

## Clinical Perspective of Snake poisoning as per Ayurveda

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### ABSTRACT

In Ayurveda, Agadatantra being the sixth branch of Ashtaanga Ayurveda which deals with the study of Jaangam (animate) and (Sthavara) inanimate poisons, their symptoms and their management. In ancient era animate poisoning is common phenomenon as they reside in forests. Comprehensive description of Sarpa (Snake), its bite and remedies are elaboratively described in texts. Being an agronomic country death due to snake poisoning is common in rural areas due to lack of traveling and medical facilities. In present paper we are discussing regarding the clinical perspective taken in Ayurveda for snake poisoning.

**Keywords: Ayurveda, Snake, poison**

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## INTRODUCTION

Most of the people get chilled even on the sight of snake. In Indian culture worshipping the snakes (Naag Panchami) is still prevalent. Ample narrations about snakes are present in Brihatrayi (major classic) and Laghutrayi (minor classics). These references are the most authentic sources, influencing contemporary Ayurveda (The science of life). With some 50,000 citizens dying annually from snakebites, India is compelled to explore a range of effective methods to deal with the problem, which the WHO characterizes as a neglected tropical disease. India accounts for about half of all global snakebite deaths. India has around 60 different species of poisonous snakes.

There are more than 3500 species of snakes, but only about 250 are venomous in the world. [2] in India 216 species are found, of which 52 are poisonous. Since the majority of snakes are non-venomous. For medico legal purposes, snakes are classified into two groups, viz, poisonous (Savish) and non-poisonous (Nirvisha). This classification is not quite correct as some of the non-poisonous snakes can kill small animals by their poison

Types of Sarpa Damsha: According to Sushruta<sup>6</sup> 1. Sarpita-deep punctured 2. Radita-superficial punctured with less venom injected 3. Nirvisha-non poisonous According to Vagbhata<sup>7</sup> 1. Tundahata-stained by Saliva 2. Vyalidha-one or two bite marks & no bleeding 3. Vyalupta-one or two bite marks & bleeding 4. Dashtaka-three marks accompanied with tearing of muscles 5. Dashtanipidita-four biting marks Causes for Snakebite: Acharyas have

explained 8 reasons for Sarpa Damsha. They are Bhaya ,Krodha ,Aaharartha , Pada sparsha ,Ati vishat ,Vairadhyā ,Papa karma , Deva-rishi-yama kopa<sup>8</sup> . Lakshana's<sup>9</sup>, 10: Darvikara Sarpa: Shyavata Of Mukha ,Netra,Nakha, Mutra, Purisha And Tvak , Shiro Gourava, Sheeta Jwara, Nidra Nasha , Vijrimba, Sandigdhatva Of Vak (Irrelevant Speech) , Acheshta ,Lala Srava And Phenagama, Kantha Gurugurayana(Rumbling Sound) , Shushka Udgara And Other Lakshna Of Vata Mandali Sarpa: Saushma , Shosha ,Peeta lohita, Pruthu , visarpita, daha , ushna, kleda, kotha, vishiryatey , Peeta tha of mukha , danta etc,Trishna , Shrama ,Bhrama Daha , Murcha , Jwara – tiktaasyata , Urdwa & Adho marga raktha agama, Sheeta icha , Dhumako , Mada, Other Lakshna of Pitta . Rajjimantha Sarpa: Bite site –Snigdha , Sthira , Pichila, Shopha,Raktha- Sandra , Shita & Pandu, Shirovyatha, Aruchi,Chardhi , Aalasya, Hrrillasa, Madhuryasyata Kantey Ghuru-Ghuru, Kruchra- Uchvasa & Nishvasa, Nidra,Kasa, Panduta Of Nakha Etc, Anga Guruta And Stamba ,Srava From Nasa,Akshi,Mukha, Romaharsha, Shwasa, Tama,Other Lakshna Of Kapha

Vedas. By knowing the importances of Visha Chikitsa for humans Acharyas have included this as one among Ashtanga Ayurveda i.e Eight Folds of Ayurveda. Many medicines have been proved to have anti poisoning effect. These drugs can be given with various mode of administration like Anjana (collyrium),

Nasya(Nasal drop), Kakapada( scalp incision) etc CONCLUSION: There are various logistic, marketing and economic issues with the production and supply of ASV.The other drawbacks with ASV therapy are the adverse reactions ranging from early reactions (pruritus, urticaria) to potentially fatal anaphylaxis. Few cases may also develop serum sickness. When we compare both Ayurveda and Modern Medicine with respect to this aspect, we find that all these principles which are suggested by modern medicine are already described in Ayurvedic Samhitas before thousands of year. Modalities followed in Ayurveda 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. Training of treating physicians and knowledge of protocols to deal with Snakebite cases.

Mantra:Chakrapani prefers Mantra as foremost and par excellence Upakrama among others, which nullifies the poison<sup>13</sup>. Charaka further say that, chanting Mantra is a specific rhythm builds confidence in victim and helps in relieving anxiety. They stimulate sympathetic nervous system .Strengthen the peripheral blood vessels, which helps in maintaining the normal blood flow to the vital organs and it awakens the body's natural healing mechanisms<sup>14</sup>.

Arishta Bhandana(Ligature): Arishta means unfavorable/indication of death. Bandhana means to stop. When the intensity of the poison increases, it starts to combine with the blood and gets

spreaded all over the body. Thus to prevent or stop the spreading of poison, the physician has to opt the bandhana. Material: Plota(cloth),Charmanta ,Mrudu Valka or any soft material. It should be tied 4 Anguli above the site of bite. Neither too tight nor too loose Utkartanam(Incision): Poison does not advance after incision of bite like a tree after cutting its root i.e. spreading of poison can be stopped. Achushana(Sucking):The physician should suck the poison filling his mouth before with Mruth,Bhasma, Agada Or Gomaya .This method should be adopted especially on fleshy part

Symptoms of impending death are also mentioned in the first chapter. Significant indicators are: (i) No swelling even when the thighs are beaten with a stick, (ii) eyes are open and dilated, (iii) mouth is open and dilation in rectum is observed, (iv) if semen oozes out automatically on massaging *mūtra nāḍī* (urethra). Eight different confirmatory tests for impending death are described. One of them is as follows: Juice of *haridrā* (*Curcuma longa*) and oil should be equally given orally. If it remains in stomach, he will live but if the mixture goes through the GI tract and is seen in the anal region, death can be assured.

The second chapter deals with *darvīkara* (hooded) snake poisoning. Immediate treatments, names, specific symptoms and treatment of 26 types of *darvīkara* are explained in detail. Fume therapy using certain drugs can help regain consciousness. The first dung of a calf is ground in the urine of a goat and a suppository is made which is used for *dhūmapāna* (fume inhalation). This chapter also includes many *nasya* (nasal

administration), *añjana* (collyrium), *lepa* (external ointment/liniment), *pāna* (drink) with simple drugs mentioned.

The third chapter covers *maṇḍali* (viperine) snake treatment. *Vegānusāra cikitsā* (stage wise treatment), specific symptoms and treatment of 16 types of *maṇḍali* snakes are explained here. E.g.: In *rakta maṇḍali* bite, bleeding from nose and mouth, foul smell, deep enmity, hatred, fainting etc. will be seen. When these are the symptoms, curd, *trikaṭu* (three pungents), *saindhava* (rock salt), butter, honey and *kuṣṭha* (*Saussurea lappa*) should be mixed and used internally. Management of complications in *maṇḍali viṣa* also has been explained. In bleeding from hair follicles, fried powder of root of *śigru* (*Moringa oleifera*) mixed with cow's ghee should be massaged all over the body. Medicines that need to be given in case of thirst, burning sensation, pain, swelling, yellowish urine, bleeding from mouth, haematemesis, weakness of joints, retention of urine, vomiting and in severe rise of temperature are also explained. In yellowish urine, bark of *karañja* (*Pongamia pinnata*) should be given in hot water. In the ulcer at the *maṇḍali* bite site, *daśapuṣpa*[5] (*bhadra*, *viparita lajjalu*, *indravalli*, *musali*, *durva*, *bhringaraja*, *ahukarni*, *vishnukranti*, *lakshmana* and *sahadevi*) *svarasa* (juice) or *pārantyadi tailam* can be used.

Chapter four explains *Rājila viṣa* (krait family) treatment. *Vegānusāra cikitsā* (stage wise treatment), symptoms and treatment of 13 types of *Rājila* snakes are mentioned. In arresting of whole body movements, *triphala* (three myrobalans) ground in milk is recommended to be given orally. In excessive phlegm production, juice of *arka* (*Calotropis gigantea*) leaf mixed

with *hingu* (*asafoetida*) is recommended to be given internally. *Nasya* and *añjana* to revive a person from unconsciousness have been described.[3]

The fifth chapter explains common measures that can be adopted in all snake bite cases when exact identification of snake cannot be done. Single drug preparations that relieve fainting and all types of poisons are mentioned. Highly potent medicines are mentioned under the title of *kāla vañcana prayogas* (extreme measures). Medications to regain the pulse of a bite victim, drugs which make the poison to get vomited out have also been detailed here. The common medicines used in Kerala for snake bite treatment such as *Jivarakṣā guḷika*, *Vilvādi guḷika*, *Taruṇabhāskaram guḷika*, *Mṛtyuñjaya rasa* have also been explained.

Poisoning due to *Mūṣika* (rat), its 16 types, symptoms and treatment are dealt with in the chapter six. Five stage wise symptoms and treatment are explained. Application of certain single drugs over vertex along with many internal medications which helps in quick elimination of rat poison have been mentioned. *Nasya* (nasal administration) using egg of fire ants, external medicines for severe swelling and many internal medications have also been mentioned.

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