



A COMPREHENSIVE REVIEW ON CHATURVIMSHATI UPAKRAMAS OF VISHA CHIKITSA IN AYURVEDA

Chandra Shekhar Pandey¹, Jai Kumar Singh²

1. P.G. Scholar, Dept. of Agadtantra, Govt. Ayurvedic College Patna, India
2. Dr. (Prof.) & H.O.D, Dept. of Agadtantra, Govt. Ayurvedic College Patna, India

Corresponding Author: dr.pandeycshekhhar@gmail.com

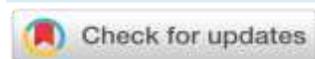
<https://doi.org/10.46607/iamj1511042023>

(Published Online: April 2023)

Open Access

© International Ayurvedic Medical Journal, India 2023

Article Received: 03/03/2023 - Peer Reviewed: 19/03/2023 - Accepted for Publication: 09/04/2023.



ABSTRACT

In the Indian medical system, Ayurveda is a venerable science. Eight clinical branches form the basis of *Ayurveda* (*Ashtanga Ayurveda*). One of these clinical sections, *Agad tantra*, describes how to treat various poisons. In *Ayurvedic Samhitas* such as *Charaka*, *Sushruta*, and *Vagbhata*, a broad theory of poisoning treatment is outlined. A common rule for managing toxins *Chaturvimshati Upakrama* (24 treatment techniques) has been explained by *Acharya Charaka*. All varieties of *Visha*, including *Sthavara*, *Jangama*, *Gara*, and *Dooshi Visha*, share the *Chaturvimshati upakrama*. In the majority of circumstances, the *Vaidya* should choose *Upakramas* based on the type of *Visha Prakriti* (constitution), *Satmya* (compatibility), *Ritu* (season), *Desha* (location), *Vega* (impulse), and *Balabal* (strength and weakness of both the patient and poison). These treatment options cover every aspect of managing toxicity. It comprises calming measures, eviction therapy, supporting therapy, efforts to prevent the ingestion of toxins, etc. All forms of poisons can be managed with the use of this therapeutic approach.

Keywords: *Ayurveda, Visha, Samhitas, General Principle*

INTRODUCTION

Ayurveda has a branch known as *Agad Tantra* that focuses on understanding and treating poison.

Acharya Charaka's explanation of the *Chaturvimshati upakramas* makes them special for

handling poisons. They each have their own significance in terms of how they combat the toxin. All *Visha* varieties, including *Sthavara*, *Jangama*, *Gara*, and *Dooshi Visha*, among others, share the *Chaturvimshathi upakrama*. Most of the time, the doctor should choose a *Upakrama* based on the type of *Visha*, *Prakriti*, *Satmya*, *Ritu*, *Sthana*, *Vega*, and *Balabal*. A general course of treatment for poisoning, the *Chaturvimshati upakramas* (24 treatment procedures) have been described by *Acharya Charaka* in the treatment of *Visha*. The *Chaturvimshati upakramas* are 1. *Mantra* (Chanting hymns) 2. *Arishta bandhana* (Tourniquet application) 3. *Utkartana* (Incision) 4. *Nishpeedana* (Squeezing) 5. *Chushana* (sucking) 6. *Agnikarma* (Cauterization) 7. *Parisheka* (Sprinkling) 8. *Avagaha* (Immersion bath) 9. *Raktamokshana* (Bloodletting) 10. *Vamana* (Emesis) 11. *Virechana* (Purgation) 12. *Upadhana* (Applying for medicine over incised scalp) 13. *Hridayavarana* (protection of *Hridaya*) 14. *Anjana* (Collyrium) 15. *Nasya* (Nasal instillation) 16. *Dhoopa* (Fumigation) 17. *Leha* (linctus) 18. *Aushadha* (medicine) 19. *Prashamana* (pacifying measure) 20. *Pratisarana* (rubbing) 21. *Prativish* (antidote) 22. *Sanjasamstapanam* (regaining consciousness) 23. *Lepa* (ointments) 24. *Mritasanjivani* (revival).¹

CHATURVIMSHATI UPAKRAMAS

1. Mantra (Chanting of Hymns): *Mantra* is the nature of truth and penance delivered by *Devarshi* and *Brahmarshi* for the removal of *Visha*. According to the *Chakrapani mantra chikitsa* is said to be the best treatment.² So it is the first line of treatment in *Chaturvimshati Upakrama*. According to *Vagbhata*, the mantra is said as *Vishapaharani*, *Mantra* can destroy *Visha* and it is said to be *Daiva sampat*. **Method of chanting the mantra:** *Mantra* chanters are advised to avoid ladies, consume restricted amounts of meat, alcohol, and *madhu*, keep themselves clean, and sleep on a bed made of *kusha* grass.³ Offerings like flowers, incense sticks, and sacrifices should be used to worship the gods. **Mode of action of Mantra:** Chanting the *Mantra* in a specific rhythm creates confidence in the person and

helps in reducing anxiety. It stimulates the sympathetic nervous system and strengthens the peripheral blood vessels, which help in maintaining the normal blood flow to vital organs. Thus, *Mantra* has a role in reassuring the victim. The energy level in the surrounding varies while chanting *Mantras*. A well-chanted *Mantra* is very effective better than that done by drugs.⁴

2. Arishta bandhana (application of tourniquets):

Arishta bandhana is one of the emergency lines of treatment for *Visha*. It prevents the spreading of the poison. If the *Visha* has not spread from the site of the bite the *Sharira dhatu* then *Arista bandhana* should be done 4 *angula* (4 inches) above the bite site.⁵ The procedure of *bandhana*, a ligature would help stop the *arista* or complication of poisoning by arresting its spread.⁶

Applying a tourniquet requires the following materials:

For the application of tourniquets, soft cloth or animal skin can be employed. Based on the *Desha*, the *bandhana* needs to be. Neither too much nor too little should be allowed. Swelling and a foul odor will emanate from the bite site if it is too tight. *Visha* will spread quickly if it is too loose.⁷

3. Utkartana (incision):

This is the procedure for making an incision at the bite site. The eye blinking is regarded as one *matra kala*, hence according to *Vagbhata*. *Visha* will remain at the bite site for 100 *matra kala*. This is the time when one should perform *Utkartana karma*. The *Charaka Samhita* employs an analogy to explain how cutting a tree at the base will result in the tree's demise. Similarly, the transmission of poison in the body can be prevented by doing *Utkartana* at the location of the bite.⁸ A deep incision should be avoided as this can harm nearby nerves, tendons, and blood vessels.

4. Nishpeedana (squeezing):

It is the method of expelling the poison by squeezing the area of the bite. It is contraindicated in *Marma* (vital parts) and *Sandhi* (joints). If it is done in *Marma sthana*, it will cause death in joints, and it will cause deformity of joints.⁹ The concept of pressure

embolism is given in contemporary science for the management of poisoning.

5. Achushana (Sucking):

It is a technique for removing the poison from the bite site. Before sucking, the mouth should be filled with yava Cuma (*Hordeum vulgare*), according to *Acharya Charaka*. It cleans the bite site of blood and *Visha*.¹⁰ *Acharya Sushruta* provided instructions on how to suck the *Visha* by putting cloth in the mouth.¹¹ According to *Sangrahaakar*, the *Chushana karma* for the *Visha* is performed by putting ash, or cow dung in one's mouth. Primarily on then meaty portion (mamsal region)

It is not advised if the doctor has *Mukha vrana* (a mouth ulcer), as the poison will enter the blood and have the same effects as a snake bite.

6. Agni karma (Cauterization):

It is indicated in *Twak-mamsagatha visha* (Poison in skin & muscles). *Dalhana* opines that in viper bites *Agnikarma* is contraindicated; it causes pitta aggravation and leads to quick spread of poison. The material used for *Agnikarma* is metals and cloth.¹² In modern it is known as Cauterization. It destroys affected tissues and minimizes infection.

7. Parisheka:

It involves dusting a medicinal decoction on the bite site. A decoction created by *Chandana* (*Santalum album*) and *Usheera* (*Vetiveria zizanioides*) is used for Parisheka.¹³ Using cold decoction can stop *Visha Vega*. The ushna guna of *visha* will cause the remaining *Rakta* to achieve *leenata* following *raktamokshana* (bloodletting). *Parisheka* (Sprinkling) and *lepa* (a cold pack) should be applied for this cold. *Panchavalkala kwath dhara* is the most widely used dhara in the viper bite. *Ghrita Saindhava Dhara* is used in cobra bites. Blood condensation lessens the potency stage of poison. The pace at which poison is absorbed will be reduced by appropriate irrigation of the bite. Drug *sheet guna* aids in reducing additional infection in the wound; blood vessels constrict, halting further spread.

8. Avagaha (Immersion bath):

Avagaha means immersion or dipping the affected part in the medicated decoction or oils. As per modern terminology, it is known as an immersion bath. They help in proper circulation and eliminate toxic matter from the body.

9. Raktamokshana (Bloodletting):

Once the *Visha* enters the body is said to be the *Param chikitsa* (Prime treatment). In all cases of snake bite, the physician should puncture the vein in the upper or lower limbs and forehead region. By this *Visha* will be eliminated from the body with blood and saves the life of the person.¹⁴ If visualization of the vein is good then *Raktamokshana* can be done with *Shring* and *Jalouka*.¹⁵ If blood does not come from the site of the bite- *Pragarshana* (rubbing) should be done with *Trikatu* (*Zingiber officinale*, *Piper nigrum*, *Piper longum*), *Grihadhuma*, *Rajani* (*Curcuma longa*), *Panchlavana(salt)*.¹⁶ As the poison spreads the patient will suffer from intoxication, depression, so the application of cold therapy will alleviate such complication.

10. Vamana (Emesis):

Vamana or emesis is the first line of treatment for ingested poison.¹⁷ In general, a patient who is affected with a poison marked by the predominance of aggravated *Kapha* and having fainting and intoxication should be administered treatments that mitigate *Kapha* and made to vomit using strong emetics.¹⁸

11. Virechana (Purgation):

It is a method for inducing purging. *Virechana* or purgation is indicated in the second stage of poisoning.¹⁹ The person who has a burning sensation and pain in the abdomen, flatulence, pain, and obstruction of urine, feces, or flatus should be made to purge.²⁰ If a *Pitta prakriti* person is bitten by a snake with a *Pitta* predominance, and the bite is below the umbilical region and localized in the *Pakvasaya*, then *Virechana* is to be practiced, according to *Ashtanga sangraha*. Purgation is brought on by taking *Trivrit churna* (*Operculina turpethum*) with *Triphala kwath* and *Neelini churna* (*Indigofera tinctoria*) with milk.²¹

12. Upadhana (putting medicine on the cut-out portion of the scalp):

Upadhana is a unique method in which medicine is put into the scalp that has been cut.²² If the patient is not receiving *Asadhya lakshana*, then this treatment must be administered. The injured region should next be covered with *Bilwa pramana* of *Mamsa* made from *Chagha* (goat), *Gavya* (cow), *Mahisha* (buffalo), and *Kukkuta* (cock) after making an incision like a cow's feet.²³ If the snake bite is on the lower part of the body, *Vagbhata* advises making an incision on the scalp. In the same way, if it is in the upper body, an incision must be made in the feet.

13. Hridayavarana (Heart protection):

Hridayavarana is a technique for protecting *Hridaya* by employing specific medications. *Hridaya'S karshana* is brought on by the visha's tekshnata. Therefore, Heart *Hridayaavarana* must be protected. Water and decoction aid in diluting; *panchagavya*, ghee, and curd have a demulcent effect and provide a protective covering. Water dissolves poison in ash. Precipitation absorption is slowed down by *gairika* (red ochre).²⁴

14. Anjana (Collyrium):

It is characterized by symptoms such as *Vivarna avila lochan* (discolored and muddy eyes), *nidrarta* (excessive sleep), *shoonakshikuta* (swelling in the orbital edge), and *Vivarnampasyathi* (perception of different colors).²⁵ *Devadaru* (*Cedrus deodara*), *Shunthi* (*Zingiber officinale*), *Maricha* (*Piper nigrum*), *Pippali* (*Piper longum*), *Haridra* (*Curcuma longa*), *Karaveera* (*Nerium indicum*), *Karanja* (*Pongamia pinnata*), *Nimba blossoms* (*Azadirachta indica*), and *Tulasi* (*Ocimum sanctum*) are converted into pish *Bilvadi gulika* with *Tulasi patra swarasa* is a popular kind of yoga that may be performed in all poisons.²⁶

15. Nasya (Treatment through the nose):

It involves administering medication through the nose. *Nasya* is reportedly the first line of treatment for the poisoning of the head. If there is an obstruction in the nose, eyes, ear, tongue, or throat, *nasya* should be performed, according to *Charaka*.²⁷ For *Nasya karma*, several combinations are used such as

Bharangi mula (*Clerodendrum serratum*), *Tulasi* (*Ocimum sanctum*).²⁸

16. Dhuma (Fumigation):

It is the process in which medicinal smoke is utilized to fumigate and treat areas. It entails giving drugs nasally. According to reports, *nasya* should be used as the first line of defense against head poisoning. According to *Charaka*, *nasya* should be carried out whenever there is an obstruction in the nose, eyes, ear, tongue, or throat. For *Nasya karma*, a number of combinations include *Bharangi mula* (*Clerodendrum serratum*), and *Tulasi* (*Ocimum sanctum*). This counteracts the poison's negative effects.

ex. *Nrikeshadhi dhoopana* for *Keeta Visha* (insect poisoning)²⁹

The smoke's anti-toxic emissions penetrate the body, open up the blood vessels, and counteract the poison's poisonous effects.

17. Leha (Confectionary/ Linctus):

It is the process of preparing medication in linctus form. *Lehas* are utilized by *Visha* to stop the throat and palate from drying out. *Sharkara* and *Madhu* (Honey) are utilized as *Sarva visha prashamana leha* and should be administered with *Swarna bhasma*.³⁰

18. Aushada (Medicine):

The use of internal medications to treat *Visha* is described. Examples of *Aushadha yogas* include *Gandhahasthi agada*, *Dhumagada*, *Kshara agada*, *Pancha sirisha agada*, and *Mrithasanjivani agada*.

Frequently done *Aushada yogas*: You can administer 15 ml of *Maha kalyanaka ghrita*, 10 ml of honey, and *Bilwadi gutika* for cobra bite. *Jeevaraksha gutika* and milk are administered 3 to 5 minutes later.

The primary treatment for viper bites is a decoction of *Bilwadi gutika* and *Patoladhi gana*. Haematuria can be treated with *Taruna bhaskara gutika* and tender coconut. *Dasanga agada* is frequently recommended for insect bites.³¹

19. Prashamana (Pacifying measures):

Some doshas will still be present in the body after the elimination therapy. It is necessary to perform this *Prashamana* removal.

20. Prathisarana (Rubbing):

It is a technique that involves applying and rubbing powders. *Pratisarana* means *Pragharshana*.³²

Pratisarana is indicated in case blood fails to come out of the site of the bite during *Raktamokshana*.

It is employed by rubbing with the powder of *Sunthi*, *Pippali*, *Marica*, *Griha-dhuma*, *Rajani*, *Panchalavana*, and *Vrihat kantkari*.³³

If *kapha* is aggravated because of poisoning, then the paste of *pippali*, *nagara*, and *kshara* triturated with butter should be applied over the site of the bite for *pratisarana*.³⁴

21. Prativish (Antidotes):

Prativish prayoga involves the use of a *Visha dravya* to nullify the effect of another *visha*.³⁵ If the *Visha vega* falls between the fifth and seventh *Vegas*, it is indicated in *Prativish*.³⁶ Since *Sthavara visha* resembles *Kaphaja guna*, its upward direction. Since *Jangama visha* resembles *Pittaja guna*, its direction is downward. *Sthavara visha guna* and *Jangama visha's guna* are diametrically opposed. As a result, it is *Prativish* to one another and negates the impact of *Visha*. It is administered following the administration of *Ghritapana*. Karma should be performed in the cold or early spring after *Vamana-Virechana*. It should not be used during the rainy season, when a woman is pregnant, or when a child is present.³⁷

22. Sanjnasamsthapanam (returning to consciousness):

Sanjnasamsthapana is a procedure which is followed to revive the conscious state of an unconscious person. *Acharya Charaka* advises *Sanjnasamsthapana* during the sixth stage of the spread of poison.³⁸

Acharya Sushruta advises the following procedure for *sanjnasamsthapana*.

The person who is suffering from the effects of poison, when unconscious, with eyes wide open and neck bent, should be administered strong *Pradhamana nasya* with powder of antitoxic drugs.³⁹

Venesection/*Siravyadha* should be done immediately to the veins of the forehead and extremities of the patient.³⁹

If desired bleeding does not appear, the expert surgeon must go for *Kakapada chikitsa* as

already explained.⁴⁰ A *drum /dundubhi* smeared with anti poisonous drugs should be beaten near patient ears.⁴¹

23. Lepa (Ointments):

It is a method for treating bite wounds with medicinal paste. The practice of *Sheetal lepa* should be carried out if a *Pitta Prakriti* individual experiences thirst or unconsciousness. To assist remove any residual venom after *Raktamokshana*, apply *Lepa* to the bite site.⁴² *Sigru punarnavadi lepa*, which treats allergies brought on by viper bites, is a common form of *lepa*. To poison insects, use *Bilvadi gulika* and *Dashanga lepa*.⁴³

24. Mritasanjeevani:

The usage of *mritasanjeevani* is possible in all cases of *Visha*, just as *amrita* can give life to the dead. A formulation known as *Mrthasanjeevani agada*, which takes the shape of *gutika*, is explained by *Charaka*. This eliminates all forms of *Visha*. When a patient appears to be dead but still has life force buried within the body, this *agada* is employed to revive them.⁴⁴

DISCUSSION

After studying these, *Chaturvimshati upakramas* it was observed that the first seven are used as first aid for (animate poison). Out of these 24 *Upkrama*, 16 processes are generic and 7 procedures (*Mantra*, *Arishta*, *Utakarten*, *Nishpidan*, *Chooshan*, *Agni*, and *Parisheka*) are local. Depending on the level of poisoning, the remaining process is carried out in both *Sthavar* and *Jangama*. By comparing this to contemporary poisoning theories, it is concluded that these are predicated on the same principles as modern poisoning.

CONCLUSION

The relevance of each of the 24 varies in relation to how the poison is neutralized. The majority of them are founded on the same principles as modern society. Even while these are incredibly helpful, it's unclear how they will be used, especially in distant locations with few medical services.

In an emergency, *Charaka's 24-Upakrama* is extremely valuable. Equipment that is readily available and portable is employed in this *Upakrama*.

These actions are quick, which is more significant than how much longer they take. Due to the scientific foundation of these modalities, more time is required to implement and assess their efficacy. This will undoubtedly support the case for using *Ayurveda* in emergency services.

REFERENCES

1. Pandit K Shastri & G Chaturvedi, Charak Samhita, Vidyotini hindi tika, Reprint – 2009 Chaukhambha Bharati Academy Varanasi, Vishachikitsaadhyay-23/37, Page no – 631
2. Cakrapani krita, Charak Samhita, edited by Vaidya Yadavji Trikamji Acharya, Chaukhambha, Oreintalia, Varanasi, Reprint edition- 2015, Chikitsa Sthan-23/35, Page no – 573.
3. Kaviraj Ambika Dutt Shastri, Sushruta Samhita, Part-1, Kalpasthan 5/11, Chaukhambha Sanskrit Sansthan Varanasi edition Reprint-2008, Page no-46
4. Chumi Bhatta, Review article, Daiva Vyapasharaya (Mantra) chikitsa in ayurveda <https://ayushdhara.in>
5. Kaviraj Ambika Dutt Shastri, Sushruta Samhita, Part-1, Kalpasthan 5/11, Chaukhambha Sanskrit Sansthan Varanasi edition Reprint-2008, Page no-45
6. Kaviraj Ambika Dutt Shastri, Sushruta Samhita, Part-1, Kalpasthan 5/11, Chaukhambha Sanskrit Sansthan Varanasi edition Reprint-2008, Page no-46
7. Sonali Chalkh Review article of 24 Upakrama of Charaka in the modern era, Journal of Indian system of medicine 2014 JISMI403H oaji.net/articles/2016/3020-145
8. Pandit K Shastri & G Chaturvedi, Charak Samhita, Chikitsa sthan, Vidyotini hindi tika, Vishachikitsaadhyay-23/44, Reprint – 2009 Chaukhambha Bharati Academy Varanasi, Page no-633.
9. Vaidya Atrideva Gupta, Astanga Samgraha, Uttara Sthan-vol -2, 42/6, Reprint-2019, Chaukhambha Krishnadas Academy Varanasi, Page no-357
10. Pandit K Shastri & G Chaturvedi, Charak Samhita, Chikitsa sthan, Vidyotini hindi tika, Vishachikitsaadhyay-23/38, Reprint-2009 Chaukhambha Bharati Academy Varanasi, Page no-632.
11. Kaviraj Ambika Dutt Shastri, Sushruta Samhita, Part-1, Kalpa sthana 5/6, Chaukhambha Sanskrit Sansthan Varanasi edition Reprint-2008, Page no-45
12. Dalhanacharya, Sushruta Samhita, Nibandh Sangrah, Kalpa sthana, edited by Yadavji Trikamji Acharya, Chaukhambha Oreintalia, Varanasi, Reprint edition-2019, Page no-575.
13. Kaviraj Ambika Dutt Shastri, Sushruta Samhita, Part-1, Kalpasthan 5/16, Chaukhambha Sanskrit Sansthan Varanasi edition Reprint-2008, Page no-47
14. Pandit K Shastri & G Chaturvedi, Charak Samhita, Chikitsa sthana, Vidyotini hindi, tika, Vishachikitsaadhyay-23/41, Reprint – 2009 Chaukhambha Bharati Academy Varanasi, Page no-632.
15. Pandit K Shastri & G Chaturvedi, Charak Samhita, Chikitsa sthana, Vidyotini hindi tika, Vishachikitsaadhyay-23/39, Reprint – 2009 Chaukhambha Bharati Academy Varanasi, Page no-632
16. Pandit K Shastri & G Chaturvedi, Charak Samhita, Chikitsa sthana, Vidyotini hindi tika, Vishachikitsaadhyay-23/41, Reprint – 2009 Chaukhambha Bharati Academy Varanasi, Page no-632
17. Pandit K Shastri & G Chaturvedi, Charak Samhita, Chikitsa sthan, Vidyotini hindi tika, Vishachikitsaadhyay-23/45, Reprint – 2009 Chaukhambha Bharati Academy Varanasi, Page no-633
18. Kaviraj Ambika Dutt Shastri, Sushruta Samhita, Part-1, Kalpasthan 5/39, Chaukhambha Sanskrit Sansthan Varanasi edition Reprint-2008, Page no-49
19. Pandit K Shastri & G Chaturvedi, Charak Samhita, Chikitsa sthan, Vidyotini hindi tika, Vishachikitsaadhyay-23/45, Reprint – 2009 Chaukhambha Bharati Academy Varanasi, Page no-633
20. Kaviraj Ambika Dutt Shastri, Sushruta Samhita, Part-1, Kalpasthan 5/40, Chaukhambha Sanskrit Sansthan Varanasi edition Reprint-2008, Page no-49
21. Kaviraj Ambika Dutt Shastri, Sushruta Samhita, Part-1, Kalpsthana 5/63-64, Chaukhambha Sanskrit Sansthan Varanasi edition Reprint-2008, Page no-51
22. Cakrapani krita, Charak Samhita, edited by Vaidya Yadavji Trikamji Acharya, Chaukhambha, Oreintalia, Varanasi, Reprint edition- 2015, Chikitsa Sthan-23/35, Page no-573
23. Pandit K 23. Shastri & G Chaturvedi, Charak Samhita, Chikitsa sthana, Vidyotini hindi tika, Vishachikitsaadhyay-23/67, Reprint – 2009 Chaukhambha Bharati Academy Varanasi, Page no-636
24. Cakrapani krita, Charak Samhita, edited by Vaidya Yadavji Trikamji Acharya, Chaukhambha, Chikitsa Oreintalia, Varanasi, Reprint edition- 2015, Chikitsa Sthan -23/36, Page no-573
25. Kaviraj Ambika Dutt Shastri, Sushruta Samhita, Part-1, Kalpa sthana 5/41, Chaukhambha Sanskrit Sansthan Varanasi edition Reprint-2008, Page no-49

26. Pandit K Shastri & G Chaturvedi, Charak Samhita, Chikitsa sthan, Vidyotini hindi tika, Vishachikitsaadhyay-23/45, Reprint – 2009 Chaukhambha Bharati Academy Varanasi, Page no-633
27. Pandit K Shastri & G Chaturvedi, Charak Samhita, Chikitsa sthan, Vidyotini hindi tika, Vishachikitsaadhyay-23/68, Reprint – 2009 Chaukhambha Bharati Academy Varanasi, Page no-636
28. Pandit K Shastri & G Chaturvedi, Charak Samhita, Chikitsa sthan, Vidyotini hindi tika, Vishachikitsaadhyay-23/181, Reprint – 2009 Chaukhambha Bharati Academy Varanasi, Page no-657.
29. Sreekantha murthy K.R Astanga hridaya of Vagbhata, Chaukhambha publication, 99th edition, P
30. Vaidya Atrideva Gupta, Astanga Samgraha, Uttara Sthan-vol -2, 48/19, Reprint-2019, Chaukhambha Krishnadas Academy Varanasi, Page no-386
31. Toxicology ayurvedic perspective –Dept of Agada tantra Vaidyaratnam PS Varier Ayurveda college kottakkal-2002 edition P119
32. Cakrapani krita, Charak Samhita, edited by Vaidya Yadavji Trikamji Acharya, Chaukhambha, Oreintalia, Varanasi, Reprint edition- 2015, Chikitsa Sthan-23/39, Page no-573
33. Pandit K Shastri & G Chaturvedi, Charak Samhita, Chikitsa sthana, Vidyotini hindi tika, Vishachikitsaadhyay-23/40-41, Reprint – 2009 Chaukhambha Bharati Academy Varanasi, Page no-632.
34. Pandit K Shastri & G Chaturvedi, Charak Samhita, Chikitsa sthan, Vidyotini hindi tika, Vishachikitsaadhyaya-23/189, Reprint – 2009 Chaukhambha Bharati Academy Varanasi, Page no-658.
35. Cakrapani krita, Charak Samhita, edited by Vaidya Yadavji Trikamji Acharya, Chaukhambha, Oreintalia, Varanasi, Reprint edition- 2015, Chikitsa Sthan-23/36, Page no-573
36. Vaidya Atrideva Gupta, Astanga Samgraha, Uttara Sthan-vol -2, 48/2, Reprint-2019, Chaukhambha Krishnadas Academy Varanasi, Page no-357
37. Vaidya Atrideva Gupta, Astanga Samgraha, Uttara Sthan-vol -2, 48/4-5, Reprint-2019, Chaukhambha Krishnadas Academy Varanasi, Page no-385
38. Pandit K Shastri & G Chaturvedi, Charak Samhita, Chikitsa sthan, Vidyotini hindi tika, Vishachikitsaadhyay-23/49, Reprint – 2009 Chaukhambha Bharati Academy Varanasi, Page no-633.
39. Kaviraj Ambika Dutt Shastri, Sushruta Samhita, Part-1, Kalpa sthana 5/43, Chaukhambha Sanskrit Sansthan Varanasi edition Reprint-2008, Page no-49
39. Kaviraj Ambika Dutt Shastri, Sushruta Samhita, Part-1, Kalpa sthana 5/43, Chaukhambha Sanskrit Sansthan Varanasi edition Reprint-2008, Page no-49
40. Kaviraj Ambika Dutt Shastri, Sushruta Samhita, Part-1, Kalpa Sthana 5/44-45, Chaukhambha Sanskrit Sansthan Varanasi edition Reprint-2008, Page no-49
41. Kaviraj Ambika Dutt Shastri, Sushruta Samhita, Part-1, Kalpa sthana 5/46, Chaukhambha Sanskrit Sansthan Varanasi edition Reprint-2008, Page no-49
42. Kaviraj Ambika Dutt Shastri, Sushruta Samhita, Part-1, Kalpa sthana 5/16, Chaukhambha Sanskrit Sansthan Varanasi edition Reprint-2008, Page no-47
43. Toxicology ayurvedic perspective –Dept of Agada tantra Vaidyaratnam PS Varier Ayurveda college Kottakkal 2002 edition P12035.
44. Cakrapani krita, Charak Samhita, edited by Vaidya Yadavji Trikamji Acharya, Chaukhambha, Oreintalia, Varanasi, Reprint edition- 2015, Chikitsa Sthan-23/57, Page no-573.

Source of Support: Nil

Conflict of Interest: None Declared

How to cite this URL: Chandra Shekhar Pandey & Jai Kumar Singh: A comprehensive Review on Chaturvimshati Upakramas of Visha Chikitsa in Ayurveda. International Ayurvedic Medical Journal {online} 2023 {cited April 2023} Available from: http://www.iamj.in/posts/images/upload/856_862.pdf