



# KAIVISHA CHIKITSA: A UNIQUE CONTRIBUTION OF PRAYOGA SAMUCCHAYA FOR THE TREATMENT OF ARTIFICIAL POISONING

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**Abstract:** The *Prayoga Samucchaya* provides a comprehensive guide to *Kaivisha Chikitsa*, the Ayurvedic management of slow-acting poisons (*Garavisha*). *Gara visha prayoga*, or artificial poisoning refers to a malicious practice where harmful substances are administered with the intent to harm, kill, or exert control over others. This article explores the systematic procedures outlined in the traditional Malayalam Vishachikitsa text for identifying the location of kaivisha (*garavisha*), its progression within the body, and targeted detoxification through techniques such as vomiting (*vamana*), purgation (*virechana*), and pacification (*shamana*). The treatise also highlights the use of herbal formulations, alongside spiritual practices, such as mantra chanting, to neutralize toxins. By integrating diagnostic tools, pharmacological remedies, and spiritual approaches, *Prayoga Samucchaya* provides a holistic framework for managing toxic exposure by artificial poisons.

Key words: Kaivisha, Garavisha, Chikitsa

## I. INTRODUCTION

Ayurveda, the ancient Indian medical science, has extensively categorized poisons (*visha*) and their management into a well-defined framework. *Kaivisha* or *Garavisha* is a significant concept in Ayurvedic toxicology, referring to artificial or composite poisons created by blending multiple toxic substances, often administered with harmful intent. The *Prayoga Samucchaya* is an authoritative Malayalam vishachikitsa text, written by Kochunni Thamburan. *Charaka Samhita*, and *Ashtanga Hridaya* classify *Garavisha* under the broad category of poisons, with specific reference to their slow-acting, cumulative effects<sup>1,2</sup>. It is distinct from naturally occurring poisons (*Sthavara* or *Jangama visha*) and typically arises from human interference, blending various substances to achieve lethal or sublethal outcomes. According to Charakacharya and vagbhatacharya the management of *Garavisha* emphasizes detoxification therapies, including induced vomiting (*vamana*), purgation (*virechana*), and specific dietary modifications (*pathya-apathya*)<sup>3,4</sup>. The use of swarna with its dose also quoted in these treatises. Provides practical insights into diagnosing and managing such conditions with a focus on holistic approaches and natural antidotes.

## II. Theoretical framework

### Understanding of kaivisha (*garavisha*)<sup>5</sup>

Artificial poisons are often used by malicious individuals to harm, kill, or exert control over others. These poisons can enter the body and cause damage based on their location: the stomach (*amashaya*) or the intestines (*pakvashaya*).

1. **If the poison resides in the stomach:** Inducing emesis (*vamana*) is essential to expel it.
2. **If the poison resides in the intestines:** Purgation therapy (*virechana*) is employed to eliminate it from the body.

Proper diagnosis and localization of the poison are critical for effective treatment. Physicians employ various methods to determine the poison's presence and progression within the body.

**Diagnostic Techniques<sup>6</sup>**

The location of *Garavisha* can be determined using specific Ayurvedic methods:

To locate the poison's presence, apply a paste made from *Neelidalam* (*Indigofera tinctoria*) mixed with milk over the abdomen. This helps the physician determine the location of the poison.

- If the medicine not dries upward from the navel, the poison resides in the stomach (*amashaya*).
- If it not dries downward, the poison has migrated to the intestines (*pakvashaya*).

**Treatment protocols<sup>7</sup>**

By administering medicines that induce vomiting (*vamana*) and purgation (*virechana*), milk should then be boiled and slightly curdled with a small amount of buttermilk. The butter extracted from this preparation, when consumed, ensures proper cleansing (*shodhana*) without any complications. Details of treatment mentioned in table no.1

Treatment of kaivisha Table no.1

1. <b>Inducing Vomiting (Vamana):</b> ○ Vomiting expels toxins from the stomach.
2. <b>Purgation (Virechana):</b> ○ Administering herbal laxatives cleanses the intestines.
3. <b>Atiyoga of shodhana</b> ○ If excessive cleansing ( <i>atiyoga</i> ) occurs, administer this buttermilk mixed with <i>saindhava lavana</i> (rock salt) to the patient as a remedy for the imbalance.
4. <b>Balancing Toxins:</b> ○ If residual imbalances persist despite <i>shodhana</i> procedures, calming remedies ( <i>shamana aushadhi</i> ) should be consumed.

**Herbal remedies for kaivisha<sup>8</sup>.**

1. **Swetha nirgundi(Vitex negundo) Root:**
  - The root is ground in milk and consumed with the chanting of specific mantras (like *Neelakantha Trikshara*). This spiritually fortified remedy neutralizes the poison.
2. **Specific antidote:**
  - Ingredients:
    - *Vacha* (*Acorus calamus* Linn.), *chandana*(*Santalum album*),*swarna*, seeds of *swetha gunja*(*Abrus precatorious*), *yashtimadhu*(*Glycyrrhiza glabra*), and good-quality *rudraksha*.
    - Preparation:
      - Take all ingredients in equal quantity
      - Grind these into a paste with *agnimantha swarasa*
      - Roll into small balls (the size of a gooseberry).
      - Dry in shade and store for use.
      - Dissolve these in milk and administer to remove poison from the body whenever needed

**Treatment for different types of Kaivisha (garavisha)<sup>9</sup>**

1. **For Poison Given to Kill:**
  - Use leaves of *bilva*(*Aegle marmelos*), *shunti*(*Zingiber officinale*) or *alanta*(*Pajanelia longifolia*) root. These are crushed, boiled in buttermilk, and consumed to reduce the poison's potency.
2. **For Poison Given to Manipulate (Vasheekarana):**
  - The root of the *anedri*(*Citrullus colocnthis*) is boiled in buttermilk and consumed to counteract the poison's effects

**III. RESULTS AND DISCUSSION**

The concept of *Garavisha* in Ayurveda, which refers to synthetic or slow-acting poisons, is highly relevant in today's world. Modern lifestyles, environmental factors, and industrialization have introduced numerous substances and conditions that align with the descriptions and effects of *Garavisha*.

In Kalpasthana's first chapter, Annarakshakalpa, Acharya Susruta listed the adhishtanas of *garavisha*, including Anna, Pana, Dantakshta, Abhyanga, and others<sup>10</sup>.

We can infer from the above quoted details that the author of Prayogasamuchaya placed a high value on the first two adhishtanas of *Garavisha* since the author based the diagnosis and therapy on them.

The main characteristics of kaivisha (*garavisha*) are

- slow onset of symptoms often mistaken for other conditions
- manifestations includes digestive disturbances, skin changes, mental confusion and generalized weakness
- toxic effects may aggravate overtime if untreated

In day today life Incompatible Combinations like Processed foods often combine preservatives, artificial flavours, and colours, and Chemical Additives like Excessive use of fertilizers, pesticides, and storage chemicals leads to the gradual poisoning of consumers, resonating with *Garavisha*'s slow action. Given the ease of access to medications such as neeli, vacha, nirgundi, and others, the diagnostic methods and treatment procedures described in this treatise can be applied under these circumstances. The author's explanation of shodhana techniques is comparable to Samhita references. According to charakacharya the management of *garavisha* emphasizes detoxification therapy, includes inducing vomiting (*vamana*) and specific dietary modifications (*pathya-apathya*)<sup>11</sup> and the same treatment protocol was also mentioned by Vagbhatacharya<sup>12</sup>. However, *virechana* therapy for kaivisha is mentioned in the Prayoga Samuchaya literature<sup>13</sup>, In particular, the author cited that for Pakvashayagata Visha.

In the past, kaivisha was more common and administered purposefully, but today we unknowingly consume garavisha in a variety of ways. The therapeutic methods described in this book and the accessibility of the medications utilized in them will assist us in resolving the issue related to garavisha. Additionally, more research is required to demonstrate the relevance of these

#### IV. CONCLUSION

*Kaivisha Chikitsa* in *Prayoga Samucchaya* offers a detailed and systematic framework for diagnosing and treating artificial poisons. By combining detoxification techniques, herbal remedies, and spiritual practices, Ayurveda ensures a comprehensive solution to poison management. These age-old practices remain relevant in modern toxicology, underscoring the timeless wisdom of Ayurvedic medicine.

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