



GARA VISH CHIKITSA BY AYURVEDIC MANAGEMENT WITH SPECIAL REFERENCE TO RAKTMOKSHAN

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ABSTRACT *Gara visha* is considered to be as one of the form of *Kritrim visha* in *Ayurveda*. It is formed by combination of two or more than two poisonous or non-poisonous drugs, which ultimately affects the whole body by vitiating all the *doshas*, *dhatus* and *srotas* in the body. In *Ashtang Ayurved*; *Agad tantra* has given more emphasis over *Garavisha* (Artificial poisons) as well as natural poisons i.e. *Sthavar* and *Jangam visha*. Detailed explanation of the *Garavish*, its definition, sign and symptoms, mode of administration and treatment has been described in our *samhitas*. Food poisoning is the resulting from ingestion of contaminated bacterial and non-bacterial products, that can be co-relate with *Gara visha*. It is caused due to bacterial infection of food or drink. The non-bacterial product includes poisons like plants, animal derivatives, chemically inter reaction of food from packing materials etc. *Gara vish* is nothing but *samyogaj vish*. foods and drinks as a additives or adulterants which causes chronic poisoning and this *gara vish* also induces food poisoning, if consume persistently since prolong period. This article is case study based, which consist of *ayurvedic* management of food poisoning. This includes *shodhan* and *shaman chikitsa*.

KEYWORDS : Garavish, Food poisoning, raktmokshan, sanyogaj visha etc.

INTRODUCTION

Agad tantra is the science which deals with the study of poisons, their action, detection and treatment. *Agad tantra* is one of the branch of *Ashtanga Ayurveda*, which deals with natural poison as well as artificial toxins, their harmful effects and treatment also. Natural toxins which are *Sthavara*, *Jangama visha*, and artificial toxin as *Gara visha* are explained in *Agad tantra*. *Gara visha* is prepared artificially by mixture of various substances to produce various disease. *Kritrim visha* is called as *gara vish* according to *vagbhata*.¹ *Gara Visha* means the *Dravya* (substance) which causes *Vishaad* (sorrow or depression) is also known as *Visha*. *Laghu*, *ruksha*, *aashu*, *vishad*, *vyavayi*, *tikshna*, *vikaashi*, *sookshma*, *ushna*, *anirdeshya rasa* are the ten qualities of poisonous drugs.² Poison is a substance which when administered, inhaled or ingested capable of acting deleteriously on human body and produces ill health. Poison may be synthetic, mineral, vegetable or of animal origin.³ *Gara visha* is one of them. *Gara visha* may be given by *Anna* (food), *Pana* (drinks), *Annalepana* (application), *Ustadana* (massage), *Pariseka* (bath), *Anjana* (eye lid application) etc several method mentioned in *samhita*.⁴ Out of these methods, the first one is *Anna* (food). *Anna* is very easy to get adulterated with non-poisonous or poisonous substances and produce hazard effect.

Today's era, there are so many food additives such as colouring agents, preservatives, sweeteners, soft drinks, and additives milk adulterant has been used by continuously in the form of junk foods/ fast food since many years. There are so many toxic substance has been taken by human being which act equally as *gara visha* along with foods and drinks as a additives or adulterants which causes chronic poisoning and this *gara vish* also induces food poisoning, if consume persistently for prolong period.⁵ Drinking water also having many types of microorganisms, pesticides, heavy metals. Food additives and preservatives which are present in our common foods that may cause food poisoning.⁶ The *Ayurveda* gives maximum importance to prevention. Acharyas emphasize the *Shodhana* therapy as the line of treatment at various places. Among these various *Shodhana* therapy, *Raktamokshana* is indicated specially because *Rakta* is mainly involved as *Dushya* in *Sampraptighata* for many diseases.⁷ So in *Vishachikitsa*, *Raktamokshana* prevents *Visha* to spread in to body through blood. Literally *Vega* means speed, According to *Vishjyotshnika*, *Vega* is the ability of poison to invade the *Dhatu* quickly and consecutively.⁸ In other words it is the stages of subsequent invasion of the *Dhatu* by poison. In *Sushruta Samhita* instead of *Dhatu*, the word *Kalaa* is used. So, *Vega* is the ability of *Visha* (poison) supported by *Vayu* to spread into the *Kalaas* one by one and manifestation of the particular signs and symptoms. There is a time interval usually taken by the *Visha* to conquer each *Kalaa* fully and is termed as "Visha *Vegantara*." The importance of *Visha *Vegantara** is that the medication and treatment. procedures should be carried out during this interval. Many Acharyas shows difference of opinion regarding the number of *Vegas*. Some say it as seven and others as eight. But actually the eighth *Vega* is Death. *Panchkarma* therapy is known as biopurification and detoxification therapy worldwide. But its principles can also be applied as it is in the treatment of poisoning by

Charaka. Modern science also applies the alleviation of toxic material from the body by stomach wash and diuresis and purgation procedures. In *Charaka*, *Vishachikitsa* consists of twenty-four modalities of treatment for poisoning. Out of which, eight are directly of *Panchkarma*.

The 24 remedial measures for poisoning: 1. *Mantra* (incantation), 2. *Arishtaa* (binding a tourniquette/ preventing by powerful *Vishahar mantras*), 3 *Utkartana* (incision), 4 *Nispidana* (compression), 5 *Chusana* (sucking), 6 *Agni* (heating/ cauterization,) 7. *Pariseka* (sprinkling) 8. *Avagaha* (bath), 9. *Raktamoksana* (blood-letting), 10. *Vamana* (emesis), 11. *Vireka* (purgation), 12 *Upadhana* (Medication on incised scalp), 13 *Hridayavarana* (protection of the heart), 14 *Anjana* (collyrium), 15 *Nasya* (snuffing/nasal medication), 16 *Dhuma* (smoking), 17 *Leha* (linctus), 18 *Ausadha* (other medicaments,) 19 *Pradhamana* (blowing powders up through the nose), 20 *Pratisarana* (local application), 21 *Prativisa* (antidotes,) 22 *Sanjnasamsthapana* (resuscitation), 23 *Lepa* (pastes for external application), 24 *Mritasamjivana* (revivation).

CASE REPORT

A 20 year female patient came to our institute in panchakarm opd with complaints of fever, sarvang krushn vaivarnya, utsedh, shittipitta, agnimandya since one week. Pt gave the history of had junk food one week before. There was no history of any other major illness as well as surgical illness. Generalise weakness is there. On the basis of sign and symptoms and history patient was treat under *gar vish chikitsa*. Routine blood investigation like CBC, ESR, LFT, KFT, urine were within normal limits.

Shodhan chikitsa:-

Sr. no.	Karm	Dravya	Matra	Kal
1.	Paachan	Arogyavardhini vati Kaamdudha ras	500mg bd(B.F.) 500mg bd(B.F.)	1 month
2.	Shaamak	Kaishor guggul Mahamanjishthadi kwath Haridra khand	500mg bd(A.F.) 20 ml bd(A.F) 3gm bd(A.F.)	1 month
3.	Anulomak	Gandharv haritaki choorn	3gm at night	1 month

RESULT- Before and after





Siravedh- One of the basic panchakarm therapy to detoxify the body as well as *atyayik chikitsa*. 3 sitting of siravedh done every after one week. While *raktmokshan* other *shaman chikitsa* also done as follows:-

Shaman Chikitsa

Along with this *shaman snehapan* is given with *panchiktika ghrit* along with food.

Mode Of Action

Raktmokshan removes poison or vitiated *Dosha* from blood through skin route.

Arogyavardhini Vati helps to manage the digestive problem due to its Deepan and Pachan properties. It helps in complications of the digestive system by improving metabolism and expelling waste products from the body because of its *Shodhana* (detoxification) nature.

Kamdudha ras causes pachan of pitta dosha.

Kaishore Guggulu Tablet is specially formulated to help purify the blood, remove toxins that may be present in it.

Mahamanjishthadi kwath causes *raktprasadan karya*.

Gandharva haritaki helped in pitta anuloman.

DISCUSSION

Out of 24, *Utkartana* (incision), *Nishpidana* (compression), *Chushana* (sucking), *Raktamokshana* (blood-letting), *Upadhana* (medication on incised scalp), these five procedures directly or indirectly come under RM. This shows the significance of RM in poison treatment that is near about 21 percent of the *Vishachikitsa* consists of different types of RM treatment. Thus, if it is done timely, no other or very a smaller number of modalities required for *Vishachikitsa*. *Raktamokshana* means the procedure of bloodletting for the therapeutic purpose for removing morbid *Doshas* with blood or it can be practiced in blood borne diseases, in *Pitta* predominant diseases and also in a few *Vata* disorders. Also in lifestyle disorders, hormonal imbalances, *Viruddhahar* (food), *Garavisha*, *Dushivisha* (cumulative toxicity), bloodletting is the ultimate and result oriented treatment. Easy to accessible with very less equipment. Comparatively economic for patient's pocket as compared to other PK, in agronomic country like India. Thus, if it is done timely, no other or very a smaller number of modalities required for *Vishachikitsa*. *Raktamokshana* means the procedure of bloodletting for the therapeutic purpose for removing morbid *Doshas* with blood or it can be practiced in blood borne diseases, in *Pitta* predominant diseases and also in a few *Vata* disorders. This therapy in Ayurveda is a partial or a complete treatment depending on the situation. It explained about thousands of years ago and still holds an important place in Ayurvedic treatment in curing many diseases, and has become a necessity in today's world due to changing food habits and lifestyle, for curing ailments and also to maintain health. Also in lifestyle disorders, hormonal imbalances, *Viruddhahar* (food), *Garavisha*, *Dushivisha* (cumulative toxicity), bloodletting is the ultimate and result oriented treatment. Easy to accessible with very less equipment. Comparatively economic for patient's pocket as compared to other PK, in agronomic country like India.

CONCLUSION

Raktamokshana is one procedure among *Panchkarma* which aims at excreting vitiated blood (*Dushtarakta*) from the body. *Raktamokshana* means the procedure of bloodletting for the therapeutic purpose for removing morbid *Doshas* with blood or it can be practised in *Raktajavikaara* (blood borne diseases), in *Pitta* predominant diseases and also in a few *Vata* disorders. This therapy in Ayurveda is a partial or a complete treatment depending on the situation. Further researches are required to investigate whether RM really prevents the another impulses of *Visha* spreading from one *Kalaa* to next one that is aggravation of poison from one *Dhatu* to another one. If this type of toxification in food it lead to food poisoning and it can cause serious health hazards such as allergy, asthma, carcinogenic changes, skin disorders, neurological changes, etc. This article aims to understanding concept of *Gara visha* and relation between food poisoning and *gara visha* and its health hazards and its *Ayurvedic* management by detoxification

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