JWARA (FEVER) – A MEDICO HISTORICAL PERSPECTIVE

P. V. V. Prasad*

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. Atharvaveda (AV) has also referred Jwara with the name Takman (son of God Varuna) and drugs like Kushta, Jangida and Anjana have been prescribed for its management. References with regard to Jwara are also found in other non-medical literature Viz., Mahabharata, Puranas etc. Acarya Srukuta has mentioned that, man comes to this world with Jwara and departs with it. Jwara affects the whole body, the organs of senses and also the mind. According to mythology, Jwara was originated from the hot and destructive breath of Lord Siva, which was produced from his nostrils during the paroxysms of grief and rage on the death of his wife, Durga. It attacks all persons of all ages and in all conditions. Jwara is the king of all diseases, destroyer of all creatures and severe hence a physician should be practically cautious in treating it. All these medico-historical aspects of Jwara have been presented in this article.

Introduction

Jwara (fever) is an important and critical among all the diseases because, it affects each and every living being on earth. Atharvaveda (AV) refers to this as 'Takman' and believes that gods inflict diseases. For example, Takman is the son of God Varuna. Takman and Kasika (cough) are Rudra's weapons. Several names/varieties of Takman, and a few drugs for its treatment are also mentioned in (AV). Jwara has also been referred to, in other non-medical literature like Mahabharata (one of the two greatest epics of India), Brhatasamhita, Garudapurana, Agnipurana etc.

* Research Officer (Ayurveda), Indian Institute of History Medicine, 3rd Floor, Osmania Medical College building, Putilbowli, Hyderabad - 500 095 India.
According to Caraka, Jwara is described first, because it is the earliest (in appearance) of all the somatic diseases and originated by the anger of “Lord Maheswara” (Ca. Ni. Sthāna 1/35).

Ācārya Suśruta has described Jwara elaborately in Uttara Tantra of Suśruta Saṃhitā and mentioned that, Jwara is the king of diseases. Man comes into the world with Jwara and departs with it. It is such a difficult disease that gods and men could only withstand it (Su.U.Tantra 39/10).

Jwara attacks all the animals but is known with some other names. For example Drṣṭipratyāvarothā (tiger), Apasmytī (horse), Sītīka (cow), Prṣṭabheda or Romanāsa (cat), Bhittika (parrot), Sikhodbheda (peacock), Pravāhata (crow), Alarka (dog), Nirmoka (snake), Pākala (elephant) etc. (B.R.Pra.Prakaraṇa/85-90).

According to Caraka, Jwara in human beings is also known as Vikāra, Roga, Vyāḍhi, Ātanka (Ca.Ci.Sthāna 3/11).

Vāgbhata, the author of Aṣṭāna Hṛdaya has given different nomenclature for Jwara like, Rogapati, Pāpma, Mrtyu Ojośāna, Antaka, Krodha, Dakṣadhvāradhvānāsi, Rudrodhhavā, Nayanodhhavā, Janmantavyayor, Mohamaya, Santāpa, Ātmapācaraja. (A.H.Ni.Sthāna 2/1-2).

Narahari, the author of Rāja Nighaṇṭu has also given some other names like Jūrti, Ityamara, Rogapṛṣṭa, Ātanka, Rogasreṣṭa and Mahagada (Rogādivimśovargal 14). Sabdaratnavali also refers Santāpa and Tāpak for Jwara (Sabdakalpadṛṃ).  

The impact of Jwara is same on Śārīra (body) and Manas (psyche). It is also said that Jwara can cause various other diseases.

Historical background:

In the Tretāyuga when Lord Śīva was observing the vow of wrathless, the demons created mischief for thousand divine years in order to put obstacles on the
penance of the great soul. Dakṣaprajāpati, the Lord of progeny and father-in-law of Śiva ignored and did not give due place to Lord Śiva in the sacrifice organized by him, in spite of having been advised by the gods to do so. Thus Dakṣa made the sacrifice devoid of the mantras relating to the Lord of animals and offerings pertaining to Lord Śiva which were necessary for the success of the sacrifice. When after completion of the vow, Lord Śiva came to know the lackings of Dakṣa, he the knower of the self, came into the wrathful state and by creating an eye (third one) in his forehead, the potent one reduced all the demons to ashes and created a boy, heated with the fire of anger, who could destroy the celebrations of the sacrifice, the gods were pained and the living beings afflicted with heat and pains. They were moving here and there in all directions. Then the congregation of gods along with seven sages praised the omnipresent Lord Śiva with incantations till Lord Śiva returned to his normal benevolent state. Knowing that he is now in the benevolent mood, the fire of wrath submitted to the Lord Śiva with folded hands. Now, Sir, what should I do for you? The Lord replied to him. ‘You will be ‘Jwara’ in the world during the birth and death and also in conditions of unwholesomeness. (Ca. Ci. Sthāna 3/15-25).

According to another mythological description available, Dakṣa the father-in-law of Lord Śiva did not invite him to a feast given to the gods, and spoke disrespectfully of him. His wife Durga was present, and was so enraged at the disrespect that she considered it better to die than live under such a disgrace, and while sitting, her spirit left her body. Nandi, the servant of Durga seeing her die, went and informed Lord Śiva about the event. He in grief for his loss, tore off one of his locks and it fell into the fire, and a great devil named Bīrabhadra was produced from it. Bīrabhadra asked Lord Śiva to be allowed to destroy his father-in-law. This was permitted, and after polluting the sacred fire of Dakṣa, destroying many of his guests, and tearing his hair, he wrenched his head from his body.

It was during paroxysm of grief and rage of Lord Śiva for the death of Durga that the breath which proceeded from his nostrils was hot and destructive and gave origin to fever which attacks all persons, of all ages, and in all conditions (The Hindu System of Medicine, Book IV. Section II, pp219-220).
Jwara in non-medical literature

Atharvaveda (AV):

Atharvaveda, the fourth and last Veda in Hindu literature was contributed by two great sages, Atharvan and Angira. According to some of the scholars, Ayurveda is the Upānga of AV. The word 'TAKMAN' (which makes life miserable) was used for the disease Jwara in AV. This word is not found outside Atharvan literature. There is mention about a group of drugs, which can cure Takman (I.12.1.25). AV believes that gods inflict diseases for example, Takman is the son of God Varuna (I.25. 3 & VI. 96.2). Takman and Kāśika are Rudra's weapons (XI. 2.22, 26). Takman was the most important disease mentioned in AV. A large number of hymns are devoted to it (I 25, V. 4 & 22; VI. 20, VII.116; XIX. 39).

There is some controversy over the terminology of Takman. Roth, the author of “Literature and History of Veda” opines that Takman is a skin disease and is not merely a skin disease but a particular disease or complete class of pernicious disease with skin eruptions. Adolphe Pictet in his “The Ancient Disease Names of Indo-Germans” understands Takman as “Kratze” (scare, scratch) and compares the Persian word “Takhtah (skin eruption) and with Irish word “Taches” both refers to some form of leprosy. According to AV Takman is virulent, born out of violation of the laws of nature and consumes the body like fire (V. 22. 1-14). This confirms that Takman is nothing but fever. But Weber, the author of “Indischen studien” regards fever as the chief feature of Takman. Dr. Virgin Grohmann in his paper on “Medicine out of the Atharvaveda” gives full treatment to the disease Takman and has corroborated Weber's views. Some authors on the other hand accept Takman as consumption.

Where as the AV devoted one entire chapter to describe Takman (V.22) and also requests the physician, who knows the birth place of fever as body, to expel fever from the body (I.25. 1&2) AV also refers to the fever with chills and rigors, fever which comes on alternate days, two and three days after (I.25.4).
According to the AV nature of the *Takman* is fierce burning fire and makes the patient run lamenting and inebriated. It causes excruciating pain, makes the body *Harita* (pale). (VI.20. 1-3). *Takman* torments the patient, saps his physical vigour, makes him delirious, disappoints him, causes shivering and kills all his previous desires. And while criticizing the self praiser, AV asks the lawless *Takman* which attacks on every third or fourth day to pass over and posses the man who sings his praise like a frog (in this context, the self praiser is compared with frog) and considered as censured and condemned and also mentions that he deserves to be attacked by *Takman* (VII.116.1-2).

**Athravaveda** has referred the following different names and types of *Takman*

<table>
<thead>
<tr>
<th>S.No.</th>
<th>Name/Type</th>
<th>Reference</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td><em>Abhiśoka</em></td>
<td>High temperature</td>
</tr>
<tr>
<td>2.</td>
<td><em>Abhisocaiṣṇu</em></td>
<td>Which enter the body from all directions</td>
</tr>
<tr>
<td>3.</td>
<td><em>Agrabhīta</em></td>
<td>Which rests in the body</td>
</tr>
<tr>
<td>4.</td>
<td><em>Amartya</em></td>
<td>Which has no end</td>
</tr>
<tr>
<td>5.</td>
<td><em>Arcī</em></td>
<td>Fire like</td>
</tr>
<tr>
<td>6.</td>
<td><em>Gadah</em></td>
<td>A special disease</td>
</tr>
<tr>
<td>7.</td>
<td><em>Haritasya Deva</em></td>
<td>Goddess for green color</td>
</tr>
<tr>
<td>8.</td>
<td><em>Hṛdu</em></td>
<td>Patient cries “Hṛdu”, due to fever with chills &amp; rigors</td>
</tr>
<tr>
<td>9.</td>
<td><em>Pāpma</em></td>
<td>Which destroys</td>
</tr>
<tr>
<td>10.</td>
<td><em>Rudra</em></td>
<td>Which leads the patient to cry</td>
</tr>
<tr>
<td>No.</td>
<td>Term</td>
<td>Description</td>
</tr>
<tr>
<td>-----</td>
<td>---------------</td>
<td>------------------------------------------------------------------------------</td>
</tr>
<tr>
<td>11.</td>
<td>Sahasrākṣa</td>
<td>Which has 1000 eyes (It will be there for life long)</td>
</tr>
<tr>
<td>12.</td>
<td>Śirṣalokah</td>
<td>Which rests in the head</td>
</tr>
<tr>
<td>13.</td>
<td>Śoci</td>
<td>Which causes burning sensation</td>
</tr>
<tr>
<td>14.</td>
<td>Śokah</td>
<td>Which causes distress to the sensation</td>
</tr>
<tr>
<td>15.</td>
<td>Suṣma</td>
<td>Which causes dryness to the body</td>
</tr>
<tr>
<td>16.</td>
<td>Takman</td>
<td>It is the cause for diseased life</td>
</tr>
<tr>
<td>17.</td>
<td>Tapuh</td>
<td>Which can cause burning in body &amp; mind</td>
</tr>
<tr>
<td>18.</td>
<td>Varunasyaputraḥ</td>
<td>Son of God Varuna (more prone in watery areas)</td>
</tr>
<tr>
<td>19.</td>
<td>Vyālaha</td>
<td>Like poisonous snake</td>
</tr>
<tr>
<td>20.</td>
<td>Vyangah</td>
<td>Which destroys bodily parts</td>
</tr>
<tr>
<td>21.</td>
<td>Hayana</td>
<td>Which comes every year (or) which lasts throughout the year</td>
</tr>
<tr>
<td>22.</td>
<td>Babhr</td>
<td>Patients skin turns brown</td>
</tr>
<tr>
<td>No.</td>
<td>Term</td>
<td>Description</td>
</tr>
<tr>
<td>-----</td>
<td>------------</td>
<td>-----------------------------------------------------------------------------</td>
</tr>
<tr>
<td>23</td>
<td>Paruṣa/Aruṇa</td>
<td>Skin of the patient turns red with eruptions V. 22.3 &amp; VI. 20.3</td>
</tr>
<tr>
<td>24</td>
<td>Śobi</td>
<td>Which causes grief or heat I. 25.2</td>
</tr>
<tr>
<td>25</td>
<td>Vigadah</td>
<td>Which causes emaciation V. 22.3</td>
</tr>
<tr>
<td>26</td>
<td>Abhraja</td>
<td>Which attacks in rainy season I. 12.3</td>
</tr>
<tr>
<td>27</td>
<td>Rūra</td>
<td>Which causes severe heat in the body (fever due to sun stroke) V. 22.10</td>
</tr>
<tr>
<td>28</td>
<td>Trṣṭyaka</td>
<td>Which comes on every 3rd day (Tertian fever) V. 22.13</td>
</tr>
<tr>
<td>29</td>
<td>Vitṛṭyaka</td>
<td>Which comes on every 4th day (Quartan fever) “ ”</td>
</tr>
<tr>
<td>30</td>
<td>Sarandhi</td>
<td>Continuous fever “ ”</td>
</tr>
<tr>
<td>31</td>
<td>Šārada</td>
<td>Which comes in Saradrutu (autumn season) “ ”</td>
</tr>
<tr>
<td>32</td>
<td>Vārṣīka</td>
<td>Which comes in rainy season “ ”</td>
</tr>
<tr>
<td>33</td>
<td>Graiṣma</td>
<td>Which comes in summer season “ ”</td>
</tr>
<tr>
<td>34</td>
<td>Anyedyu</td>
<td>Which comes on alternate day I. 25.9</td>
</tr>
<tr>
<td>35</td>
<td>Dibayedyu</td>
<td>Which comes twice in a day “ ”</td>
</tr>
</tbody>
</table>
36. *Aruṇa* - Which causes redness to the body VI.20.3
37. *Vanya* - Which originates in forest & attacks the people there “ ”
38. *Cyavana* - Which causes sweating “ ”
39. *Nodana* - Which reoccurs (relapsing fever) “ ”
40. *Avṛta* - Fever due to severe vitiation of *Dosas* “ ”
41. *Dhṛsnah* - Fever with rigors VII.11.1
42. *Hayana* - Fever which occurs in autumn season XIX.39.10
43. *Viswaśāradam* - Fever which prevails in every season IX.8.6
44. *Angabheda* - Which causes body pains IX.8.5
45. *Vātaja* - Due to vitiation of *Vāta* I.12.3

**Complications of Takman mentioned in Atharvaveda**

<table>
<thead>
<tr>
<th>S.No.</th>
<th>Complication</th>
<th>Reference</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td><em>Harita</em> – Paleness of the body</td>
<td>V.22.2</td>
</tr>
<tr>
<td>2.</td>
<td><em>Aruṇatva</em> – Redness of the body</td>
<td>V.22.3</td>
</tr>
</tbody>
</table>
3. Śīta – Coldness of the body V.22.10

4. Rūra – Burning hotness of the body “ “

5. Kāsa – Cough V.22.11

6. Yakṣma – Consumption V.30.16

7. Śatam ropi – One hundred agonies “ “

AV refers to one hundred varieties or agonies of Takman. Here the word Ropi means variety or weapon. (V.30.16) grassy and marshy places are Takman’s home. Takman attacks the weak and then strong and even stronger persons. Takman is some times cold and some times hot with cough. It makes us shake and terrible. Consumption is brother, cough is sister and Herpes is nephew for Takman. Takman can pass from one country to another. It attacks the dirty, physically weak, inabstenious and servile persons. (V.22.5, 7,1,10,12 & 14)

For the treatment of Takman, Kusta (Sausseria lappa C.B.Clarke) which grows in Himalayas has been repeatedly quoted. It is also called as Takmanāśana. It is specific against all types of Takman. It was the principal medicine for Takman (V.14.1,2; XIX.39.1-5). Jangida and Anjana are the two other plants useful for Takman (IV.9.8).

It is also mentioned that, the patient suffering from Takman has to be washed with the water in which a heated axe is quenched by the practising priest, while he recites mantras. (I.25.26).

There are number of references of Mantras available in AV for curing the Takman for example, at 1.25.1,2,3; V.22.1,2,4,5,11&12 etc.

AV also gives the information about birth place of Takman as Balhaka (Bāhleeka) now known as Balakh (in North India), Gāndhāra, Anga Deśa, Māgadhā (Southern Bihar) (V.22.5).
AV requests the physician to chase the Takman whether it is cold or hot, brought by the summer or rain, or whether it is a tertian or intermittent, or autumnal or continual (V.22-13).

According to Prof. Jyotirmitra, no where the word Jwara has been mentioned in Vedic literature except the Paippalāda school of the Atharvaveda.

**Purāṇas**

Purāṇas belong to the Hindu religious literature. Purāṇas contain generally an account of the creation of the past and future ages of the world etc. It is believed that epics like Mahābhārata and the Purāṇas are derived from same source, probably the oral tradition. In the earliest stage all the ancient lore was known as 'Purāṇa' (old narrative) which was collective literature and was subsequently split into four and later into eighteen. Some of the Purāṇas have mentioned Jwara for example,

**Agnipurāṇa**

It gives the information about management part of the Jwara with, Siddhauṣadhāṇi; emetics and purgeatives for different kinds of Jwara. (Chapter, 279).

**Garuda Purāṇa**

It is related to Kāśyapa and refers to signs and symptoms of Jwara caused by Kapha with Vāta and Pitta (based on Agniveśa and Hārīta Samhitā) (Ācāra Khāṇḍa, 147). Some prescriptions for Jwara are also found in Garudapurāṇa (Ācārakhāṇḍa, 175). In addition to that, Mantras and Dhūpa are also mentioned for the management of Jwara (Ācāra Khāṇḍa,183 & 193).

**Mahābhārata**

It is one of the two great epics of India. The word Jwara has been used abundantly in the Mahābhārata in the sense of pained worries. (V.122-1; VII.73.19; 83.28;
VIII.24.4; XII.140.13; 284.190; XIII.63.43; 85.14). Besides these, at some places the term Jwara is also used for fever (XII.282.2; 3, 7 & 34).

Bṛhat Saṃhitā

Varāhamihira of 6th Cent. A.D was the well known Indian astronomer, astrologer with varied talents. He has mentioned Jwara in his Bṛhat Saṃhitā at four places (XXXII.10 & 14; XCIV.35; CIII.13).

Kāśikhandā

Srinātha, a renowned Telugu poet, flourished between 1360 – 1454 A.D refers to 'Cintajwara (fever caused by grief) as a disease which affects mind also i.e. “This Jwara caused by grief cannot be cured by medicines; by administering Langhana (fasting) or by reducing the strength or body weight it is not reduced, it decreases the intellect, sleep, energy, hunger, complexion, splendour and strength etc.; it is not curable even by the great physicians like Āświns, Dhanvantari and Caraka. Even after the passage of time it will not be reduced, but increases afresh daily” (9 – 771).

Jwara in Āyurvedic literature

Amongst all the diseases, Jwara is described first because, it is the earliest (in appearance ) of the somatic diseases (Ca.Ni.Sthāna 1/16). It is originated by the anger of Lord Maheswara (Ca.Ni.Sthāna 1/35).

According to Caraka, Jwara by nature is related to the God of death and is known as Kṣaya (wasting), Tamas (cause loss of consciousness), Pāpa (sinful) and Mrtyu (death) because it leads the person suffering from their own deeds to five ness (death due to bereft of the Ātma, the consciousness and when only five Ādharabhūtas remain) (Ca.Ci. Sthāna 3/13).
Aetiopathogenesis of Jwara

First of all Vāyu (Vāta) gets vitiated by over use of rough, light and cold substances, excessive administration of purification methods like emesis, purgation, non-unctuous enema and head evacuation, physical exercise, suppression of natural urges, fasting, injury, sexual intercourse, excitement, anxiety, excessive blood letting, vigils and uneven postures of the body. (Ca.Ni. Sthāna 1/19). Eight types of Jwara have been mentioned in Āyurveda viz.,

(1) Vātaja

When the vitiated Vāta enters into Āmaśaya and being mixed up with heat, accompanying the initial Dhātu (produced by digestion of food and known as Rasa) blocking the channels carrying Rasa and Sweda and affecting the Agni, takes out the heat from the seat of digestion and spreads it all over the body and produces Vātaja Jwara (Ca.Ni. Sthāna 1/20).

(2) Pittaja

By excessive use of hot, sour, saline, alkaline, pungent food and taking meals during indigestion, exposure to the intense sun and fire, exhaustion, anger, irregular meal, Pitta gets vitiated. This vitiated Pitta when comes in contact with heat in Āmaśaya accompanying the Rasa, blocks the channels carrying Rasa, Sweda, impairs Agni due to liquidity and takes out the heat from the seat of digestion and spreads it all over the body with pain, and produces Pittaja Jwara (Ca.Ni. Sthāna. 1/22 & 23).

(3) Kaphaja

By excessive use of unctuous, heavy, sweet, slimy, cold, sour, saline substances, day-sleep, exhilaration and lack of physical exercise, Kapha gets vitiated. This vitiated Kapha enters into Āmaśaya, gets mixed with heat and Rasa, blocks the channels carrying
Rasa and Sweda, impairs Agni and takes out the heat from the seat of digestion and spreads it all over the body, and produces Kaphaja Jwara (Ca.Ni. Sthāna. 1/20 & 26).

**(4, 5 & 6) Dwandaja & (7) Sannipātaja**

Due to irregular meals, fasting, change in usual food habits, seasonal disturbances, unsuitable smell, use of poisonous water, poisonous substances, improper administration of unction, sweating, emesis, purgation, non-unctuous and unctuous enema and head evacuation, improper dietetic regimen after evacuation. In women, abnormal delivery and improper postpartum management, mixing up of etiological factors mentioned earlier, two or three Doṣas together get vitiated according to the etiology and produce Jwara accordingly (Ca.Ni. Sthāna. 1/28). If the symptoms of Jwara getting mixed up with two or three Doṣas indicates the Jwara is because of two Doṣas (Dwandaja) or of three Doṣas (Sannipātaja) (Ca.Ni. Sthāna. 1/29).

**(8) Āgantuja**

The eighth type of Jwara is exogenous one. It initiates with pain and it is caused by injury, evil organisms, spell and curse. It remains as such for a while and later on gets associated with Doṣas. Amongst them, that caused by injury will associate with Vāta located in affected Rakta (blood), that caused by evil organisms associate with Vāta and Pitta; that caused by spell and curse associate with Sannipāta. (Ca.Ni. Sthāna 1/30).

Exogenous type of Jwara should be taken as distinguished one, from the other seven types of Jwara because of having specific symptoms, treatment and etiology. It should be treated with general therapeutic measures. (Ca.Ni. Sthāna. 1/31)

**Symptomatology of Jwara**

Jwara has Santāpa (pyrexia) as specific symptom. Jwara gives rise to prodromal symptoms such as loss of taste in mouth, heaviness in body parts, aversion to food, congestion in eyes, lacrymation, oversleep, uneasiness, yawning, bending, trembling.
exhaustion, giddiness, delirium, vigils, horripilation, sensation in teeth, unstable tolerance and intolerance to sound, cold, wind and the sun; anorexia, indigestion, debility, body ache, malaise. diminished vitality, lethargy, lassitude, diminutions in normal activities, aversion to own activities, intolerance to the words of elders, dislike for children, unmindfulness to own duties, feeling difficulty in use of garlands, paste and food. dislike for sweet edibles and liking for sour, saline, and pungent things – these are the prodromal symptoms which appear before the rise of temperature and also continue in the stage of pyrexia (Ca.Ni. Sthāna. 1/33).

**Jwara** is originated by the anger of Lord Maheswara and it takes away the life of all living beings, causes disturbance in the body, sense organs and mind, diminishes intellect, strength, complexion, pleasure and enthusiasm, produces tiredness, exhaustion, confusion and difficulty in intake of food; it is called as **Jwara** because it brings about unhappiness in the person, no other disease is so severe, complicated and difficult in management as this. It is the king of all diseases and is known by different terms in various animals. All living beings are born with **Jwara** and die with it. It is the great bewilderment, oppressed by it the living beings do not recollect any event of their previous birth, fever itself takes away the life of the living beings in the end (Ca.Ni. Sthāna. 1/35).

The effects of **Jwara** are **Santāpa** (pyrexia) **Aruci** (anorexia), **Trṣna** (thirst) **Angamarda** (body aches) **Hṛdvyaḍha** (distress in cardiac region) (Ca.Ci. Sthāna. 3/26). Location of **Jwara** is the entire body along with the mind. Its character is excessive heat in the body as well as mind. (Ca.Ci. Sthāna. 3/30&31).

**Jwara** rises in a particular time due to strength or otherwise of the season, day, night, Doṣas and deeds (Ca.Ci. Sthāna. 3/75). **Jwara**, when located in Dhātuṣ, manifests different kinds of symptoms. The diagnosis of this type can help to decide the prognosis of **Jwara** (Ca.Ci. Sthāna. 3/76-83). Heaviness, anxious expression, agitation, malaise, vomiting, anorexia, external heat, body ache and yawning are the symptoms of the **Jwara** located in Rasa Dhātu (plasma).

Red and hot boils, thirst, frequent haemoptysis, burning sensation, redness, giddiness, narcosis and delirium are the symptoms of **Jwara** located in Rakta dhātu (blood).
Internal heat, thirst, fainting, malaise, diarrhea, foul smell and convulsions are the symptoms of the Jwara located in Mānsa dhātu (flesh).

Perspiration, excessive thirst, delirium, frequent vomiting, intolerance to own smell, malaise and anorexia are the symptoms of Jwara located in Medo dhātu (fat).

Diarrhea, vomiting, tearing pain in bones, groaning, convulsions and dyspnoea, are the symptoms of the Jwara located in Asthi dhātu (bone).

Hiccup, dyspnoea, cough, darkness before eyes, cutting pain in vital parts, externally cold but internally burning sensation are the symptoms of the Jwara located in Majja dhātu (bone marrow).

Jwara located in Šukra dhātu (semen) liberates semen, destroys vital strength and departs from the body along with Vāyu, Agni (Pitta) and Soma (Kapha).

**Viṣamajwara (intermittent fever)**

It is produced because of mild and retained Doṣa in the body, which may be vitiated due to unwholesome Āhāra (diet) and Vihāra (behaviour) of a person and which located in the Rasa, Rakta dhātus etc. (Su.Uttara Tantra.39/66). Viṣamajwara is of the reverse quartan type, caused by three Doṣas separately and situated in two Dhātus viz. Asthi and Majja. It is of five types, which are often due to combination of all the three Doṣas, but practically, the dominant one is called as the cause (Ca.Ci. Sthāna. 3/73&74).

**Sādhyāsādhyata (prognosis)**

According to Caraka the physician with unaffected mind and intellect should know the diseases properly on the basis of factors such as aetiology etc. (Ca.Ni. Sthāna. 1/13).

Jwara is the king of all diseases, destroyer of all creatures and severe. Hence the physician should be particularly cautious in treating Jwara (Ca.Ci. Sthāna. 3/345).
The natural Jwara arising in the seasons of spring and autumn is easily curable. The Jwara is termed as 'Prākṛta' (natural) on the basis of Prakṛti (nature) of time but the Vātika Jwara, even the Prākṛta one is often troublesome. The Jwara arising in seasons other than that responsible for vitiation of the concerned Doṣa is known as 'Vaikṛta' (unnatural) which is troublesome (Ca.Ci. Sthāna. 3/42,48&49).

Jwara is curable, if it is free from complications and is 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 (Ca.Ci. Sthāna. 3/50). Acute Jwara, associated with delirium, giddiness and dyspnoea kills a patient by a week, ten or twelve days (Ca.Ci. Sthāna. 3/51). Deep seated, long standing and severe Jwara and the one which marks the parting line of the hair (particularly) in emaciated and swollen persons is incurable.

Samtata (remittent) Jwara is unbearable and it is caused due to all the three Doṣas, if not subsided, kills the patient by the period of seven, ten or twelve days (Ca.Ci. Sthāna.3/54).

Duration of Vātaja Jwara has been mentioned as 7 days, Pittaja Jwara as 10 days and Kaphaja Jwara as 12 days. Usually they subside after these days or kill the patient if not subsided.

Ten different states of a person with Jwara were also referred to by Basava Raju (Basava Rajeeyam-Pradhama Prakaran/321)

1. Andhapaspara
2. Pretabhāṣana
3. Cittavibramśa
4. Swāsamucana
5. Urdhvaḍṛsti
6. Ratikamana
7. Angadāha
8. Vaktrasparśana
9. Swinnagātratva
10. Maranam (death)

Sanātipāta Jwara is incurable when Doṣas are bound-up (not eliminated), power of digestion is lost and the symptoms are present in entirely or full, otherwise it is curable with difficulty (Ca.Ci.Sthāna.3/109&110).

In general Jwara located in Rasa, Rakta dhātus is curable. Jwara located in Māmsa, Medas, Asthi and Majja is curable but with difficulty. Where as Jwara that located in Śukra is incurable (Ca.Ci. Sthāna.3/83).

**Detailed classification of Jwara in Āyurveda**

I. According to Character Jwara is of two types viz:

1. Nija (innate) 2. Āgantuja (exogenous)

A. According to aetiology or predominence of Doṣas, Nija jwara is of seven types viz.

7. Sanātipāta

B. According to aetiology Āgantuja jwara is of four types viz.

1. Abhiḥgātaja (caused by injury)
2. Abjiṣāngaja (caused by ill attachments like, passion, anxiety, fear etc.)
3. Abhiṣāpaja (caused by exorcism)
4. Abhiṣāpaja (caused by cursing)
II According to nature, *Jwara* is divided into six pairs viz.

1. Śārīrika (somatic)
   Čānasika (psychic)
2. Saumya (*Soma* or moon is predominant and it is mild)
   Āgneya (*Agni/fire* is predominant and it is severe)
3. Antarvega (internal)
   Bahirvega (external)
4. Prākṛtik (natural)
   Vaikṛtik (unnatural)
5. Sādhya (curable)
   Asādhya (incurable)
6. Sāma (caused due to undigested material)
   Nirāma (caused without undigested material)

III According to location of *Jwara*, it is of seven types viz.

1. Rasagata (located in the plasma)
2. Raktagata (located in the blood)
3. Māmsagata (located in the flesh)
4. Medogata (located in the fat)
5. Asthigata (located in the bone)
6. Majjagata (located in the bone marrow)
7. Šukragata (located in the semen)

IV Depending on the duration, *Jwara* is of three types viz.

1. Taruṇa (acute) – up to 7 days
2. Madhyama (sub acute) up to 12 days (up to 10 days by some authors)
3. Purāṇa/Jīrṇa (chronic) beyond 12 days (beyond 10 days by some authors)
V According to the nature, *Sannipātaja Jwara* is of two types *viz.*

1. *Dāhapūrvak* (with burning sensation)
2. *Śītapūrvak* (with chills and rigors)

VI According to *Doṣas* and their predominance *Sannipātaja Jwara* is again classified into thirteen types *viz.*

7. *Adhik Vāta, Madhya Pitta, Hīna Kapha* (more Vāta, moderate Pitta, mild Kapha)
8. *Adhik Vāta, Madhya Kapha, Hīna Pitta* (more Vāta, moderate Kapha, mild Pitta)
9. *Adhik Pitta, Madhya Vāta, Hina Kapha* (more Pitta, moderate Vāta, mild Kapha)
10. *Adhik Pitta, Madhya Kapha, Hīna Vāta* (more Pitta, moderate Kapha, mild Vāta)
11. *Adhik Kapha, Madhya Vāta, Hīna Pitta* (more Kapha, moderate Vāta, mild Pitta)
12. *Adhik Kapha, Madhya Pitta, Hīna Vāta* (more Kapha, moderate Pitta, mild Vāta)
13. *Sama Vāta Pitta Kapholbana* (equally predominant Vāta, Pitta and Kapha)

VII According to strength, weakness and timings of *Doṣa vaikṛti 'Vişama Jwara'* is of five types *viz.*

1. *Samtata* (locates in *Rasa dhātu*) (Remittent) – Continuous fever.
3. *Anyeduṣka* (locates in *Māmsavahanādi*) (Quotidian) – Once in 24 hours (at same time).
4. *Trīyaka* (locates in *Medovahanādī*) (Tertian) – Occurs on alternate days.
5. *Cāturthaka* (locates in *Majja* (or) *Asthidhātu*) (Quartan) – Occurs on every fourth day.

**ABBREVIATIONS USED**

<table>
<thead>
<tr>
<th>Abbreviation</th>
<th>Reference</th>
</tr>
</thead>
<tbody>
<tr>
<td>A.H.Ni.</td>
<td>Aṣṭāṅga Ṣṛdaya Saṃhitā Nidāna Sthāna</td>
</tr>
<tr>
<td>AV</td>
<td>Atharvaveda</td>
</tr>
<tr>
<td>B.R.</td>
<td>Basava Rājeeyamu</td>
</tr>
<tr>
<td>Ca.Ci.S.</td>
<td>Caraka Saṃhitā Cikitsā Sthāna</td>
</tr>
<tr>
<td>Ca.Ni.S.</td>
<td>Caraka Saṃhitā Nidāna Sthāna</td>
</tr>
<tr>
<td>Ra.Ni.</td>
<td>Rāja Nighañṭu</td>
</tr>
<tr>
<td>Su.U.T.</td>
<td>Susruta Saṃhitā Uttara Tantra</td>
</tr>
</tbody>
</table>

**REFERENCES**

Apte, V.S. 1970 *The students Sanskrit English Dictionary* Published By Motilal Banarasi Dass, Delhi-7, India.

Apte, V.G. 1925 *Rāja Nighañṭu Sahito Dhanvantari Nighañṭu (Sanskrit)* Published by Anandasrama Mudranalaya, Pune, India.

Basava Raju, (17th Century, A.D.) 1951 *Basavarajeeyam (Vrisha Rajeeyam) in Telugu.* Published by Vavilla Rama Shastrulu & Sons, Chennapuri, India.

Deva Raja Radha Kantha 1961 *Sabdakalpadrum (Vol-2)* Published by Chowkhamba, Sanskrit series office, Varanasi-1, India.
<table>
<thead>
<tr>
<th>Author</th>
<th>Year</th>
<th>Title</th>
<th>Publisher</th>
</tr>
</thead>
<tbody>
<tr>
<td>Gupta, Atri Dev.</td>
<td>1950</td>
<td><em>Aṣṭāṅga Hṛdayam (with Vidyotiḥi commentry)</em></td>
<td>Chaukhambha Sanskrit series office, Banaras, India.</td>
</tr>
<tr>
<td>Rama Rao, B.</td>
<td>1976</td>
<td>&quot;Medical lore in the works of Srinatha”</td>
<td>BIIHM (Vol.VI (2)) IIHM, Hyderabad, India. pp 86-101</td>
</tr>
<tr>
<td>Sashtry, A.M.</td>
<td>1992</td>
<td>&quot;Varāhamihira and Āyurveda&quot;</td>
<td>BIIHM (Vol. XXII(2) IIHM, Hyderabad, India. pp 83-92</td>
</tr>
<tr>
<td>Sharma, K.V.</td>
<td>1987</td>
<td><em>Āyurveda Itihasamu &amp; Āyurveda Paricayamu (A Telugu book)</em></td>
<td>AP. Ayurvedic literature Improvement Trust, A.P. India.</td>
</tr>
</tbody>
</table>
4. *Triyaka* (locates in *Medovahanādī*) (Tertian) – Occurs on alternate days.

5. *Cāturthaka* (locates in *Majja* (or) *Asthidhātu*) (Quartan) – Occurs on every fourth day.

**ABBREVIATIONS USED**

<table>
<thead>
<tr>
<th>Abbreviation</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>A.H.Ni.</td>
<td><em>Āstāṅga Hṛdaya Saṃhitā Nidāna Sthāna</em></td>
</tr>
<tr>
<td>AV</td>
<td><em>Atharvaveda</em></td>
</tr>
<tr>
<td>B.R.</td>
<td><em>Basava Rājeeyamu</em></td>
</tr>
<tr>
<td>Ca.Ci.S.</td>
<td><em>Caraka Saṃhitā Cikitsā Sthāna</em></td>
</tr>
<tr>
<td>Ca.Ni.S.</td>
<td><em>Caraka Saṃhitā Nidāna Sthāna</em></td>
</tr>
<tr>
<td>Ra.Ni.</td>
<td><em>Rāja Nighaṇṭu</em></td>
</tr>
<tr>
<td>Su.U.T.</td>
<td><em>Suśruta Saṃhitā Uttara Tantra</em></td>
</tr>
</tbody>
</table>

**REFERENCES**

Apte, V.S. 1970 *The students Sanskrit English Dictionary* Published By Motilal Banarasi Dass, Delhi-7, India.

Apte, V.G. 1925 *Rāja Nighaṇṭu Sahito Dhanvantari Nighaṇṭu (Sanskrit)* Published by Anandasrama Mudranalaya, Pune, India.

Basava Raju, (17th Century, A.D.) 1951 *Basavarajeeyam (Vrisha Rajeeyam) in Telugu.* Published by Vavilla Rama Shastrulu & Sons, Chennapuri, India.

Deva Raja Radha Kantha 1961 *Sabdakalpadrum (Vol-2)* Published by Chowkhamba, Sanskrit series office, Varanasi-1, India.

Gopala Rao, M. 1989  *Vedamulu – Ayurvedamu (A Telugu book)* Published by Satya binding printers, Eluru (AP) India.

Gupta, Atri Dev. 1950  *Aṣṭāṅga Ṣṛdayam (with Vidyotihi commentary)* Published by Chaukhambha Sanskrit series office, Banaras, India.

Karambelkar, V.W. 1961  *The Atharvaveda and the Āyurveda;* Published by Kum. Usha Kalambelkar, Nagpur, India.


Rama Rao, B. 1976  "Medical lore in the works of Srinatha" an article published in BIIHM (Vol.VI (2)) IIHM, Hyderabad, India. pp 86-101

Sashtry, A.M. 1992  "Varāhamihira and Āyurveda" an article published in BIIHM (Vol. XXII(2) IIHM, Hyderabad, India. pp 83-92

Sharma, K.V. 1987  Āyurveda Itihasamu & Āyurveda Paricayamu (A Telugu book) Published by AP. Ayurvedic literature Improvement Trust, A.P. India.
<table>
<thead>
<tr>
<th>Author</th>
<th>Year</th>
<th>Title</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sharma, P.V.</td>
<td>1998</td>
<td>Cakradatta, <em>text with English translation (2nd Ed.)</em> Published by Chaukhambha publishers, Varanasi-I, India.</td>
</tr>
<tr>
<td>Shastry, Ambikadatta</td>
<td>1996</td>
<td><em>Suśruta Saṃhitā (Uttara Tantra) with Āyurveda Tattva Sandīpika commentary;</em> Published by Chaukhambha Sanskrit Sansthan, Varanasi-I, India.</td>
</tr>
<tr>
<td>Sharma, P.V.</td>
<td>1983</td>
<td><em>Caraka Saṃhitā, Vol.I &amp; II (text with English)</em></td>
</tr>
<tr>
<td>Subba Reddy, D.V.</td>
<td>1965</td>
<td>“Medical and allied topics in some of the Purāṇas” an article published in B.D.H.M. Vol. III (4) of Deptt. of History of Medicine, Hyderabad, India. pp.205-209</td>
</tr>
<tr>
<td>Wise, T.A.</td>
<td>1986</td>
<td><em>The Hindu system of Medicine</em>, Published by Mittal publications, Delhi-35, India.</td>
</tr>
<tr>
<td>Zysk, Kenneth G.</td>
<td>1985</td>
<td>“Religious Healing in the Veda” Published by the American Philosophical society, Philadelphia, U.S.A.</td>
</tr>
</tbody>
</table>
सारांश

ज्वर - एक चिकित्सात्मक इतिहासिक स्वरूप
- पी. वी. वी. प्रसाद

समस्त व्याधियों में ज्वर एक महत्वपूर्ण और दोषग्राही व्याधि है। क्योंकी यह संसार में सभी प्राणियों पर प्रभाव डालता है। इसलिए, यह व्याधि आयुर्वेद के ग्रन्थों में प्रथम स्थान पर दिया गया है। अध्ववेद में तक्ष (वर्ण का संतान) के नाम से ज्वर का उद्देश्य मिलता है। ज्वर चिकित्सा के लिए कुछ, जंगिडा और अंजना का प्रयोग किया गया है। ज्वर का उद्देश्य अनेक चिकित्सात्मक साहित्य जैसे, महाभारत, पुराणों आदि में भी मिलता है। आचार्य सुश्रुत के अनुसार मानव इस सृष्टि में ज्वर के साथ आता है और अंत भी ज्वर के साथ ही होता है। ज्वर पूरा शरीर, इन्द्रियों और मन पर भी प्रभाव डालता है।

पौराणिक कथा के अनुसार ज्वर का उत्पति भगवान शिवजी का श्वास जो उग्र और विनाशक थी उसी से हुआ। इस उग्रता पूर्वक श्वास उनकी नाक से इस्लिए निकला था की वे उनकी सहार्षमीणी दुर्गाजी के मृत्यु के कारण शोक और भोजण क्रोध में थे। ज्वर सभी उम्र के प्राणियों में और परिस्थिति यों में अपना प्रभाव डालता है। ज्वर व्याधियों में राजा और सभी प्राणियों का विनाशक माना गया है। इसलिए चिकित्सक इस की चिकित्सा साधनाओं से करना होगा। इसलिए ज्वर का चिकित्सा एवं इतिहासिक रूप इस लेख में प्रस्तुत किया गया है।