinal stabilization (*Grahi*), mucosal repair, and anti-pyresis.
- **Biochemical Mechanism:** As the fever stabilizes, prolonged inflammation can alter intestinal permeability ("leaky gut"). The administration of *Yavagu* (thinner gruel) and *Changeri Peya* supplies water-soluble fibers and organic acids that protect the gut mucosal barrier. *Dadima* (pomegranate) juice and bitter vegetables like *Patola* (pointed gourd) introduce a rich matrix of polyphenols, hydrolyzable tannins, and flavonoids.^[22]
- These compounds act as free-radical scavengers that mitigate oxidative stress within host tissues, stabilize vascular permeability, and improve cellular fluid retention.

Puran Jvara (Chronic Phase / Catabolic State)

- **Therapeutic Focus:** Preventing nitrogen wasting, cellular repair (*Balya*), and metabolic recovery.
- **Biochemical Mechanism:** Chronic febrile states induce a prolonged catabolic state characterized by skeletal muscle proteolysis and negative nitrogen balance. To counter this without causing a relapse of *Ama*, intermediate, easily assimilable proteins are required. *Mudga Yusha* (mung bean soup) and *Mamsarasa* (meat broth) supply essential amino acids (such as glutamine and arginine) necessary for tissue repair and lymphocyte proliferation.
- Processing these with *Lashuna* (garlic) delivers organosulfur compounds like allicin, which exhibit documented broad-spectrum antimicrobial and immunomodulatory activities, assisting the body in eliminating persistent low-grade pathogens.

Jeerna Jvara (Recovery & Post-Febrile Phase)

- **Therapeutic Focus:** Cellular rejuvenation (*Rasayana*), mitochondrial optimization, and cellular immunity (*Ojas*).
- **Biochemical Mechanism:** Post-fever debility represents a state of physiological exhaustion where mitochondrial ATP production is depleted and the immune system is in a temporary state of refraction. Rejuvenating formulations such as

Laaja Sattu with honey provide a low-glycemic, sustained-release energy source.^[23]

- *Dhatrphala (Amalaki)* and *Mridvika* (grapes) provide a massive influx of ascorbic acid (Vitamin C) and resveratrol. These molecules optimize the mitochondrial respiratory chain, accelerate the clearance of cellular debris, and stimulate the rebound of both innate and adaptive immune cell populations, effectively restoring what Ayurveda terms *Ojas* (immune resilience).

Immunological & Biomaterial Synthesis

From a modern biomaterials perspective, the structural formatting of these preparations (the structural transition from a completely clear fluid *Manda*, to a semi-solid *Yavagu*, to a protein-dense *Yusha*) changes their pharmacokinetic behavior.

The water-soluble polysaccharides present in rice and pulse decoctions form a protective, demulcent coating over the gastric mucosa. Contemporary carbohydrate chemistry suggests that these specific plant-derived polysaccharides can act as soft immunomodulators; they interact with toll-like receptors (TLRs) in the gut-associated lymphoid tissue (GALT), optimizing the host mucosal immune response. Furthermore, using red rice varieties introduces anthocyanins that down-regulate the NF- κ B pathway, effectively dampening the systemic oxidative storm triggered by febrile states.^[24]

Consequently, these classical dietary protocols represent a highly evolved system of stage-specific medical nutrition that dynamically balances host energy expenditure with immunological demands.

Tarun Jvara (Acute Phase / Day 1-7)

Clinical Focus: Absolute lightness, *Deepana*, *Swedajanana* (inducing sweating), and digesting the raw *Ama*.

Dietary Framework

- *Manda* processed with *Shunthi* (dry ginger) to clear channels.
- *Peya* prepared from *Rakta Shali* (red rice) for basic hydration.
- *Panchmool Peya* to lower temperature and pacify *Vata*.
- Strict intake of *Ushnaudaka* (warm water) to help split *Ama*-bonds.

Madhyavastha Jvara (Sub-Acute Phase)

Clinical Focus: Intermediate assimilation, *Grahi* (checking loose stools), improving taste perception, and *Tridosha* normalization.

Dietary Framework

- *Yavagu* (thicker rice gruel) to satisfy increasing cellular hunger.
- *Changeri Peya* or *Dadima* (pomegranate) juice to check fluid loss and restore electrolytes.
- Inclusion of bitter cooked vegetables like *Patola* (pointed gourd) and *Karavellaka* (bitter gourd) to detoxify liver pathways.

Puran Jwara (Chronic Phase)

Clinical Focus: Tissue protection, preventing structural wasting (*Dhatu Kshaya*), and ensuring strong deep-tissue digestion.

Dietary Framework

- *Mamsarasa* (clear, herb-infused meat/chicken broth) to nourish *Mamsa* and *Ojas*.
- *Lashuna* (garlic) processed with old ghee to stimulate cellular immunity.
- *Kultha Yusha* (horse gram soup) to eliminate deep-seated *Kapha* or respiratory congestion.

Jeerna Jwara (Recovery / Post-Febrile Phase)

Clinical Focus: Complete tissue replenishment (*Rasayana*), metabolic stabilization, and restoring strength.

Dietary Framework

- *Laaja Sattu* mixed with honey to provide instant energy without spiking systemic heat.
- Fresh *Amalaki* (gooseberry) and *Mridvika* (raisins) to combat post-viral oxidative stress.
- Foods tempered with *Jeeraka*, *Hingu*, and ghee to ground the *Vata Dosha* that naturally spikes post-illness.

CONCLUSION

This review demonstrates that Ayurvedic dietary formulations in *Jwara Chikitsa* represent a sophisticated system of medical nutrition therapy rather than simple caloric support. By framing *Jwara* within the architecture of *Santarpaniya Vikara*, the classical texts utilize specific food preparations as potent therapeutic weapons to counter *Ama*, unlock obstructed *Srotas*, and rekindle *Jatharagni*. Moving from clear fluids to nutrient-dense, herb-infused broths allows the body to clear metabolic waste effectively before rebuilding tissues. Integrating this staged, structured dietary protocol into contemporary clinical settings can accelerate recovery, prevent post-febrile debility, and significantly lower health complications arising from improper nutrition during illness.

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