

## CONCEPT OF GARAVISHA ACCORDING BRUHATRAYI

**Dr.Anjaney Honnalli<sup>1</sup>,DrShirin M<sup>2</sup>,Dr.Damodhar Naik<sup>3</sup>**

<sup>1</sup>Assistant Professor Dept of Agadatantr. <sup>2</sup>Associate Professor Dept. of Dravyagun.

<sup>3</sup>Assistant Professor Dept of Agadatantraevam Vidhivaidhyaka Dr.BNM Trust's Ayurvedic Medical College and Post-Graduation Reserch Centre Vijayapur

DOI: <https://doi.org/10.47071/pijar.2020.v06i01.004>

### **Abstract:**

Ayurveda can be defined as old system which uses the inherent basic principles of nature to maintain health in person by keeping individual's body, mind and spirit in perfect equilibrium with nature. Thus, In Ayurveda Acharya explained spectrum of Garvisha concept in many ways as important concept related in Agadatantra. Garavisha is a wonderful concept explained by AyurvedicAcharyas which throw light on the changing life style and possibility of exposure of toxins. In Ayurveda the Garavisha is considered as one of the form of Kritrimvisha which gets formed by combination of two or more than two poisonous or non-poisonous drugs and ultimately affects the whole body by vitiating all the dhatus in the body. It can go to such extent that it can alleviates the dhatus drastically which in turns could prove to be fatal. Agadatantra has explained Garvisha (Artificial poisons) with equally importance to natural poisons i.e. Sthavar and Jangamavisha. Detailed explanation of this poison, its definition, sign and symptoms, mode of administration and treatment has been described in detail. This study also aims to establish that Garvisha has significant role in causing toxic symptoms due to present day lifestyle and food habits and Ayurveda offers effective management for the same. Through our daily life activities, we are unknowingly exposed to one or other type of toxin. This increases the risk of disorders like stroke, heart attack, cancer, skin ailments etc. Education and public awareness programs are necessary to make people aware of the risks.

**Keyword:** Garavisha, Sthavarvisha, Jangamavisha, Toxins.

## INTRODUCTION

"Ayurveda" is an ancient old holistic medical system that originated in India.  
*PIJAR/January-February-2021/VOLUME-6/ISSUE-1*

It is considered as the upveda of Athervaveda. This is an important concept of Ayurveda. A contribution of Ayurveda to the world not yet explored to its extent. It is also called as Kaivisha/Kootthuvisha. Agadatantra is one of the branches of Ashtang Ayurveda. The word "Gada" literally means a disease, pain or a poison; therefore, "Agada" stands for something which meant for, defend of a disease or to combat to toxin. Agadatantra is the science which deals with the study of the poisons, their action, their detection and treatment. Visha is the substance which immediately after entering into the body causes the vitiation of the healthy dhatus or killing of the healthy person is defined as visha. Visha causes sadness to the world<sup>1</sup>. It creates depression and sorrow in the body and mind. Garavisha is the toxic combination of poisonous or non-poisonous substance<sup>2</sup> Poison is a substance which when administrated, inhaled or ingested incapable of acting deleteriously on human body and hazardous damage to vital organs and garavisha one of them. Kritaimvisha is called as gaarvisha according to Vagbhatta<sup>3</sup>

#### AIMS AND OBJECTS

To study the concept of Garvisha according Bruhatrayi

#### MATERIALS AND METHODS:

The whole study is based on literary review collected from

Ayurveda(Brihatrayi) Samhita

Thus, study is carried out under following heads

1. Nirukti<sup>4</sup>. [Derivation]
2. Paribhasha. [Definition]
3. Garvishaprayog [Method of poisoning]
4. Garvishlakshana [Features of garvisha]
5. Sadyaasadyatv [Prognosis]
6. Garvishchikitsa [Treatment]

#### NIRUKTI:

The 'Gara' word is derived from the root word gru with suffix ach which means to digluted or could be digluted which generally indicates the liquid form. From one aspect this word (Gara) meaning also come aspoison<sup>5</sup>. Ayurveda the garavisha is considered as one of Kritrimavisha. Garavisha is a combination of two nonpoisonous substances. It slowly produces toxic effect by vitiating the Dhatu (structural components of the body). This is followed by manifestation of mild to drastic clinical features. Unlike other poison, it does not cause instantaneous death.

## THE CONCEPT OF VISHA

The word Visha is derived from the root "Vis" by having "Ka" preposition. This means to encompass, pervade, or occupy. The term Visha gets its name from Vishada. Substance that enters and vitiates the health of Dhatu (structural components, tissues) of the body and may or may not manifest with lethal signs and symptoms is termed as Visha.<sup>6</sup>

Ayurveda describes three varieties of Visha, i.e., Jangama (animal origin), Sthavara (plant and mineral origin) and Kritrima (artificial poison).<sup>7</sup>

The third variety of poison is prepared by the combination of different materials. When it is produced by the combination of two nonpoisonous materials, it is called Garavisha; while combination of two poisonous materials forms Kritrima Visha.<sup>8</sup>

### PARIBHASHA:

#### CHARAK SAMHITA:

**Garasamyogajam cha  
anydagarasamjnagadapradam  
Kalantaravipakitvattadaashuharaa  
tyasun.** (CHA. CHI 23/24)

Gara is a toxic combination of poisonous or non-poisonous substance and which exerts toxic effect after

interval of some time and as such does not kill the patient instantly<sup>9</sup>.

In addition to sthavar and jangamavisha there is one another type of poisons samyogajav- isha which is called Garvisha<sup>10</sup>. It creates many disease, Garvisha are not to digested they take long time to digest hence they are not fatal.

### SHUSHRUT SAMHITA:

**Yogairnanavidhareshamchurnanig  
aramadishet**

**Dushivishaprakaraanamtathachap  
yanulepanat**

(SU.KAL 8/24)

The pulverized bodies of insect poisoning, as they do, the characteristic features of Dushivisha or enfeebled poison [laying inherent in human system] is turned into a Gara or chemical poison if administered internally with any medicine or externally with any plaster/lepa<sup>11</sup>.

### VAGBHATTA SAMHITA:

**Nanapranangamalavirudhoushadh  
ibhasmanam**

**Vishanam cha  
alpaveeryanamyogogaraitismrutah**  
(Ast.Sa.Utt35/49)

Combination of parts of the body and excreta of different animals, incompatible drugs, ashes and

poisonous substance of mild potency is known as Garvisha<sup>12</sup>.

Vagbhatta classified poison into two types. One is the Akritrimavisha [natural poison] and this subdivided into two i. esthavaram and jangam. The other one is the kritrimvisha which is called as Garvisha<sup>13</sup> [unnatural or chemically prepared poison]. Garvisha commonly enters the body through food preparations.<sup>14</sup> By nonpoisonous it means that each ingredient forming Garavisha when enters the body separately does not produce any symptom, but their combination has poisonous effect producing adverse clinical features such as laziness, heaviness of the body, cough, dyspnea and edema that appear after 15 days or 1 month duration of affliction.<sup>15</sup> There are ten attributes of Visha<sup>16</sup> These are equally applicable for Garavisha but are of AlpaVirya (mild intensities).<sup>17</sup>

GARVISH PRAYOG [METHOD OF POISONING] :

**Shoubhagyarthastriyahswedarajonanaanganmalan  
Shatruprayuktanschgaranprayaschanmishritan  
(Cha Chi 23/233)**

Charakacharya described that women serve food mixed with their sweat, menstrual blood or different type excreta of their body to gain favor from their husband or under the influence of enemies they may administered Garvisha along with food.<sup>18</sup> In the ancient time Vishakanya were also used in such way.<sup>19</sup>

**Vishkanya:** Vishkanya were young women reportedly use as assassins, often against powerful enemy, during the time of ancient Indian subcontinent. Young girls were raised on carefully crafted diet of poison and antidote from a very young age.<sup>20</sup> Their body fluids would be poisonous to others sexual contact would thus be lethal to other humans. There also exists that vishakanya can caused instant death with just a touch.<sup>21</sup>

According to Aacharya Vagbhatta Virudhaaahar act as garvisha.<sup>22</sup>

LAKSHANA OF GARVISHA:

ACCORDING TO CHARAK:-

**Taihshyatpandukrushoalpaagnigaraschyopajayate  
Marmapradhamadhmanamshwaytuhastapadayoho**

**Jatharamgrahanidoshoyakshmagu  
Imahkshyojwarah**

**Yebvamkavadhyashyachaanyashy  
avyadhalinganidarshayet**

**Swapnemarjaragomanushyavyala  
nsanakulankapin**

**Prayahpashyatinashyadichushkam  
shyasavanspatin**

**Kalashyagoramatmnamswapnamg  
aurashkalakam**

**Vikarnanashikamvaapiprapashyed  
vihattendriya.**

(Cha Chi 23/234-238)

By this poison the person become pale and weakpoor digestion, -flatulence, -udarrog, - edema on limbs,-grahani, -rajyakshma, - gulma-in dreams he mostly sees cats, jackals, moongoos, monkey, dried rives and trees.-in dreams having lost his sense organs, he sees himself as fair complexion or devoid of ears and nose.<sup>23</sup>

ACCORDING TO VAGBHATTA:

oedema, - udarrog, - unmad, - pandurog, -mandagni, - adhman, - yakritvrudhhi and pleehavrudhhi - dhatukshaya<sup>24</sup>

MENTAL SYMPTOMS ARE AS FOLLOWS

Seeing animals like mangoose, snake and dried tree and rivers in dreams.Feeling of having irregularity of ear,nose,etc.

Misunderstanding of the colour of the body examination.

Examination to identity the foods with which the poisons taken inside.

Examination to identity the poison

SADHYA ASADHYATWA [PROGNOSIS]

Vagbhata has described further that suffering from these and dreadful secondary affections. The patient of artificial poisoning dies very soon who does not get immediate treatment.<sup>25</sup>

GARVISH CHIKITSA

1. ASSESSING THE PATIENT: Garvisha is often eaten unknowingly hence the patient does not feel anything amiss, immediately and can be treated at the onset of symptoms. If doctor suspect poisoning before starting the treatment the physician should examine and should ask as to what when and with whom he has eat- en. After obtaining the information he should start atreatment.<sup>26</sup>

2. TREATMENT.

According tocharak

a) Shodhana: after assessing the patient immediately give vaman [emetic] therapy by the physician.<sup>27</sup> For that should be administrate fine powder of copper along with honey for cleansing the hart [hrudayashuddhi]

b) Suvarnaprash: after hrudayashuddhithe

patient should be given one shana of the powder of suvarna [gold]. Suvarna controls all poisons & poisonous combinations. Poison does not adhere in the body on taking suvarna like water on lotus leaf.<sup>28</sup>

c) Gold supposed to be the best medicine for garvisha

d) Hemaprasana

When the heart is cleansed, the patient should be given one sana of the powder of hema (gold). Hema controls all poisons and poisonous combinations. Poison does not add here in the body on taking hema like water on lotus leaf.

e) Agadpana: buffalo ghee cooked with nagdanti, triviti, dantidravanti, milk latex of snuhi and madanphala along with one adaka of cow's urine is useful in curing patients suffering from the poisons of snake's insects and from gara.<sup>29</sup>

ACCORDING TO VAGBHATTA

Patient of garvisha immediate give vaman after that give proper diets.

Vagbhatta has quoted the following yogas.

### 1. Sharkarasuwarnadileha

Suwarnamakshika and suwarnabhasma when given with sugar and honey cure garvisha.<sup>30</sup>

### 2. Treatment of mandagni

The powder of murva, amruta, tagar, pipli, patol, chavya, chitrak, vacha, musta, vidanga mixed with either butter milk, warm water, water of curds, meat soup or sour liquid should be consumed by the patient having digestive fire destroyed by artificial poisoning.<sup>31</sup>

3. **Treatment of** pain, trushna, kasa, shwas, hikka, jwarupadrava - decoction prepared from the meat of the pigeon, shathi and pushkarmula cooled and consumed.<sup>32</sup>

### 4. Treatment in damaged skin

Apply lepa of renuka, chandan, priyangu, khas on skin.<sup>33</sup>

### 5. Treatment of ojksaya

Ubtan of manjishta, apamarg, neem, haldi, pipal and chandan.<sup>34</sup>

6. **Milk and ghee is supposed to be the best diet in garvisha.**<sup>35</sup>

### DISCUSSION

From all above information we can conclude that samhita defines sthavar, jangam and kritrimvisha. Kritrimvisha classified into two one is dushivisha and second is garavisha. In that garvisha is toxic combination of poisonous substance or non-poisonous substance and which exert the toxic effect after interval of

sometime and but not kill the patient instantly. Garvisha has significant role in causing toxic symptoms due inappropriate consumption of food[Virudhaha]and improper lifestyle and Ayurveda offers effective management on it.

#### CONCLUSION

Even in modern life the risk of gara is more for Eg. The waste water and other effluents are being allowed in to rivers. Use of pesticides, Fastfoods, softdrinks, Allopathic medicine,milk,fish,meat.Garavisha may be one cause for the decreasing health status of the society. The treatment of gara may be the ideal choice now a days.

#### REFERENCES:

1. Pratishthan, Reprint-2002, P.N.- 538.
2. Shukla V, editor, charak, samhitachikitsasthan, 23/14, Delhi, Choukham- ba Sanskrit Pratishthan, Reprint-2002, P.N.-540.
3. Gupta A, editor, AshtangHrudayam, Uttarsthan 35/5, Varanasi, Chokham- baPrakashan, Reprint-2011,P.N.-785.
4. Namburi U. R. Shekhar, Text Book of Agadtantra, Varanasi, Choukhamba Sanskrit Sansthan, Reprint-2007,P.N.- 178.
5. Namburi U. R. Shekhar, Text Book of

Agadtantra, Varanasi, Choukhamba Sanskrit Sansthan, Reprint-2007,P.N.- 179.

6. NamburiSekhar UR. Introduction to Visha. In: A Text Book of Agad Tantra. 1sted. Varanasi:

ChoukhambaSanskritaBhawan; 2006. p.6.

7. Srikantha Murthy KR, editor. Sushruta Samhita of Acharya Sushruta, KalpaSthana. 1sted. ch. 2, Ver. 24. Varanasi:ChaukhambaOrientalia; 2002. p. 423.

8. BhagwanD,SharmaRK editor.CharakaSamhita ofAcharyaCharaka, ChikitsaSthana, 6thed. Ch. 23, Ver. 14. Varanasi: ChaukhambaSanskrit Series; 1999. p.336.

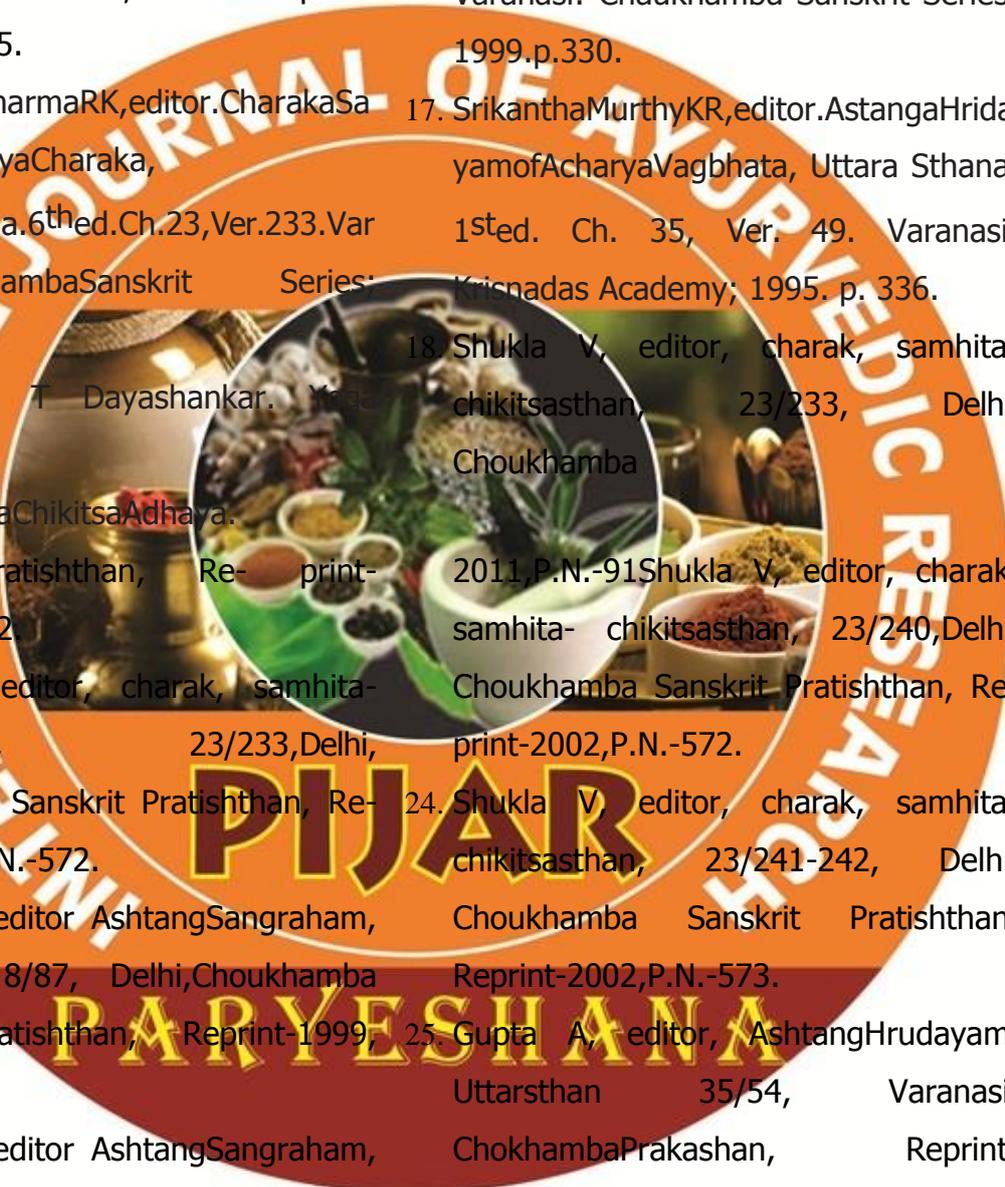
9. Shukla V, editor, charak, samhitachikitsasthan, 23/14, Delhi, Choukham- ba Sanskrit Pratishthan, Reprint-2002, P.N.-540.

10. Shukla V, editor, charak, samhitachikitsasthan, 23/14, Delhi, Choukham- ba Sanskrit Pratishthan, Reprint-2002, P.N.-540.

11. Shastri A, editor, Shushrut Samhita, Kalpasthan, 8/24, Varanasi, Choukham- ba Sanskrit Sansthan, Reprint-2012, P.N.-82

12. Gupta A, editor, AshtangHrudayam,

- Uttarsthan 35/49-50, Varanasi, ChokhambaPrakashan, Reprint-2011, P.N.-788.
13. Gupta A, editor, AshtangHrudayam, Uttarsthan 35/5-6, Varanasi, ChokhambaPrakashan, Reprint-2011,P.N.-785.
14. BhagwanD,SharmaRK,editor.CharakaSamhitaofAcharyaCharaka, ChikitsaSthana.6<sup>th</sup>ed.Ch.23,Ver.233.Varanasi:ChaukhambaSanskrit Series: 1999. p.381.
15. T Indradev, T Dayashankar. Yoga Ratnakara, JangamaVishaChikitsaAdhaya. 2011,P.N.-91
19. Sanskrit Pratishthan, Reprint-2002,P.N.-572.
20. Shukla V, editor, charak, samhita-chikitsasthan, 23/233,Delhi, Choukhamba Sanskrit Pratishthan, Reprint-2002,P.N.-572.
21. Tripathi R., editor AshtangSangraham, Sutrasthan, 8/87, Delhi,Choukhamba Sanskrit Pratishthan, Reprint-1999, P.N.- 174.
22. Tripathi R., editor AshtangSangraham, Sutrasthan, 8/88-89, Delhi, Choukhamba Sanskrit Pratishthan, Reprint-1999, P.N.- 174.
23. Gupta A, editor, AshtangHrudayam, Sutrasthan 7/29, Varanasi, ChokhambaPrakashan, Reprint-2011,P.N.-789.
24. Shukla V, editor, charak, samhita-chikitsasthan, 23/241-242, Delhi, Choukhamba Sanskrit Pratishthan, Reprint-2002,P.N.-573.
25. Gupta A, editor, AshtangHrudayam, Uttarsthan 35/54, Varanasi, ChokhambaPrakashan, Reprint-2011,P.N.-789.
26. Gupta A, editor, AshtangHrudayam, Uttarsthan 35/54, Varanasi, ChokhambaPrakashan, Reprint-2011,P.N.-789.
27. Gupta A, editor, AshtangHrudayam, Uttarsthan 35/49-50, Varanasi, ChokhambaPrakashan, Reprint-2011, P.N.-788.
16. BhagwanD,SharmaRK,editor.CharakaSamhitaofAcharyaCharaka, ChikitsaSthana. 6<sup>th</sup>ed. Ch. 23/24-27. Varanasi: Chaukhamba Sanskrit Series; 1999.p.330.
17. SrikanthaMurthyKR,editor.AstangaHrudayamofAcharyaVagbhata, Uttara Sthana. 1<sup>st</sup>ed. Ch. 35, Ver. 49. Varanasi: Krishnadas Academy; 1995. p. 336.
18. Shukla V, editor, charak, samhita-chikitsasthan, 23/233, Delhi, Choukhamba Sanskrit Pratishthan, Reprint-2002,P.N.-572.
19. Shukla V, editor, charak, samhita-chikitsasthan, 23/240,Delhi, Choukhamba Sanskrit Pratishthan, Reprint-2002,P.N.-572.
20. Shukla V, editor, charak, samhita-chikitsasthan, 23/241-242, Delhi, Choukhamba Sanskrit Pratishthan, Reprint-2002,P.N.-573.
21. Gupta A, editor, AshtangHrudayam, Uttarsthan 35/54, Varanasi, ChokhambaPrakashan, Reprint-2011,P.N.-789.
22. Gupta A, editor, AshtangHrudayam, Uttarsthan 35/54, Varanasi, ChokhambaPrakashan, Reprint-2011,P.N.-789.
23. Gupta A, editor, AshtangHrudayam, Uttarsthan 35/49-50, Varanasi, ChokhambaPrakashan, Reprint-2011, P.N.-788.



- Uttarsthan 35/54, Varanasi, Sanskrit Pratishthan, Reprint-1999,  
ChokhambaPrakashan, Reprint- P.N.- 348.  
2011,P.N.-789.
28. Tripathi R., editor AshtangSangraham, Uttarsthan, 40/93, Delhi, Choukhamba Sanskrit Pratishthan, Reprint-1999, P.N.- 348.
29. TripathiR.editorAshtangSangraham, Uttarsthan, 40/93, Delhi, Choukhamba Sanskrit Pratishthan, Reprint-1999, P.N.- 348.
30. TripathiR., editorAshtangSangraham, Uttarsthan, 40/85, Delhi, Choukhamba Sanskrit Pratishthan, Reprint-1999, P.N.- 348.
31. Gupta A, editor, AshtangHrudayam, Uttarsthan 35/59, Varanasi, Chokham- baPrakashan, Reprint-2011,P.N.-789.
32. Tripathi R., editorAshtangSangraham, Uttarsthan, 40/91, Delhi, Choukhamba
33. Tripathi R.,editorAshtangSangraham,Uttars than, 40/92, Delhi,Choukhamba Sanskrit Pratishthan, Reprint-1999, P.N.- 348.
34. TripathiR,editorAshtangSangraham, Uttarsthan, 40/93, Delhi, Choukhamba Sanskrit Pratishthan, Reprint-1999, P.N.- 348.
35. TripathiR,editorAshtangSangraham, Uttarsthan, 40/93, Delhi, Choukhamba Sanskrit Pratishthan, Reprint-1999, P.N.- 348.
36. Tripathi R., editorAshtangSangraham, Uttarsthan, 40/93, Delhi, Choukhamba Sanskrit Pratishthan,Reprint-1999,P.N.- 348

**Corresponding author:**

**Dr Anjaney honnalli**

Professor Dept of Agadatantraevam Vidhivaidhyaka  
Dr.BNM Trust's ayurvedic medical college and post-  
graduation reserchcentre vijayapur

Email: [anjaneyshonnalli@gmail.com](mailto:anjaneyshonnalli@gmail.com)

**Published BY:**

**Shri PrasannaVitthala Education and  
Charitable Trust (Reg)**

**Source of Support: NIL**

**Conflict of Interest : None declared**