



## CHATURVINSHATI UPKRAMA AND ITS ROLE IN THE MANAGEMENT OF POISONING

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### ABSTRACT

*Agadatantra* is the branch of *Astanga Ayurved*, having a system of knowledge for conquering poisons. *Acharya Charaka* has expounded over twenty-four therapy strategies for managing poisoning. There is nothing like *Chaturvinshati Upkramas* for handling toxins. The majority of them are founded on the same current medical theory. *Chaturvinshati Upkramas* are typical of all varieties of *Visha*, including *Sthavara*, *Jangama*, *Gara*, *Dooshi Visha*, etc. Generally, the doctor should choose *Upakramas* based on *Visha Prakruti* (constitution), *Saatmya* (compatibility), *Ritu* (season), *Desha* (location), *Vega* (impulse), and *Bala-Abala* (patient's strength and weakness combined with the poison).

**Keywords:** *Chaturvinshati Upkrama*, *Visha*, *Chikitsa*, Poison

## INTRODUCTION

*Agadtantra* is a branch of Ashtanga Ayurveda science not until today. For a long time, Visha Vaidyas has successfully treated cases of animate (*Jangam*) and inanimate (*Sthawar*) poisoning. *Vishatantra* or *Agadtantra* is the science of using medicines to treat poisoning. *Charaka Acharya* has explained general treatment of poisoning as twenty-four modes of treatment applicable to animate and inanimate poison for envenomation. These 24 modes of general poisoning treatment are similar to modern treatment principles. Some changes have been made, but the principles are identical. 1. Removal of unabsorbed poison by *Vamana*, *Virechana*. 2. Use of antidotes (*Prativisha*). 3. Elimination of absorbed poison by *Raktmokshana*, 4. Symptomatic treatment – *Anjana*, *Nasya*, *Aswagahana*, *Sadnyasthapana*, etc. 5. General patient care. In modern toxicology, there are five principles of treatment for poisoning. After carefully considering these five principles, I can say that they are nothing more than our *Chaturvinshati Upakrama*.

## MATERIALS AND METHODS

There are two major types of treatment for poisoning

1. General
2. Specific

In this article, we will discuss the general treatment of poisoning.

### Mantra

This is considered the most reliable and successful treatment for nearly all cases of venom poisoning, particularly for poisonous bites. *Mantras* can consist of one, two, or multiple syllables. They consist of words, but the emphasis on syllables, pitch, tone, and pronunciation style varies. The effectiveness of a practitioner depends on their mastery of the mantra. The impact of these *Mantras* is unimaginable. There are numerous *Vishavaidyas* who perform *Mantras* in the rural regions of India. Achieving mastery is challenging today, so our *Acharya* suggested alternative methods. The mechanism of *Mantra* is still unclear, but some believe it functions similarly to counselling and could potentially prevent deaths from non-toxic snakebites like *Shankavisha*.

### Arishta Bandhana

*Arishta Bandhana* is used to stop the spread of poison. It can be made of silk threads, *bamboo*, cloth, etc. *Charak* used *Venika's* word to make *Arishta bandhana* (it is made of hair). Physically applying ligature stops the spread of poison. The ligature should be 4 *Angula* (4 inches) above the bite site. It should be used immediately after the toxic bite. It should be released slowly after a 2-minute gap of 2 seconds. This is to prevent gangrene of this part. In modern toxicology, a ligature is not allowed at the bite point to avoid gangrene. However, in emergencies, we can apply a ligature to prevent life. For Asian cobra and pit viper, we must take precautions against gangrene.

### Utkartan and Nishpidana

*Utkartana* is the term used to remove the bitten part. This is possible if the bitten area is at the end of a finger or toe. *Nishpidana* can be performed with fingers or a roller-like object to apply the venom directly to the bite area. An incision allows bleeding and to extract venom from the bite area. This treatment must be administered before the venom spreads throughout the body. *Utkartana* and *Nishpidana* can only be performed in areas not *Marma Sthana*. Another method of removing unabsorbed poison is making an incision at the bite site and allowing it to bleed.

### Chooshana

This process is carried out to soak up poison that has not been absorbed. Ancient practices of sucking poison with mouth using dried cow dung, sand, or soil are no longer used. Suction bulbs, dry sponges, and capillaries are used more commonly. Though effective in the past, if someone were to attempt this method now, they must be adequately trained to avoid harming *Vaidya's* life. Suctioning must be performed within a 5-minute time frame following the bite.

### Agni

If a bite occurs on an area of the body where *Arishta Bandhana* cannot be applied, such as the trunk or face, suction, excision, and burning are recommended. The area where the bite occurred must be cauter-

ised with a heated piece of gold, iron, or ember. The main idea is that since fire can burn everything, why can't poison do the same.

### **Parishek**

*Parishek* involves cleansing the impacted area with plain or medicated water, which can range from cold to warm or lukewarm, depending on the patient's condition. *Santalum album* and *Vetiveria zizanoides* have medicinal properties for treating *Parishek*.

### **Avagaaha**

*Avagaaha* is performed when there is intense pain or discomfort due to urine blockage. A metal container filled with warm water up to neck level is prepared for the patient to sit in, ensuring their entire body is submerged. When the water temperature decreases, more warm water is added after an equal amount of cold water is removed.

### **Raktamokshan**

Bloodletting is the final and most potent remedy when the toxin has infected the entire body. Bloodletting is performed when poison has spread; removing toxic blood helps eliminate poisonous symptoms. However, it should not be done in children, the elderly, or pregnant women.

### **Vamana**

During the winter months when there is cold mucus and a dominant *Kapha dosha* present, especially in individuals with a *Shleshma* constitution. Emetics are used to induce vomiting in cases of latent poisoning (*Dushi Visha*) and concocted poisoning (*Gara*), as well as for *Vaman* therapy. Poisoning can occur in both living and non-living things. For managing *Jan-gam Visha*, *Vamana* should be performed as follows: Cobra - in the 2nd, 4th, 5th, and 6th *Vega* positions. Viper is in the 3rd *Vega* position, and Krait is in the 2nd, 4th, and 5th *Vega* positions.

### **Gastric Lavage /Stomach Pumping/Gastric Irrigation**

This therapy can be beneficial within a three-hour window following poison consumption. It can be performed with either an Edwards or Boer's tube or a regular soft, non-collapsible rubber tube measuring 1cm in diameter and 1.5m in length. Duration. It is not recommended in cases of corrosive poisoning and

hydrocarbon poisoning. Epicac, zinc sulphate, and apomorphine are administered to induce vomiting, while water, kmno<sub>4</sub> (1:5000), 5% Nahco<sub>3</sub>, 4% tannic acid, and 1% sodium or potassium iodide are used for gastric lavage.

### **Virechana**

Purgatives are recommended for patients experiencing burning sensation and pain in the gut, flatulence, and difficulty passing urine. This treatment is prescribed during the first stage of *Dushivisha* and the second stage of *Sthawar Visha*. In cases of rabies, purgation should be done with medicines containing the milky latex of *Arka* [12].

### **Upadhan/ Vishasankramana/ Kakpada**

The treatment involves making incisions in the shape of a cross or *crow's leg* on the vertex and placing fresh flesh at the site. This occurs during the seventh stage of poisoning following *Nasya* and *collyrium* application [13].

### **Hridayawarana**

Generally, *ghee* and poison have opposite characteristics. Poison disrupts *Tridosha* and their storage places, infiltrates the heart and spreads throughout the body. Giving *ghee* right after poisoning helps slow the spread of poison, which is the underlying principle. Emesis is performed using emetics, and then *Hridayawarana* is performed with the following drugs: honey, *ghee*, *milk*, *gairik*, *cow dung juice*, *sugarcane juice*, *goat blood*, soil mixed with water, and ash mixed with water.

### **Anjana**

This is done to rouse a patient who has lost consciousness due to a snake bite. It is highly beneficial for patients with swollen eyes and drowsiness in cobra bites [15]. *Anjana* is applied during the third stage of a *cobra bite*, while *Agadas* are used as *Anjana* during the seventh stage of a cobra bite and the sixth stage of a *krait bite*.

### **Nasya**

It is typically administered when the patient is unresponsive and powerful medications are utilized. Strong *Nasya* is recommended in the 7th phase of a cobra bite, while *Pradhamaan Nasya* is recommended in the 6th phase of a krait bite.

### **Dhoom**

Medications are administered in the form of fumes or smoke. The fundamental concept of *Dhoom* is similar to that of *Anjana* and *Nasya*.<sup>[17]</sup>

### **Leha**

Lehan studied different types of Agada medicine. *Dashang Agada* and *Dooshivishari Agada* are some examples.

### **Prashaman**

*Prashaman* is done in case of bleeding after blood-letting.

### **Pratisaran**

A sprinkling of powdered medicine soaks up extra moisture, lessens itching and irritation, cools the skin, and also helps dry out oozing.

### **Prativisha**

*Vridha Vagbhata* discussed the usage of *Prativisha* in A.S.U. 48. This therapy is beneficial when the poison spreads uncontrollably, occurring after the 5th phase but before the 7th phase. This is the final and most promising treatment, so it must be used cautiously.

### **Sadnyasthapana**

*Charaka* noted that this action occurs during the sixth stage of *Visha*. The drugs mixed with cow bile that should be taken are *Rajani* (*Curcuma longa*), *Manjistha* (*Rubia cordiaefolia*), *Maricha* (*Piper nigrum*), and *Pippali* (*Piper longum*). The commentary in *Ayurveda Dipeeka* mentions that the medications above can be utilised for *Sangyasthapana*.

### **Mritsanjeevanam**

These medications are administered when the patient may seem lifeless, but there is still vitality within the body. *Surasadi Yoga*, *Kakandkadi Yoga*, and *Var-takadi Yoga* are some examples of Yogas that can be used for *Mritsanjeevan*.

## **DISCUSSION & CONCLUSION**

The methods for managing poisons presented by *Acharya Charaka* in *Chaturvimshati Upkramas* are distinctive. It contains all the necessary measures for the handling of toxins. *Chaturvimshati Upkramas* are used for various poisons, such as stationery, moving, heavy, toxic, etc. The selection of *Upkramas* by the doctor is usually based on the kind of poison, consti-

tution, adaptability, season, place, potency and strength/weakness. The calming methods in *Chaturvimshati Upkramas* include *Anjana*, *Lepa*, *Dhupana*, *Leha*, *Upadhana*, *Prashamana*, and *Prathisarana*. *Mantra*, *Aushadhe*, and *Prativisha* are the medications that work against each other. The therapies for elimination include *Raktamokshana*, *Vamana*, *Virechana*, and *Nasya*. *Hrdhayavarana*, *Sanjasthapana*, and *Mrthasanjivani* are three types of supportive symptomatic treatment. *Arishta*, *Uthkarthana*, *Nishpidana*, *Chushana*, *Agni*, *Parisheka*, and *Avagaha* are methods that limit the entry of toxins into the bloodstream.

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