



Cha. Chi.10. Apasmara Chikitsitam

Cha. Chi. 10 — Apasmāra Cikitsitam (Management of Epilepsy)

Learning goal: After this chapter you should be able to define **Apasmāra**, write its **hetu** (causes), **samānya samprāpti** (general pathogenesis) and **samānya lakṣaṇa**; classify **doṣaja-bheda** with differentiating signs and **sādhyaśādhyatā**; reproduce the **Cikitsā Sūtra** (śodhana-śamana with counselling), and discuss key formulations—**Pañcagavya Ghṛta**, **Mahāpañcagavya Ghṛta**, **Brāhmī Ghṛta**—along with **Atattvābhiniveśa** (hetu-lakṣaṇa-cikitsā).

1) Apasmāra: Hetu, Samānya Samprāpti, Samānya Lakṣaṇa

1.1 Definition and core idea

Śloka (definition):

“स्मृतेरपगमं प्राहुरपस्मारं भिषगिवदः।

तमःप्रवेशं बीभत्सचेष्टं धीसत्त्वसम्प्लवात्” (Cha. Chi. 10/3)

Apasmāra is 'loss of memory', with darkening/black-out and repulsive, involuntary movements, arising from the turmoil of dhi (intellect) and sattva (clarity of mind).

Essence: A paroxysmal disorder of **manas-hṛdaya-srotas** where **rajas-tamas** overwhelm **sattva**, producing transient loss of awareness with characteristic motor and autonomic signs.

1.2 Hetu (causes)

- **Ahita-aśuci-bhojana** (unwholesome/impure food), contamination.
- **Rājasa-tāmasa** provocations: excessive worry, passion, fear, anger, grief, anxiety.
- Secondary **doṣa** vitiation occluding the **hṛdaya** (seat of consciousness).

Śloka (etiology):

“विभ्रान्तबहुदोषाणामहिताशुचिभोजनात्...

चिन्ताकामभयक्रोधशोकोद्देगादिभिस्तथा... अपस्मारः प्रवर्तते” (Cha. Chi. 10/4-5)

1.3 Samānya Samprāpti (general pathogenesis)

- Vitiated **doṣa** settle in **dhamanī** (channels), **occlude the hṛdaya**, derange **manovaha srotas**.
- Pre-ictal: bewilderment; **asat-artha darśana** (seeing unreal forms), aura-like phenomena.
- Ictal: fall, tremors/convulsions, **phenodvāna** (frothing), trismus/grinding, limb posturing.
- Post-ictal: stuporous recovery “**suptavat pratibuddhyate**” (awakens like from sleep).

Ślokas (pre/post-ictal):

“धमनीभिः श्रिता दोषा हृदयं पीडयन्ति... पश्यत्यसन्ति रूपाणि...

दोषवेगे च विगते सुप्तवत् प्रतिबुद्धयते” (Cha. Chi. 10/6-8)

1.4 Samānya Lakṣaṇa (shared clinical features)

- **Nigūḍha-mūrcchā**: sudden fall, transient unresponsiveness.
- **Bodily**: frothing/salivation, tongue/eye/eyebrow twitching, abnormal postures.
- **Mind**: momentary ‘dark entry’ (tamaḥ-praveśa), loss of **smṛti** around the episode; confusion and fatigue after.

Frequency note: Charaka mentions periodicity—episodes may recur at ~**pakṣa (15 d)**, **dvādaśāha (12 d)**, **māsa (1 m)** or even shorter intervals (Cha. Chi. 10/13).



2) Bheda (types), differentiating lakṣaṇa, and Sādhyāsādhyatā

Types: Vātaja, Pittaja, Kaphaja, and Sannipātaja (tridoṣaja) (Cha. Chi. 10/8).

2.1 Doṣa-wise differentiating lakṣaṇa

Type	Key lakṣaṇa (exam points)
Vātaja	Trembling, danta-pradaśana (grinding), frothing, gasping; visual hallucinations of rough, reddish-brown/black forms. (Cha. Chi. 10/9)
Pittaja	Pīta-fena (yellowish froth), yellow hue of body/face/eyes, vision of bloody/yellow forms, trṣṇā , heat-intolerance. (Cha. Chi. 10/10)
Kaphaja	Śukla-fena (whitish froth), coldness, heaviness, robust build but dullness; sees white forms; slow recovery . (Cha. Chi. 10/11)
Sannipātaja	Mixed signs of all three; asādhyatā in kṣīṇa (debilitated) and anavaśa (uncontrolled) persons. (Cha. Chi. 10/12)

2.2 Sādhyāsādhyatā (prognosis)

- **General:** “**Duścikitsyaḥ**”—Apasmāra is difficult and **chronic**, hence lean on **Rasāyana** support. (Cha. Chi. 10/65)
- **Favourable:** single-doṣa, good **bala** and **sattva**, guided regimen.
- **Unfavourable:** **Sannipāta**, frequent severe seizures, cachexia, poor support, persistent nidāna.

3) Apasmāra — Samānya Cikitsā Sūtra

Step 1: Unblock hṛdaya-srotas-manas

“चैरावृतानां हृत्प्रोतोमनसां सम्प्रबोधनम्,

तीक्ष्णैरादौ... क्मनादिभिः” (Cha. Chi. 10/14) → If **āma/kapha** dominance, begin with **vamana**; if **pitta**, with **virecana**; if **vāta**, with **basti** and oleation/sudation. (Cha. Chi. 10/15)

Step 2: Doṣa-specific śodhana

- **Vātaja:** **Basti-pradhāna**, with **snehana-svedana**, followed by medhya-ghṛta.
- **Pittaja:** **Virecana**, coolants; **tiktaka/amalakādi ghṛta** for pacification.
- **Kaphaja:** **Vamana**, **dhūmapāna**, **udvartana**, **dīpana-pācana** (śuṅthī-marica-pippalī micro-doses).

Step 3: Āśvāsana & Satvāvajaya

After purification and **reassurance**, start **śamana-yogas**:

“सर्वतः सुविशुद्धस्य सम्यगाशवासितस्य च—अपस्मारविमोक्षार्थं योगान्...” (Cha. Chi. 10/16)—counselling, family support, routine, sleep hygiene; protection from risky surroundings (water, fire, heights, uneven terrain), as later advised (Cha. Chi. 10/66).

External measures (useful add-ons): **Abhyaṅga** with medicated taila, **dhūpana** (fumigation), **pralepana** (head-temporal pastes), **nasya** (including *pradhamaṇa*), as detailed in the chapter (Cha. Chi. 10/32–36, 47–50).

Āgantuka linkage: If an **āgantuka** component predominates (peculiar triggers, possession-like signs) manage initially like **Āgantuka Unmāda**, then doṣa-pacification (Cha. Chi. 10/53).

4) Cikitsā Yogas (Apasmāra-hara)

In exams, always name the yoga, **quote the reference**, state **core ingredients**, **indications**, and



anupāna.

4.1 Pañcagavya Ghṛta — the classical starter (Cha. Chi. 10/17)

Śloka:

“गोशकृद्रसदध्यम्लक्षीरमूत्रैः समैर्घृतम् ।

सिद्धं पिबेदपस्मार-कामल-ज्वरनाशनम् ॥”

Equal parts of **gomaya-rasa (cow-dung juice)**, **dadhi (sour curd)**, **kṣīra (milk)**, **gomūtra (urine)** are processed into **ghṛta**; indicated in **Apasmāra, Kāmala, Jvara**. Use as **śamana** after appropriate **śodhana**; classically a **kapha-tāmasa-āvaraṇa** cleanser that also kindles agni and steadies mind.

Pointers: Begin with small doses post-śodhana; observe for digestion, clarity, and reduction in episode frequency.

4.2 Mahāpañcagavya Ghṛta — broad-spectrum (Cha. Chi. 10/18-24)

Gist of ingredients: Two Pañcamūla, Triphalā, Haridrā, Kuṭaja-tvacā, Saptaparna, Apāmārga, Nīlinī, Kaṭurohiṇī, Śampāka, Phalgu-mūla, Pauṣkara, Bhārgī, Pāṭhā, Trikaṭu, Trivṛt, Nicula, Śreyasī, Māḍhakī, Mūrvā, Dantī, Bhūnimba, Citraka, two Sārivās, Rohiṣa, Bhūtikā, Madayantikā—cooked with Pañcagavya base.

Indications: Apasmāra, Unmāda, Śoṭha, Udara, Gulma, Arśas, Pāṇḍu, Kāmala, Halīmaka; also Graha-roga and Alakṣmī pacification. Daily administration is advised in the text. (Cha. Chi. 10/18-24).

Why examiners like it: It shows that beyond mind, **gut-liver-blood** interfaces are addressed, aligning with multifactorial Apasmāra.

4.3 Brāhmī Ghṛta — medhya anchor (Cha. Chi. 10/25)

Śloka:

“ब्राह्मीरस-वचा-कुष्ठ-शङ्खपुष्पीभिरेव च ।

पुराणं घृतमुन्माद-अलक्ष्म्य-अपस्मार-पापनुत् ॥”

Brāhmī, Vacā, Kuṣṭha, Śaṅkhaṣpī processed in **Purāṇa Ghṛta** → **medhya**, anti-convulsant, steadies **smṛti-buddhi**; also used in **Unmāda** and **Alakṣmī** states. (Cha. Chi. 10/25).

Use case: As **śamana-rasāyana** after śodhana or for maintenance; combine with **Sattvāvajaya** routines.

Other useful yogas mentioned in the chapter (good to name in SAQs):

Saindhava-Hiṅgu Ghṛta (Cha. Chi. 10/26) for apasmāra/hr̥d-graha; **Vacā-Śampakādi Ghṛta** (Cha. Chi. 10/27) for **vāta-śleṣma** types; **Jīvaniya Yamaka Sneha** (Cha. Chi. 10/28-31) including **Amalaki-Madhuka** variant for **pittaja** apasmāra.

5) Atattvābhiniveśa (delusional fixation): Hetu-Lakṣaṇa-Cikitsā

Why here? Charaka embeds **Atattvābhiniveśa** in this chapter as a grave **mahāgada** of mind-intellect demanding parallel attention.

5.1 Hetu & Lakṣaṇa

- **Hetu:** **Malina-āhāra-śīla**, suppression of natural urges, over-/misuse of **śīta-uṣṇa-snigdha-rūkṣa** regimens; doṣas afflict **hr̥daya** and **mano-buddhi-vahā sirāḥ**; **rajas-tamas** veil cognition.
- **Lakṣaṇa:** Distorted judgment of **nityānitya / hitāhita**; clinging to false meanings—**Atattva-abhiniveśa**.

Ślokas:

“मलिनाहारशीलस्य... हृदयं समुपाश्रित्य... रजो-मोहावृतात्मनः ॥



...विषमां कुरुते बुद्धिं... अतत्त्वाभिनिवेशं तमाहुराप्ता महागदम्” (Cha. Chi. 10/57-60)

5.2 Cikitsā

- **Samśodhana** after proper **snehana-svedana**; then **medhya anna-pāna**.
- Prefer **Pañcagavya** fortified with **Brāhmī-svarasa**, **Śaṅkhapuṣpī**, and medhya-rasāyana.
- **Satvāvajaya**: empathetic **suhṛd** and **guru** counselling to restore **vijñāna**, **dhairya**, **smṛti**, **samādhi**; simple, repeated, value-based instruction.
- **Adjuncts**: **Taila-Laśuna**, **Śatāvārī** with milk, **Brāhmī / Kuṣṭha / Vacā** with honey in small measures.

Ślokas (treatment lines):

“स्नेहस्वेदोपपन्नं तं संशोध्य वमनादिभिः...

ब्राह्मीस्वरसयुक्तं यत् पञ्चगव्यम्...

सुहृदश्चानुकूलास्तं... विज्ञान-धैर्य-स्मृति-समाधिभिः...

प्रयुञ्ज्यात् तैललशुनं... शतावरीम्... वचां वा मधुसंयुताम्” (Cha. Chi. 10/61-64)

6) Pathya-Apathya and Protection

- **Pathya**: Light, warm, **sātmya** diet (mudga-yūṣa, śāli-odana), measured ghṛta, gentle spices (**śuṅṭhi**, **jīraka**), regular sleep-wake, calm routine, company of **suhṛd/guru**.
- **Apathya**: Day-sleep (in kaphaja), stimulants, late-night vigils, conflictual media, heavy/impure food, exposure to triggers.
- **Safety**: During convalescence, **guard from water, fire, trees, mountains, uneven places** to prevent fatal mishaps (Cha. Chi. 10/66).

7) Quick Algorithms (write as flow)

1. **Identify doṣa** → check **āma** and **bala-sattva** → note periodicity and triggers.
2. **Prepare**: **lañghana-dīpana-pācana** if āma; then **śodhana** (Cha. Chi. 10/14-15).
3. **Stabilise** mind: **āśvāsana + Satvāvajaya** (Cha. Chi. 10/16).
4. **Medicated ghṛtas** per type: **Pañcagavya**, **Mahāpañcagavya**, **Brāhmī**; plus type-specific **Vachā-Śampakādi / Amalakādi** (Cha. Chi. 10/17-31).
5. **External & Nasya** as per kapha/āvaraṇa; protect from hazards (Cha. Chi. 10/32-36, 66).
6. **Long-term**: **Rasāyana** support—because Apasmāra is **duścikitsya** and **cirakārī** (Cha. Chi. 10/65).

8) Classical Quotable Lines (Devanāgarī)

1. **Definition**: “स्मृतेरपगमं... धीसत्त्वसम्प्लवात्” (Cha. Chi. 10/3)
2. **Doṣa-specific śodhana**: “वातिकं बस्तिभूयिष्ठैः... श्लेष्मिकं वमनप्रायैः ॥” (10/15)
3. **Pañcagavya Ghṛta**: “...सिद्धं पिबेदपस्मार-कामल-ज्वरनाशनम् ॥” (10/17)
4. **Mahāpañcagavya—broad indications**: “अपस्मारे तथोन्मादे... विनाशनम् ॥” (10/23-24)
5. **Atattvābhiniveśa (definition)**: “विषमां कुरुते बुद्धिं... महागदम् ॥” (10/60)

Assessment (Exam-ready)

A. Long Essays (10 marks each)

1. **Define Apasmāra** and describe **samānya samprāpti** from **hṛdaya-manovaha srotas** occlusion to pre-ictal-



/post-ictal phases. Add **periodicity** (10/13) and **Cikitsā Sūtra** (10/14-16) with doṣa-wise śodhana.

2. Write **Apasmāra bheda** (Vātaja, Pittaja, Kaphaja, Sannipātaja) with differentiating lakṣaṇa and **sādhysādhya**; illustrate with two ślokas.
3. Detail **three Apasmāra yogas—Pañcagavya, Mahāpañcagavya, Brāhmī Ghṛta**—composition, indications, rationale; add one external measure and one **nasya**.

B. Short Notes (5 marks each)

- a) **Tamaḥ-praveśa** and **smṛti-apagama**—their clinical significance.
- b) **Āśvāsana & Satvāvajaya** in Apasmāra (what to teach attendants).
- c) **Vacā-Śampakādi Ghṛta**—when preferred.
- d) **Jīvaniya Yamaka**—composition and indication.
- e) **Duścikitsyatā of Apasmāra**—why Rasāyana is essential.
- f) **Atattvābhiniveśa**—hetu and first-line management.

C. MCQs (1 mark each)

1. The **post-ictal** recovery in Apasmāra is described as:
a) Vamati b) Pralapti c) **Suptavat pratibuddhyate** d) Atyāhāra → **c**.
2. **First choice śodhana** in **Kaphaja Apasmāra** is:
a) **Vamana** b) Virecana c) Basti d) Raktamokṣaṇa → **a**.
3. **Pañcagavya Ghṛta** is indicated in Apasmāra along with:
a) Vāta-vyādhi only b) Grahaṇī only c) **Kāmala & Jvara** d) Śūla → **c**.
4. **Sannipātaja Apasmāra** is particularly **asādhyā** when:
a) A single doṣa b) **Kṣīṇa & Anavaśa** patient c) After śodhana d) In children → **b**.
5. **Atattvābhiniveśa** is chiefly:
a) Vāgbhedha b) **Perversion of judgment of nityānitya/hitāhita** c) Smṛti-nāśa alone d) Graharoga → **b**.

D. SAQs (3-4 lines each)

1. Enumerate **three hetu** of Apasmāra and relate each to **rajas-tamas** provocation.
2. Describe **two lakṣaṇa** each differentiating **Vātaja** vs **Pittaja** Apasmāra.
3. Write the **doṣa-wise śodhana** line (quote 10/15).
4. Give the **reference śloka** and two uses of **Pañcagavya Ghṛta**.
5. Outline **Atattvābhiniveśa** chikitsā in three steps (śodhana → medhya → satvāvajaya).

One-minute Mnemonic — “A-PASMĀRA”

- **A** — Awareness lost: *smṛti-apagama, tamaḥ-praveśa*.
- **P** — Periodicity noted (pakṣa, dvādaśāha, māsa).
- **A** — Agni-āma-āvaraṇa addressed first (vamana/virecana/basti).
- **S** — Satvāvajaya + Śamana ghṛtas (Pañcagavya/Brāhmī).
- **M** — Mahāpañcagavya—broad, multi-system support.
- **Ā** — Āgantuka link → treat like **Unmāda** first, then doṣa.
- **R** — Rasāyana long-term (duścikitsya, cirakārī).
- **A** — Atattvābhiniveśa—mahāgada; cleanse → medhya → counsel.

With these ślokas, algorithms, and yogas from **Charaka Cikitsā Sthāna 10**, you can write fully developed answers on **Apasmāra Cikitsam** and the allied entity **Atattvābhiniveśa**.