

A SHORT REVIEW ON BHUMYAMALAKI PRAYOGA IN MANDALI SARPA VISHA UPADRAVA CHARDI AND NIJA CHARDI

Shidhin K Krishnan¹, Shubha R Sondoor², Niranjana Acharya³, Suresh Y⁴

¹PG scholar, ²Associate Professor, ³HOD, ⁴Assistant Professor
Department of Agada Tantra, Alvas Ayurveda Medical College, Moodbidri, Karnataka, India

Email: shidhinkrishnan3405@gmail.com

ABSTRACT

Introduction: Viperidae are large family of snakes. They are found all over the world. All Vipers are venomous and it is Haemo-Toxic in nature. Symptoms of Viper snake bite are swelling and discolorations over the bite site. One of the highlighting symptoms in later stage is profuse vomiting. The present study performed an extensive review on *Bhumyamalaki Prayoga* in *Mandali Sarpa Visha Upadrava Chardi* and *Nija Chardi*. **Methods:** A literature research was done in pubmed, cochrane database, ebsco, google scholar and all available classical literature including *Prayoga Samucchaya*, *Astanga Hrudaya*, *Caraka Samhita* and *Sushruta Samhita*. A cloth dipped in *Bhumyamalaki Swarasa* will prevent the *Mandali Sarpa Vishaja Chardi* according to *Prayoga Samucchaya*. Viper snake bite symptoms can be seen in the *Mandali Sarpa Visha Upadrava*. *Mandali* is a *Pitta Pradhana Vishaja Sarpa*. *Damsana* of the *Sarpa* possess the *Vishalakshana* and *Upadrava* such as *Daha*, *Trushna*, *Urdhwa* and *Adhomarga Raktagamana* etc. One of the *Pradhana Upadrava* is *Chardi*. **Result:** *Chardi* in *Mandali Visha* is due to the *Pitta Dosha Dooshana* lead to the *Dooshana* of the *Udanavayu*. Similar *Samprapti* seen in the *Pittaja Chardi* as *Pradhana Vyadhi*. **Conclusion:** Based on review, the treatment done for *Mandali Sarpa Visha Upadrava Chardi* can also be used in the *Nija Doshaja Chardi*.

Keywords: *Mandali Visha Upadrava, Nija Chardi, Vomiting, Chardi, Bhumyamalaki Swarasa*

INTRODUCTION

Bhumyamalaki is a drug which belongs to the Euphorbiaceae family. *Phyllanthus niruri* Linn., *Phyllanthus amarus* Schum and Thonn., *Phyllanthus fraternus* web. *Phyllanthus made-*

rapetensis Linn., and *Phyllanthus simplex* Retz are termed as *Bhumyamalaki*¹. Literature survey reveal that *Bhumyamalaki* has been used to treat Jaundice, Gonorrhoea, Diabetes,

Dysentery and skin ulcers, swelling etc. A study suggests that it has good action against the Hepatitis B virus symptoms. In classics, Acharya mentioned that it has *Stambhana* and *Kapha Pitta Samaka* property. Acharya classified *Sarpa* into 4 major categories on the basis of *Dosha as Darvikara, Mandali, Rajimantha* and *Vyanthara*. *Mandali* is *Pitta Pradhana Vishaja Sarpa* and *Dooshana* occurs mainly in *Pitta Dosha* along with it leads to *Rakta Dooshana* producing the *Lakashanas* and *Upadravas*. These all actions of the *Bhumyamalaki* and action of *Visha* on *Dosha* reveal that the drug *Bhumyamalaki* may be effective in *Mandali Sarpa Visha Upadrava Chardi* and *Nija Chardi*. The traditional method of treatment for poisoning in Kerala is classified broadly into two categories, namely, *Vi havaidya* (treatment for poisoning by using *Aushadha/Agada*) and *Vishavidya* (treatment for poisoning by using *Mantras*)². *Bhumyamalaki Prayoga*³ is mentioned in *Prayoga samucchaya*, a text book of *Vishachikitsa* by “Sri Kocchunni Thamburan” from Cochin dynasty, who himself was a reputed Toxicologist. This book was written in Malayalam language. *Prayoga Samucchaya*, written by Kochunni Thamburan, which is a compilation work of *Ayurveda Samhitha* and mentioned his own experience in the treatment. Author had given a detail description of *Lakshana, Upadrava*, and treatment for the *Mandali Sarpa Visha Damsha*. One of the important *Upadrava is Chardi*. *Chardi* can be classified as *Nija* and *Agantuja Chardi*. Here it can be consider as *Agantuja Chardi*. Classification is based on the causative factor and when looking through the pathological views both have the similarity.

Review on viper snake poison induced vomiting

There are more than 2000 species of snakes in the world, and about 216 species in India, in that 52 are venomous. Every year about 2 lakh individuals are bitten and around 15000 subsequently die. The snakes are classified into three types, such as Elapids, Vipers, and Sea Snakes. Viper variety of snake consists of Pit viper and Pitless viper. Pit is situated between the eye and the nostrils, helps to detect the warm blooded prey in the dark. Russell’s viper and Saw scaled viper doesn’t have the pit and it will be in the category of Pitless viper. Viper snake venom is Haemotoxic in nature, affecting circulatory and nervous system more severely. Symptoms include local swelling and discolouration on bitten part with acute burning pain and bleeding. In later stage it shows profuse vomiting.⁴

Vomiting is an important symptom in later stage. Vomiting is the forceful expulsion of the contents of the gastrointestinal out through the mouth. The CTZ (Chemo receptor trigger zone) is located in the Medulla of the brain. It has a defensive blood brain barrier for detecting circulating toxins in the blood and CSF, and is sensitive to a number of circulating emetic agents. When activated, the CTZ does not initiate vomiting itself, but relays stimuli to the integrative vomiting centre which produce actual act of emesis.⁵

Review on Mandali Sarpa Visha Upadrava Chardi and Nija Chardi

In *Ayurveda*, *Sarpa* are classified based on the poison effect on *Dosha* and named as *Darvikara, Mandali, Raajimantha* respectively. *Mandali* is a *Pitta Pradhana Visha Sarpa*. In *Mandali Visha, Samanya Lakshana, Visha Ve-*

ga Lakshana and Upadrava has been explained. *Samanya Lakshana* mentioned are *Toda, Daha, Trushna, Twagadi Peetatva, Urdhwa* and *Adho Shonita Gamana*. Acharyas mentioned that patient may develop various *Upadras*. Among them *Chardi* is significant.^{6,7,8}

Ayurveda classics mentioned *Chardi* as a *Pradhana Vyadhi*, with its *Nidana, Lakshana, Bheda, Samprapti* and *Chikitsa* elaborately. Acharya explained certain *Aharaja* as well as *Manasika Nidana*, which vitiates *Dosha's* in *Amashaya* and vitiates *Udanavayu* and leads to expulsion of food particle.⁹

Review on Bhumyamalaki Prayoga in Chardi

The author of *Prayoga Samucchaya* mentioned the *Chikitsa* of *Chardi Upadrava* in *Mandali Vishadhikara*. According to the author, a cloth dipped in *Bhumyamalaki Swarasa* should be wrapped around the neck will prevent *Chardi*. *Bhumyamalaki* is a drug, which have *Kashaya, Tikta, and Madhura Rasa. Sheeta Veerya, Madhura Vipaka. Kapha Pitta Samaka* and *Stambhaka Karma*.¹⁰ Studies reveal that it is used in the treatment of wound, swelling and liver disorders¹¹. Studies proved that it has anticonvulsant activity.¹²

DISCUSSION

▪ Viper bite releases haemotoxins into the blood stream. These toxins act on the chemoreceptors trigger zone (CTZ) which initiates vomiting. Research done in Brazil at the Federal University of Santa Catarina in 1984 on *Phyllanthus niruri* revealed an alkaloid (*phyllanthoside*) in the leaves and stem with strong antispasmodic activity. Antispasmodic action and anti convulsant

activity of *Bhumyamalaki* is scientifically proved.

- Activation of CTZ is followed by the release of chemical transmitter's Dopamine and 5HT which trigger the vomiting centre and cause the release of Ach (acetylcholine) and lead to the induction of vomiting. *Bhumyamalaki* shall produce acetylcholine antagonist which inhibits vomiting.¹³
- *Mandali Sarpa Damsa* leads to *Rakta* and *Pitta Dushti*. Due to *Sthana Vishesha Ranjaka Pitta* gets vitiated. Consequently other *Pitta* also gets vitiated and hence *Pitta Dushti* reflects on *Udana Vayu Dushti*. Normal function of *Udana Vayu* is to help in *Vak, Pravrutti, Prayitna Urja, Bala, Varna* and *Smruthi*, moves around *Nasa, Nabhi* and *Gala*. So *Udana Vayu Dooshana* will lead to expulsion of food particle from *Amashaya*. To bring back *Udana Vayu* to the normal state and to prevent the *Chardi, stambhana karma* should be done in *Gala Pradesha*, for this a cloth is immersed in *Bhumyamalaki* (*Phyllanthus niruri* Linn.) *Swarasa* and wrapped around neck.
- *Bhumyamalaki* have *Madhura, Tikta, Kashaya Rasa* and *Madhura Vipaka*. Possesses the *Pitta Shamaka* property. *Tikta Rasa* shows *Visha Hara, Raktashodhaka* and *Stambhana* property, *Sheeta Veerya* have the *Stambhana* property.
- In *Bhumyamalaki Prayoga, Stambhana Karma* and *Sheeta Veerya* of the *Bhumyamalaki* will help to prevent *Chardi* when it is wrapped around the neck. *Ash-tanga Sangraha Acharya* mentions *Sheeta Veerya* has *Stambhana Karma*¹⁴. *Acharya Sharangadhara* described that *Kashaya Rasa, Sheeta Veerya* and *Laghu Paka drug*

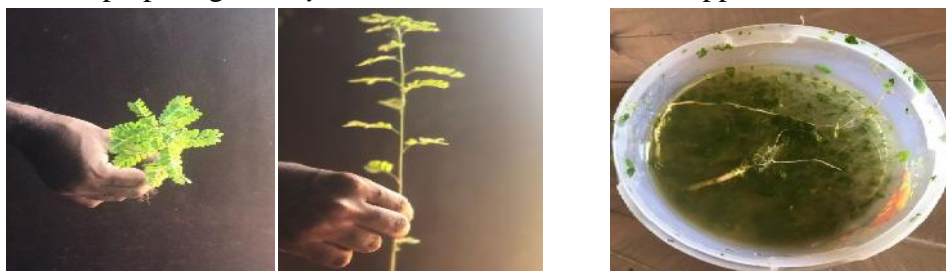
will posses *Sthambhana Karma*.¹⁵ Hema-

dri explained “*Sthambhano Hima*”.

Table 1: Properties of the *Bhumyamalaki*,

Properties	Kaiyyadeva Nighantu ¹⁶	Bhavaprakash Nighantu ¹⁷	Raja Nighantu ¹⁸
	<ul style="list-style-type: none"> • <i>Rasa-Tikta, Kashaya, Madhura</i> • <i>Guna- Laghu</i> • <i>Rochana</i> • <i>Rogagnakarma-Pandu, Kapha Kush-ta, Vishapaha, Shwasa, Trushna, Da-ha, Hidma, Kasa, Kshatha.</i> 	<ul style="list-style-type: none"> • <i>Rasa- Kashaya, Madhura,</i> • <i>Hima</i> • <i>Rogagnakarma – Pipasa, Kasa, Kandu, Kshatha, Pitta And Rakta Roga</i> 	<ul style="list-style-type: none"> • <i>Rasa- Kashaya, Amla</i> • <i>Rogagnakarma- Pitta Meha Nasa, Mutraroga, Daha Samani.</i>

Photo of preparing *Bhumyamalaki Swarasa* and cloth dipped in that *Swarasa*



Bhumyamalaki

Bhumyamalaki Swarasa



A cloth dipped in the Swarasa

After cloth dipped in the Swarasa

CONCLUSION

Bhumyamalaki is used in traditional medicine due to its high medicinal properties. In *Mandali Sarpa Visha Chardi* as well as *Nija Chardi* both have similar *Samprapti*. It reveals that because of the *Udana Vayu Dushti* it occurred. So, *Bhumyamalaki Prayoga* in *Gala Pradesa* shows more effectiveness to con-

trol the *Udana Vayu*. Thus the *Bhumyamalaki Prayoga* done on *Mandali Sarpa Visha Up-drava Chardi* can also be used in the *Nija Chardi*. The special uses of *Bhumyamalaki* in the *Visha Chikitsa* are yet to be discovered. This reveals that many *Prayogas* are yet to be noticed by the medicinal world for many ailments. These *Prayogas* were used as basic

treatments in earlier days. These *Prayogas* are now separated from recognition for general use to ailments as these are interpreted in *Visha Adhikarika Granthas*. Hence researchers should give emphasis to bring these ideas into light that shall add upto the revival of *Ayurveda*.

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