

**MOORCHA - MOMENTS FOR MENDING****Dr. Joshi Vatsas J.\*<sup>1</sup>, Dr. Malavi Shayan<sup>2</sup> and Dr. Vikram S.<sup>3</sup>**

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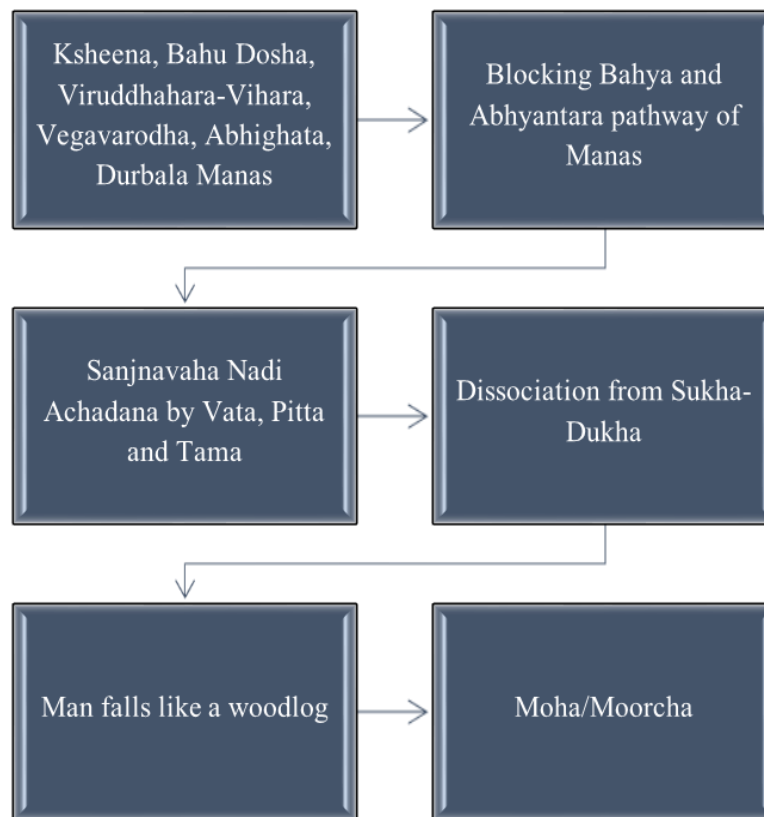
**ABSTRACT**

As soon as someone becomes unconscious, the environment around them goes haywire. As the responses of everyone around them becomes numb, the necessity to bring back the life grows rapid and more so for a practising Vaidya. Moorcha is one such condition which makes the person precious because it could be the first stage towards either bringing back the Aatura or losing them to the ultimate end. Parada which can be given for Asadhya Rogiavastha(Asaadhyeshu api daatavyo) and Rasaushadhi which have the ability to offer Kshipra Aarogyam (rapid relief) can be trusted to make marvels possible. Hence, this work has been taken up as an effort to put some light on the possible managements for such crucial moments in emergency treatment which can be helpful to bring relief.

**KEYWORDS:** Moorcha, Aatyayika Chikitsa, Ayurvedic Emergency treatment, Emergency, Rasaushadhi.

**INTRODUCTION**

Moorcha word from the Dhaturupa 'Murch' meaning to faint. While explaining the Nidana-Samprapti Acharya Sushruta<sup>[01]</sup> says;



So, this means because of the Nidana, Vatadi Dosha aggravate and the sudden covering of Sangnavaha Naadi occur. As a result, the person faints like a wood log without any emotions and becomes unconscious which is called Moorcha or Moha.

## MATERIALS AND METHODS

Acharya Sushruta enlist six types of Murcha<sup>[2]</sup> viz. Vataja, Pittaja, Kaphaja, Raktaja, Madyaja and Vishaja with the preeminence of Pitta Dosha in all of them.

In clinical practice, when any Vaidya encounters a Moorcha case, the relatives become the source for Vyadhivrutanta. Therefore, to decide whether it is a case of Moorcha or not, Acharya has guided through the mention of Poorvaroopa<sup>[03]</sup> which include Hrutpida, Jrumbha, Glaani, Sangnanasha, Balanasha and alongside to this specific Lakshana for specific type of Moocha should be sought.

## Chikitsa-Krama

- 1.) Sangnavabodha with Bahirparimarjana Chikitsa
- 2.) Abhyantara Aushadha
- 3.) Avabodha Paripalanam

### 1.) Sangnavabodha with Bahirparimarjana Chikitsa<sup>[4]</sup>

As Acharya commands, the first line of treatment should be Seka, Avagahana, Sheeta Pradeha, Manidharana.

### 2.) Abhyantara Aushadha

Here comes the powerful role of Rasaushadhi. The Rasaushadhi for Moorcha mentioned in the Rasagrantha are;

- ❖ Moorchantako Rasa<sup>[5]</sup>, Sudhanidhi Rasa<sup>[6]</sup>
- ❖ Tamra Churna with Ushira, Kesara and Sital Jala<sup>[7]</sup> or
- ❖ Tamra Churna with Duralabha Kwatha and Ghrita<sup>[8]</sup> in cases of Ghoramoorcha
- ❖ Abhraka Bhasma with Kana and Madhu<sup>[9]</sup>
- ❖ Also, as it is a well-known fact that Rasasindoora can be used in all Vyadhi according to the Anupana so, even Rasasindooram with Narikelajala<sup>[10]</sup> or with Kanachurna<sup>[11]</sup> can be administered.
- ❖ Vanyopala Bhasma with Tuttha – Nasya can be helpful<sup>[12]</sup>
- ❖ Anjana Yoga with Manahshila, Shirisha Beeja, Pippali, Maricha, Saindhava, Rasona, Vacha in Gomutra<sup>[13]</sup> or Manahshila, Aragvadha, Saindhava, Maricha and Madhu.<sup>[14]</sup>

### 3.) Avabodha Paripalana

After the Aatura is awake, to maintain the consciousness measures like Dukhakari shaiyya, Vichitra Katha, Sital Chaya,<sup>[15]</sup> etc should be followed.

## DISCUSSION

**Management in cases of prolonged unconsciousness:** There is a possibility that the Aatura might not get Avabodhana even after primary line of management. In such cases more potent Aushadha must be administered directly into the Raktavaha Srotas. Eg. Suchikabharana Rasa. This should be given after the Talucheda and Anguli Gharshana of Aushadha has to be done into this Chidra till the Aatura becomes conscious and it should be followed by Sital and Madhura Dravya.<sup>[16]</sup>

Also, as alternatives Nasa-Vadana Avarodha, Tikshna Shirovireka Dravya for Pradhmana, Dhooma, Anjana must be applied. Nakhabyantara Suchivedhana, Kaunchaphala Avagharshanaadi Karma to be done.<sup>[17]</sup>

**Till when to do Chikitsa:** All the Bahirparimarjana Chikitsa should be done before Sweda Pradurbhava.<sup>[18]</sup>

**Asadhya Lakshana:** If the Aatura doesn't regain consciousness after resorting to all kinds of management and if he develops Aanaha, Lalasrava and Swaasa then he should be considered as Tyajya Aatura.<sup>[19]</sup>

**Pathya:** Dhooma, Anjana, Navana, Asramoksha, Suchiparitoda, Shatadhauta Ghruta, Tikta Dravya, Raktashali, Raga, Shadava, Gavya Paya, Dadima, Narikela, Kushmanda etc.<sup>[20]</sup>

**Apathya:** Tambula, Patrashaka, Dantagharshana, Atapa, Viruddhannapana, Vyavaya, Takra, Trushna-Nidravegavarodha.<sup>[21]</sup>

## CONCLUSION

All the practising Vaidya must always be equipped with the necessary Dravya and be Shoora as per the guidance of Acharya Sushruta.<sup>[22]</sup> Hence, as soon as any Moorchat Aatura is brought to the Vaidya, it should be dealt immediately with the aim of bringing consciousness back and then maintaining that stage or else it might lead to Sanyasa which becomes the critical point for saving the life of the Aatura.

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