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**A Literary Review of Prativisha Chikitsa W.S.R. To Chaturvinshati Upakrama**

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**Abstract:**

*Ayurveda is an ancient science in Indian system of medicine. The foundation of Ayurveda is based on eight clinical branches (Ashtang Ayurveda). Among these branches Agadatantra is one of the clinical branches in which treatment of various poison is described. In Charak Samhita twenty four Visha Upakrama is mentioned which can be used as general principles of treatment of poisoning. Prativisha is one of chaturvinshati upakramas, prativisha means the use of toxic substance as an antitoxic agent in the management of poisoning. When all treatment measures for poisoning become unsuccessful, at that time Prativish Chikitsa is very useful. Sthavara Visha (inanimate poisons) can be successfully treated with Jangama Visha (animate poisons) and vice versa. Visha possesses the properties like Laghu (lightness), Sukshma (fineness), Aashu (quick acting), Vyavayi, etc., hence it can spread all over the body and can reach into entire system and organs very quickly. These properties of poisons are used while using poisonous substance as Prativish. So, Visha Dravyas (poisonous substances) having opposite action to that of poison consumed can cure the signs and symptoms produced by that poison and save the life of the patient. This is the basic consideration in Prativish Chikitsa. This concept of Prativish which is existed since ancient times needs to be supplemented, explained and narrated for proper understanding. So, this article aims to collect the references of Prativish and to discuss the role of Sthavara (inanimate) and Jangama isha (animate poisons) as Prativish.*

**Keywords:** Prativish, Sthavar Visha, Jangama Visha

**Introduction**

*Ayurveda, an ancient system of medicine, primarily concerned with the preventive and promotive aspects of health for the well being through the concepts of positive physical and mental health. Agadatantra is one of the incredible branches derived from the ancient sciences of Ashtanga Ayurveda. Agadatantra deals with the study of sarpa (snake), keeta (insect), lutaa (spider), musaka (rat) etc Jaangam (animate) bite poison, Sthavara (inanimate) combined poisoning diagnosis and its treatment also. In Agadatantra so many types of treatment of poison are described in details. Chaturvishanti Vishopkrama is procedures of poison treatment. These are;*

1. Mantra (Incantation)
2. Arishta (Tourniquet)
3. Utkartana ( Incision)
4. Nishpidana (Application of pressure around the bite)
5. Chooshana (Suction)
6. Agni ( Cauterization of bitten part )
7. Parisheka ( Washing affected part)
8. Avagaaha ( Immersion bath)
9. Raktamokshana (Blood letting )
10. Vamana (Emesis)

11. *Vireka* ( Purgation)
12. *Upadhaana* (Application of medicine on head after incision)
13. *Hrdyaavaraña* (Administration of ghee to protect heart)
14. *Anjana* (Collyrium )
15. *Nasya* (Nasal medication)
16. *Dhooma/Dhoopa* (Medicated fumigation)
17. *Leha* (Consumption of medicated jam)
18. *Oushadha* (Consumption of medicine)
19. *Prasamana* (Removal of residual poison)
20. *Pratisaarana* (Dusting of medicated powder)
21. *Prativisha* (Antidote)
22. *Samjnasamsthapana* (Measures to bring back senses)
23. *Lepa* (Application of medicated paste)
24. *Mritasanjeevana* (Revival of the apparently dead)

#### **Prativisha Chikitsa:**

*Prativish Chikitsa* is included under 24 modalities of treatment of poisons in *Charaka Samhita*. And it is well elaborated with its dose, indications, contra- indications, etc. in *Ashtanga Sangraha Uttarsthana 48 - Vishaprayogiya Adhyaya*.

*Prativish* means the use of poisons in the management of other poisons. *Prativisha chikitsa* is last resort in treatment of poisons and used in extreme cases when all other treatment measures for poisoning become unsuccessful. Though poisons are harmful to body, they can become excellent medicine if used with skill and in appropriate doses. Inanimate poisons possess the properties similar to that of *Kapha* and acts upwards. Animate poisons possess properties similar to that of *Pitta* and acts downward direction. These opposite natures of actions of poisons are effectively made use in *Prativish Chikitsa*. When they are used together, they can destroy each other. Hence inanimate poisons are quoted in treatment of animate poisons and vice a versa.

Victims of venomous bites should be treated with inanimate root poisons and the persons who have consumed inanimate root poisons should be subjected to the bite of venomous snakes. This is the basic consideration in *Prativish Chikitsa*. Nothing is as effective as *Visha* (poison) to neutralize. The poison or to nullify the effects of other kind of poisons.

#### **Indications For Use Of Prativish**

1. When the effects of poison are not subsided by *Mantra-Tantra* procedures and drug administration.
2. When *Visha-pidita* (patient) has crossed 5<sup>th</sup> *Visha Vega*, but has yet not completed 7<sup>th</sup> *Vega* i.e. either in 6<sup>th</sup> or 7<sup>th</sup> *Visha Vega*.
3. When all treatment measures for animate and inanimate poisons have failed.

#### **Dose:**

1. For patients of snake bite – the vegetable poisons should use in the doses-  
*Heena Matra* (minimum dose) = 4 *Yava* (1 *Ratti* = 125mg) *Madhyama Matra*  
(moderate dose) = 6 *Yava* (187.5 mg) *Uttama Matra* (maximum dose) = 8 *Yava* (250 mg)
2. For the patients of *Keeta Dansha* (in- sect bite) = 2 *Yava Matra*. (62.5 mg)

3. For scorpion bite = 1 *Tila Matra*.
4. In case of spider bite = *Sthavara Visha* (inanimate poison) should not be consumed orally; it should be applied to skin after *Pracchana Karma*.

**Contraindications For The Use Of *Prativish*:**

1. In cases of doubt whether a person have consumed poison or not and a bite is of poisonous animal or not, *Prativish* should not be used. *Agada Kalpa* (antidotes) are used at that time.
2. When any kind of poison is localised in blood, *Prativish* should not be administered.
3. After the lapse of suitable stage of drug administration (*Kriyakala*), it should not be used.

**Some References Of Use Of *Prativisha***

**Use Of *Sthavara Visha* In *Jangama Visha Chikitsa***

Sr. No.	Name of animate poison	Inanimate poison to be used for treatment
1.	<i>Alarka</i> (Rabies)	<i>Arka Ksheer</i> – for <i>Virechana</i> (purgation) <sup>14,15</sup>
		<i>Dhatura</i> <sup>16</sup>
		<i>Dhatura</i> with <i>Punarnava</i> <sup>15</sup>
		<i>Dhatura</i> with <i>Kakodumbara</i> <sup>15</sup>
		<i>Dhatura</i> with <i>Aparajita</i> & <i>Punarnava</i> <sup>14</sup>
		<i>Dhatura</i> + rice + <i>Sharapunkha</i> <sup>14</sup> (stuffed in <i>Dhatura Patra</i> )
2.	Snake bite	<i>Gunja</i> with <i>Nakuli</i> – <i>Lepa</i> (local application) <sup>17</sup>
		<i>Teekshna Visha Lepa</i> <sup>17</sup>
		<i>Karavira</i> , <i>Arka</i> , <i>Langali</i> with <i>Pippali</i> , <i>Patha</i> – <i>Lepa</i> <sup>18</sup>
		<i>Jayapala Seed</i> – <i>Anjana</i> <sup>19</sup>
		<i>Langali Kanda</i> – <i>Nasya</i> <sup>20</sup>
3.	Scorpion bite	<i>Vatsanabha Lepa</i> <sup>21</sup>
		<i>Jayapala</i> – <i>Lepa</i> <sup>16</sup>
		<i>Arka Ksheera</i> with <i>Palashbeeja</i> – <i>Lepa</i> <sup>22</sup>
		<i>Karpasa</i> – <i>Lepa</i> <sup>20</sup>
4.	Rat bite	<i>Danti</i> ( <i>Jayapala Beeja</i> ) for <i>Virechana</i> <sup>23</sup>
5.	<i>Manduka Dansha</i> (frog bite)	<i>Snuhi Ksheera</i> with <i>Shirishbeeja</i> - <i>Lepa</i> <sup>24</sup>

**Use Of *Jangama Visha* In *Sthavara Visha Chikitsa*:**

A hooded snake is made to bite many times on a piece of meat fastened to the tip of stick. Then *Choorna* (powder) of this meat is to be administered to a patient who has consumed a poison

& is not responding to any other *Agada* (antidote) preparation. But it should be given after carefully deciding the strength of a poison.

### Discussion

*Prativish Chikitsa* is important treatment measure in emergency & severe condition of poisoning. It is described in *Charaka Samhita & Ashtanga Sangraha*. Though the word *Prativish* is not used in *Sushruta & Ashtanga Hrudaya*, they have mentioned some references about the use of poison in treatment of another poison.

*Prativish* can be used in 6<sup>th</sup> & 7<sup>th</sup> *Visha Vega* with great care & taking proper pre- caution & after careful examination of patient, type of poison, its dose, etc. Nothing is as effective as *Visha* (poison) to neutralise another poison, as it possesses *Sukshma, Vyavayi, Vikashi, Aashu, Laghu*, etc. properties which enables it to penetrate to *Sukshmatikushma Strotasa* and act very quickly.

The mode of action of *Prativish* can be better understood by their individual properties, mode of action, *Guna & Karma*. E.g. *Alarka* (rabies) & *Dhatura* both acts on nervous system & brain. *Alarka* causes increase in the secretions of glands while *Dhatura* is anticholinergic, reduces all secretions. *Alarka* causes anxiety, excitation & stimulation; while *Dhatura* has *Madaka Prabhava*, causes depression.

*Vatsanabha* is *Vedanasthapaka & Shothahara*. If it is rubbed over skin with oil, nerve endings get stimulated first & subsequently are depressed causing numbness, loss of sensation. It may act like local anesthetic to subside severe pain in scorpion bite. It gets absorbed through mucous membrane. So, local application can also cause systemic effects. Most of scorpion venom acts on heart causing cardiac arrhythmia & cardiac failure. *Vatsanabha* also acts on heart giving it stimulation & *Bala* (strength).

### Conclusion

From all above information, we can say that *Granthakaras* have suggested the use of equally potent *Dravya* (substance) in case of toxicity of certain poisons, with symptoms of specific system. These *Dravyas* should have affinity for that very specific system or organ in the body

To conclude, we can say that *Aacharyas* have put forth a concept of '*Prativish*', which is a *Dravya* that should be –

1. Equally potent to *Visha* (poison).
2. Possess *Vyavayi Guna*, so that acts vigorously on *Vshapidita* (patient).
3. Should have affinity for the same system on which poison has affected.
4. Should have action opposite to that poison.

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