

JWARAROGASYA CHIKITSAKRAMENA PHALASRUTI-PARIDARSANAM

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Abstract— *Jwararoga* (fever) is regarded as one of the most significant disease entities in *Ayurveda*, often described as the “*Roganam Raja*” (king of diseases) due to its systemic impact on the *Sharir* (body), *Manas* (mind), and *Indriyan* (senses). The classical *Ayurvedic* texts present a detailed framework for understanding the *Nidana* (aetiology), *Samprapti* (pathogenesis), classification and *Chikitsakrama* (therapeutic interventions) of *Jwara* (fever). Equally important, though less explicitly discussed in modern interpretations, is the concept of *Phalashruti* - the evaluation of therapeutic outcomes and prognostic indicators following treatment. This article explores the concept of *Phalashruti-Paridarshanam* in the context of *Jwararoga Chikitsakrama*, emphasizing how *Ayurvedic* physicians assess treatment efficacy through observable clinical signs, restoration of *Dosic* balance, improvement in *Jatharagni* (digestive fire) and normalization of physiological and psychological functions. The study integrates references from classical *Ayurvedic* texts such as *Charaka-Samhita*, *Sushruta-Samhita* and *Ashtangahridaya* along with contemporary interpretations, to provide a comprehensive understanding of outcome evaluation in fever management.

The therapeutic sequence in *Ayurveda* for fever includes *Langhana* (lightening therapy), *Pachana* (digestive stimulation), *Shamana* (palliative treatment) and *Shodhana* (purificatory therapies), depending on the *Awastha* (stage) and *Bheda* (type) of *Jwara* (fever). The *Phalashruti* of these interventions is reflected in parameters such as reduction in body temperature, clarity of senses, return of appetite, proper digestion, normal sleep, and psychological well-being. The article concludes that *Phalashruti-Paridarshanam* serves as a holistic outcome assessment model in *Ayurveda*, integrating subjective and objective indicators, thereby offering valuable insights for integrative and personalized medicine.

Index Terms— *Jwararoga*, *Ayurveda*, *Phalashruti*, *Chikitsakrama*, *Jwara-Management*, *Agni*, *Dosha Balance*, *Langhana*, *Shodhana*, *Prognosis* etc.

INTRODUCTION:

Jwararoga (fever) is regarded as one of the most significant disease entities in *Ayurveda*, often described as the “*Roganam Raja*” (king of diseases)¹. According to *Ayurvedic* contexts, *Jwararoga* is primarily occurred^{2,3} and occupies a central position due to its ability to affect multiple systems simultaneously. It is described in detail in classical *Ayurvedic* texts, particularly in the *Jwarnidana* and *Jwarachikitsa* chapters. *Jwara* (fever) is not merely a rise in *Sharir* (body) & *Manas* (mind) temperature^{4,5} but a manifestation of *Vikrita* (disturbed) *Doshas* (*Vata*, *Pitta*, *Kapha*)⁶ affecting *Agni*⁷ and *Dhatu*⁸.

The concept of *Phalashruti* or *Parinama* (the results of an action) is essential for understanding therapeutic success. In the context of *Jwararoga*, it involves observing clinical improvements and determining whether the applied *Chikitsakrama* has achieved its intended outcomes.

CONCEPT OF JWARAROGA IN AYURVEDA:

According to classical *Ayurvedic* texts, *Jwara* originates primarily from impaired *Agni* and *Dosha Vikriti* (imbalance). *Agnimandya* (weak digestive fire) leads to the formation of *Ama* and *Sroto-Avrodha* (blockage of channels), which in turn vitiates *Doshas* and causes *Jwara* (fever)^{9,10}.

CLASSIFICATION OF JWARA (FEVER):

Jawara is divided into several types based on the different topic-

A.	Viddhi Bheda ¹¹	1. <i>Sharirika</i>
		2. <i>Mansika</i>
		1. <i>Anteravega</i>
		2. <i>Bahirvega</i>
		1. <i>Prakrita</i>
		2. <i>Vaikrita</i>
B.	Dosha-Kala Bala-Abala Bheda ¹²	1. <i>Santata</i>
		2. <i>Satata</i>
		3. <i>Anyedyushka</i>

		4. <i>Tritiyaka</i> (i. <i>Trikgrahi</i> , ii. <i>Prishthagrahi</i> , iii. <i>Sirograhi</i>) ¹³				
		5. <i>Chaturthaka</i> (i. <i>Kapha Pradhana</i> , ii. <i>Vata Pradhan</i>) ¹⁴				
C.	Ashraya Bheda ¹⁵	1. <i>Rasa Dhatugata</i> 2. <i>Rakta Dhatugarta</i> 3. <i>Mamsa Dhatugarta</i> 4. <i>Meda Dhatugarta</i> 5. <i>Asthi Dhatugarta</i> 6. <i>Majja Dhatugarta</i> 7. <i>Shukra Dhatugarta</i>				
D.	Karana Bheda ^{16,17}	<table border="1"> <tr> <td>a. <i>Nija</i>¹⁸</td> <td>1. <i>Saumya</i> 2. <i>Agneya</i> 1. <i>Vataja</i> 2. <i>Pittaja</i> 3. <i>Kaphaja</i> 4. <i>Vata-Pittaja</i> 5. <i>Vata-Kaphaja</i> 6. <i>Pitta-Kaphaja</i> 7. <i>Tridoshaja (Sannipataja)</i></td> </tr> <tr> <td>b. <i>Agantuja</i>^{19,20}</td> <td>1. <i>Abhigataja</i> 2. <i>Abhishangaja</i> 3. <i>Abhicharaja</i> 4. <i>Abhishapaja</i></td> </tr> </table>	a. <i>Nija</i> ¹⁸	1. <i>Saumya</i> 2. <i>Agneya</i> 1. <i>Vataja</i> 2. <i>Pittaja</i> 3. <i>Kaphaja</i> 4. <i>Vata-Pittaja</i> 5. <i>Vata-Kaphaja</i> 6. <i>Pitta-Kaphaja</i> 7. <i>Tridoshaja (Sannipataja)</i>	b. <i>Agantuja</i> ^{19,20}	1. <i>Abhigataja</i> 2. <i>Abhishangaja</i> 3. <i>Abhicharaja</i> 4. <i>Abhishapaja</i>
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JWARAROGA CHIKITSAKRAMA (THERAPEUTIC SEQUENCE)^{21,22}:

To initiate the treatment of *Jwara* it is said that *Lanhhana* (fasting) given at the beginning of *Jwara* (fever), *Pachana Ausdhi* (digestive remedies) in the middle and *Jwaranashaka Ausdhi* (antipyretic remedies) in the final stages should be given. After the *Jwara* (fever) subsides, the patient should be given *Virechana* (purgatives).

After carefully considering the three stages of *Doshas* in *Jwara* (fever), the following three types of procedures should be performed accordingly. For example:

1. If the *Vata* and other *Doshas* are *Dushita* in *Alpa Matra* (slightly contaminated), particularly *Langhana* (fasting) is beneficial.
2. If the *Vata* and other *Doshas* are *Dushita* in *Alpa Matra* (moderately contaminated), both *Langhana* (fasting) and *Pachana* (digestive remedies) are beneficial.
3. If the *Vata* and other *Doshas* are *Dushita* in *Adhika Matra* (highly contaminated), *Shodhana* (purification) is particularly appropriate. Because *Shodhana* (purification) uproots all the impurities.

1. *Apathya Varjana* (Contraindication):

In acute fever- *Divaswapna* (day sleep), *Snana* (bath), *Abhyanga* (massage), *Anna Sevana* (food intake), *Maitihuna* (sexual activities), *Krodha* (angry), *Tivra* and *Purvi Vayu*, (intake of strong or eastern wind), *Vyayama* (exercise) and *Kashaya* (astringent) should be avoided^{23,24,25}. Here *Anna Sevana* (food intake) is contraindicated but in *Charak-Samhita Nidansthana* by “*Laghvasanamaptarpanam*” *Laghu Anna* is indicated in *Nava Jwara* (acute fever)²⁶.

Although the *Kashaya Rasa* (astringent taste) acts as a pacifier of the *Pitta* and *Kapha Doshas*, decoctions prepared from substances predominantly *Kashaya* (astringent) in nature are nevertheless not administered nor is their use recommended during the *Nava Jwara* (acute fever). The reason for this is that the *Kashaya* (astringent) obstructs the elimination of *Mala* (waste products); consequently, it transforms a simple fever into *Vishama Jwara* (intermittent fever) and gives rise to various complications including *Aruchi* (loss of appetite), *Hrillasa* (nausea), *Hidhma* (hiccups) and *Adhmana* (abdominal distension)²⁷.

It was appropriate here that *Pathya* (wholesome) in *Nava Jwara* (acute fever) should be described first, but *Apathya* (unwholesome) is a part of *Nidana* (causative factors) and according to the principle “*Sankshepteh Kriyoyogo Nidanparivarajanam*”²⁸, *Apathya* (unwholesome) *Varjana* is a part of *Chikitsa*. So, it is mentioned primarily. If these abandonable objects are not abandoned, *Shosha* (dryness), *Chhardi* (vomiting), *Mada* (madness), *Murchchha* (epilepsy), *Bhrama* (confusion), *Trishna* (thirst) and *Arochaka* (dyspepsia) will occur²⁹.

2. *Langhana* (Fasting/Lightening Therapy):

Langhana is indicated in *Nava Jwara* (acute fever) with *Ama* dominance. It reduces metabolic load and facilitates *Agni* restoration. One should administer *Langhana* (fasting) in such a manner that it does not result in the depletion of *Prana* (vital strength), because *Arogya* (health) is entirely dependent upon *Bala* (strength) and this entire *Chikitsakrama* (therapeutic regimen) is undertaken solely for the attainment of *Arogya* (health)³⁰.

By *Langhana* (fasting), *Doshas* are balanced, *Agni-Audarya* (stomach fire) is ignited, *Jwara* (fever) is pacified, *Sharira* (body) became *Laghu* (light), *Kshudha* (hunger) is developed^{31,32} and *Bala* (strength) and *Ojas* (energy) get improved³³.

Langhana (fasting) is contraindicated in *Jwara* (fever), caused by *Dhatukshaya*, *Vata*, *Bhaya* (fear), *Krodha* (anger), *Kama* (desire), *Shoka* (grief) and *Shrama* (exertion)³⁴. While *Langhana* (fasting) is contraindicated in *Jwara* caused by *Vata*, but *Anshika Langhan* is indicated in *Jwara* caused by *Vata* with *Aam*³⁵.

Signs of Samyaka Langhana (Proper Fasting)³⁶:

1. Starts passing *Apana Vata* (gas), *Mutra* (urine) and *Purisha* (stool) in a proper manner.
2. Feeling of *Laghuta* (lightness) is perceived in the body.
3. Purification of *Hridaya* (heart), *Udgara* (belching), *Kantha* (throat) and *Mukha* (mouth).
4. Removal of *Tandra* (lethargies) and *Glani* (drowsiness).
5. *Swegagama* (Sweating present)
6. *Ruchi* (the beauty of the mouth before illness) starts occurring.
7. *Kshudha* (hunger) and *Trishna* (thirst) arise simultaneously.
8. *Manas* (mind) becomes free from pain.

3. Pachana (Digestion Therapy):

If, despite measures such as *Langhana* (fasting), the *Ama* (undigested metabolic waste) has not undergone proper *Paripaka* (maturation), then on the seventh day, the patient should be administered *Pachana Darvyas* (digestive medicines) to facilitate its *Pachana* (digestion)³⁷.

When the *Jwara Rogi* (feverish patient) has fasted normally and is free from *Doshas*, to *pachana* (digest) any remaining *Doshas* and to *Pradipta* (ignite) the *Jatharagni* (digestive fire) *Yavagu* should be given to the patient. For the purpose *Shalidhanya* (*Agahani*) and *Shashtik Dhanya* (rice of *Sathi*) and *Mudga Yusha* (decoction of green gram) may be used³⁸.

When the *Jwara Rogi* (feverish patient) has fasted moderately (not too much and not too little), *Yavagu* cooked with a decoction of *Panchakola* (*Pipal*, *Peipra Moola*, *Chavya*, *Cheetah* and *Shunthi*) should be given to the patient³⁹.

When the *Jwara Rogi* (feverish patient) has fasted extremely, it is beneficial to nourish the patient by giving him *Dakha* (grapes), *Anara* (pomegranates), *Kharjoora* (dates), *Chirounji* (almondette) and *Falsa* (Indian sherbet berry)⁴⁰.

Signs of Doshapak (Maturation of Doshas)⁴¹:

1. *Jwara* (fever) subsides,
2. Feeling of *Laghuta* (lightness) is perceived in the body.
3. *Dosha* (*Vata*, *Pitta*, *Kapha*) as well as *Mutra* (urine) and *Vishtha* (faeces) begin to move properly through their respective channels.
4. *Doshas* have undergone *Paripaka* (maturation).
5. *Doshas* become free from *Ama* (undigested matter).

4. Shamana (Palliative Therapy):

It is precisely at this juncture that medication should be administered to the patient suffering from *Jwara* (fever). If, the *Nirama Awastha* (state free from *Aam*) becomes apparent in the patient's *Doshas*, then treatment should be conducted using *Shamana* (palliative) therapy⁴². For the purpose *Aushadhiya Yogas* (herbal formulations), *Kashaya* (decoctions) and *Niyamita Ahara* (regular diet) should be administered.

5. Shodhana (Purificatory Therapy):

If *Doshas* have matured but have not been removed, they cause *Magatyaya* (great destruction) or *Visham Jwara* (irregular fever) or *Balakshaya* (loss of strength) in the body⁴³. If a disease is curable solely through purification therapies, it is the proper duty of *Vaidya* (*Ayurvedic* physician) to ensure the aggravated *doshas* and the debilitated state of the patient, a *Mridu Virechana* (mild purgation therapy) should be administered to eliminate *Doshas*⁴⁴. While administering *Virechana* (purgation), *Vaidya* (*Ayurvedic* physician) must carefully ascertain whether the patient is debilitated due to an excess of *Doshas* or due to *Langhana* (fasting). If the weakness stems from an excess of *Doshas*, *Virechana* (purgation) should be administered; however, if the weakness is a result of *Langhana* (fasting) or similar causes, *Virechana* (purgation) should be performed⁴⁵. The *Shodhana* (purification) therapies such as *Vamana* (emesis) and *Virechana* (purgation) should be administered without pausing to assess the patient's physical strength, when *Doshas* are in a state of *Chalaymana* (agitation) and the patient's *Koshtha* is *Mridu* (soft). This is because, in such a condition, where the patient has already been debilitated by the *Doshas* the administration of *Shodhana Dravyas* (purification medicines) does not give rise to complications or adverse symptoms such as excessive vomiting etc⁴⁶. *Vamana* (emesis) is indicated in the *Nava Jwara* (Immediately arising fever) and *Virechana* (purgation) is indicated in *Chira Jwara* (chronic fever)⁴⁷.

PHALASHRUTI-PARIDARSHANAM - CONCEPT AND IMPORTANCE:

Phalashruti-Paridarshanam refers to the systematic observation of treatment outcomes. *Ayurveda* emphasizes continuous assessment rather than a one-time evaluation. According to *Ayurvedic* texts, the following signs indicate successfulness of treatment -

- *Jwara-Nivritti* (Reduction in fever)
- *Agni-Deepana* (Restoration of appetite)
- *Nirama Awastha* (Proper digestion)
- *Sharira Laghuta* (Lightness of body)
- *Indriya-Prasadana* (Clarity of mind and senses)
- *Nidra Samanya* (Normal sleep)
- *Shram & Klama Nivritti* (Absence of fatigue)

PARAMETERS OF OUTCOME EVALUATION:**1. Subjective Parameters:**

- *Laksana Shanti* (Relief in symptoms)
- *Mansika Prasadana* (Mental clarity)
- Reduction in *Vaichitya* (discomfort)

2. Objective Parameters:

- *Sharirika Tapa* (Body temperature)
- *Nadi Gati* and *Swasa-Praswasa* (Pulse and respiration)
- *Pachana Kriya* (Digestive function)

3. Functional Parameters:

- *Dainika Karya Kshamta* (Ability to perform daily activities)
- *Bala Sthapanna* (Restoration of strength)

DISCUSSION:

Phalashuti-Paridarshanam highlights *Ayurveda's* strength in personalized medicine. Rather than focusing solely on symptom suppression, it evaluates the restoration of systemic balance. The stepwise *Chikitsakrama* ensures that treatment is tailored according to disease stage and patient *Prakriti* (constitution). The outcome assessment is dynamic and continuous, allowing timely modification of therapy.

CONCLUSION:

The concept of *Phalashuti-Paridarshanam* in *Jwararoga Chikitsakrama* represents a comprehensive and holistic approach to outcome evaluation. It integrates clinical signs, patient experience and physiological restoration, making it highly relevant for modern integrative healthcare systems.

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