

## Mystical Insights into Amrithakala and Visha Kala - A conceptual study w.s.r. to Visha Vaidya Jyotsnika

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This article explores the significance of the concept of "Amritakala" and "Vishakala" in traditional snakebite treatment as outlined in the Keraleeya Visha Chikitsa text book Visha Vaidya Jyotsnika. The study examines the ancient wisdom linking lunar phases, particularly the phases of the moon (Sukla Paksha and Krishna Paksha), to the physiological processes and healing practices of the human body. Central to the text's approach is the belief that specific body parts, aligned with the lunar phases, influence the effectiveness of treatments for poisoning and venomous bites. The concept of Amritakala, associated with the presence of "Ojas" or nectar-like vitality, plays a pivotal role in mitigating the effects of poisons, while Vishakala, marked by the absence of such vitality, exacerbates toxic effects. This paper discusses the role of these cycles in Agadatantra (toxins science) and highlights the therapeutic applications of understanding the presence of Amrithakala in the body, focusing on the prognosis and effectiveness of treatments. Through an analysis of these traditional practices, the article emphasizes the importance of aligning medical interventions with natural bio-rhythms to enhance healing outcomes and maintain health.

**Keywords:** Visha Vaidya Jyotsnika, Amrithakala, Vishakala, Sukla Paksha, Krishna Paksha, Ojas

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Reshma J, Post Graduate Scholar, Department of Agadatantra, MVR Ayurveda Medical College Parassinikadavu, Kannur, Kerala, India. Email: <a href="mailto:reshma95noopuram@gmail.com">reshma95noopuram@gmail.com</a>	Reshma J, Chandran A, TS Krishnakumar, Jayadeep K, Krishnan A, Aswathi P, <a href="#">Mystical Insights into Amrithakala and Visha Kala - A conceptual study w.s.r. to Visha Vaidya Jyotsnika</a> . J Ayu Int Med Sci. 2025;10(1):160-163. Available From <a href="https://jaims.in/jaims/article/view/4182">https://jaims.in/jaims/article/view/4182</a>	

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## Introduction

Snakes lived in our minds as early as from dawn of human civilization itself in the form of fear, fertility and fortitude. Being a land of rich flora and fauna, Kerala offered a fertile ground for their thriving. Several folklores and fairy tales surrounded them and they were given a pristine place in the ecosystem of the place. As the surge in the human population marginalized the ecological niches of snakes, they were forced to share their habitat with humans, which became the greatest threat to their existence. As the incidence of snake bite escalated, the folk men utilized the local resources to ward them off. This paved way to the much renowned *Vishavaidya parampara* of Kerala. Though the lineage of snake bite treatment vested on a few families across Kerala, a unified code of practice was only established after arrival of texts like *Lakshanamritam*, *Vishavaidyajyotsnika*, *Vishanarayaneeyam*, *Prayogasamuchayam*, *Haramekhala* etc.

Of this the most popular and most widely practiced one was *Visha Vaidya Jyotsnika* because of its simple versification and a more practical approach adopted in treating all types of poisoning.[1] The text is written in the native language of Kerala which is Malayalam. The term *Visha Vaidya Jyotsnika* is a combination of "*Visha Vaidya* and "*Jyotsnika*." "*Jyotsna*" means moonlight[2] and "*Jyotsnika*" means "*Jyotsnanvitha Nisha*" that means moonlit night.[3] In Vedic literature, moon is portrayed as *Oushadaraja* (king of medicines, having *Soumya Guna* with which it counteracts the *Agneya* (fiery) nature of poisons.[4] Just as moonlight dispels the *Visha* and the darkness, *Visha Vaidya Jyotsnika* guides the *Vaidya* in the treatment of *Visha*. Towards the end of the book, it states that the book was written by a *Vaidya* named *Narayana*. [5] Another opinion is that the book is authored by a *Vaidya Karattu Namboothiri*, [6] a revered priest of Thrissur *Vadakumnaththa* temple and a well-known *Vishahari* (expert in treating of poison) who is believed to be a disciple of *Kashyapa* lineage.[7] The book had been detailed under 21 *Adhikarana*. They describe about treatment of *Sarpas* (snakes), *Lootha* (spider), *Vrischika* (scorpion), *Marjara* (cat), *Vanara* (monkey), *Nara* (man) etc. the book gives prognosis of snake bites based on *Nakshatra*, days, time, position of sun and moon and *Dootha Lakshana* (characteristics of the messenger).

This article explores the unique concept of "*Amritakala Vishakala*" which is explained in the 10th *Adhikarana*, *Sudhakaladi Niroopana*, shedding lights into its significance and implications in *Agadatantra*.

### **Amritakala /Sudhakala /Chandrakala**

*Amritakala* is explained based on *Soma-Surya Nadi* in *Yogasastra*. A force akin to the power of *Ojas* (nectar) which is shifting its position in tune with the moon's phases during *Sukla paksha* and *Krishna Paksha*.

It shifts with the moon's phases, which is why it is also referred to as *Chandra Kala*. Another opinion is that *Chandra/Amrita/Sudha* is representing *Ojas*. Thus, the point where there is presence of *Ojas* is called *Sudha Kala* or *Amrita Kala*. [8]

### **Amrithakala Sthana**

The points through which the *Amritakala* flows in the body is mentioned below in order.

They are *Angustha* (big toe), *Paada* (foot), *Sandhi* (*Gulpha Sandhi*), *Janu* (knee), *Guhyam* (genital region), *Nabhi* (umbilicus), *Hridayam* (heart), *Kucham* (breast), *Kantam* (throat), *Nasika* (nose), *Netra* (eyes), *Karnam* (ears), *Bhrumadya* (mid point between eye brows ), *Lalata* (fore head ) & *Murdhavu* (bregma). [9]

### **Sukla Paksha and Krishna Paksha**

*Chandra Masa* refers to lunar month which begins with the day after *Amavasi* (new moon) and ends on the next new moon. The phases of moon are divided into two halves known as *Sukla Paksha* and *Krishna Paksha*. *Sukla Paksha* is the bright fortnight or the waxing phase of the moon.

There are typically 15 days in *Sukla Paksha* starting from the day after *Amavasi* and ending on *Pournami* (full moon). *Krishna Paksha* is the waning phase of the moon during which moon gradually decreases brightness each night. It follows *Pournami* and leads up to *Amavasi* and lasts for 15 days.

The first day of *Sukla Paksha* and *Krishna Paksha* is called *Pratipadha* followed by *Dvitiya*, *Tritiya*, *Chathurthi*, *Panchami*, *Shashti*, *Sapthami*, *Astami*, *Navami*, *Dasami*, *Ekadasi*, *Dvadasi*, *Trayodasi*, *Chaturdasi*, *Pournami* (in *Suklapaksha*) / *Amavasi* (in *Krishnapaksha*).

### Arohana and Avarohana Krama

In males, *Amritakala* starts ascending from the *Angushta* (big toe) of the right leg from *Pratipadha* of *Sukla Paksha* and reaches the *Murdhavu* (bregma/crown of the head) by the 15th day (*Pournami*). In *Krishna Paksha*, *Amritakala* descends through the left side from *Murdha* to the the *Angushta* of the left leg by *Amavasi*.

In female, it ascends through the left side from *Angushta* of left leg to the *Murdhavu* in *Sukla Paksha* and descends from *Murdhavu* to the *Angushta* of right leg in *Krishna Paksha*. [10]

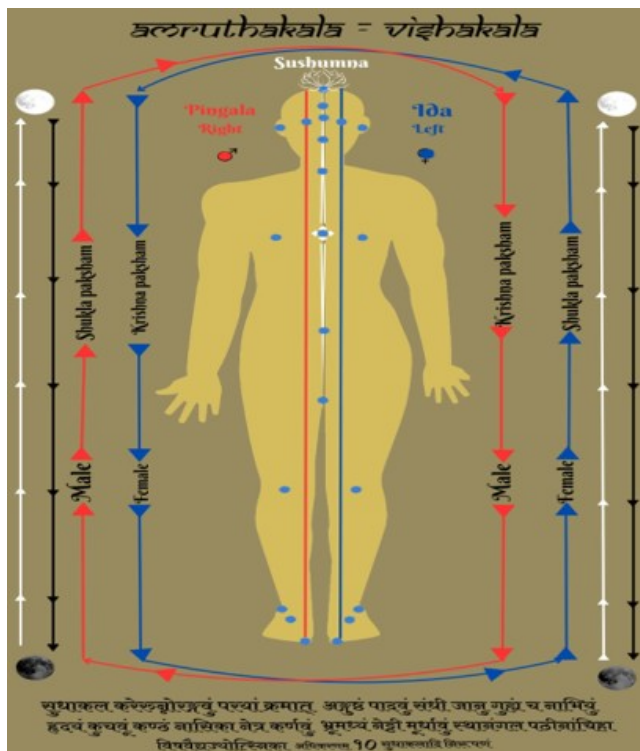


Figure 1:

### Vishakala

*Vishakala* is the part of the body where the presence of *Amrita* is nearly absent. The *Vishakala* will be on the 7th position in relation to *Amrita Kala*. [11]

### Importance of Amritakala and Vishakala in Visha Chikitsa

*Vimardana* of *Amrita Kala* causes decrease of *Visha* in the body while *Vimardana* of *Vishakala* exacerbates the effects of *Visha* in the body and worsens the condition of the patient. So, it is advised to avoid *Vimardana* of *Vishakala*, as it intensifies the toxic effects rather than mitigating it. If a venomous bite occurs at the site of *Visha Kala*,

It will lead to bad prognosis even with treatment. If a bite occurs at the site of *Amritakala* even if it is from a *Gulika Sarpa*, the power of *Amritakala* will prevent the effects of *Visha* and will greatly reduce any discomfort for the patient. [12]

### Amritakala: Alternate applications

If *Visha kala* is located at *Kanta*, even if we believe the food we eat is poisonous, it will manifest *Visha Swabhava* (poisonous effects) in our body. With *Sudha Kala* at *Kanta*, even the poison we eat transforms into nectar in the body. Thus, it is recommended to view every meal as divine nectar while consuming it.

Treating food as nectar promotes *Bhuddhi* (wisdom), *Pusti* (nourishment), *Bala* (strength), *Kanthi* (radiance), *Arogya* (health) and *Ayus* (longevity) and *Sukha* (happiness in life). It also eliminates *Dukha* (sadness), *Apamrityu* (untimely death), *Palitya* (premature greying), diseases like *Jwara* etc.

When *Amritakala* reaches *Guhya*, it acts as an aphrodisiac. actions like *Vimardana* (massage), kiss or even a gaze at *Guhya Sthana* on this day can act as *Vasya Kara* (mesmerizing, attraction inducing effect).

Thinking *Pranavayu* at the middle of *Sudhakala* daily will increase the life span and will also bring *Kanthi* (beauty of body), *Pushti* (nourishment), *Sree* (glory), *Vayasthambham* (delay ageing), wealth and *Thejas* (brilliance). It is also *Deharaksha Karam* (induces protection to our body). [13]

## Discussion

Natures rhythm is deeply reflected within our own body, aligning us with cycles of the universe. Just as the earth experiences the cycles - like the phases of the moon, seasonal shifts, the rise and setting of the sun - our body also respond to similar rhythms. For instance, daylight triggers wakefulness and energy, while darkness signals the body to rest. In ancient wisdom, the universe's celestial bodies are believed to deeply influence earth and its inhabitants. Traditional practices around the world acknowledge this connection, with the rituals and observances.

Ancient *Acharyas* observed a connection between the phases of the moon and subtle changes within the body.

Just the moon affects the tides, it is believed to affect the body, mind and soul. The influence of lunar energy on the body is believed to vary according to days of lunar phase. The direction of flow is understood through the *Pingala Nadi* and *Ida Nadi* explained in the *Yoga Sastra*. *Pingala Nadi* flows along the right side of the body, representing *Surya* and is closely associated with the masculine aspect of existence. It is *Agneya* and *Langhanatmaka*. In contrast, *Ida Nadi* is associated with *Chandra*, left side of the body and represents feminine qualities. It is *Soumya* and *Brahmanatmaka*. In *Suklapaksha*, *Amritakala* starts to ascend from the right side and descends through the left side in *Krishna paksha*. In females, it is vice versa.

Understanding the *Amrithakala Sthana* and *Visha Kala Sthana* in the body on specific days is a powerful tool for disease prognosis and effective treatment. Any treatment given to the *Amrithakala Sthana* can directly connect with the *Prana*, ensuring better assimilation and better healing outcomes. Conversely, *Vishakala* may dominate the *Visha* or the disease. Administering therapy after understanding the *Amrithakala Sthana* not only enhances its efficacy but also strengthens the life force, facilitating a favorable prognosis. This insight thus highlights the importance of aligning medical interventions with natural bio rhythms for optimal results.

## Note

Keraleeya *Visha Chikitsa Granthas* like *Prayogasamuchayam*[14] and *Kodasseri Margam*[15] mentions the same perspective .

## Declaration of generative AI and AI-assisted technologies in the writing process.

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