

Application of 24 Upakrama of Charaka in Modern Era

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JISM1403H Received for publication: January 19, 2014; Accepted: February 11, 2014



How to cite the article: SonaliChalkh, Application of 24 Upakrama of Charaka in Modern Era, ,
J-ISM, V2 N2, Jan- Mar 2014, pp 78-83

Abstract:

Agadtantra is sixth branch of *Ashtang* Ayurveda which deals with management of animate & inanimate poisoning. Due to enhancement in technology the environment is polluted & hence we come across more toxic substances which interfere with the living creature of the world. The present study is an attempt to evaluate & establish the ancient modality of the treatment on modern methods. On detail study & after comparison it was found that these 24 modalities of treatment are complete in terms of treatment of poisoning. As on day it was interesting to note that no new avenues has been added to principles of treatment except advancement in new equipments, methodology & investigation.

Key word: *Agada tantra*, Poisoning, *Upakrama*, *Vishaopakramas*

Introduction:

Agadtantra is the sixth branch of *Ayurveda* which deals with detailed information of animate & inanimate poisons & its management. Ayurvedic classic have broadly classified the *Vish Chikitsa* into two categories. *Samanya* & *Vishesh* [1]. Mode of poisoning enumerated by Acharya Sushrut is becoming more consequence today in the form of *Anna*, *Pana*, *Vastra*, *Dantakashtha* etc. [2]. Now a day's incidence of poisoning is raise as we come in contact with more toxic substances routinely. For elimination or neutralization of this poison five basic principle is given in the modern[3]. In Ayurveda the treatment for poisoning is scattered only the Charak has described the *Chaturvimshati Vishaopakramas* in *Chikitsasthana* which can be applied according to the condition of the poisoning [4]. This paper explicate scientific principles of 24 Upakrama. & compare Ayurvedic 24 Upakrama with modern principles of poisoning [4].

Chaturvimshati Upakrama of Charaka:

1 Mantra:

Mantras [5] are syllables, words or short sentence recited in a Rhythmic & prescribed manner[6]. *Mantras* are full of divine power & energy. The right and systematic chanting of mantras have a collective effect on the mind which ultimately commands our body. In every person hidden healing power is present. With the help of *mantra* that healing power or positive energy in person is stimulated. Due to this, poison is eliminating from the system quicker than medicine. [7]

Principle: It awakens the body's natural healing mechanisms.

2. *Arishtabandhan*

Arishta means unfavorable or which gives the indication of death.[8] when the intensity of poison increases it signifies the *Arishta*. As poison mix with the blood it gets

spread all over the body, invading the other organs. Thus, to prevent fatal consequences the physician has to apply the *bandhan* as it resists *Arishta* & the method is known as *Arishtabandhan*.

Principle:

The purpose of constricting bands is to restrict lymphatic flow, not blood. Once the venom enters the body, it reaches the vital part either through lymphatic or venous drainage. The hydrostatic pressure varies differently at different levels. Ex- The hydrostatic pressure in the venous capillaries & lymphatic channels is about 20mmHg where as in larger venous vessels it is about 100mmHg. But the arterial pressure on an average is 120 mmHg & sometimes it rises to 180 mmHg in lower limbs. So, the efforts can be made to slow down the lymphatic & venous drainage & not to obstruct the arterial supply as result of this spreading of poison to all over the body is stopped.[9]

3. Utkartana

Incision at the bite site is known as *Utkartan*.

Principle:

After taking the incision at bite site spreading of *Visha* can be stopped with the destruction of root cause. Incision of the skin at the site of bite & permitting bleed is another method of removing the unabsorbed venom. Current view is generally against such practice but still some practitioner's say, incision when it is done within 5- 10 min after bite is an effective but that incision must be parallel to fang marks, about 1 cm long & no deeper than 3mm in the long axis of the limb. [10]

4. Nishpidana:

Nishpidana means to squeeze out the locally entered venom along with blood depending on the accessibility of body part. but this should not be done on Marma & Joints. Its purpose is to stop the spreading of venom from the bite into the circulation[11].

Principle: The concept of pressure embolism is given in modern era for the treatment of poisoning Researches have shown that very little snake venom

reaches the bloodstream if firm pressure is applied to bitten area.[12]

5. Chushana

Sucking of blood through mouth is known as *Chushan* [13].

Principle: Through these the *vishawhich* is spread nearby the site of bite, gets removed along with the blood & further the *visha* does not get spread in the body.

6. Agnikarma

When the bite is on the part of body that cannot be subjected to *Arishtabandhan* in that case *Agnikarma* is applied [14].

Principle:

The fire converts everything into ash immediately, even earlier than a second. This is mainly indicated in *Twaka & Mamsagatavisha*. In modern it is known as Cauterization.

This destroys some tissues in an attempt to mitigate damage, remove an undesired growth or minimize infection when antibiotics are not available.

7. Parisheka

Parisheka is procedure of washing the affected area with running plain water or medicated water, depending on condition of patient [14].

Principle:

This application helps in the condensation of the blood thus helping to pacify the intensity of poison as it is said that the blood is the only media for spreading of poison in body.

In modern science it is known as Sprinkling. Appropriate irrigation of bite wound has been shown to decrease their rate of infection.

8. Avagaahana

Avagaahana means immersion or dipping the affective part in a medicated decoction or oil [15].

Principle:

The speed of absorption can be reduced by this way & is good enough to clean the wound in later stage. In modern it is known as immersion Bath. They help in proper blood circulation & eliminate toxic matter from body.

9. *Raktamokshana*

Raktamokshana i.e. bloodletting eliminates the poison from the blood as the blood is the major media which blow up the poison.

Principle :*Raktamokshan* should be speedily restored in the case where the poisoned area has become discolored, rigid, swollen & painful.[14] It should be performed by scraping, application of horns, leech or venesection.

10. *Vamana*:

During the first phase of poison means when the poison is in stomach, *Vaman* is indicated.[14], same procedure is done in modern when the poison is unabsorbed.

This procedure is also indicated in other conditions such as the patient who is affected with a poison marked by predominance of aggravated *Kapha* & bitten in winter would have secretion of cold saliva, fainting & intoxication, induction of *Vaman* is to be done by the strong emetics[16]. In modern it is known as emesis which is useful for removing an ingested unabsorbed poison & done by Salt solutions, apomorphine, etc.

11 *Virechana*

During the second phase of poisoning where the poison is in *Pakwasaya virechan* is carried out which means Expulsion of ingested poison from intestines through anal route.[14]. In modern also after the absorption of poison this method is used.

Principle:

It cleanses the body toxins in the pitta zone by drawing the toxins back to the small intestine through the bodily channels & then eliminating them downwards. In modern science it compares with whole bowl irrigation therapy(WBI). WBI may be advantageous for patients who have ingested toxic foreign bodies (e.g., disc batteries, drug packets), toxic amounts of substances not bound by activated charcoal (eg, iron, arsenic, lithium) and sustained-release or enteric-coated pharmaceuticals.

12. *Upadhana*:

Upadhana is a treatment in which the vortex is incised in a cross shape or in the shape of crow's

legs & fresh flesh with blood taken from animals is placed above the incised part [17].

Principle: To neutralizes action of poison immediately & to make patient conscious.

13. *Prdhamana*

Blowing up of medicated powders into the nose is called as *Prdhamana*.

Principle:

When the medicated powder is blown into the nose it gets spread through the respiratory passage into the body by which the spreading of poison is reduced & this is one of the preventative measures to reduce spread of poison.

The powders of medicine like *Katuka*, *Katabhi*, *Katphala* should be blown up into the persons nostrils to reduce the spreading of the poison.[17]

14. *Hridayavarana*

Severe poisoning can cause potentially fatal cardiac depression so to protect the heart *Hrudayavarana* is done. In modern also cardio protective drugs is given as it is one of the most important vital organs [18].

Principle:

Poisons derange *Kapha*, *Pitta* & *Vata* including their reservoirs & then occupy the heart. From the heart, it spreads all over the body quickly. In general poisons & ghee have diametrically opposing properties. Administering of ghee soon after poisoning or envenomation slows down the spread of poison whereby more time is available for treatment.

15. *Anjana*:

Anjana is indicated when the patients eyes are edematous, congested, vision is hazy or colored, also in the case of swelling of eyeballs, blurred vision & discolored appearance of all objects & when he is sleepy[19]. In current era too medicated collyrium is used. Collyrium cleanses the eye, relieves irritation by removing loose foreign material, air pollutants, or chlorinated water

Principle: to protect the eye damage from poison.

16. *Nasya*:

Nasal medications are given in the form of liquids or fine powders

It is indicated in loss of consciousness & when poison is located in head; [20] Nasal drops are used for either local or systemic effect. Locally acting drugs are decongestants and for allergy treatments. Systemically active drugs available as nasal sprays are migraine drugs, nicotine replacement and hormone treatments.

Principle:

In the case of poisoning to restores consciousness *Nasya* is given

17. *Dhoomana*

Dhooma means medicated smoke, *Dhoomapana* inhaling medicated smoke through nostrils [21].

Principle:

Fumes or smoke arising from antitoxic materials are used for detoxification. This antitoxic medicated smoke enters in the body & clear the all the channels of circulation from all kinds of obstruction .on entering the body this fumes also nullify the toxic effect of the poison .

18. *Leha*:

Preparation of medicine in the palatable form or semisolid medications prepared from various drugs are used in poisoning are termed as *leha*[22].

Principle:

Generally in poisoned conditions the dryness of throat & mouth is most common & in such patient feels difficult to swallow the medicine so in the form of *Leha* it is easy to administer ,quick to get absorbed & easily digestible condition as to avoid the adverse effects of poisons, the immediate medication should be administered which also should be easily digestible

19. *Oushadha*:

This is a rational therapy, depending on the nature of poison & patient condition medicine of different forms & combinations are used. In Ayurveda different types of *Agada*'s are mentioned in different type of poisoning. In modern also the different medicines are given depending on symptoms of patient [22].

Principle: To arrest the complication & to revive the

patients.

20. *Pratisarana* :

It means local application of drugs .After the process of *Raktamokshana* if the blood doesn't come out then certain medicated powders are rubbed at that particular site to enhance the flow of blood or body fluids [24]. In some case if the pure blood is oozes out then also it is given to stop the bleeding.In modern also medicated powder is used as it absorbs excess moisture, relieves itching and irritation, and cools skin & also dries the oozing [23]

21. *Prativisha*

When the spread of poison becomes uncontrollable by mantra & other procedures. Then this is the last measure in the treatment of poison & hence should be used in extreme cases if it is administered after the lapse of suitable stage it cause different complication & diseases. In modern also specific antidote is mentioned in specific poisoning [24].

22. *Sandnyasansthapana*

This is very important procedure which plays a vital role in regain the conscious state of an unconscious person for that venesection is done in the veins of forehead or extremities. In modern also various efforts has to be taken to bring consciousness like use of ventilators, artificial respiration & stimulant drugs [25].

23. *Lepa*

It is an external application of the medicated paste. As the force of poison cause narcosis, fainting, palpitation, these should be controlled by the application of cold paste which pacify the poison just as water cause the fire. In modern science also Medicated paste bandages are used in the treatment of skin conditions, often those associated with leg ulcers, particularly those of venous origin [26].

24. *Mrutasanjeevanam*

It is one of the ancient classical therapies through which the life of an individual can be regained. But, now a day this therapy has vanished. This therapy could be considered as a broad spectrum or a universal antidote which can be used

to nullify the toxic effect of almost all types of poisons [4]

Discussion & Conclusion :

After reviewing this 24 modalities it was found that the first seven are carried out in the *Jangam visha* (animate poison) as a first aid. Out of these 24 *Upkrama*, 16 procedures are generalized & 7 procedures (*Mantra, Arishta, Utakarten, Nishpidan, Chooshan, Agni & Parisheka*) are local. Remaining procedure is carried out in *Sthavar* as well as in *Jangam Visha* depends on stages of poisoning. After analyzing this *Upakrama* with Modern principle of poisoning it is found that these are based on same principle as that of modern so we can classify this *Upakarma* under the following heading of modern principle.

These 24 *Upkramas* can be classified into

following subgroups.

Conclusion:

24 *Upakarma* have their own significance in neutralizing the poison in different ways. It can be seen that most of them are based on same principle as that of modern. Though these are very useful but for the application is not sure particularly in remote areas, where medical facilities are meager.

The twenty-four *Upakramas* given by Charaka has great importance in emergency. In this *Upakrama* such equipments are used which are easily available & can be done anywhere. It does not require more time & most important is, these are quick action.

As these modalities are based on scientific approach, it's the time need to apply & see the realism of this treatment. This will definitely help to prove the Ayurveda in emergency services also.

	To check entry of poison in blood	Eliminative therapy	Symptomatic therapy	Counteracting measures	Pacifying measures
1	<i>ArishtaBandhanam</i>	<i>RaktaMokshanam</i>	<i>Hrudayavaranam</i>	<i>Mantram</i>	<i>Anjanam</i>
2	<i>Utkartanam</i>	<i>Vamanam</i>	<i>SajnaSamsthapanam</i>	<i>Aushadham</i>	<i>Lepa</i>
3	<i>Nishpeedanam</i>	<i>Virechan</i>	<i>MrutaSanjeevanam</i>	<i>Prativisha</i>	<i>Dhumam</i>
4	<i>Cushanam</i>	<i>Nasyam</i>			<i>Leham</i>
5	<i>Agni</i>				<i>Upadhanam</i>
6	<i>Parishekam</i>				<i>Pradhanam</i>
7	<i>Avagaham</i>				<i>Pratisaranam</i>

Table 1: Classification of 24 *Upkrama* on the basis of modern principle:

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