

MINI REVIEW

A Comprehensive Clinical Exploration of *Dhatugata Jwara*: An Ayurvedic Perspective

Spandan Bhavesh Kumar Joshi, Akshar Ashok Kulkarni, Ashwini K. Patil, Veena P.V and Greeshma Mohan

Department of Samhita & Siddhanta Department of Samhita & Siddhanta, Parul Institute of Ayurved, Parul University, Vadodara, Gujarat.

Corresponding Author: Spandan Bhaveshkumar Joshi

Email: spandanjosshi07@gmail.com

ABSTRACT

Dhatugata Jwara is a unique manifestation of fever in Ayurveda, deeply affecting the body's tissues (*Sapta Dhatus*). This article delves into the causes, symptoms, and treatment options for *Dhatugata Jwara* as described in the classical Ayurvedic texts, highlighting the importance of both Panchakarma treatments and herbal therapies in managing the condition. Emphasis is given to understanding its complex pathology and exploring effective clinical interventions.

Keywords: *Dhatugata Jwara*, *Jwara*, *Rasayana*, *Shamana*, *Shodhana*, *Upavasa*

Received 20.11.2025

Revised 13.01.2026

Accepted 09.02.2026

How to cite this article:

Spandan B K J, Akshar Ashok K, Ashwini K. P, Veena P.V and Greeshma M. A Comprehensive Clinical Exploration of *Dhatugata Jwara*: An Ayurvedic Perspective. Adv. Biores. Vol 17 [2] February 2026. 204-207

INTRODUCTION

In Ayurveda, fever (*Jwara*) [1] is considered one of the most important indicators of underlying disease, and *Dhatugata Jwara* is among its most intricate forms. Unlike ordinary fevers, this condition penetrates the body's seven primary tissues—*Rasa*, *Rakta*, *Mamsa*, *Meda*, *Asthi*, *Majja*, and *Shukra*—leading to a variety of clinical manifestations. The texts of *Charaka*, *Sushruta*, *Ashtanga Hridaya* and *Madhava Nidana* provide detailed descriptions of this condition, outlining its complex pathology and specific treatment modalities. The aim of this article is to offer an in-depth examination and management of *Dhatugata Jwara*, focusing on how it affects each of the *Seven Dhatus* and how these impacts guide the treatment strategies in classical Ayurvedic practice.

Methods

- The study adopts a comprehensive literature research approach.
- It carefully analyses core Ayurvedic scriptures:
 - *Charaka Samhita*
 - *Sushruta Samhita*
 - *Ashtanga Hridaya*
 - *Madhava Nidana*
- Classical texts are examined alongside modern Ayurvedic pharmacopoeias.
- Contemporary research studies are also consulted.
- The aim is to provide a holistic understanding of *Dhatugata Jwara*.

Diagnostic Paradigms

The diagnosis of *Dhatugata Jwara* is intricately tied to the involvement of the different *Dhatus*, with each one presenting unique symptoms:

1. ***Rasa Dhatugata Jwara***: Symptoms include fatigue, loss of appetite, and a sense of external heat [2].
2. ***Rakta Dhatugata Jwara***: Characterized by rashes, blood-tinged sputum, intense [3] burning sensations, and [4] confusion.
3. ***Mamsa Dhatugata Jwara***: Marked by internal heat, foul body odor, and muscle stiffness [5].

4. **Meda Dhatugata Jwara:** Includes excessive sweating, thirst, and discomfort due to one's own body odor [6].
5. **Asthi Dhatugata Jwara:** Features bone pain, muscle cramps, and difficulty breathing [7].
6. **Majja Dhatugata Jwara:** Involves symptoms like hiccups, deep internal heat, cough, and blurriness of vision [8].
7. **Shukra Dhatugata Jwara:** Characterized by reproductive issues, including abnormal ejaculation and severe weakness, often leading to a poor prognosis [9].

Sadhya-Asadhyata [10]

Sadhya: Rasa, Rakta, Mamsa, Meda Dhatugata jwara

Krucha Sadhya: Asthi, Majja Dhatugata jwara

Asadhya: Shukra Dhatugata jwara

Chikitsa (Therapeutic Regimen)

The treatment for *Dhatugata Jwara* combines purificatory (*Shodhana*) and palliative (*Shamana*) therapies, each tailored to the specific tissue involved.

Shodhana Chikitsa (Purification Therapy) [11]

Rasa Dhatugata Jwara: *Vamana* (therapeutic vomiting) helps remove excess *Kapha*, followed by fasting (*Upavasa*) to strengthen *Agni* (digestive fire).

Rakta Dhatugata Jwara: *Raktamokshana* (bloodletting) is used to purify the blood, complemented by cooling therapies such as *Sekha* (pouring of medicinal liquids) and *Pradeha* (herbal paste application).

Mamsa and Meda Dhatugata Jwara: *Virechana* (purgation) helps eliminate excess *Pitta*, with dietary changes to avoid aggravation.

Asthi and Majja Dhatugata Jwara: *Basti* (medicated enema), both *Niruha* (decoction-based) and *Anuvasana* (oil-based), targets deep tissue imbalances.

Shamana Chikitsa (Palliative Therapy) [12]

Herbal formulations play a vital role in alleviating the symptoms of each type of *Dhatugata Jwara*:

Kalingakadi Yoga: Includes *Indrayava*, *Patola Patra*, and *Kutki* to treat anorexia and heaviness.

Patoladi Yoga: Uses *Patola*, *Sariva*, and *Musta* for blood-related issues and skin disorders.

Nimbapatoladi Yoga: *Nimba*, *Triphala*, and *Musta* are recommended for muscle weakness and foul body odor.

Kirattiktadi Yoga: Includes *Kiratikta*, *Guduchi*, and *Chandana* for metabolic imbalances and excessive sweating.

Guduchyamalakadi Yoga: *Guduchi*, *Amalaki*, and *Musta* are useful in joint pain and neurological problems.

Panchakarma Protocols

The Panchakarma regimen is essential in treating *Dhatugata Jwara*, enabling complete detoxification and rejuvenation:

- **Vamana** is used for *Kapha*-type fevers.
- **Virechana** is indicated for *Pitta*-related fevers.
- **Basti** is particularly effective for *Vata*-dominant issues, especially those affecting the *Asthi* and *Majja Dhatu*.

Rasayana (Rejuvenation Therapy) [13-14]

After purifying the body, *Rasayana* therapies restore the health of tissues and rejuvenate the system. Key formulations include:

- **Triphala Rasayana** for *Rasa* and *Rakta Dhatu*.
- **Guduchi Rasayana** for *Meda Dhatu*.
- **Pippali Rasayana** for *Majja Dhatu*.

RESULTS

The classical Ayurvedic approach to *Dhatugata Jwara*, combining *Shodhana* and *Shamana* therapies, proves highly effective in alleviating the symptoms and ensuring long-term recovery. *Panchakarma* and *Rasayana* protocols further enhance the body's healing process, supporting the restoration of tissue integrity.

Discussion on Chikitsa (Therapeutic Regimen) for Dhatugata Jwara [15]

Dhatugata Jwara, or fever that affects specific bodily tissues, requires a detailed and holistic treatment approach. *Ayurveda*, with its emphasis on balance, offers two primary therapies: *Shodhana* (purification) and *Shamana* (palliative). These therapies are tailored to the specific tissue and *Dosha* imbalances involved, providing a personalized healing experience. *Shodhana* focuses on cleansing the body by removing excess *Doshas* (the biological energies—*Kapha*, *Pitta*, and *Vata*) that contribute to disease. In

Dhatugata Jwara, the treatment for each type of tissue involvement is distinct, addressing the underlying causes of the fever.

Rasa Dhatugata Jwara (Plasma Tissue): For this condition, which is dominated by excess *Kapha*, *Vamana* (therapeutic vomiting) is used to expel the excess mucus and toxins from the body. This clears the channels and reduces congestion. Following this, *Upavasa* (fasting) is recommended to strengthen the *Agni* (digestive fire), helping the body regain balance and improve overall energy. The ¹⁷fasting process supports digestion, making the body more resilient [16].

Rakta Dhatugata Jwara (Blood Tissue): When the fever is related to the blood, *Raktamokshana* (bloodletting) is performed to purify the blood and reduce the excess heat. This process not only detoxifies but also helps cool the body, alleviating symptoms such as inflammation and irritability. To further calm the system, cooling therapies like *Sekha* (pouring medicinal liquids) and *Pradeha* (applying herbal pastes) are used to soothe inflammation [17].

Mamsa and Meda Dhatugata Jwara (Muscle and Fat Tissues): For issues related to muscle and fat tissues, *Virechana* (purgation) is the go-to therapy. It helps eliminate excess *Pitta*, which is responsible for the inflammation and fever in these tissues. The cleansing process promotes balance, restoring the digestive system's health and aiding in the elimination of toxins. Along with this, dietary changes are often recommended to avoid aggravating the *Pitta dosha* and to promote healing [18].

Asthi and Majja Dhatugata Jwara (Bone and Marrow Tissues): When the fever affects the bones or marrow, *Basti* (medicated enemas) is employed. This deep-acting treatment is particularly beneficial for *Vata*-related issues in these tissues. There are two types of *Basti*: *Niruha Basti* (which uses decoctions) and *Anuvasana Basti* (which uses oils). Both help cleanse the deeper tissues and restore balance to areas affected by *Vata*, promoting overall skeletal and neurological health [19].

Alongside *Shodhana*, *Shamana* therapy aims to ease symptoms and offer relief, making the treatment more comfortable for the patient. This therapy involves the use of specific herbal formulations for each tissue type, helping to alleviate the fever's side effects.

Kalingakadi Yoga: A blend of herbs like *Indrayava*, *Patola Patra*, and *Kutki* is used to address issues like anorexia, heaviness, and poor digestion associated with *Rasa Dhatugata Jwara*.

Patoladi Yoga: For blood-related conditions, herbs like *Patola*, *Sariva*, and *Musta* are used to purify the blood and treat skin disorders that arise due to excess heat [20].

Nimbapatoladi Yoga: In cases involving muscle weakness and foul body odor, formulations such as *Nimba*, *Triphala*, and *Musta* are recommended to balance the system and restore strength [21].

Kirattiktadi Yoga: When metabolic imbalances and excessive sweating are a concern, herbs like *Kiratikta*, *Guduchi*, and *Chandana* are used to regulate the system [22].

Guduchyamalakadi Yoga: To treat joint pain and neurological symptoms, *Guduchi*, *Amalaki*, and *Musta* are employed to nourish and rejuvenate the bones and marrow. *Panchakarma* plays a central role in treating *Dhatugata Jwara*. This regimen includes a series of purification therapies that directly target the *dosha* responsible for the fever. *Vamana* is used for *Kapha*-related fevers, *Virechana* for *Pitta*-related fevers, and *Basti* for *Vata*-related imbalances. These treatments ensure that the body undergoes a complete detoxification, helping it regain its balance and health. Once the body is detoxified, *Rasayana* therapies are used to rejuvenate and restore tissue health. *Triphala Rasayana* is used for the *Rasa* and *Rakta Dhatus*, *Guduchi Rasayana* for *Meda Dhatu*, and *Pippali Rasayana* for *Majja Dhatu*. These powerful rejuvenating treatments help boost immunity, vitality, and longevity, ensuring that the body recovers fully from the effects of the fever [23].

LIMITATIONS

1. A lack of large-scale clinical trials to further validate the therapeutic methods.
2. The variability in treatment outcomes due to individual differences in constitution (*Prakriti*).
3. Challenges in standardizing *Panchakarma* treatments for diverse patient populations.

CONCLUSION

The treatment of *Dhatugata Jwara* through the combined approaches of *Shodhana*, *Shamana*, and *Rasayana* therapies offer a holistic way to not only address the symptoms of the fever but also restore the body's overall health and vitality. By focusing on purification, symptom relief, and rejuvenation, ²²*Ayurveda* provides a comprehensive and personalized healing experience that goes beyond merely treating the fever, aiming to promote long-term wellness and balance.

REFERENCES

1. Charaka. (2006). Charaka Samhita, Chikitsa Sthana. Chaukhamba Surbharati Prakashan, Varanasi. 3rd chapter, verse 1.
2. Charaka. (2006). Charaka Samhita, Chikitsa Sthana. Chaukhamba Surbharati Prakashan, Varanasi. 3rd chapter, verse 76.
3. Charaka. (2006). Charaka Samhita, Chikitsa Sthana. Chaukhamba Surbharati Prakashan, Varanasi. 3rd chapter, verse 77.
4. Kulkarni, A.A., & Gadgil, N.D. (2020). An observational study of effect of use of smart phones on sleep – a pilot study. *International Journal of Pharmaceutical Research*, Jul.
5. Charaka. (2006). Charaka Samhita, Chikitsa Sthana. Chaukhamba Surbharati Prakashan, Varanasi. 3rd chapter, verse 78-83
6. Charaka. (2006). Charaka Samhita, Chikitsa Sthana. Chaukhamba Surbharati Prakashan, Varanasi. 3rd chapter, verses 315–316.
7. Veena, P.V., Mohan, G., & Vaidya, A. (2024). Deciphering the nuances of enhancing cognitive and psychobehavioral health in geriatrics: Prevention, management, and rejuvenation. *International Journal of Novel Research and Development (IJNRD)*, 9(8): c211–c215. ISSN 2456-4184. Available at: <https://ijnrd.org/papers/IJNRD2408224.pdf>
8. Vagbhata. (2005). Ashtanga Hridaya, Chikitsa Sthana. Chaukhamba Surbharati Prakashan, Varanasi. 1st chapter, verse 154.
9. Chauhan, A., et al. (2020). Concept of Dhatushulka Jwara Lakshana in Pitttoulbana Sannipataja Jwara. *International Ayurvedic Medical Journal (IAMJ)*. [Online] [Cited June 2020]. Available at: http://www.iamj.in/posts/images/upload/3745_3749.pdf
10. Gadgil, N.D., Kulkarni, A.A., & Rao, P.N. (2019). Development of an objective parameter for Agni Parikshana with reference to Jaranakala of unit quantity of Lajamanda. *International Research Journal of Pharmacy* 10(3):242-245
11. Visioli, F., Mucignat-Caretta, C., Anile, F., & Panait, S.A. (2022). Traditional and medical applications of fasting. *Nutrients*, 14(3):433. doi:10.3390/nu14030433. PMID:35276792; PMCID:PMC8838777.
12. Deshpande, S., Deshpande, V., Bhatt, N., Dhanavade, B., Toshikane, H., Kulkarni, B.G., Chawda, M., Nalawade, M., & Seetharaman, R. (2024). A randomized study of Myostal@ liniment as an add-on therapy for muscle strengthening in cases of knee osteoarthritis. *Cureus*, 16(8):e68012. doi:10.7759/cureus.68012. PMID:39347318; PMCID:PMC11429852.
13. Karade, R., & Lodha, S. (2021). Role of Sadyovamana as an emergency treatment in Jwara: A case study. *Case Study Report*.
14. Yadnik, N., et al. (2024). Assessing the impact of technology use on physical and mental health: A comprehensive survey analysis. *Asian Journal of Biological Research*, 27(3S). doi:10.53555/AJBR.v27i3S.3072
15. Raj, S., & Toshikhane, H. (2024). Comparative analysis on Nidanasthana of Great Treatises in Ayurveda – A Literary Research. *Advances in Bioresearch*, 15(2):320–324. doi:10.15515/abr.0976-4585.15.2.320324.
16. Dhurve, S.A., Ghate, U., Bhati, K., Pawar, S.H., & Khatal, S. (2024). An Ayurvedic comprehensive review on chronic renal failure. *Advances in Bioresearch*, 15(2):19–25. doi:10.15515/abr.0976-4585.15.2.1925.
17. Salve, N.R., & Mishra, D.N. (2017). Ethnomedicines at Ahmednagar and medicinal plants in Mādhava Cikitsā text for treatment of anaemia-jaundice (~Pāṇḍu Kāmālā). *Advances in Bioresearch*, 8(4):33–44.
18. (2024). Multisystem inflammatory syndrome in children (MIS-C), COVID-19 vs dengue: differential fever presentations. *Advances in Bioresearch*, 15(5).
19. Shahin MM, Alshammari TM, Alshamary HJ, Bashantooof SK, Khan FH, Mahmoud MR. (2021). Knowledge, attitude and response of mothers to fever in their children in Hail City. *Advances in Bioresearch*. 12(1):145–151. doi: 10.15515/abr.0976-4585.12.1.145151
20. Yadav, S., et al. (2023). Validation of Ayurvedic clinical features including 'Jwara (fever)' — a reliability study. *Advances in Bioresearch*, 14(4):185–199.
21. Javeri AH, Sundari S, Ramya R, Karlukhi J, Krithika AP. (2022). Dengue fever: serum ferritin association with severity. *Advances in Bioresearch*. 13(1):72–76. doi: 10.15515/abr.0976-4585.13.1.7276
22. Raj SS, Toshikhane H. (2024). Comparative analysis on Nidanasthana of great treatises in Ayurveda – a literary research. *Advances in Bioresearch*. 15(2):320–324. doi:10.15515/abr.0976-4585.15.2.320324
23. Sharma, A., Sharma, M.C., Yadav, S., et al. (2023). Clinical features of BF.7 subvariant of coronavirus (including fever, sore throat, body ache). *Advances in Bioresearch*, 14(2):24

Copyright: © 2026 Author. This is an open access article distributed under the Creative Commons Attribution License, which permits unrestricted use, distribution, and reproduction in any medium, provided the original work is properly cited.