



GENERAL PRINCIPLES OF TREATMENT OF POISONING IN AYURVEDA WSR TO CHATURVINSHATI UPAKRAMA

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ABSTRACT

Agada Tantra is one of the eight branches of *Ayurveda* that deals with many types of poisons and how to cope with them for the treatment of *Visha*, *Aacharya Charaka* revealed twenty-four (24) treatment techniques that should be used while treating the poison patients depending on the situation. In terms of poison control, *Chaturvinshati upakramas* are special. The majority of them appear to be founded on the same contemporary medical basis. They are found in all forms of *Visha*, including *Sthavara*, *Jangama*, and others. In the majority of situations, the physician should choose *Upakrama* based on the type of *Visha*. *Prakruti* (constitution), *Satmya* (compatibility), *Ritu* (season), *Desha* (location), *Vega* (impulse), and *Bala* (balance) are some of the *Vedic* terms (strength and weakness of both the patient and poison). Resuscitation, removal of unabsorbed poison, application of antidotes, elimination of absorbed poison, symptomatic care, and overall patient health are the essential concepts. When we compare *Ayurveda* and contemporary medicine in this regard, we discover that all of the ideas that modern medicine suggests have been detailed in *Ayurvedic Samhitas* for thousands of years. We attempted to explore the broad concepts of *Ayurvedic* poisoning therapy with specific reference to *Charaka's Chaturvinshati Upakrama* (twenty-four modalities) with the help of this article.

Keywords: Ayurveda, Poisoning, Treatment, Modern medicine, Upakrama, Visha

INTRODUCTION

The foundation of *Ayurveda* is based on eight clinical branches (*Ashtang Ayurveda*). Among these branches, *Agadatantra* is one of the important branches in which the treatment of various poisonings is described. *Visha* is the name given to a substance that causes the vitiation of *Dhatu* (body tissue). *Visha* is a source of sorrow for all living things since it makes them unwell and in certain situations, causes death.^[1]

The *Visha chikitsa* is divided into two categories according to *Ayurvedic* classics: *Samanaya chikitsa* (wide therapy) and *Visesha chikitsa* (specific measures of treatment). The wide therapy consists of ideas and actions that may be used in any type of poisoning. In *Charaka Samhita*, twenty-four modalities of treatment of poisoning are explained which can be used as general principles of treatment for the poisoning in *Sthavara* and *Jangama visha*.^[2]

The twenty-four (24) specific treatments of poison (*Visha*) are as follows:

1. *Mantra* - Chanting of hymns
2. *Arishtabandhana* (Ligation) - Binding
3. *Utkartana* - Incision
4. *Nishpeedana* (Compression) - Application of pressure
5. *Chushana* - Sucking
6. *Agni* - Cauterization
7. *Parisheka* - Irrigation / Sprinkling
8. *Avagahana* - Immersion bath
9. *Rakta-mokshana*- Bloodletting.
10. *Vamana* – Emesis
11. *Virechana* – Purgation
12. *Upadhana* - Application on the incised scalp
13. *Hridayavarana* - Protection of the heart
14. *Anjana* – Collyrium
15. *Nasya* - Nasal medication / Snuffing
16. *Dhoopana* - Medicated fumigation
17. *Leha* – Linctus
18. *Aushada* – Medicine
19. *Pradhamana* – Blowing
20. *Pratisarana* - Local application

21. *Prativisha* – Antidote

22. *Sangyasthapana* – Resuscitation

23. *Lepa* - Ointment / Paste

24. *Mirtasanjivana* – Revival

Mantra (Incantations)^(4,5)

Mantra is a term made up of sacred phrases that are said in a rhythmic and specified manner to get eternal power. *Mantras* are thought to be more effective than medications in removing poison from the body. An individual who abstains from women, meat, and liquor should perform *mantra chikitsa*, he should eat less, keep his or her body clean, and sleep on a *kusha* grass mattress. The spread of poison is stopped by using *Mantra* with *Arishtabandhana*, and the patient's life is saved. In *Jangama visha* (animate poison), especially snake bites, *mantra chikitsa* is the most effective method. It stimulates a person's healing power or good energy by revitalising the body's innate healing systems. As a result, poison passes through the body faster than medication. It helps to maintain regular blood flow to important organs by stimulating the sympathetic nervous system and strengthening the peripheral blood vessels.

Arishta bandhana (Binding or Ligature)^(5,6)

Arishta is a word that signifies unfavourable or indicates death. When poison enters the circulatory system, it spreads to all parts of the body, mixing with blood. The poison spreads throughout all systems and organs, causing death. To avoid this, the doctor must make every effort to stop the transmission of poison that might result through ligation or *bandhana*. It is one of *Visha's* emergency therapy options. It stops the toxin from spreading. If the *Visha* has not spread from the biting site. *Arista bandhana* should be 4 *angula* (4 inches) above the bite site. There are two types of *Bandhana*:

- *Aristha* with mantra
- *Aristha* with Rajju (rope)

4 *angula* (4 inches) above the biting location should be done with a *bandhana*. The *bandhana* can be

made from cloth, rope, thread, fibre, or any soft material. The *bandhana* should be based on the *Desha* and should be neither too tight nor too loose, according to Acharya *Vagbhata*. Swelling and a foul odour will result if it is overly tight. *Visha* will spread quickly if it is too loose. This approach is comparable to the use of a tourniquet in modern medicine. The *Arishta* is indicated when the poison's potency grows. Lymphatic flow is restricted, not blood flow. Venom enters the body and travels through lymphatic and venous drainage to important organs. The hydrostatic pressure in venomous capillaries and lymphatic channels is around 20mm/Hg, whereas it is around 100mm/Hg in larger venous veins. As a result, an attempt can be made to slow down lymphatic and venous drainage while avoiding obstructing artery supply, preventing the poison from spreading throughout the body.

Utkartana (Incision)⁽⁷⁾

The technique involves removing the dangerous bite location from the body. This approach involves making a minor incision at the bite site to avoid *Marma* (vital points). At the site of the bite, a tiny incision is made to allow blood to seep out, as well as the poison, which is likewise forced out of the body and prevented from being absorbed into the system. It is used to stop the poison from spreading in situations of poisoning. The removal of the underlying cause can stop the spread of *Visha*. According to Charaka Samhita, cutting the tree from the root causes the tree to die. Similarly, if *Utkartana* is performed at the bite location, the poison will not spread throughout the body. The incision should not go too deep since it will injure the arteries, nerves, and tendons. This surgery should only be performed by an expert physician, as there is a risk of harm to arteries, nerves, tendons, and other structures, which might lead to severe issues.

Nishpeedana (Compression)⁽⁸⁾

It is the process of releasing poison by pressing the bite location. The bite site is gently pressed to expel poison by blood release in this method. Where *Utkartana* is not possible, this technique can be used. It should not be used in important organs or joints as it will cause mortality if it is done over important or-

gans, and it will induce deformities in joints. This treatment is far more useful for sting removal than for bite instances. It is used in situations where incision is not recommended. Pressure embolism is a term used in modern medicine to describe how to treat poisoning. When pressure is applied to affected areas, very little snake venom reaches the bloodstream, according to studies.

Chushana (Sucking)⁽⁹⁾

Chushana is the practise of sucking blood via the mouth. It's a technique for sucking the poison from the bite site. If the physician is suffering from *mukha vrana* (mouth ulcer) it is not recommended. The doctor fills the mouth with muck, ash, and medicinal formulas, during this procedure. Before sucking, *Acharya Charaka* recommends filling the mouth with *yava curna* (*Hordeum vulgare*). It cleans the bite site of blood mixed with *visha*. The physician sucks the poison along with the blood and spits it out as the incision is made below the ligature. Nowadays, syringes or suction devices are used to do this process. It is mostly done on the fleshy area of the body. These methods eliminate the poison that has spread near the bite site together with the blood, ensuring that the poison does not spread throughout the body.

Agnikarma (Cauterization)⁽¹⁰⁾

The bite site is cauterised with hot gold, iron, or other metal rods for this approach. Viper bites (*Mandali Sarpa*) are contraindicated for this procedure because *Pitta Dosha* will be aggravated. *Dahana Karma* aggravates *Pitta Dosha* and aids in the rapid spread of poison, aggravating the illness caused by *Mandali sarpa visha's* bite and *Pitta* supremacy. This method is advised in *Twaka-mamsagata visha* (poison in the skin and muscles), and *Aristha-bandhan* cannot be performed on the affected body part. Everything is instantly converted to ash by the fire, even before a second has passed. Cauterization is the current term for it. In order to lessen harm, eliminate unwanted growth, or reduce infection, this treatment kills certain tissues. Cauterization is generally performed after the toxic region has been removed by incision.

Parisheka (Sprinkling)⁽¹¹⁾

It is the procedure of sprinkling medicinal decoction over the bite site repeatedly. For *parisheka*, cooling agents like *Chandana* and *Usheera* are used to make a decoction. After *Raktamokshana*, *Acharya* Sushruta depicted *Parisheka* in a poisoned state. A cold decoction is used to prevent *Visha vega*. Because of the *ushna guna* of *visha*, the leftover *rakta* will reach *lanata* after *raktamokshana* (bloodletting). This requires cold *lepa* (cold pack) and *parisheka* (sprinkling). *Panchavalkala kwatha dhara* is the most widely used *dhara* in Viper bite. *Gritha saindhava dhara* is used in Cobra bite. Blood condensation reduces the toxicity of the toxin. The rate of poison absorption will be reduced if the bite is properly irrigated. The drug's cold nature helps to prevent further infection in the wound by constricting blood vessels and preventing the poison from spreading. Sprinkling is the term used in current science to describe it. Appropriate bite wound irrigation has been demonstrated to reduce infection rates.

Avagahana (Immersion bath) ^[12]

Avagahana is the process of immersing or dipping the diseased area or the entire body in a therapeutic decoction. It's known as an immersion bath in modern science. In the presence of intense pain, *avagahana* is performed. This method counteracts the poisoning impact. They aid in blood circulation and the removal of toxins from the body. This method can slow down the absorption process. This method reduces the rate of absorption and is sufficient to clean the wound at a later stage.

Raktamokshana (Bloodletting) ^[13,16]

Blood is the most common way for the poison to spread. Bloodletting should be performed by puncturing veins in the upper, lower, and forehead regions; this allows the poison to be removed from the body along with blood, saving the person's life. The right bloodletting process should be determined based on the *Doshika* predominance. If the poison has worsened the *Vata*, *Pitta*, or *Kapha doshas*, bloodletting with *Shrunnga*, *Jalauka*, and *Alabu* is recommended. If no blood comes from the bite location, *Pragarshana* (rubbing) with *Trikatu* (*Zingiber officianale*, *Piper nigrum*, *Piper longum*), *Grahadhuma*, and Ra-

jani are recommended (*Curcuma longa*). Bloodletting is contraindicated in pregnancy, children, old age person, and painful conditions. If the blood which is coming out is normal, then the bloodletting should be stopped. If poison is not removed from the blood, the poisoned area becomes discoloured, rigid, swollen, and painful, further, it spread throughout the body and causes death. *Raktamokshana* is beneficial in conditions where the poison has spread to distant parts of the body. It is one of the important procedures to control the intensity of the poison.

Vamana (Emesis) ^[14,16]

It is the method of inducing vomiting. This treatment is useful in the conditions of ingested poison, particularly when the poison is in the stomach. In modern science, it is known as emesis which is useful for removing an ingested unabsorbed poison. According To *Sangrahaakara*, *Vamana* should be done, if snake bite is above the umbilical region. It is indicated in *Kaphaja* bites and is associated with excessive salivation. This procedure is useful for removing an ingested unabsorbed poison. In *Dooshivisha* (latent poison) and *Garavisha* (concocted poison), emesis is induced. In *Darveekar sarpadamsha* emesis is suggested in the second, fourth, fifth, and sixth *vegas* (phase). In the third *vega* of the *mandali*, *sarpadamsha* emesis is caused (phase).

Virechana (Purgation) ^[15,16]

When the poison is in the *pakwasaya* during the second phase of poisoning. *Virechana* is performed, which is the anal route of toxin discharge from the intestines. It is comparable to full bowl irrigation treatment in current science (WBI). Patients who have consumed harmful substances may benefit from WBI. When a patient has symptoms such as abdominal distension, burning, urine retention, or stool flatus, this surgery is recommended. *Virechana* is necessary for people with *Pitta* constitutions who have been bitten by a snake with *pitta*-dominating traits, whose bite is below the umbilicus, and whose *pitta* is localised in the *pakwashaya*. It removes toxins from the body by pushing them downward. Giving *Neelini choorna* (*Indigofera tinctoria*) with milk,

as well as *Trivrit choorna* (*Operculina turpethum*) and *Triphala kwatha*, causes purgation.

Upadhana (Medication on the incised scalp) [17]

Upadhana is a unique process that involves applying medication to the incised scalp. Poison vitiates the *kapha* route, causing a blockage in the channels. *Vata's* movement is impeded as a result of this, and the patient breathes as though he is about to die. During this stage, a crow's leg incision should be made on the patient's scalp, and *Charmaksha* (*Picrorhiza kuruo*) paste, or goat, cow, buffalo, or cock meat mixed with blood in one *bilva* amount should be put to the cut region. After that, a nasal medicine including fine powders of *Katabhi* (*Jyotishmati*), *Katuka* (*Marich*), and *Kayaphala* is administered. If the snake bite occurs in the lower portion of the body, *Vaghabhata* recommends making an incision on the scalp. Similarly, if it is in the upper body, an incision in the feet must be performed. It is an emergency therapy for a patient who is experiencing fully exhibited poisoning symptoms. Both ingested poison and animal bites require this therapy. The poison is instantly absorbed by the applied on the incision and the sufferer becomes aware.

Hridayavarana (Protection of the heart) [18]

Hridayavarana is a technique of *hridaya* protection that involves the use of particular drugs. The *visha teekshnata* causes the *hridaya karshana*. Poison also kills *Hridaya*, as well as *Satva*, *Atma*, *Manas*, *Para Ojus*, *Rasavaha Srotas*, *Pranavaha Srotas*, *Buddhi*, *Kapha*, and *Indriya*, for which *Hridaya* is the seat, and ultimately kills the individual. *Hridayaavarana* is performed for the preservation of the heart. Honey, ghee, milk, bone marrow, hematite, sugarcane, crow meat soup, goat blood, medicinal ashes, soil with water, ghee with anti-poisonous medications, *Panchagavya*, curd, *Kovidara* (*Bauhinia variegata*), *arka* (*Calotropis gigantea*), *Shireesha* (*Albizia lebeck*), etc, these medications strengthen *Ojus*, provide physical and mental vigour, and have the ability to combat poison. Ghee should be administered promptly after poisoning to delay the spread of poison and allow more time for therapy.

Anjana vidhi [19]

Anjana has been suggested by *Acharya Shusruta*. In this procedure, an anti-poison paste is put on the eyelids. When a patient is unconscious or has visual problems as a result of poisoning, *Anjana* can aid. It's used to treat oedema, discoloration around the eye, visual loss, and a near-conscious condition caused by poisoning. One *Masha* (0.972gm) *pramana* of medicine produced with *Devdaru* (*Cedrus deodara*), *Shunthi* (*Zingiber officinale*), *Maricha* (*Piper nigrum*), *Pippali* (*Piper longum*), *Haridra* (*Curcuma longa*), *Nimba* flowers (*Azadirachta indica*), and *Tulsi* (*Ocimum sanctum*) is being used. *Bilvadi gulika* with *Tulsi Patra Swarasa* is commonly utilised in all sorts of toxic situations. It should be used in the event of poisoning when the patient is unconscious and has swelling around the eyeball, discoloration, turbidity, impaired vision, and the appearance of all things discoloured. It assists the patient in regaining awareness and protects the patient's eyes from injury. Collyrium (*Anjana*) kills toxins and cleanses the eye, relieving discomfort by eliminating loose foreign matter and impurities from the air.

Nasya (Nasal instillation) [20]

It is the administration of medication through the nose. *Nasya* is supposed to be the main line of therapy once the poison has travelled to the head. Nasal medicines are available in liquid or fine powder form. If there is a blockage in the nose, eyes, ear, tongue, or throat, *Charaka* recommends performing *nasya* with the juice of *Bandhujeev* root, *bharangi*, and *tulsi* blown into the nose. *Nasya* is advised in cases of loss of consciousness and poisoning in the brain. This treatment allows the patient to regain awareness.

Dhoopana (Fumigation) [21]

Dhoopana is approached indicates two ways. 1. The wound is fumigated 2. medicinal smoke is inhaled. In this procedure, the patient inhales the medicine vapours through the nostrils. *Dhupana* will be more beneficial in situations when *swedana* is contraindicated, such as *Vrischika visha*, according to *Acharya Shusruta*. Anti-toxic substances released by smoke enter the body, clears circulation channels, and neutralises poison's harmful impact. Detoxification is accomplished using fumes or smoke produced by

antitoxic compounds. This antitoxic medicinal smoke penetrates the body and clears any obstructions from the body's circulatory vessels. When these vapours reach the body, they also neutralize the poison's lethal impact.

Lehya (Linctus) ^[22]

Linctus is called *Lehya*. This is a pharmaceutical preparation that is semi-solid. Because of the *ushna* and *ruksha* properties of *visha*, poisoning causes the throat and mouth to become dry. To avoid the poison's negative effects, prompt medicine should be delivered. As a result, *lehya* (linctus) is favoured as *Anupana*, while *madhu* and ghee are used alone or along with medication as *Anupana*. It is beneficial for both adults and children who require long-term therapy. This treatment can be used to alleviate the negative effects of poison. In most poisoning cases, dryness of the throat and mouth is the most common symptom, and the patient finds it difficult to swallow the medicine, so it should be administered in a form that is simple to administer, and quick to absorb. To avoid the negative effects of poisons, immediate medication should be administered that is also easily digestible.

Aushadha (Medicine) ^[23]

This is a systematic therapy in which different types and combinations of medicine are utilised based on the nature of the toxin and the patient's health. Different varieties of *Agada's* are listed in Ayurveda for various sorts of poisoning. To treat the symptoms and problems caused by poisoning, many pharmaceutical remedies are employed. *Bilvadi Agada*, *Ksharagada*, *Mahagada*, *Dashanga Agada*, *Dooshivishari Agada*, *Murvadi Agada*, *Kalyanaka Ghrita*, *Amruta Ghrita*, *Koshatakyadi Yavagu*, and other oral medications are examples. *Agada* serves as an antidote to all types of poisoning. It has the ability to neutralise the effects of poison.

Commonly practiced *Aushadha yogas*:

- 15 ml *Maha kalyanaka grtha*, 10 ml honey, *Vilvadi gutika* can be administered to a cobra bite. After 3-5 minutes, *Jeevaraksha gutika* is administered with milk.

- The primary treatment for viper bites is a decoction of *Patoladhi gana* and *Vilvadi gutika*.
- *Dasanga agada* is commonly recommended for bug bites.
- In cobra bite, 15 ml of *Maha kalyanaka grtha*, 10 ml honey, *Bilvadi gutika* can be given.

Pradhamana (Blowing) ^[23]

Pradhamana is the method of inhaling pharmaceutical powders through the nose. The powder of *Katabhi*, *katuka*, and *katphala* is blown into the patient's nostril after the scalp incision is created. When there are any blockages in the body's pathways. When the medicinal powder is blown into the nose, it travels via the respiratory tract into the body, reducing the spread of poison.

Pratisarana (Rubbing)

Pratisarana refers to the local application of medications. If the blood does not flow out during the *Raktamokshana* procedure, pharmaceutical powders such as *Sunthi*, *Maricha*, *Pippalli*, *Grahadhuma*, *Haridra*, *Panchlavana*, *Brihati*, and *Kantkari* are applied to the lesion. If the blood does not come out during the *Raktamokshana* procedure. This technique improves blood circulation.

Prativisha (Antidote) ^[24,25]

This is the final resort in the treatment of poison when Mantra and other methods fail to halt the spread of poison. *Prativisha* should be chosen carefully, and all measures should be used before giving them. Only after the patient has consumed ghee should an antidote be provided. In the winter and spring, it is taken after the sun has risen. It is only given in emergencies throughout the summer. This kind of therapy is almost identical to the present notion of physiological antidotes. If the *Visha vega* is between the 5th and 7th *vega*, it is also stated. It should not be used on cloudy days or during the rainy season. It should not be given to patients who are angry, hungry, thirsty, or suffering from pitta illnesses, pregnant women, youngsters, or the elderly. *Sthavara visha* is similar to *kaphaja guna* in that it is upward pointing. Because *jangama visha* is comparable to pitta *guna*, *visha* is directed downward. The *gunas* of *Sthavara* and *Jangama visha* are diametrically op-

posed. As a result, a snake bite victim is treated with toxic roots, and everyone who consumes vegetable poison should be bitten by snakes. Doses are:

- Snake bite – 4,6,8, yavas as minimum, moderate, and maximum.
- 2 yavas were bitten by insects.
- 1 tila from a scorpion bite.

Sangyasthapana (Regaining the consciousness)^[26]

If the patient is unconscious, the physician must take all necessary procedures to bring him or her back to consciousness. Venesection in the veins of the forehead or extremities should be performed if symptoms such as unconsciousness, raised eyes balls, and neck drop occur. If the desired blood does not come out, a shallow incision on the patient's scalp should be performed. *Sangya-sthapana chikitsa* is prescribed by Acharya Charaka in the sixth *visha vega*. *Sadnya-sthapana* medication consists of *Gopitta*, *Haridara*, *Manjishtha*, *Maricha*, and *Pippali*, all of which are administered in equal amounts with water. As part of resuscitation treatment, we can employ *Teekshna dravya nasya*, *Upadhana karma*, and *Siravedha*.

Lepa (Paste)^[27]

It is the application of a medicinal paste to the affected areas from the outside. When poison comes into touch with the skin, it can cause narcosis, fainting, and palpitation, all of which can be addressed by applying a cold paste. When the poison makes contact with the skin This method calms the toxin, just like water calms a fire. Medicated paste bandages are also employed in modern research to treat skin diseases, notably, those connected with leg ulcers, particularly those of venous origin. *Sigru Punarnavadi lepa* is a commonly used lepa for allergies caused by viper bites. Insect poisoning is treated with *Bilvadi-gulika* and *Dasanga lepa*.

Mritasanjivani (Resuscitation)^[28]

It is one of the oldest classical medicines that restores or regains an individual's life. *Mritasanjivani* can be utilised in all cases of *Visha*, much as *Amrita* can bring a dead person back to life. *Mritasanjivani Agad*, which is in the form of *gutika*, is explained by Acharya Charaka. This is effective for all varieties of *Visha*. When a patient appears to be dead, but life

energy remains concealed inside the body, this *Agada* is employed for resuscitation. *Sprikka*, *Plava*, *Sthouneya*, and other spices are combined in equal amounts and ground into a fine powder to make the *Mritasanjivan Agad* tablet. In the form of *Nasya*, *Lepa*, *Dharana*, *Dhumagrahan*, and other poisonings, *Mritasanjivan Agad* is utilised. This treatment is comparable to the use of broad-spectrum medicines or ventilator assistance in modern medicine.

DISCUSSION

Ayurveda is an ancient science that dates back over 5000 years. At that age, *Acharya Charak* described the procedures for dealing with harmful situations. *Acharya Charak* stated that a physician should pick the appropriate modality based on the patient's condition and by doing the examination. *Charaka Samhita* explains *Chaturvimshati Upakrama* (twenty-four modalities) of poisoning therapy, which is also employed in the treatment of distinct *Visha vega* (poisoning impulses). As a result, the twenty-four methods of poisoning therapy mentioned in *Charaka* can be applied as distinct eternal Ayurvedic principles. Poison cannot damage tissue without entering the bloodstream, according to *Acharya Charak* and *Acharya Vagbhata*. Therefore, the goal of *Chaturvimshati Upakrama* was to limit, dissolve, neutralise, and eliminate the poison from the body.

It is not important that the physician must follow treatment protocol in sequence; rather, it is up to the physician's wisdom to pick therapy based on the patient's situation. The first seven are performed as first aid in the Animate Poison and 16 operations (*Mantra*, *Arishta*, *Utakarten*, *Nishpidan*, *Chooshan*, *Agni*, and *Parisheka*, etc) are generalised, whereas 7 procedures (*Mantra*, *Arishta*, *Utakarten*, *Nishpidan*, *Chooshan*, *Agni*, and *Parisheka*) Depending on the level of poisoning, the remaining procedures are performed in both *Sthavar* and *Jangma visha*.

Mantra Chikitsa is known as *Shreshtha Chikitsa* since it allows for therapy without the need for drugs. *Arista bandhana*, *Utkartana*, *Nishpeedana*, *Chushana*, and *Agni Karma* are excellent first-aid treatments for toxic bites and may be effective within 100

Matra kala. Raktamokshana is the major and first line of therapy once the toxin has entered circulation. *Shodhana* (body cleansing) is performed to eliminate poison from the body, and we choose between *Vamana* and *Virechana* based on the symptoms. Poison enters circulation, reaches the heart, and kills the body; thus, *Hrudayavarana Chikitsa* will be beneficial in protecting the heart and providing vigour to the mind and body. As a *Shamana* Therapy, *Parisheka*, *Avagaha*, *Dhooma*, *Leha*, *Lepa*, and *Aushadha chikitsa* are used. If the patient is unconscious, *Sangyasthapana* therapy is the first line of treatment, and conscious regaining can also be accomplished with *Tikshna Anjana*, *Nasya*, and *Upadhana Chikitsa*. *Mrutasanjivani Chikitsa* may be used as a revival therapy in the last stage.

CONCLUSION

In an emergency, *Acharya Charaka's* twenty-four *Upakrama* are quite useful. This *Upkrama* makes use of equipment that is readily available and may be performed anywhere. It does not take much time, and most importantly, it is rapid action. *Sthavara*, *Jangama*, *Gara*, *Dooshi visha*, and other forms of *visha* are all treated with *Chaturvimshathi Upakrama*. In most circumstances, the physician should choose *Upakramas* based on the type of *Visha*, *Prakruti*, *Satmya*, *Ritu*, *Sthaana*, *Vega*, and *Balaabala*. The concepts of poisoning therapy proposed by both Ayurveda and Modern medicine are practically the same; the only variation is the change in drug usage, delivery routes, and modern scientific methodologies. Because these 24 modalities are founded on scientific principles, now is the time to put them into practice and evaluate how effective they are. This undoubtedly aids in the demonstration of *Ayurveda* in emergency situations.

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