CONCEPTUAL STUDY OF KIZHI - ARKA PATRA SWEDA IN VISHA CHIKITSA

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ABSTRACT
Man had a fear of reptiles especially Snakes since origin of mankind. They have always been more dreadful than even the fear of death. Practice of Agadtantra defers in extent in all the states of India. Traditional Toxicologists survive in its original and strongest form only in Kerala. A Special Panchkarma commonly practiced by Traditional Visha- Vaidhyas (Ayurvedic Toxicologists) in Kerala.

INTRODUCTION
Ayurvedic Toxicology is a especial branch of Astanga Ayurveda that is one of the eight classical disciplines of Ayurveda, having its own importance in Ayurvedic Chikitsa system. Especially our rural and tribal Physicians practice it extensively. Ayurvedic toxicology was also called Danstra Chikitsa by Vagbhatacharya, Jangalee Chikitsa by Sushrutacharya and Charak has described among eight main branches of Ayurveda Vishagaravairodhik Prashamanam.
Sushruta has described Agad tantra as the branch of Ayurveda, which deals with bites of poisonous animals such as snakes, insects, spiders, rats, etc and their treatment and symptoms of different poisons, their combinations and their treatment.

Agad tantra of Kerala has been an ancient and renowned background. In this system both Vedic (Vaishnava) and non-Vedic (Shiva) school of thoughts were present. Even in Brhamins, followers of the Vedic schools continue to respect and follow non-Vedic school that has been practiced even before the origin of Vedic system. From this background of both schools of thought a tradition that is purely indigenous to Kerala becomes very popular throughout India. This Kerala style of Toxicology flourished well as a familiar tradition. A good number of renowned families of toxicologists are still practicing as a Visha-vaidhya in Kerala. Some of these Visha-vaidhyas have Visha-vaidhya Shalas i.e. clinics exist even today as a souvenir of the past glory of traditional toxicology of Kerala.

In the past, Ayurvedic toxicologist successfully treated even snakebite. They were familiar with the effective medicines prescribed in the text for each and every types of poisoning. They also adopt those medicines successfully. These Visha-vaidhyas used to practice common methods as well as special methods for applications of medicine i.e. route of administration, as follows:

1. **Ooth** (Blowing): This procedure is useful, when Visha is in first three Dhatus.

2. **Lepa** (Pradeshika & Sarvangeena) and **Pana** (Including Divya Aushadhas described in Sarva Samanya Chikitsa): This procedure is useful, when Visha is in fourth and fifth Dhatus.

3. **Nasya and Anjana**: This procedure is useful, when Visha is in last two Dhatus.

4. **Siddha Taila and Ghruta**: This is useful in Purana-visha i.e. chronic intoxication.

(Ref: Jyotsnika/chikitsarmbha/15-II)

The different Karmas which are commonly practiced by Traditional Visha-vaidhya while treating different types of Visha are explained as follows:

1. Kizhi
2. Dhara
3. Dhoopana
4. Ooth
5. Karu-prayoga
1. **Kizhi:** It is a type of Shankar Sweda, it’s also called as Arka-patra Sweda i.e. bundle fomentation with Arka leaves. The procedure is same as that of Pinda Swedana Karma. The only difference is that leaves bundle is used insted of Potali. There are two types of Kizhi:

1. **Pradeshika Swedana:** It is used for local treatment eg. Arka-patra Sweda.

2. **Sarvangeena Swedana:** It is used for whole body e.g. Marjaara-vandinee- patra Sweda which is especially used in Shopha of Mandal-visha. The Samyak yoga, Aayoga, Atiyoga are same as the Swedana Karma.

**Materials used**

1. Arka-patra
2. Nimba Taila
3. Ghrita
4. Saindhava lavana

**Procedure**

1. The leaves are tide into a spindle shaped bundle with counter twin and kept asides.
2. In an earthen bowel, 100 ml. of Ghrita and 5 gm of Saindhava lavana is warmed.
3. The spindle bundle of leaves is cut in to two pieces, so that latex being to ooze. This cut edge is dipped in to the warm mixture for live to eight seconds.
4. The temperature of this bundle is then tested on the palm of the physician. It is moved from periphery of the bite mark towards the center for thirty minutes.
5. Finaly the warm end of the bundle is kept on the bite site for three seconds. Kizhi should be started at painful places and movement must be from up and down.

**Period**

There is no restriction of time for Arka-patra Kizhi. It should be performed until the patient get relief from the pain and other symptoms.

Maximum period is 30 minutes, and for the bite site is 3 seconds.

**Precautions**

Care should be taken to see that the bundle edges is not hot too much, as application of material at the spot may cause instant development of blisters and necrotic ulcers at a later stage.
Indications
This is very common procedure used by all Visha-vaidhyas.
1. This procedure is used in all venomous bites eg. Cobra and Viper for the relief of symptoms such as pain and oedema. Kizhi is more helpful in Mandali-visha.
2. It is useful for Visha Samharana especially in acute condition.
3. It also used to treat the Kapha-vikara, Vata-vikara and Kapha-Vata-vikara due to Visha.

Contraindications
It should not be used for Paitika-vikara.

DISCUSSION
All alternative system of medicine including Ayurveda have one deficiency or drawback, that they do not use modern methods of proving or disproving their claims eg. detailed documentation, analysis and clinical drug trials. Ayurveda is a holistic science, which lays emphasis on preserving and promoting the fitness of healthy individuals, besides providing methods for treatment of diseases. In modern times, while the patient plays a passive role. The emphasis should be shifted from curative medicine to maintenance and preservation of health.

CONCLUSION
Panchkarma procedure is a unique feature of Ayurveda. To retain the therapeutic properties, the toxic and harmful part of drugs can be removed by employing various Shuddhi or purification processes. These procedure or Shuddhi processes are carried out on the Visha and Upvisha dravyas before they are used as medicines.

REFERENCES