

Treatment of Jwara Roga with Ayurvedic Herbs by Madhavi Rathod

Disease is a combination of *dosha*, *dushya*, and *samurchana*. In this context, *dosha* identifies the dominant functional quality. For example, *vata* will cause dryness and roughness; *pitta* will cause excess heat and bile in the body; and *kapha* will increase mucus and congestion. *Dushya* means that which is affected – the *dhatu* (tissue), *srotas* (channel) or organ. *Samurchana* is a biochemical amalgamation of disturbed *dosha* and *dhatu*s, resulting in the *doshas* attacking the *dhatu*s. At this point, the *dhatu*s no longer perform their normal function. This complex process is called disease.

Jwara roga, or fever disease, is commonly treated with Ayurvedic herbs. In each case, the physician must not only determine which *doshas* and *dhatu*s are imbalanced, but also the stage of *samprapti* (pathogenesis) of the client. In treatment, we have to prepare a particular herbal formula for a specific condition of fever based upon the *doshas* involved and the *dhatu*s affected. To have success in the healing process, one has to use herbs that are antagonistic to the *dosha*, the *dhatu*, or the pathogenesis. Herbs can fall into three general categories: *dosha pratyanyika* (antagonistic to the prevalent dosha), *vyadhi pratyanyika* (antagonistic to the disease), or *ubhaya pratyanyika* (antagonistic to both the doshas and the disease).

The entry of *dosha* and *ama* (toxins) into *rasa dhatu* (the plasma) causes fever. *Jwara* may be a symptom of some other condition, or it may be a disease in itself. The physician must check the deep pulse and the superficial pulse to determine the *doshas* and the organs affected. One must check the third level of the pulse to determine the *samprapti*, the stage of the disease process, and then prepare a treatment accordingly.

In Dr. Lad's article (refer to "Jwara Roga" in *Ayurveda Today*, Fall, 1997), the formula specified for *vata jwara* contains Dashamula, Sudarshan and Tagara. Dashamula is *dosha pratyanyika*. Sudarshan is *vyadhi pratyanyika* and Tagara is *ubhaya pratyanyika*. Dashamula (ten roots) is the primary herb used in treating aggravated *vata dosha*. Sudarshan will work on reducing the fever. Tagara, from India, is similar to the Western herb Valerian. It is an analgesic, strengthens the adrenals, and decreases *vata* without increasing *pitta*. Tagara is also a nervine, sedative, and anti-spasmodic herb that is calming to *vata dosha*.

For *pitta jwara*, Dr. Lad indicates Gulwel Satva, Mahasudarshan and Kama Dudha. Gulwel Satva is *dosha pratyanyika*. The compound Mahasudarshan is *vyadhi pratyanyika*. It regulates deep *pitta* and cleanses the *sthayi rasa dhatu* (lymphoid tissue). Kama Dudha is *ubhaya pratyanyika* and is anti-inflammatory.

For *kapha jwara*, Sitopaladi, Mahasudarshan, and Abhrak Bhasma are suggested. Sitopaladi is *dosha pratyanyika*. This compound is anti-pyretic and an expectorant. It is both physically and emotionally cleansing. The diaphoretic action of some herbs found in Sitopaladi help promote perspiration and improve circulation, and remove cold and flu symptoms, such as congestion, from the body. Mahasudarshan again acts as *vyadhi*

pratyani in this formula. It has a decongestive action. Abhrak Bhasma, mica ash, acts on both the *dosha* and the disease to arrest the pathogenesis. When it enters *rasa dhatu*, it yields *prana* and strengthens the nervous system. Abhrak Bhasma is a rejuvenative substance for immunity; it improves cellular metabolism due to its potency. It goes into *majja dhatu* (nerve tissue) and promotes the creation of red blood cells. It is a nervine tonic and broncho-dilator.

For the treatment of influenza, Sitopaladi acts as *dosha pratyani* for both *vata* and *kapha*. Mahasudarshan is anti-pyretic and acts specifically on the disease. Tagara works on both the *doshas* and the disease process.

In the herbal formula for strengthening the tissues after chronic fever, Shatavari promotes *rasa and rakta dhatus* (the plasma and the blood), while Bala and Ashwagandha primarily nourish *majja and mamsa dhatus* (the nervous system and the muscle tissues), although Bala works on all tissue elements. Bala literally means “strength” and it promotes power and energy. Ashwagandha literally means “that which has the smell of a horse”. It gives tone and is a rejuvenative. *Satvic* in nature, it has a strengthening effect on both the mind and the body.

There are various stages of *samprapti* in the different types of fevers, so treatment is not symptomatic. We must use specific formulas and recipes to solve the complex network of aggravated *doshas*, and disturbed *dhatus*, and the *dosha gati* (movement of the *dosha* – i.e., upward, downward, etc.), so that each specific formula or recipe of herbs will try to re-establish the balance of the *dosha and dhatu*, and to reverse the process of *samprapti*.

In addition to the herbs, it is important that recommendations for diet, bathing, bed rest and fluid consumption be observed as well, in order to bring down the fever.

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