



ISSN 2456-3110

Vol 9 · Issue 6

June 2024

Journal of  
**Ayurveda and Integrated  
Medical Sciences**

*www.jaims.in*

**JAIMS**

An International Journal for Researches in Ayurveda and Allied Sciences



**Maharshi Charaka**  
Ayurveda

Indexed

# Effect of *Ushnodaka* in *Jwara* - A Review

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## ABSTRACT

In medical practice, *Jwara* is the most frequently observed clinical condition, occurring either as a primary disease or as a secondary symptom associated with other morbidities. *Acharya Charaka* has described the disease in which there is rise in temperature of the body is the *Jwara*. *Acharya Sushruta* has also mentioned that the cardinal symptoms of *Jwara* include pain throughout the body, increased heat, and blockage of sweating. *Jwara* is caused due to aggravated *Dosas* enter the *Amasaya* and combine with *Agni*, accompanying the *Rasa*, blocking the channels of *Rasa* and *Sweda*. *Ushnodaka* refers not only to warm water but according to the classics reduction of water after boiling to one half of its quantity is called *Ushnodaka*. We are utilizing *Ushnodaka* in the treatment of fever because its *Deepan Pachan* and ability to remove blockage at the *Srotas* by its efficacy.

**Key words:** *Jwara*, *Pyrexia*, *Fever*, *Ushnodaka*, *Hot water*, *Ayurveda*

## INTRODUCTION

The aim of *Ayurveda*, also referred to as "scientific knowledge of daily life," is to maintain the health of our bodies through the prevention and treatment of disorders. The primary factor in preserving an individual's health, according to *Ayurveda*, is the equilibrium of their *Dosha*, *Dhatu*, *Mala*, and *Agni*. Any imbalance in these components, regardless of the cause, throws off our body's equilibrium and makes us unwell.<sup>[1]</sup> *Jwara* in *Ayurveda* refers to more than just elevated body temperature; according to the *Charaka Samhita*, "*Deha Indriya Manah Santap*" is one of the primary signs of *Jwara*. This condition is characterized

by extreme heat related harm to the body, mind, and sense organs.<sup>[2]</sup> Warm water is referred to as "*Ushnodaka*" in *Ayurveda*, but in this instance, boiling the water is preferable to just heating it. Warm water is advised by *Ayurveda* to counteract the effects of cold water, which weaken *Agni* and slow down the digestion (digestive fire).<sup>[3]</sup>

## MATERIALS AND METHODS

As this is conceptual study therefore whole relevant *Ayurvedic* classics as well as modern literature and scientific journal if necessary, will be carried out.

### *Jwara*

According to *Ayurveda*, *Jwara* is not just a *Vyadhi*; for a range of illnesses, it is also *Lakshan* and *Upadrava*. Elevated body temperature, accompanied by unpleasant mental states, is one of the primary indicators of *Jwara*. It affects the sense organs, the mind, and the body.<sup>[4]</sup>

### *Nidana* (Causative factor)

The *Srotas* involved in the occurrence of *Jwara* are *Rasavaha* and *Swedavaha*. *Nidana*, *Samprapti* and *Lakshanas* have been described separately for *Vataj*, *Pittaja*, *Kaphaja*, *Dwandaja*, *Sannipataja Jwara*.<sup>[5]</sup> *Guru Ahara* and *Pragyapradh* are also causative factors of

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Submission Date: 05/04/2024 Accepted Date: 13/05/2024

### Access this article online

Quick Response Code



Website: [www.jaims.in](http://www.jaims.in)

DOI: 10.21760/jaims.9.6.34

*Jwara*. The common causative factor for all kinds of *Jwara* has been described in *Ayurveda* i.e., *Snehadi Karmamithyayoga* (improper application of oleation, sudation), *Abhighaat* (Trauma), *Rogotthana Prapakata* (at the occurrence of disease), *Shrama* (fatigue), *Kshaya* (wasting of body tissues), (ingestion of unwholesome food), *Ritu Viparyaya* (not following the seasonal regimen), *Aushadhi Pushpa Gandha* (inhale the medicated flowers), *Shoka* (grief), *Nakshatrapeda* (the curse of stars), *Abhichar* (improper social behaviour), *Abhishap* (curse from other people), *Manasikaabhishang* (psychological disturbances), *Apprajata* (not having normal labor), *Ahita Sevan Prajata* (not following the postnatal care), *Stanyaavataran* (lactation).<sup>[6]</sup>

#### **Purvarupa (Prodromal sign)**

Prodromal symptoms of fever are lassitude, congested eyes, yawning, heaviness, exhaustion, unstable desire and aversion to fire, sun, air and water, indigestion, distaste in mouth, loss of strength, and complexion and slight derangement in behaviour.<sup>[7]</sup> *Jrambha* in *Vataj Jwara*, *Nayan Daha* (burning sensation in eyes) in *Pittaja Jwara*, and no desire for food in *Kaphaja Jwara* are a specific prodromal symptoms.<sup>[8]</sup>

#### **Pradhana Lakshana (chief features)**

Obstruction (absence) of sweating, increased heat (body temperature) and pain (mild) all over the body these symptoms present together.<sup>[9]</sup>

#### **Samprapti (Pathogenesis)**

When *Dosas* worsen as a result of consuming causative factors the condition eventually spreads throughout the body and results in *Jwara*. Severe doses reach the *Amasaya* and mix with *Agni*, accompanying the *Rasa*, obstructing the *Rasa* and *Sveda* channels, reducing *Agni's* functionality, and driving *Agni* away from the digesting site.<sup>[10]</sup>

#### **Samanya Jwara Chikitsa (Line of Treatment)**

According to *Acharya Charaka* line of treatment of *Navajwara* is *Langhana* (fasting), *Svedana* (sudation therapy), *Kala* (time, waiting from *Sama* state of *Dosas* to *Niram* state), *Yavagu* and *Tiktarasa* (drug of bitter taste) they digest the *Aamdosas*.<sup>[11]</sup>

#### **Ushnodak**

The water which does not spill out during boiling, which is free of froth, clean, light and reduced to one-fourth quantity after boiling.<sup>[12]</sup> Boiling water enriches it with energy and it gains equality that in *Ayurveda* is called *Sukshma* (penetrating), which allows purification of the subtle channels of the body through deeper penetration into the physiology. Drinking hot water regularly is a simple *Ayurveda* recommendation. Boiling the water for ten minutes stimulates *Agni* directly, allowing food to be processed and absorbed more efficiently during the meal. Taken between meals, it can provide effective support it flushing out water. Soluble toxins from the *Dhatu*s (body tissues).

#### **Ushnodaka Laxana<sup>[13]</sup>**

The one which is *Ardhavashishtam* that is heated and reduced to half, *Nirmalam*, *Nirvegam* and *Nishphenam* is called as *Ushnodakam*.

#### **Types on basis of Dosha<sup>[14]</sup>**

- Vatahara* - 3/4th part of the water is left out after boiling.
- Vata-Pittahara* - 1/2 parts is left out after boiling.
- Tridosahara* - 1/4th part to be left out after boiling

#### **Functions of Ushnodakpana<sup>[15]</sup>**

It pacifies *Kapha Vata Dosha* and *Meda Dhatu Kasa*, *Swasa* and *Jwara*. It has also *Deepan Basti Shodhan* properties and said to be always *Pathyakara*.

#### **Contra-indications<sup>[16]</sup>**

According to *Acharya Sushrut* it is contraindicated in *Murcha*, *Pitta Roga*, *Visha*, *Daha*, *Chardi*, *Bhrama*, *Klama*.

#### **On basis of Ritu's<sup>[17]</sup>**

- Sharad* - 1/4th part to be left out after boiling.
- Hemant* - 1/8th part to be left out after boiling.
- Shishira*, *Vasanta* and *Greeshma* - 1/2 part to be left out after boiling.
- Viparita Ritu* and *Pravritta* - 1/8<sup>th</sup> part to be left out after boiling.

**Guna-Karma of Ushnodakam**

Lakshana	Ca <sup>[18]</sup>	Su <sup>[19]</sup>	Ah <sup>[20]</sup>	Bp <sup>[21]</sup>	Yr <sup>[22]</sup>
Vatahara	+	+	+	+	+
Kaphahara	+	+	+	-	+
Medohara	-	+	-	+	+
Agnivardhaka	+	-	-	-	-
Aamahara	-	+	+	+	-
Deepana	-	+	+	-	+
Kanthy	-	-	+	-	-

**Action of Ushnodaka on Jwara<sup>[23]</sup>**

In *Ayurveda* the importance of *Ushnodaka* is mentioned in various disease. *Jwara* is considered as *Amasya Samuth Vyadhi* and for the treatment there is need of *Pachana Dravya* due to *Anubandh* of *Ama*. Digestive fire is stimulated by the *Ushnodaka* due to its *Deepana* and *Pachana* properties, it disintegrates *Kapha*, carries *Pitta* and *Vata* in their normal courses, and is wholesome for those suffering from *Jwara* caused by *Kapha* and *Vata Dosha*. *Ushnodaka* is wholesome (*Hita*) for those suffering from *Vata* and *Kaphaja Jwara* as it promotes *Agni* (Digestive fire), removes *Srotorodha* and expels *Kapha Dosha* and promote sweating and appetite. For *Pattika Jwara*, water should be first boiled with bitter drugs and allowed to cool for drinking.

**CONCLUSION**

*Ayurveda's* valuable secret to perfect health lies in maintaining the equilibrium of *Doshas*. In accordance to *Ayurveda*, *Ushnodaka* means warm water. The literature of *Ayurveda* explains the significance of *Ushnodaka*. It is believed that *Jwara* is *Amasaya Samutha Vyadhi*. Because of the *Anubandha* of *Aama*, *Pachana* is required for *Amasaya Samutha Vyadhi*. *Ushnodaka* can be taken for *Vatanulomana* and *Pachana* for that reason. It is considered as best for relieving the thirst. Additionally, *Ushnodaka* aids in boosting the digestive fire and clear the obstruction of *Sweda*, which fever subside.

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**How to cite this article:** Swati, Aradhana Kande. Effect of Ushnodaka in Jwara - A Review. J Ayurveda Integr Med Sci 2024;6:222-225.

<http://dx.doi.org/10.21760/jaims.9.6.34>

**Source of Support:** Nil, **Conflict of Interest:** None declared.

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