



A REVIEW ON BHASHA LAKSHANAAMRUTHAM

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ABSTRACT

Agada Tantra is a branch of Ayurveda which deals with identification, prevention, diagnosis and treatment of various animate, inanimate, subclinical, residual and cumulative poisons. The tradition of *Agada Tantra* practice is very ancient and which can be considered under emergency management in *Ayurveda*. *Agada Tantra* was so popular in Kerala and lot of texts were written in various local languages and were practiced extensively. Bhasha Lakshanaamrutham among them which is a Malayalam translation of the text Lakshanaamrutham.

Lakshanaamrutham is considered as the one of the seven famous books of *Agada Tantra* which is currently unavailable. Bhasha Lakshanaamrutham is very concise and is in *Padya* form which is easy to read and understand. Unfortunately the text is not translated into English and it's very rare to get. So this article aims to do a review on hidden knowledge of *Visha Chikitsa* from this book.

Keywords Ayurveda, AgadaTantra, Lakshanaamrutham, Visha Chikitsa.

INTRODUCTION

Agada Tantra is one of eight branches of Ayurveda which deals with different kinds of poisons and its management. The practice of *Agada Tantra* is very ancient and renowned in Keraleeya *Visha Chikitsa*. The tradition of *Visha Chikitsa* in Kerala is very indigenous and became very popular. This tradition evolved based on many *Visha Chikitsa Granthas* which were written by various eminent and famous *Visha Vaidyas*. Lakshanaamrutham, Uddesha Tantra, Ulpala Tantra, Manimekhala, Visha Narayaneeyam, Ashtanga Hrudayam and Kalapanchanam were considered as the seven famous texts of *Visha Chikitsa*¹ which were used extensively during those days in Kerala.

Most of the *Visha Chikitsa* texts were very rare since the *Visha Chikitsa* is practiced in certain families and the

knowledge is transferred only as hereditary asset during those days. Bhasha Lakshanaamrutham is the Malayalam translation of the text Lakshanaamrutham. This article aims to do a review on the text Bhasha Lakshanaamrutham and its clinical relevance in this present era.

ABOUT THE TEXT²

The Bhasha Lakshnamrutham was translated by Oduvil Shankarankutty Menon in 1939 on the text Lakshanaamrutham, published by Saraswathi printing and publishing house, Trissur, Kerala. Lakshanaamrutham is one among the seven famous texts of *Agadatantra*. Lakshanaamrutham is said to be the most concise text amongst the other texts. Contains 10 *Patalas*(chapters) and 250 *Sanskrit Slokas* which is in *Padya* form. So for the easy understanding of common man the author translated the text

on the advice of king of Cochin and given the name Bhasha Lakshanaamrutham.

CONTENTS OF THE BOOK

Table no 1: showing the chapter wise contents in the text.

Chapter	Highlights
	<i>Mangalacharanam</i> – salutations to Lord Shiva
1	Importance of the Bhasha Lakshanaamrutham <i>Dootha Lakshanam</i>
2	General symptoms of <i>Jangama Visha</i> <i>Sarpa Damsha Lakshanas</i> <i>Marana Lakshanas</i> are explained
3	<i>Moorkha Visha Chikitsa</i> (<i>Darvikara Visha Chikitsa</i>)
4	<i>Mandala Visha Chikitsa</i>
5	<i>Rajila Visha Chikitsa</i>
6	<i>Aakhu Visha Lakshana</i> and <i>Chikitsa</i>
7	<i>Vruschika Visha Lakshana</i> and <i>Chikitsa</i> <i>Lootha Visha Lakshana</i> and <i>Chikitsa</i>
8	<i>Nakula, Marjara, Alarka, Ashva, Vanara, Manushya Visha Lakshana</i> and <i>Chikitsa</i> <i>Sthavara Visha Lakshana</i> and <i>Chikitsa</i>
9	<i>Samanya Visha Chikitsa</i>
10	<i>Samanya Visha Chikitsa Pasu Chikitsa</i>

The book begins with salutation to the gods like Lord Shiva, and then explains about the importance of the text.

Prognosis of Visha

Vaidya should assess the *Nakshatra*(star), *Thithi*(Lunar day), *Kaala*(time) and place of bite and based on the *Sadyasadyatha* can be assessed. This shows the importance of the astrology in the *Visha Chikitsa*. He also explains the *Dootha Lakshana* and *Shakuna*(omens) and prognosis based on that.

If the *Dootha* stands on left or back of the *Vaidya* and tells the name of the patient then there is no *Visha* and if in right or front then there is *Visha*.

In the second chapter he explains about the general symptoms of the *Jangama Visha* – *Daha*(Burning sensation), *Moorcha*(Fainting), *Vataroga*, *Atinidra*(Excessive sleep), *Romaharsha*(Horripilation), pain in the bite site which slowly increases, swelling, burning sensation and *Kandu*(Itching). *Darvikara*, *Mandalina*, *Rajila Samanya Visha Lakshana*, *Dathugata Visha*

Lakshana and *Marana Lakshana* have been explained.

Sarpa Visha Chikitsa

From 3rd chapter to 5th chapter author tells about the *Darvikara*, *Mandalina* and *Rajila Visha Vega* and its treatment elaborately.

For *Darvikara Sarpa Visha* – *Saindava*(Rock salt), *Maricha*(Piper nigrum), *Pippali*(Piper longum), *Shunti*(zingiber officinale) and *Gruhadooma*(soot) taken in equal quantity and triturated in *Gomutra*(cows urine) and application over the site of bite.

Nasya with *Bringaraaja Swarasa*(*Eclipta prostrata*).

Egg of crow, *Hingu*(*Ferula asafoetida*), and *Bringaraaja Swarasa*(*Eclipta prostrata*) should be triturated and dried in the sun, powdered and mixed with *Palasha Patra Swarasa*(*Butea monosperma*) and *Nasya* should be given.

For *Mandalina Sarpa Visha* – if the patient is having *Rakthachardi*(hematemesis) then *Nimba*

Twak Kalka(*Azadirachta indica*) should be given in water to drink.

For severe *Daaha*(burning sensation) – *Kadalikanda Kalka*(*Musa paradisiacal*) should be given in water to drink.

Yashtimadhu(*Glycyrrhiza glabra*), *Saariva*(*Hemidesmus indicus*), *Ushira*(*Vetiveria zizanioides*), *Chandana*(*Santalum album*), *Shudha Bhallathaka*(*Semicarpus anacardium*) triturated in *Ksheera*(milk) and given to drink.

For **Rajila Sarpa Visha** – *Pippali Churna*(*Piper longum*), *Saindava*(Rock salt), mixed with *Gomaya Rasa*(Cowdung juice) and *Madhu*(Honey) should be given to drink.

Nirgundi Swarasa(*Vitex nigundo*), *Chitrakamoola Swarasa*(*Plumbago zeylanica*), *Maricha*(*Piper nigrum*), *Shunti*(*Zingiber officinale*) and *Pippali*(*Piper longum*) should be given for *Nasya*.

Nasya with *Naramutra* and *Sariva*(*Hemidesmus indicus*).

Aakhu Visha - In the 6th chapter he elaborately explains about the *Aakhu*(Rat) *Visha*, *Visha Vega Lakshana*, and *Chikitsa*. *Saindava*(Rock salt), *Neelimoola*(*Indigofera tinctora*), *Punarnavamoola*(*Boerhavia diffusa*), *Mustha*(*Cyperus rotundus*) triturated in milk should be applied all over the body *Karpasa Kalka*(*Gossypium herbaceum*) should be used internally and externally.

Datura Patra Swarasa(*Datura metel*) and *Datura Bheaja Kalka* together should be given internally and author tells that it is the best medicine for the *Aakhu Visha* and in this condition the poisonous effect of *Datura* won't affect the person.

In 7th chapter author explains about the *Vruschika*(scorpion) and

Lootha(spider)*Visha Lakshana* and *Chikitsa* elaborately.

Vruschika Visha Chikitsa – *Rakthamokshana* with *Srunga*(Horn) and *Jalauka*(Leech)

Nasya with *Arka Patra*(*Calotropis gigantea*) and *Ashwagantha Patra Swarasa*(*Withania somnifera*).

Nagavallipatra Kalka(*Piper betle*) and *Hingu*(*Ferula asafoeitida*) should be triturated and applied over the bite site.

Lootha Visha Chikitsa – from the 18th *Sloka* onwards he explains about the *Lootha Visha Lakshana* and its treatment. *Shirishaa panchanga*(*Albizia lebbek*) triturated in milk should be given for internal and external administration which reduces itching and the bullae's.

In 8th chapter author explains about *Nakula*(Mangoose), *Marjara*(Cat), *Alarka*(Dog), *Ashwa*(Horse), *Vanara*(Monkey) and *Manushya*(Humans) *Visha Lakshana* and *Chikitsa*. Here author explains *Manushya Visha* i.e., *Visha* due to the bite of other person which is a rare condition and Ayurvedic classics have not mentioned about the *Manushya Visha*.

In *Manushya Visha* the symptoms are difficulty to speak, *Jwara*(fever), looseness in the joints, blinking of the eyes rapidly, blackish discoloration of gums and lips are seen and *Neelimoola*(*Indigofera tinctora*), *Tanduleeyaka*(*Amaranthus spinosus*) and *Vacha*(*Acorus calamus*) should be given internal and external administration.

In this same chapter he explains about the *Sthavara Visha*(plant poison) and its *Prathayaushadis*(antidote). Here he mentions that as a *Sarva Vishahara* a *Vaidya* can use, *Saindava*(Rock salt), *Neelimoola*(*Indigofera tinctora*), *Tanduleeyaka Moola*(*Amaranthus*

spinosus) triturated in *Tanduleeyaka Jala* can be given to drink.

In 9th and 10th chapter author mentions about some *Samanya Visha Chikitsa* and some *Yogas* that can be used as *Sarvavishpaham*. Also he mentions some *Yogas* for *Visarpa* that occurs due to the affliction *Visha*.

Based on the *Sthana of Visha* in *Dathus* different treatments have been explained like,

In *Twak, Rasa, Raktha* and *Mamsa* – *Oothu Chikitsa* (*Sunthi* (*Zingiber officinale*), *Maricha* (*Piper nigrum*), *Eshvari* (*Aristolochia indica*), *Dushsparsha* (*Tragia involucra*) in equal amount are cut into small pieces and chewed by three persons. Then they should blow air through their mouth to the two ears and head of the patient).

In *Medha* and *Asthi* – *Teekshna Aushadies* should be administered.

In *Majja* and *Shukra* – *Teeksha Nasya* and *Anjana* should be administered.

Treatment should be given when the *Visha* is in *Twak, Rasa, Raktha* and *Mamsa* and author mentions that if the treatment goes wrong then *Visha* will increase immediately. And he reminds that treatment should be planned only after assessing the *Visha* properly.

Pathyapathya have been explained and the book ends with explaining the *Pashu Chikitsa*, where Symptoms and treatment for a cow which is affected by poison has been described.

DISCUSSION

The present day *Visha Chikitsa* is evolved from many texts like *Lakshanaamrutham*, *Uddesha Tantra*, *Ulpala Tantra*, *Ashtanga Hrudaya*, and many more texts like *Prayoga Sammurchaya* and *Visha Vaidya Jyothsnika* which were written in Malayalam language. During those days

the traditional *Visha Vaidyas* were using this text *Bhasha Lakshanaamrutham* extensively due to its brief but comprehensive knowledge about various *Visha* and its treatment.

This book explains various kinds of *Sthavara* and *Jangama Visha* and its *Chikitsa* in 10 chapters that too in concise manner. First 5 chapters are entirely dedicated for *Sarpa Visha* and its *Chikitsa*, from 6th chapter onwards other *Jangama Visha* and *Chikitsa* and coming to the end, the book explains about the *Sthavara Visha*, *Pashu Chikitsa* and *Pathyapathya* for *Vishathura* (a person who's afflicted with *Visha*). Thus the book followed a systematic order in explaining the *Visha* conditions according to the severity of the poison. The speciality of this book is that no yoga is mentioned by any name but explains various *Yogas* which can be easily prepared and even used by the common man.

CONCLUSION

Bhasha Lakshanaamrutham was one of the oldest *Visha Chikitsa Grantha* in Malayalam which was followed in Keraleeya *Vishachikitsa*. The book is translated from *Sanskrit* to Malayalam for easy understanding, which shows the importance of this book during the olden days. This book contains many simple and practically feasible formulations which can be easily prepared and used for *Visha* conditions. Emergency management of different *Visha* conditions were told with easily available drugs.

The original text *Lakshanaamrutham* is not available now a days and this translated book is very rare to get. So the knowledge were hidden and it is not getting the adequate attention, the knowledge in this book can be considered as the creamy layer of *Visha Chikitsa* during those days

because it is considered as the most concise text during those days. This book is indeed a treasure which needs to be utilized completely and shows a wide scope for research works. And thus we can explore more possibilities in *AgadaTantra*.

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