



A CASE STUDY ON *VĀTAŚLESHMIKA JVARA* (INFLUENZA-LIKE ILLNESS)

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ABSTRACT

*Caraka samhita* mentions *jvara* (fever) as a disease entity causing *sañtāpa* in *deha*, *manaḥ* and *indriya* (increased temperature of body, psycho-sensorial impairment) and as *sarvarogāgraja* (supreme of all diseases). *Vātaśleshmika jvara* is a type of *nija jvara* (*jvara* caused by internal factor) characterized by *madhayama vega* (moderate fever  $\leq 103^{\circ}\text{F}$ ) *staimitya* (rigidity or numbness), *gaurava* (heaviness in body), *pratiśyāya* (coryzal signs i.e. running and/or blocking nose, sneezing, burning eyes and nose etc.), *parvanamruk* (pain in joints), *tañdrā* (lassitude or exhaustion), *śiroruk* (headache), *kāsa* (coughing), *aruci* (lack of appetite), *śvasana* (mild to moderate breathlessness), *śīta* (chills), *bhrama* (dizziness), *vibāñdha* (constipation or obstructed/incirculating *doṣa*), etc. Here a single patient case study was done with pre test, follow up and post test evaluation by intervening a *Pathyādi kvātha* prescribed in 40ml dosage daily in two divided doses before meals and *tribhūvanakīrti rasa* was given 2 tab (125mg) 3 times in a day. Through this case study it was concluded that *pathyādi kvātha* and *tribhūvanakīrti* are effective in the management of *vātaśleshmika jvara*.

**Keywords:** *Vātaśleshmika jvara*, influenza-like illness, *pathyādi kvātha*, *tribhūvanakīrti rasa*

**INTRODUCTION:** Ayurveda mainly revolves around the *svāsthya rakṣana* (maintenance of health) and then *vikāra praśamana* i.e. cure of disease. *Ayurveda* deals with all topics which include generating of awareness regarding beneficial and harmful things to the ways for acquiring a happy and healthy life.

*Caraka samhita* mentions *jvara* (fever) as a disease entity causing *sañtāpa* in *deha*, *manaḥ* and *indriya* (increased temperature of body, psycho-sensorial impairment) and as *sarvarogāgraja* (supreme of all diseases).<sup>1</sup>*Jvara* (fever) is lord among all diseases because its power to afflict the body, senses and mind. *Jvara* happens since the birth of an individual and at the time of their death. So it itself describes its

importance among the diseases. It is an individual disease and also found as *lakṣaṇa* (symptoms) in all diseases. *Jvara* occurs from both the *śarīra* (body) and *mānas vikāra* (mental disorders). According to context, the main stages of *sañprāpti* of *jvara* are vitiation of Agni. Which produce *āma*. In *vāta kaphaja Jvara* since *vāta* and *kapha doṣa* are vitiated, they collectively contribute to the increase in *agnimāñdya* (vitiation in the process of digestion) and production of *āma* i.e. indigested toxin is thrown out their places and carried by *rasadhātu* in the body and produces *jvara*. *Vātaśleshmika jvara* is a type of *nija jvara* (*jvara* caused by internal factor) characterized by *madhayama vega* (moderate fever  $\leq 103^{\circ}\text{F}$ ) *staimitya* (rigidity

or numbness), *gaurava* (heaviness in body), *pratiśyāya* (coryzal signs i.e. running and/or blocking nose, sneezing, burning eyes and nose etc.), *parvanamruk* (pain in joints), *tañdrā* (lassitude or exhaustion), *śīroruk* (headache), *kāsa* (coughing), *aruci* (lack of appetite), *śvasana* (mild to moderate breathlessness), *śīta* (chills), *bhrama* (dizziness), *vibañdha* (constipation or obstructed/incirculating *doṣa*), etc.<sup>2</sup>

In this study, *cikitsā* of *jvara* in *vāta kaphaja doṣāvsthā* was highlighted. Because of the vitiation of *vāta* and *kapha doṣa* both will aggressively lead to more *agnimāndya*. Treating a disease with the involvement of these two *doṣa* is difficult because, basically *cikitsā* (treatment) of *vāta* and *kapha doṣa* is exactly opposite. The motive behind the management of *vātaśleşmika jvara* was to select *auśadhi* (medicines) which are *vāta* and *kapha śāmaka* and which will act as antipyretic and relieves the other symptoms of *vātaśleşmika jvara*.

*Tribhuvana kīrti rasa* which is mentioned in the *yoga ratnākar jvara cikitsā* in *pūrvārdha* and *pathyādi kvātha* which is mentioned in the *śārñgadhara sañhitā madhyam khañda* were selected for the study. *śudhdha hiñgula* (purified cinnabar), *śudhdha vatsanābha* (purified *Aconitum ferox*), *sūñṭhi cūrṇa* (*Zinziber officinale*), *marica cūrṇa* (*Piper nigrum*), *pippalī cūrṇa* (*Piper longum*), *tañkaṇa Bhasma* (Borax), *pippalī mūla* (*Piper longum*) all these ingredients of *tribhuvana kīrti rasa* are mainly *vātakapaha śāmaka*, *dīpana*, *pācana* and *agnivardhaka* (improves digestion) etc. And according to the classical text *tribhuvana kīrti rasa* is *sarva jvarahara* (Antipyretic). Because of these properties and action *tribhuvana kīrti*

*rasa* is supposed to be effective in the management of *vātaśleşmika jvara*.

Ingredients of *pathyādi kvātha* are *harītakī* (*Terminalia chebula*), *bibhūtakī* (*Terminalia bellirica*), *āmalakī* (*Embilica officinalis*), *bhūnimba* (*Andrographis paniculata*), *haridrā* (*Curcuma Longa*), *nimba* (*Azadirachta indica*), *amṛutā* (*Tinospora Cordifolia*), all these ingredients of *Pathyādi kvātha* are mainly *tridoṣa śāmaka*, *dīpana*, *rasāyana*, *balya*, *svedajanana*, *kāsa*, *svāsahara*, *jvarghna*. And according to the classical text *pathyādi kvātha* is *śīrahsūla hara*. *Pathyādi kvātha* contains 66.66% *dravyas* with *uṣṇa vīrya* and *madhura vipāka*, 66.66% drugs are *tridoṣa śāmaka* 50% drugs are *vātakapaha śāmaka* so by all virtues narrated above they normalize the vitiated *vāta and kapha doṣa*. It is reported that *bhūnimba*, *nimba* and *amṛutā* has anti-pyretic properties. Because of these properties of *tribhuvana kīrti rasa* and *pathyādi kvātha* are supposed to be effective in the management of *vātaśleşmika jvara*.

*Lakṣaṇa* of *vātaśleşmika jvara* are similar with the concept of influenza-like illness. As with any standardized syndrome or disease case definition, definitions of "influenza-like illness" (ILI) also vary.<sup>3,4,5</sup> Influenza-like illness (ILI), also known as flu-like syndrome, is an acute respiratory infection (ARI) causing a set of common symptoms include fever ( $\geq 38^{\circ}\text{C}$  with or without shivering or chills), malaise, coughing, nasal congestion, loss of appetite and body aches typically in connection with a sudden onset of illness.<sup>6</sup> Recurrent use of many antipyretic drugs, non-steroidal anti-inflammatory drugs, anti-biotic drugs shows

many side effects like weakness, anorexia etc.

*Pathyādi kvātha* and *tribhuvana kīrti rasa* not only help in reducing the symptoms of *vātaśleşmika jvara*. but also it increases the *agni*, *bala* (strength) and *varna* (complexion) of the individual as it has properties like *rasāyana*.

### Case history

A 35 years old male patient having complaints of *deha sañtāpa*-103°F (raised Body temperature) since one day *pratisyāya* with running of nose and watering of eyes, *siroruka* (headache with disturbed routine activities and need rest), *kāsa* (Cough) and *gaurava*(Feeling of heaviness) since last two days. The interrogation with patient revealed history of some *apathya aahar vihara* (faulty lifestyle), *avyayama* (no exercise). Hence to get rid of the symptoms he visited my OPD.

### Diagnostic criteria

Patient suffering from *deha sañtāpa* (raised Body temperature), *pratisyāya* (Coryza), *śiroruk*, *kāsa* (Cough), *tañdra* was selected for study.

### Data collection and analysis

The case subject which comes under the above diagnostic criteria was selected for present study.

Pre and post assessment was done which is based on gradation of symptoms and collected data was statistically analyzed.

### MATERIAL AND METHODS

The patients was treated as an out-door patients. *Pathyādi kvātha* given 40ml twice in a day on empty stomach for 1 week and *tribhūvanakīrti rasa* given 2 tab (125mg) 3 times in a day after meal for 1 week.

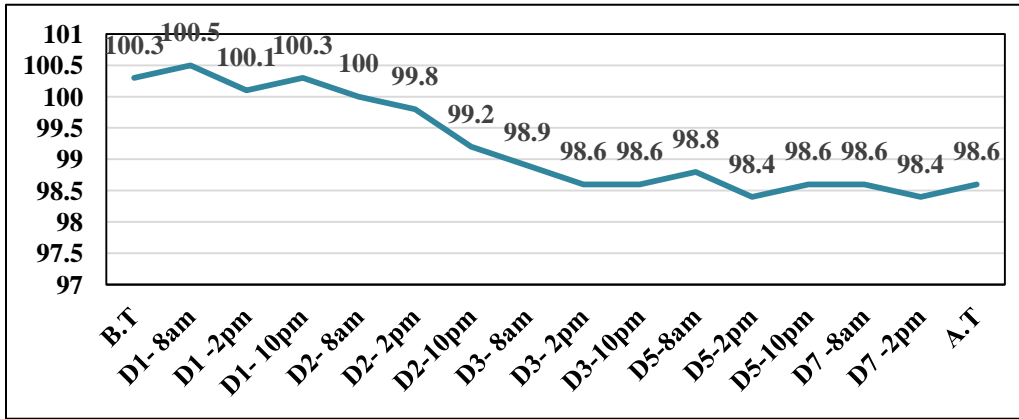
Detailed description of ingredients along with botanical name and its part to be used is as under.

NO	NAME OF DRUGS (LATIN NAME)	PART USED	PROPORTION
<b><i>Pathyādi kvātha</i><sup>7</sup></b>			
1	<i>Harītakī (Terminalia chebula)</i>	Fruit	1part
2	<i>Bibhītakī (Terminalia bellirica)</i>	Fruit	1part
3	<i>Āmalakī (Embilica officinals)</i>	Fruit	1part
4	<i>Bhūnimba (Andrographis paniculata)</i>	Whole plant	1part
5	<i>Haridrā (Curcuma Longa)</i>	Rhizome	1part
6	<i>Nimba (Azadirachta indica )</i>	Bark	1part
7	<i>Amrutā (Tinospora Cordifolia)</i>	Stem	1part
<b><i>Tribhuvana kīrti rasa</i><sup>8</sup></b>			
1	<i>Śudhdha hiñgula</i> (purified cinnabar)	-	1 part
2	<i>Śudhdha vatsanābha</i> (purified <i>Aconitum ferox</i> )	Root	1 part
3	<i>Sūñthi cūrṇa</i> ( <i>Zinziber officinale</i> )	Rhizomes	1 part
4	<i>Marica cūrṇa</i> ( <i>Piper nigrum</i> )	Seeds	1 part
5	<i>Pippalī cūrṇa</i> ( <i>Piper longum</i> )	Fruit	1 part
6	<i>Ṭaṅkaṇa</i> (Borax)	-	1 part
7	<i>Pippalī mūla</i> ( <i>Piper longum</i> )	Root	1 part
Give <i>Bhāvana</i> with juice of <i>tulasī</i> ( <i>Ocimum Sanctum</i> ), <i>ārdraka</i> ( <i>Zinziber Officinale</i> ), <i>dhattūra</i>			

(Dhatūra metel)				
Assessment criteria:				
SYMPTOMS AND SIGNS	GRADE SCORE			
	0	1	2	3
<i>Santāpa</i> (Raised body temperature)	Measured °F will be taken for the assessment of temperature.			
<i>Śiroruk</i> (Headache)	Absent	Headache with non-disturbed routine activities	Headache with disturbed routine activities	Headache with disturbed routine activities and need rest.
<i>Pratiśyāya</i> (common cold sign i.e. running and/or blocking nose)	Absent	Mild running of nose.	Running of nose and watering of eyes.	Continue running of nose and watering of eyes.
<i>Tāndrā</i> (lassitude or exhaustion)	Absent	Mild Tandra, few minute after awakened	Moderate Tandra, few hours after awakened	Severe Tandra persist whole day
<i>Gaurava</i> (heaviness in body)	Absent	Occasional feeling of heaviness otherwise normal.	Feeling of heaviness after small activities.	Do not want to do any work.
<i>Kāsa</i> (coughing)	Absent	Dry cough	Mild expectoration while coughing	Severe expectoration And pain in throat and chest while coughing

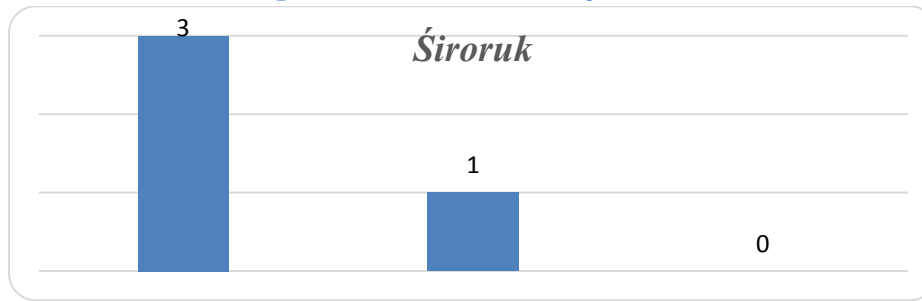
**RESULTS:**

**Graph no 1: Effect of Pathyādī kvātha and tribhūvanakīrti rasa on reduce of the deha santāpa (°F) in patient of vātaśleshmika jvara :**



Deha Santāpa (°F) was 100.3°F before the starting treatment, which reduced up to 98.6° F after treatment.

**Graph no 2: Effect of pathyādī kvātha and tribhūvanakīrti rasa on grade score of śīroruk in patient of vātaśleşmika jvara:**



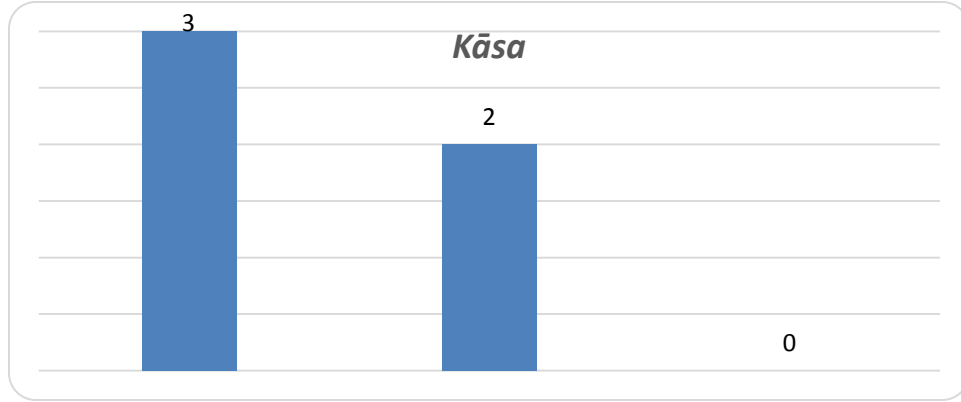
Grade score of śīroruk was 3 before starting treatment, which reduced up to 0 after treatment with 100% relief.

**Graph no 3: Effect of pathyādī kvātha and tribhūvanakīrti rasa on grade score of pratiśyāya in patient of vātaśleşmika jvara:**



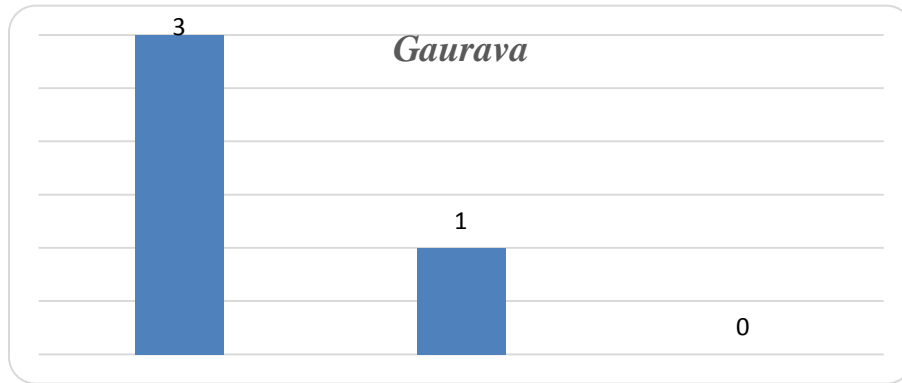
Grade score of pratiśyāya was 3 before starting treatment, which reduced up to 0 after treatment with 100% relief.

**Graph no 4: Effect of pathyādī kvātha and tribhūvanakīrti rasa on grade score of kāsa in patient of vātaśleşmika jvara:**



Grade score of *kāsa* was 3 before starting treatment, which reduced up to 0 after treatment with 100% relief.

**Graph no 5: Effect of *pathyādī kvātha* and *tribhuvanakīrti rasa* on grade score of *gaurava* in patient of *vātaśleşmika jvara*:**



Grade score of *gaurava* was 3 before starting treatment, which reduced up to 0 after treatment with 100% relief

**DISCUSSION:** In present case study the observations are noted before and after intervention based on gradation of symptoms. The results obtained for *deha santāpa* before intervention was 100.3° F and after intervention was 98.6° F. Score of *pratiśyāya* before the starting treatment was 3 after the treatment reduce up to 0. The gradation score for *śiroruka* before the starting treatment was 3 and it was 0 after treatment. For *kāsa* the gradation was 3 before treatment which was reduced up to 1 after treatment and *gaurava* and *tandrā* was decreased to 0 which was 3 before intervention. These results reveal the

significance of *pathyādī kvātha* and *tribhūvanakīrti rasa* in *vātaśleşmika jvara*. *Tribhuvana kīrti rasa* which is mentioned in the *yoga ratnākar jvara cikitsā* in *pūrvārdha* and *pathyādī kvātha* which is mentioned in the *śārṅgadhara saṁhitā madhyam khaṇḍa* were selected for the study. All ingredients of *tribhuvana kīrti rasa* are mainly *vātakapaha śāmaka*, *dīpana*, *pācana* and *agnivardhaka* (improves digestion) etc. And according to the classical text *tribhuvana kīrti rasa* is *sarva jvarahara* (Antipyretic). Because of these properties and action *tribhuvana kīrti rasa* is supposed to be



effective in the management of *vātaśleşmika jvara*.<sup>8</sup>

Ingredients of *pathyādi kvātha* is mainly *tridoṣa śāmaka*, *dīpana*, *rasāyana*, *balya*, *svedajanana*, *kāsa*, *svāsahara*, *jvaraghna*.<sup>7</sup> And according to the classical text *pathyādi kvātha* is *śirahsūla hara*. *pathyādi kvātha* contains 66.66% *dravyas* with *uṣṇa vīrya* and *madhura vipāka*, 66.66% drugs are *tridoṣa śāmaka* 50% drugs are *vātakapaha śāmaka* so by all virtues narrated above they normalize the vitiated *vāta and kapha doṣa*. It is reported that *bhūnimba*, *nimba* and *amṛtā* has anti-pyretic properties. Because of these properties of *tribhuvana kīrti rasa* and *pathyādi kvātha* are supposed to be effective in the management of *vātaśleşmika jvara*. *Lakṣaṇa* of *vātaśleşmika jvara* are *madhayama vega* (moderate fever  $\leq 103^{\circ}\text{F}$ ) *staimitya* (rigidity or numbness), *gaurava* (heaviness in body), *pratiśyāya* (coryzal signs i.e. running and/or blocking nose, sneezing, burning eyes and nose etc.), *parvanamruk* (pain in joints), *taṅdrā* (lassitude or exhaustion), *śīroruk* (headache), *kāsa* (coughing), *aruci* (lack of appetite), *śvasana* (mild to moderate breathlessness), *śīta* (chills), *bhrama* (dizziness),<sup>2</sup> similar with the concept of influenza like illness. Recurrent use of many antipyretic drugs, non-steroidal anti-inflammatory drugs, anti-biotic drugs shows many side effects like weakness, anorexia etc. Because of *dīpana*, *pācana*, *āmpācana* and *agni vṛuddhi*, *srotorodhahara*, *svedajanaka*, *śūla praśamana* and *rasāyana* properties of both medicine it working as *jvaraghna*. *Uṣṇa guna* of *vatsanābha* leads to *sveda pṛavartana* (sweating), and subsides *deha Saṅtāpa*.<sup>9</sup> Due to *uṣṇa guna* of *pathyādi*

*kvātha* vitiated *vāta* and *kapha* decreases and *śīroruka* subsides. *Pratiśyāya* is reduced due to *kaṭu rasa*, *uṣṇa vīrya* and *kaphaghna karma* of *pippalī* and *sunthī*.<sup>10</sup>

Due to *katu* (pungent taste), *uṣṇa*, *tīkṣṇa guna* and *dīpana*, *pācana karma āma pācana* takes place (helps in digestion) which leads to *lāghavata* (reducing heaviness) of *śarīra* and *guvarava* subsides. *Kāsa* reduced due to *kāsaghna karma* (cough reducing properties) of *pippalī* and *kaphaghna* properties of *sunthī*.<sup>10</sup> *Tribhuvana kīrti rasa* and *pathyādi kvātha* not only help in reducing the symptoms of *vātaśleşmika jvara* but also it increases the *āgni*, *bala* of the individual as it has properties like *rasāyanam*.<sup>7,8</sup>

#### CONCLUSION:

*Vāta* and *kapha doṣa* are mainly vitiated *doṣa* in *vātaśleşmika jvara* which leads to various symptoms or flu like symptoms (influenza like illness). Because of *dīpana*, *pācana*, *āmpācana* and *agni vṛuddhi*, *srotorodhahara*, *svedajanaka*, *śūla praśamana* and *rasāyana* properties of *pathyādi kvātha* and *tribhuvanakīrti rasa* it working as *jvaraghna*. All the signs and symptoms were relieved 100% within the 2-3 days of administration of the study medicines. The main sign of *vātaśleşmika jvara* (ILI) is fever and reduction in fever was found within the two hours of administration of the study medicines. The patient treated with the study medicines were also found as asymptomatic without consuming any medicines in next 7 days of follow-up period. Hence it is concluded that *pathyādi kvātha* and *tribhuvanakīrti rasa* are effective in the management of *vātaśleşmika jvara* (influenza like illness).

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