

A Review on Exclusive Contribution of Vangasena in Visha Chikitsa Siddhant

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Abstract

The knowledge of 'Ayurveda' came from Lord 'Brahma'. The original form of Ayurveda was incorporated in 'Astanga Ayurveda'. Out of which 'Damstra' or 'Visa Vairodhikam' or 'Agadatantra' is also an important branch which deals with the diseases and treatment due to poison. Recent texts other than Samhitas sometimes provide a different aspect. In present work, the concepts of 'Agadatantra' from 'Vangasena' are collected and compared to churn out exclusive contribution of Vangasena.

Introducton

Ayurveda is developed from "Trisutra" (Hetu, Linga, Ausadha) to Astanga i.e., the eight specialty of Ayurveda, which are almost related with clinical aspect of Ayurveda, out of these Astanga Ayurveda, Agadatantra or Damstra or Visagara Vairodhikam deals with toxicology i.e., the treatment of various types of poisoning of plant and animal origin with the help of various antidotes which are abundantly described in Agadatantra related portion of Vangasena.

bring into light a good text and some new principles of management of Visha.

Aim And Obctives:

In this research paper primary aim and objectives are to collect all the concept about Visha Chikitsa described in Vangasena and to compare the Chikitsa Siddhant of Vangasena with Brihatrayi & Chakradatta

Methodology Of Study

For the present Literary Study, conceptual study was done from Charaka, Sushruta, Chakradatta, Ashtanga Hrudaya and Vangasena. The references regarding Chikitsa siddhant of the Visha were compiled from these texts. Chikitsa siddhant of Visha from Vangasena were compared with those of Ashtanga Hrudaya, Charaka, Sushruta and Chakradatta and contribution of Vangsen in Visha Chikitsa is critically analyzed.

Literary Study

No. of chikitsa sutras: 8

Granthkar	Totally Same	Slightly Modified	Same Principle But Different Style	Contradictory
Chakradatta	0	0	0	0
Charaka	0	1	2	0
Sushruta	3	0	0	0
Vagbhata	1	0	2	0

About Vangasena Samhita

Author: Vangasena

- Birth Place : Kantika, Vanga Pradesha i.e. Bengal
- Original name of text : Chikitsasarsangraha
- Popular name of text : Vangasena Samhita or Vangasena
- Manuscript : Oldest manuscript found is of 1276, which is in Pandulipi.
- Publishers : Varanasi Khemraj Shrikrishnadas publication, 2003.

Purpose Of Study

The fundamental purpose of this study is to explore the concepts of Vangasena in the field of therapeutic management. Furthermore it is aimed to

1. *Vangasena* has tried to cover all the aspects of *Visha Chikitsa* in this chapter.
2. Almost all types of *Sthavar*, *Jangam*, *Dooshi* and *GaraVisha* are described here.
3. *Vaidyaguna* are described in detail at the start of *Adhyaya*.
4. Description of *Paakshala* is given after the *Vaidyaguna*.
5. *Vishadata Lakshanas* are then given.
6. Many concepts are similar to *Brihat Trayee* but some unique facts are described by *Vangasena* viz,
 - Apart from common *lakshana* of *sthavar Visha* individual *lakshana* of *phala*, *moola* and *ksheer Visha* are described.
 - In *Jangama visha*, *Bhogi sarpa* is given as type of *sarpa*.
 - Effect of *DooshiVisha* on various body parts is given.
 - Clear definition of *DooshiVisha* is given.
 - *Lakshana* of Fish bite are given.
7. Out of 8 *chikitsa sutras* described here 4 are taken directly from above mentioned texts.
8. 2 *sutras* show similar principles but are different in style of writing.
9. No contradictory *sutras* are found.

Conclusion

Some very unique concepts are described by *Vangasena* which need to be studied. It can lead to discovery of better line of treatment from *Agadtantra*.

Discussion

Visha chikitsa is described in detail by *Vangasena*. This chapter includes signs and symptoms of many *Sthavar* and *Jangam Visha*. Treatment is mainly given directly in form of *Kalpas* so there are not many *Chikitsa sutras* found in this *Adhyaya*. If *DooshiVisha* enters *Aamashya*, it vitiates *vata kapha*, if it enters *Pakvashaya*, it vitiates *vata pitta*.

Line of treatment is given for Snakebite, which is slightly different than *Charaka* and *Sushruta*. It includes use of *Chendan*, *Dahan*, *Vrushanchcheda*, *Strava* and *Ghrutapana*. This

treatment is commonly seen in all texts except for *Vrushanchcheda*, which is not described by any other texts included in this study. The logic and reasons behind inclusion of *Vrushanchcheda* are difficult to analyze.

In *chikitsa* of *Sthavar Visha* only *Vaman* is indicated by *Vangasena* and he further states that *Vaman* is the best treatment for *Sthavar Visha*. In *Cha.Chi.23/122*, *Charaka* indicates *Vaman* in *Sthavar Visha Chikitsa*. In *Su.Ka.2/40-41 Sushruta* has advised *Vamana* in first 2 *Sthavar Visha Vega*. This indicates that *Vamana* is very useful in *Sthavar Visha chikitsa* in early stages.

Vangasena has specifically given the treatment of *Keetdansha* according to their *Doshapradhanya*.

Vata- Ghrut Lapan, Tailabhyanga, Nadi sweda, Pralep, Bruhan
Pitta- Sheetal seka, Pradeha
Kapha- Lapan, Chedan, Swedan, Vaman.

This type of description is not even seen in *Sushruta*, hence it can be considered as original contribution of *Vangasena Kalpa* like *Chandrodaya Agad, Suryodaya Agad, Amrut Ghruta, Mrutyupashapahrut Ghruta* are described.

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