

**A CRITICAL REVIEW OF GARAVISHA AND DOOSHIVISHAHARA DRAVYAS FROM
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**ABSTRACT**

Background: The unique interpretation of the concept of *Gara visha and Dooshivisha* are well explained in our literature and can be compared to the signs and symptoms occurring due to daily exposure to toxins from the environment. *Nighantu* represents a tradition of Ayurvedic literature which should be explored wisely for new drug development. **Materials & Methods:** Here an attempt is made to collect, analyze and review the *Gara & Dooshivishahara dravyas* mentioned in different *Vargas* of *Kaiyadeva Nighantu* along with their botanical identities and properties. **Observation & Result:** Among eight *Vargas* of *Kaiyadeva nighantu*, 10 *dravyas* are having *Gara vishahara* property and 2 *Dravyas* are said to have *Dooshivishahara* property. **Conclusion:** The present article discusses the *Gara & Dooshivishahara dravyas* which can be used as a single drug therapy or in rational combinations which can do wonders in *Ayurveda*.

Key words: *Kaiyadeva Nighantu, Agadatantra, Garavisha, Dooshivisha, Vishahara dravyas.***INTRODUCTION**

The concept of *Gara visha* and *Dooshivisha* are well explained in the literature, which is comparable with different signs and symptoms that appear due to the exposure to various toxins throughout our daily activities. The word *Visha* is derived from the root

word ‘*vish*’ *dhathu* and ‘*ka*’ *pratyaya*, which means to get fully pervaded or to get occupied ^[1]. *Gara visha* is a form of *Visha* which is prepared by the combination of poisonous and non-poisonous substances that cause vitiation of *Doshas, Dhathus* and

Srotas either due to its mutually contradictory properties or due to the method preparation [2]. Dooshivisha can be considered as a partially metabolised Visha which is less potent to produce any symptoms until and unless vitiated by Dooshitha desha, Kala, and Anna. The word Nighantu came from the root meaning 'nigama' which means anything that brings out the most concealed secrets or the secret meaning of words [3]. Nighantus represents a tradition of Ayurvedic literature that serves as a repository for new drug development & an alternative to mankind for treating such cumulative toxicities.

Kaiyadeva Nighantu was written by Pandit Kaiyadeva in 1450 A. D (15th -16th century). The original name of the book was Pathyapathyavibodhaka, but the work has become famous in the name of the author Kaiyadeva nighantu [4]. It was said that Nama Ratnakara was the first book he wrote which contains only synonyms later he wrote Pathyapathy Vibodhaka which focusses more on the Guna and Karma of dravyas. A total of 8 Vargas is explained

and one Avashishta bhaga of Oushadha Varga is also noted to the end of Nighantu. From which Oushadha Varga contains 455 Dravyas(Guduchi-Malati), Dhathuvarga contains 59 Dhathus(suvarna-Valuka), Dhanya Varga contains 50 Dhanyas(shali -gavedhuka), Drava varga contains 9 Vargas(thoyavarga – mutra varga),Krihanna varga contains 62 preparations (odana- parpata),Mamsa varga is about different Anooopa Mamsa, Sarpadi Mamsa and Matsyadi's(vishkira-karkata), Vihara Varga starts with Dinacharya procedures and ends by explaining about Kala-Akala Mrithyu, Mishraka Varga explains about likely grouped drugs like Trijathaka, Chathurjathaka and also defines different terminologies like Deepana Pachanadi.

MATERIALS AND METHODS: The present article is a critical review of the Garavisha and Dooshivishahara Dravyas mentioned in different Vargas of Kaiyadeva Nighantu along with its botanical identities and properties.

OBSERVATIONS AND RESULTS

Table 1: Garavishahara dravyas of Oushadhavarga in Kaiyadeva nighantu along with its Rasapanchaka

Sl no	Drug	Botanical name	Family	Rasa	Guna	Veerya	Vipaka	Karma
1.	Nimbukam [5]	Citrus medica var. acida.	Rutaceae	Amla	Laghu	Ushna	Amla	Deepanam hridayam
2.	Nipa [6] (Rajakadamba)	Anthocephalus cadamba mig.	Rubiaceae	Kashaya Madhura Lavana	Rooksha	Sheetha	Katu	Vranaropana Vedanasthapana Vatakaphahara
3.	Koshathaki [7]	Luffa acutangula Linn	Cucurbitaceae	Tikta Katu Alpa Kashaya	Tikshna laghu	Sheetha	Katu	Urdhwaadhho vishodhini Dipana
4.	Sweta Punarnava [8]	Boerhaavia Verticillata poir.	Nyctaginaceae	Tikta Madhura	Ruksha laghu	Ushna	Madhura	Agnideepaka jwarahara Vatakapha hara
5.	Naaguli [9]	Rauwolfia serpentina (Linn.) Benth.ex Kurz	Apocynaceae	Tikta katu	Ruksha Laghu	Ushna	Katu	Vatakapha hara Mootrala Dipana
6.	Sapthala [10] (saathala)	Euphorbia Pilosa	Euphorbiaceae	Tikta katu	Thikshna	Sheetha	Katu	Ubhayamarga shodhana
7.	Agasthya [11] (phala)	Sesbania grandiflora Linn.	Leguminosae	Madhura Tikta	Rooksha	Sheetha	Madhura	Garamayagnam
8.	Chavya [12] (pushpam)	Chavica sphaerostachya Miq.	Piperaceae	Katu	Laghu Rooksha	Ushna	Katu	Dipanam

Table 02: Garavishahara dravyas of Dhathu, Takra and Mootra Varga respectively from Kaiyadeva nighantu

Sl no	Dhathu varga	Mootra varga
1.	<p><i>Loham</i> ^[13] Rasa – Tikta, Kashaya, Madhura Guna-Guru, Sara, Sheetha, Rooksham Veerya -Sheetha Karma- Garavishahara</p>	<p><i>Rasabhamootra</i> ^[14] Guna-Tikshna Doshagnatha - Vatakaphaharam Karma-Deepanam, Krimignam, Garanuth</p>

Table 03: Dooshivishahara dravyas in Kaiyadeva nighantu

Oushadha varga	Mamsa varga
<p>▪ <i>Sehunda</i> ^[15] Botanical name: <i>Euphorbia nerifolia</i> Linn. Family: Euphorbiaceae Rasa: Katu, Tikta Guna: Thikshna, Ushna, Laghu Virya: Ushna Vipaka: Katu Karma: Dooshivishamhareth</p>	<p>▪ <i>Sarpa mamsa</i> ^[16] – Dooshivishapaham Rasa: Madhura Guna: Snigdha Vipaka: Madhura Karma: Dooshivishapaham</p>

DISCUSSION

After a thorough review of *kaiyadeva nighantu*, among eight Vargas of *Kaiyadeva nighantu* 10 dravyas are having *Garavishahara* property that is 8 drugs from *Oushadha varga* (table1), 1 Dravya from *Dhathu Varga*, 1 Dravya from *Mootra Varga* (table 2) and 2 Dravyas are said to have *Dooshivishahara* property that is 1 Dravya from *Oushadha Varga* and 1 Dravya from *Mamsa varga*(table3). Also, while explaining the *Samanya guna* of *Takra* its mentioned *Garavisha* as one of its indications ^[17]

Probable mode of action: When considering the *Lakshanas* of *Gara Visha*, its predominantly with *Vatakaphaja Rogas* like *Kasa*, *Swasa*, *Shopha*, *Sathatha Adhmana*, *Vimarga Gamana* of *Vata*, *Shushka paadakara* and *Agnimandhya* is evident. Also, while

explaining the *Manasika Lakshana* in *Garavisha*, we can note down the *Vatakapha* predominance in their pattern of dreams like seeing the dreams of dry trees or ponds alternatively. In the treatment aspect also, *Deepana Pachana Agadayogas*, *Vamana*, *Hridaya shodhana* are explained as the main modality ^[18]. In the concept of *Dooshivisha*, *Dalhana acharya* has quoted the *nidana* as repeated exposure to the *Dooshitha desa* (*anoopa prabhootha anila sheeta varsha*), *Kaala* (*sheetha anila durdinadi*) and *Ana*(*susheetha*) along with the *Alpaveeryatha* and *Kapha avarana* makes it *Chirakaari* in nature and settled in the body until aggravated by the *Nidana*'s ^[19]. Treatment modalities of *Dooshivisha* include *Ubhayashodhana* after proper *Snehana* & *Swedana* followed by *Agadapana* ^[20].

Diagram 1: Mode of action based on *Rasa*

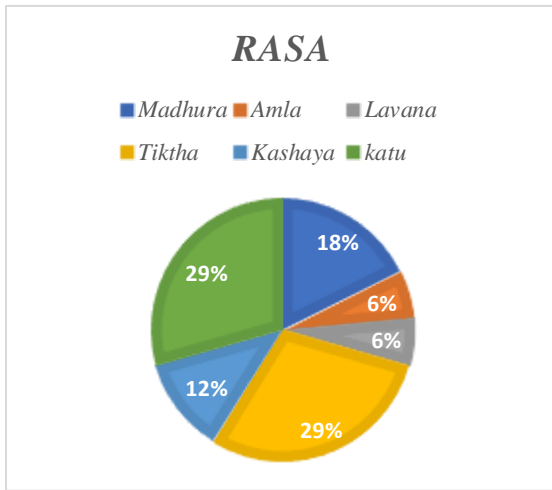


Diagram 2: Mode of action based on *Guna*

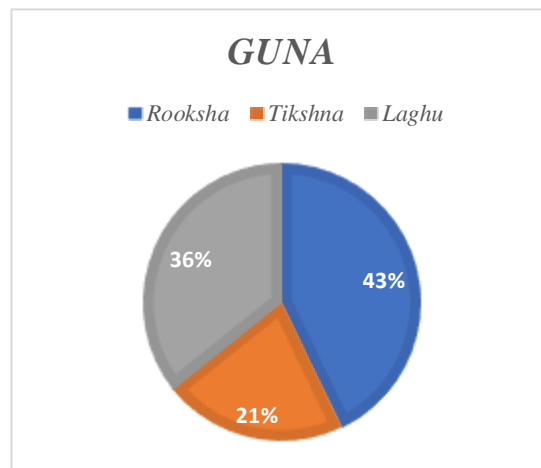


Diagram 3: Mode of action based on *Veerya*

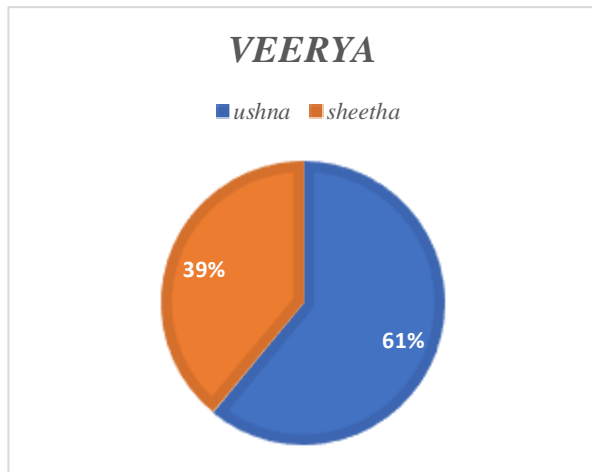
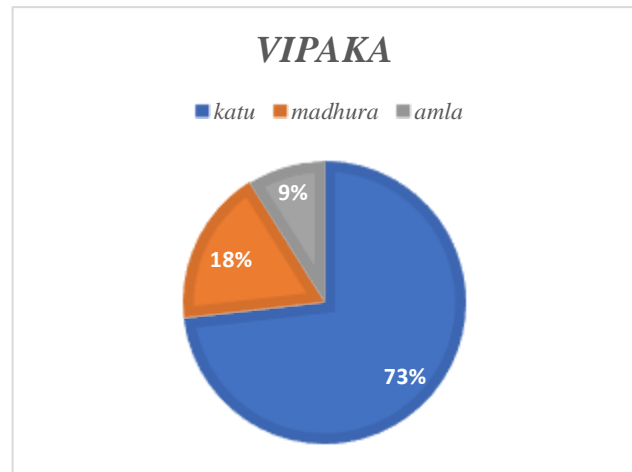


Diagram 4: Mode of action based on *Vipaka*



In this review work, it has been observed that the majority of the drugs are having *Katu Tikta Rasa*, *Ushna Rooksha Guna*, *Ushna Veerya*, *Katu Vipaka*, *Vatakaphahara* property, *Hridya* in nature, *Dipana & Pachana Karma* and has *Tikshna Shodhana* property which indeed helps in the *Samprapthi Vighatana* of both *Garavisha* and *Dooshivisha*.

CONCLUSION

From the above discussion, it can be concluded that among 8 Vargas of *Kaiyadeva Nighantu*, 10 drugs are having *Garavishahara* property and 2 drugs having *Dooshivishahara* property and it helps in the *Samprapthi Vighatana* with its due properties. So these can be used as a single drug therapy or in ra-

tional combinations. The resultant drugs can be explored for a detailed clinical study to focus on the priority areas of research yet to be discovered. Thus, Ancient treatises serve as a repository for new drug development and an alternative to mankind for treating such diseases where modern medicine & its concepts have their limitations.

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