



A CRITICAL STUDY ON UNDERSTANDING ROLE OF EKMOOLIKA PRAYOGA IN MANAGEMENT OF APASMAR WSR TO EPILEPSY

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ABSTRACT

Apasmara (Epilepsy) is a term that denote “enduring predisposition of the brain to generate seizures and it is cognitive, psychological and social consequences. Approximately 3-10% of all children are known to experience atleast one attack of seizure before 5 years of age, though most of them are benign febrile seizures. In *Ayurveda*, the similar presentation is named as ‘*Apasmara*’ has been explained with its etiology, symptoms, diagnosis and management. Acharya Vagbhata has mentioned *Shodhana* therapy along with *Shamana* therapy as a line of treatment of *Apasmara*. Present antiepileptic drugs control the epilepsy but long term use generates adverse effects. There is a need to concentrate on the burden of epilepsy care, prevention, and rehabilitation, as our aim should not to give only symptomatic relief but to reverse the pathology. Single drug therapy (*eka moolika prayoga*) is understood as judicious administration of single plant preparation to a diseased person. If a single herb is sufficient to meet the *samprapti vighatana* of the diseased, there is no necessity of adding any other drug. Single plant consists of various phytoconstituents. Thus on administering the drug as a whole we are providing comprehensive effect where in each constituents can become a potent drug. In present day scenario, considering the amount of natural wealth being used for wellness and treatment, ayurveda advocates innumerable lists of *eka moolika prayoga*. In this article I put a strain on to collect *ekamoolika prayoga* in *apasmar vyadhi* mentioned in different ancient scriptures.

KEYWORDS: Epilepsy, *Eka moolika chikitsa*, *Apasmar*, Seizure, *Ayurveda*.

I.INTRODUCTION

Apasmar is defined as loss of memory characterized by loss of consciousness (entering into darkness)and disgusting movements of limbs caused derangement of intellect and the mind. *Apasmar* is correlated with epilepsy in modern science. Epilepsy is a central nervous system disorder in which nerve cell activity in the brain becomes disturbed causing seizure. Acharya Charaka described *Apasmara* (epilepsy) as *Apagama* (loss of) of *Smriti* (memory/retention) associated with *Bibhatsa Chesta* (scary/irrelevant behavior) due to derangement of *Dhi* (thinking capacity) and *Sattva* (mental strength). Acharya Dalhana

describes it as the disease where Smrti is lost during the attack. Apasmara is defined as Apagama of Smrti associated with Tamah Pravesha, and Bibhatsa Cheshta due to derangement of *Dhi, Satva, and Smrti*.

II.SYNONYMS

Though this disease has been labelled as '*Apasmara*' in most of context, we can find a few synonyms being used to denote this disease. They are as follows –

- ❖ Grahi - To be seized
- ❖ Hata Smrti - Transient loss of memory
- ❖ Vikruta Chesta- Abnormal involuntary movements
- ❖ Ugra Chesta - Fearful loathsome actions
- ❖ Anga Vikrti - Body postures during an attack
- ❖ Lolanga - Abnormal movements during attack
- ❖ Bhuta Vikriya - Fearful abnormal involuntary movements
- ❖ Smrti Bhramsha- Transient loss of memory
- ❖ Apasmrti - Transient loss of memory
- ❖ Nasta Smrti - Transient loss of memory
- ❖ Smrti Dwamsa - Loss of memory

III.TYPES

The specific types of Apasmara as listed in almost all the classics are

1. Vataja Apasmara,
2. Pittaja Apasmara,
3. Kaphaja Apasmara,
4. Sannipataja Apasmara.

Though Acharyas had mentioned *Agantuja Apasmara* in the context of Chikitsa, but it is missing under the subtypes of *Apasmara*. Chakrapani has clarified the reason for exclusion of *Agantuja Apasmara* under the classification of *Apasmara*. He describes that though there will be an *Agantuja Karana*, but the symptoms will not be manifested unless the occluded Doshas reaches *Hridaya* and *Indriya Ayatana* unlike other diseases

IV.ETIOPATHOGENESIS

Apasmar vega or attack of epilepsy in a person are caused by the upward movement of excessively accumulated *doshas* as a result of the following;

- 1) *Mithya ahara vihar ,dushit bhojana*.
- 2) Suppression of sattva dosha by rajas and tamas *dosha* i:e purity and consciousness of mind can replace or polarize by attraction, dynamism, passiveness, darkness and ignorance.
- 3) Occlusion of the heart by the aggravated *doshas* and affliction of mind by worry, grief, anxiety etc.

By the above mentioned factors *doshas* located in the vessels afflict the heart and causes disturbance in the functioning of mental activities.

V. AYURVEDIC MANAGEMENT OF APASMARA

➤ Restore the activities of the heart, channels and the mind which are occurred by the dosha by the use of tikshana purificatory measures like *shodhana karma*.

- *For vatika apasmar - basti*
- *For paittika apasmar - virechana*
- *For shleshmik apasmar - vamana*

➤ The management of Apasmara can be discussed under two broad headings:

- *Vega Kalina Chikitsa (During attack)*
- *Vegantara Kala Chikitsa (In between the attacks)*
 - **Vega Kala Chikitsa (Ictal period)** : It includes different modalities used for regaining of consciousness (*Sanjna Prabhodana*). Important formulations among those are *Anjana, Varti, Dhuma, Nasya* and *Lepa*
 - **Vegantara Kala Chikitsa:** It includes all the three methods of treatment.

a) *Yukti Vyapashraya Chikitsa*

b) *Daiva Vyapashraya Chikitsa*

c) *Satvavajaya Chikitsa*

VI. DISCUSSION

In vedic literature, number of single herbs are indicated in the management of many diseases. In samhita period, various formulations are introduced for the treatment of one or more diseases but references of *ekamoolika prayoga* are also found in abundance. Even chikitsa granthas, nighantus play a very important role in *ekamoolika prayoga* as they provide list of diseases on which a single drug is effective. Same drug acts on different diseases when given in different form with different *anupana*. Some drugs are already proved scientifically where as rich knowledge base of oral tradition is yet to be revealed. Usage of single herb will reduce the exploitation of plant materials otherwise commonly used. It will also help to reduce the addition of plants to endangered list of medicinal plants. Traditional practice of medicine and folklore practice mainly focuses on single drug usage. Non availability, high cost and ambiguity in the identity of ingredients used are a few major problems in the utilization of compound drugs in *ayurveda* and there is thus an utmost need to know about single drug therapy.

- 1) Leaves are mixed with maricha & pounded with urine, it is instilled into nostrils of the patient of the epilepsy¹ (HS 3.18.7)
- 2) Arka (distilled extract) of ketaka fruit used as snuffing, ear-filling, intake or collyrium alleviates epilepsy without fail². (Arka-prakasa.5.71)
- 3) Ghee cooked with vacha, aragvadha, kaitarya, brahmi, hingu choraka and jatamamsi is useful in epilepsy caused by vata and kapha.³(CS.Ci.10.27)
- 4) Tulasi, kutaja, bhutakesi and choraka- all are pounded together with urine and anointed on the body. The patient should also be sprinkled with cow-urine.³ (CS.Ci.10.39)
- 5) Rasna comes in mahapanchagavya ghrita³(CS.Ci.10.21)
- 6) Old ghee processed with brahmi juice, vacha, kustha and shankapuspi alleviates insanity, inauspiciousness, epilepsy and sinful conditions.³(CS.Ci.10.25)
- 7) One should use lasuna with oil or jatavadi with milk or juice of bramhi or kustha or vacha mixed with honey.³ (CS.Ci.10.64)
- 8) Old ghee cooked with brahmi juice, vaca, kutha and Shakhapuspi alleviates insanity and epilepsy.³ (CS.Ci.10.25)
- 9) Shatavari taken with milk is useful in epilepsy.³ (CS.Ci.10.64)
- 10) It is one of the ingredients of mahapanchagavya-ghrita.³ (CS.Ci.10.21)
- 11) It is one of the ingredients of abhyanjana taila (CS.Ci.10.34-36) and kulathadi ghrita. (SS.U.61.28) useful in the disease.³
- 12) Old ghee processed with brahmi juice, vacha, kustha and shakhapuspi alleviates insanity, inauspiciousness, epilepsy and sinful conditions.³ (CS.Ci.10.25)

- 13) Panchagavya ghrta mixed with brahmi juice should be used. Moreover, shankhapupi and other intellect-promoting rasayanas should also be taken.³ (CS.Ci.10.62)
- 14) One should use oil and garlic; shatavari with milk, brahmi juice, kustha and vacha with honey.³ (CS.Ci.10.64)
- 15) Ghee 640 gm is cooked with the paste of madhuka 80 gm and amalaka juice 10.24 litres. It is a good remedy for epilepsy caused by pitta.³ (CS.Ci.10.31)
- 16) Old ghee processed with brahmi juice, vacha, kustha and shankapuspi alleviates insanity, inauspiciousness, epilepsy and sinful conditions³ (CS.Ci.10-25)
- 17) Ghee cooked with brahmi, hingu and choraka is useful.³ (CS.Ci.9.57)
- 18) Lasunadya ghrit. ³(CS.Ci.9.49-56)
- 19) One should take rasona with oil or shatavari with milk, juice of bhrahmi or kusta or vacha mixed with honey.³(CS.chi.10.64; also AH.U.7.34; BP.Ci.23.111)
- 20) Ghee cooked with hingu, hinguparni, haritaki and brahmi or with brahmi, hingu and choraka is useful.³ (CS.Ci.9.57)
- 21) One should use decoction of dashamoola added with ghee or meat- soup or powder of white mustard or old ghee alone. (VM.20.4)
- 22) Juice of the palm tree should be taken in such case. (VM.20.5)
- 23) The patient who suffers from palpitation of heat, pain in eyes, excessive sweat and coldness in hands etc. should be treated with *dasamoola* decoction of *kalyanaka ghrita*. (VM.21.8)
- 24) *Brahmi*, *kusmanda* fruit, vacha and *sankhapuspi*-juice of these separately mixed with kustha and honey removes insanity.^{4,15} (VM.20.3; also SG.2_.1.18)
- 25) *Brahmi-ghrta*.⁴ (VM.21.15)
- 26) By using *vacha* powder with honey keeping on diet of milk and rice over comes epilepsy, even if chronic and severe.^{4,7,8} (VM.21.9; also BS.Apasmara37; SB 4.455)
- 27) Oedema & scrotal enlargement Paste of *vacha* and *sarshapa* removes oedema.^{4,5}(VM.40.19; CD.40.22)
- 28) *Payasa* (rice with milk) cooked with northern root of white *dhattura* and mixed with jaggery and ghee alleviates all types of insanity.⁵ (CD.20.6)
- 29) In insanity, snuff is used of the ripe fruits of *indravaruni* mixed with cow'surine.⁵ (CD.20.5)
- 30) *Sarpagandha* is included in *aparajita* which is indicated in mental disorders.⁶ (SS.U.60.47)
- 31) *Changeri* juice, soul gruel and jaggery in equal quantity should be churned together. It controls insanity within three days.⁷ (BS.21)
- 32) Juice of *Mandookaparni* combined with equal quantity of that of *dhattura* leaves and *somavalli* alleviates insanity.⁷ (BS.22)
- 33) White- flowered *bala* 35 gm should be taken with cooled milk cooked with *apamarga* root in early morning regularly. Thus severe insanity is alleviated.⁷ (BS.23)
- 34) Intake of the powder of *madana* and *pinditaka* seed in dose of 10 gm. pounded with water alleviates epilepsy.⁷ (BS.Apasmara.39)
- 35) Root of *musta* from the eastern direction should be taken out and pounded. Taken with milk of cow having calf of similar colour, it alleviates epilepsy.⁷ (BS. Apasmara.34)
- 36) Juice of *vishakharpara* used as snuff alleviates epilepsy.⁸ (SB.4.457)
- 37) After regaining consciousness, the patient should take juice of garlic and pieces of *beejapoor*, fruit mixed with *trikatu* and salt⁹. (AH.Ci.7.11)
- 38) *Brahmi* is the best remedy for epilepsy.⁹ (AH.U.40.51)
- 39) *Madhuka* pounded with *kushmanda* juice should be taken for three days. It alleviates epilepsy.¹⁰ (BP.Ci.23.17)

- 40) Epilepsy gets alleviated by taking root of *nirgundi* plant.⁴⁰(RRS.21.57)
- 41) Root of white-flowered *girikarnika* pounded with rice-water and mixed with ghee is used as snuff. It alleviates mental disorder. Similarly acts the juice of *agastya* flower with black pepper.^{41,5} (RM.28.2; also CD. 20.50)
- 42) In order to promot intellect and prevent senility one should taken powder of sesamum and *amalaka* mixed with honey and ghee in morning for a month.¹³ (VD.20-15)
- 43) *Hingvadya ghrta*¹⁴ (GN.5.2.53)

VII.CONCLUSION

Hetu, Linga (symptoms), *Aushadh* are the three important pillars for treatment of any disease among them.Result of this study is very beneficial to treat *Apasmar* as we can achieve the best result in treating *Apasmar* only when we know about the both forms of *Apasmar* and usable drugs in respective stages. *Eka moolika prayoga* considering the cost effectiveness, simple and easy preparation, conservation of plant resources, reduction in the number of plants being added on to endangered list. *Argrya oushada* can be as it is applied in the treatment as eka moolika prayoga in a said condition for sure success in the practice. Single drug therapy (*eka moolika prayoga*) is understood as judicious administration of single plant preparation to a diseased person. So our study can give a great help to treat *Apamara* in respect to different stages. By these drugs we can make formulation for the treatment of *Apasmara*.

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