

FINAL REPORT OF THE WORK DONE ON THE PROJECT

1. Title of the Project.....“ **RELEVANCE OF TRADITIONAL AYURVEDIC PRACTICE OF TOXICOLOGY IN KERALA**
2. NAME AND ADDRESS OF THE PRINCIPAL INVESTIGATOR **Dr.Jayageetha.K.N, Assistant Professor, Department of Sanskrit**
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4. UGC APPROVAL LETTER NO. AND DATE**2275-MRP/15-16/KLCA039/UGC-SWRO** dated **25/APRIL/2016**
5. DATE OF IMPLEMENTATION **17/02/2017**
6. TENURE OF THE PROJECT **2 Years + 1 year extension for all**
7. TOTAL GRANT ALLOCATED **55000/-**
8. TOTAL GRANT RECEIVED **45000/-**
9. FINAL EXPENDITURE **58600**
10. TITLE OF THE PROJECT **RELEVANCE OF TRADITIONAL AYURVEDIC PRACTICE OF TOXICOLOGY IN KERALA**
11. OBJECTIVES OF THE PROJECT

The aim is to revive the old methods of treatment for poison specifically to snakes in the Ayurvedic system of medicines. It is not that there is no medicine in Ayurveda or treatment through traditional methods and for them the only method to be adopted is Allopathy. It is also not true that Traditional and Ayurvedic methods may be useful only for minor venom incidents and not useful for snakes poison.

12. WHETHER OBJECTIVES WERE ACHIEVED – Yes. Plenty of useful information were gathered and presented for treatment of snakes and other poison in traditional and Ayurvedic system of medicine.

13. ACHIEVEMENTS FROM THE PROJECT

My research shows that Ayurveda does follow a very scientific approach for treatment of snake poison. This conclusion is arrived at by interacting from traditional practitioners in the field with immense experience and also from people who were cured by them. There are various people who were treated by this method.

14. SUMMARY OF THE FINDINGS

Ayurveda though cumbersome minimized the side effects of treatment and long term issue of poison affecting various systems so it is imperative that we spend time and effort to see to it that this method of treatment does not stop, but in fact it is promoted. This is the duty of not only Ayurveda practitioners but of society at large.

In modern world, it is getting difficult to get the perfect unadulterated herbal plants for treatment and the necessary dedicated workforce.

The following are the difficulties being faced by practitioners

- Non availability of herbs
- Non availability of dedicated workforce
- Adulteration in nature
- Not enough wages for work force to keep a minimum standard of living
- Not enough encouragement from Government or associated Agencies
- Loss of faith in public in the traditional method
- Strict and rigorous treatment protocol to be followed by victims

It appears that originally, in Malabar, the physicians who engaged in the cure of poison, studied seven books talking about its treatment. They are *Nārāyaṇīyam*, *Udvīśam*, *Utpalam*, *Haramekhala kālavacanam*, *Lakṣaṇāmṛtam*, *Aṣṭāṅgaḥṛdayam Lakṣaṇāmṛtam* & *Aṣṭāṅgaḥṛdayam*. They are written in Sanskrit. These Physicians, on account of their conservatism kept this science sacred and secret. Only qualified persons in high caste were instructed. So, in course of time, the number of people who studied this science reduced tremendously. Books were also lost through the depredation of white ants, and hence, the scientific information became extinct.

With the neglect of Sanskrit study as a whole, the number of physicians further reduced. Some are, even now, very zealous about keeping these books without sharing the knowledge, though they themselves do not care to study them.

Another weighty reason for neglecting the study of this part of the Ayurveda science was that it did not pay well. The physicians are enjoined not to expect, demand or accept any reward for their kind actions. There was no encouragement from the public or the government. Besides, the physicians would have to spend a substantial amount from their own pockets to provide service. As such, even those who study the *Aṣṭāṅgaḥṛdayam* of *Vāgbhata*, generally willfully neglect the study of the chapters dealing with the poison-cure. But there is a push, at the present time, to revive the study.

When the neglect of the study of the Science in Sanskrit had been evident even in early times, kind physicians who were not wanting. They, out of sympathy for the sufferings of the others, composed books talking about poison-cure in the vernacular (Malayalam) and in rhymes, epitomizing the Sanskrit works. The one named '*Jyotsnika*' is such a book –the best of its kind in Malayalam. It is a direct translation of certain portions of *Nārāyaṇīyam* and *Lakṣaṇāmṛtam*. It is composed by a certain physician-poet called Narayana.

The above are the reasons for the decline in treatment using traditional and Ayurvedic mode by the modern generation.

It would be best to see that there is much awareness created among the public about the scientific and the best practices followed by Ayurveda and traditional practitioners in treatment including minimizing the side effects of poison.

I feel and believe that people should not blindly object to this method of treatment but should have a scientific approach on the treatment followed by Ayurveda and traditional practitioners in poison treatment.

15. CONTRIBUTION TO THE SOCIETY

The importance of *Viśaciktsā* - can be in no way a matter of ambiguity. The matter of concern today is for us to know how exactly the age-old knowledge of *Viśaciktsā* - can be used for bettering the society we live in today. Is it not a matter of perfidy to our ancestors to let the invaluable knowledge of toxicology die a natural death? Would it not prove to be a blessing in disguise if somehow the two mighty streams of Ayurvedic toxicology and English toxicology were to meet and form a delta of perfect balance between nature and humans?

16. WHETHER ANY PH.D. ENROLLED/PRODUCED OUT OF THE PROJECT - No

17. NO. OF PUBLICATIONS OUT OF THE PROJECT – Nil