

**UNDERSTANDING AND ADDRESSING OPIUM ADDICTION: DRUG REVIEW ON  
VISHTINDUKADI VATI****Dr. Ritu Kapoor<sup>\*1</sup> and Dr. Chandan Singh<sup>2</sup>**<sup>1</sup>Associate Professor and Head of Department, PG Department of Agad Tantra, PGIA, DSRRAU Jodhpur.<sup>2</sup>Professor and Head of Department, PG Department of Dravya Guna, PGIA, DSRRAU Jodhpur.**\*Corresponding Author: Dr. Ritu Kapoor**

Associate Professor and Head of Department, PG Department of Agad Tantra, PGIA, DSRRAU Jodhpur.

Article Received on 27/03/2024

Article Revised on 17/04/2024

Article Accepted on 07/05/2024

**ABSTRACT**

Opium addiction is a notable global health issue, presenting intricate hurdles for individuals, families, and communities. The *Papaver somniferum* L., commonly known as the poppy plant, belongs to the Papaveraceae family and is indigenous to Southeast Europe and Asia. Widely cultivated worldwide for diverse purposes, it lacks a wild form and is frequently grown as an ornamental flower across Europe, North America, South America, and Asia. With over 40 distinct alkaloids discovered in this species, including morphine, codeine, thebaine, and noscapine, it undergoes genetic and environmental influences shaping the presence and composition of these alkaloids. The primary medicinal use of the opium poppy in ancient Indian Ayurvedic literature is well-documented. Purified opium, derived from the dried latex of the plant's capsule, was traditionally used to treat various ailments such as dysentery, diarrhoea, spasms, and pain. The seeds of poppy plant has nutritive value. It contains 21.22g of protein along with 74% of thiamine and 21% of folate for daily need. However, its addictive potential has led to widespread misuse and dependence. Individuals may initially use opium for various reasons, including pain relief, stress reduction, or curiosity, but can quickly become ensnared in a cycle of addiction. Opium addiction is characterized by physical and psychological dependence, leading to withdrawal symptoms upon cessation of use. These symptoms can be severe and include cravings, muscle cramps, nausea, insomnia, and agitation. The social and economic consequences of opium addiction are profound, impacting individuals' relationships, employment, and overall well-being. Treatment options for opium addiction vary and may include pharmacotherapy, psychotherapy, and holistic interventions, while psychotherapy modalities like cognitive-behavioral therapy (CBT) and motivational interviewing (MI) address the underlying psychological factors contributing to addiction. Various medications are being mentioned in ancient text regarding addiction. In this article effectiveness of vishtindukadi vati will be discussed.

**KEYWORDS:** Opium Addiction, Vishtindukadi Vati, Drug, Pharmacological Action, Pharmacological properties.**INTRODUCTION**

The scourge of narcotic drugs has inflicted severe damage on numerous families in districts like Jodhpur, Jhalor, Pali, Barmer, and Jaisalmer in Rajasthan. Opium usage has become a pervasive custom in western Rajasthan, permeating daily life. Notably, opium consumption is prevalent not only in social gatherings, weddings, and even during mourning ceremonies. Initiation ceremonies into opium usage are conducted within rural communities like Vishnoi, Seervi, and Jat, where offerings are made to Lord Shiva.

Approximately 60 to 80 percent of males in these specified villages are consuming poppy husk and opium. This widespread drug use particularly affects marginal farmers and landless laborers, who make up a significant portion of the rural population. The issue has reached

such critical levels that even teenagers as young as 14 are getting entangled in drug addiction.

Opium's origins trace back to around 3400 B.C., marking the earliest records of its cultivation and utilization. Over time, it became evident that opiates induce dependency among users. Numerous derivatives were extracted from opium. The history of opium reveals that opioid dependence was identified around 1700 AD, approximately four centuries after its initial introduction. Morphine and codeine were isolated in 1806 and 1832, respectively. Heroin, or diacetylmorphine, the first semi-synthetic opiate directly derived from morphine, was introduced in 1898. Subsequently, purely synthetic opioids such as meperidine and methadone were introduced into medicinal practice in 1940.

Opium's introduction into Ayurveda literature is credited to Aacharya Sharangdhar in the 13th century. Ayurvedic texts provide thorough descriptions and definitions of opium intoxication. Initially, the fruit of the opium poppy was utilized in culinary preparations, known as Bhurji. Over time, its medicinal properties and toxic effects were recognized. Opium emerged as an effective pain reliever, anxiolytic, somatic agent, and anti-diarrheal remedy in Ayurvedic practice.

Various factors contribute to the initiation of opium use, including adherence to family customs, feelings of frustration, anxiety, chronic stress, curiosity, peer influence, and seeking relief from fatigue or to enhance physical strength. These factors collectively lead individuals into opium addiction.

Addiction is characterized by a psychological and physical incapacity to cease the consumption of a substance, activity, or behaviour, despite the awareness of its detrimental effects on both mental and physical well-being.

Opium addiction ensnares individuals in a destructive cycle of dependency, leading to various health risks. Unfortunately, addicts often face societal stigma and are

not regarded with respect. Their addiction renders them irresponsible, antisocial, and economically disadvantaged. This addiction results in social and legal complications and contributes to the development of numerous physical and mental ailments.

Moreover, opium addicts not only harm themselves but also negatively impact their families, communities, and the overall national fabric. Their actions disrupt social harmony and undermine the stability of society at large.

While addiction often brings about feelings of hopelessness, failure, shame, and guilt, research indicates that recovery is not only possible but common. There are numerous pathways to recovery, and individuals can experience enhanced physical, psychological, and social well-being through various means. Some individuals achieve recovery independently, referred to as natural recovery. Others seek support from community or peer networks. Additionally, some prefer clinical-based recovery facilitated by qualified professionals, including those in the field of life sciences.

In Ayurveda, many formulations are mentioned which can be useful in the management of opium addiction. One of them is vishatindukadi vati.

### 1) Vishtindukadi Vati

S.No.	Ingredients	Latin Name	Quantity	Part used
1.	Kuchla	<i>Strychnos nux vomica Linn.</i>	10 Tola (120 gm)	Seed
2.	Supari	<i>Areca catechu Linn.</i>	1 Tola (12 gm)	Fruit
3.	Kali maricha	<i>Piper nigrum Linn.</i>	9 Maasha (9 gm)	Fruit
4.	Imli	<i>Tamarix indica Linn.</i>	8 Piece (5.5 gm)	Seed

(Rasa Tantra Saar & Sidha Prayoga Sangraha, Gutika Prakran Page No. 647)

In Rasa Tantra Saar and Sidha Prayoga Sangraha, it is mentioned that Vishtindukadi vati is very effective in opium de-addiction. It is also mentioned there it does not cause any complications rather it makes person strong. The contents of Vishtindukadi Vati is taken in given quantity and fine powder is made which is then made into vati with the help of water.

Its primary component is Kupilu, supplemented by maricha, chinchala, and phugphala, all of which are indicated for opium addiction. Kupilu possesses properties such as calming Vata, alleviating depression (chitta-avasadahar), and strengthening the heart (hridya daurbalyahar). Additionally, Kupilu and Pugphal counteract opium withdrawal symptoms through their pharmacological actions. Kupilu soothes symptoms like anxiety and agitation due to its antidepressant properties and addresses issues such as running nose, diarrhoea, muscular pain, and joint pain through its properties such as grahi and vatshamak. These drugs share characteristics like a pungent-bitter taste, dryness, warmth, sharpness, hot potency, and the ability to pacify Vata and Kapha doshas.

In individuals with low cognitive abilities and experiencing symptoms such as insomnia, reduced appetite, weakness, and muscle cramps, opium addiction withdrawal symptoms can manifest as follows: craving for opium, runny nose, sneezing, watery eyes, muscle aches or cramps, abdominal cramps, nausea or vomiting, diarrhoea, heart palpitations, yawning, recurring chills, fever, insomnia, restlessness, and more.

To alleviate these symptoms, Vishatindukadi vati is highly useful. These substances have been found effective in managing opium addiction due to their therapeutic properties.

### Drug Review

In Ayurved the success of Chikitsa depends totally upon four important factors

1) Physician 2) Drug 3) Attendant 4) Patient. They are cumulatively known as Chikitsa Chatushpaad and all of them play an important role in cure of the diseases.

Drug is the second most important factor for the treatment of any disease as physician become lame and helpless without the drug. Drug is defined as a substance

which possess properties and actions together with an inherent relation.

World Health Organization defines drug as “Any substance or product that is used or intended to be used to modify or explore physiological system or pathological state for the benefit of the recipient.” This definition appears more in compliance with the terms of Ayurved which aims at the preservation of the good health from mitigation of diseases.

After making the diagnosis, the selection of Aushadha is very important. It should be suitable to the patient and against the disease as well as *Dosha* involved. Selection of the Aushadha should be based on the involvement of *Doshas*, *Dhaatu* and *Srotodushiti* in any disease. It should have a quality to break the *Sampraapti* or pathogenesis of the disease. The ideal drug is that when properly administered is capable to bring about disease free

condition (C.Su. 1/134). The ultimate goal of Ayurveda i.e., *Prakriti-sthapana*, can be achieved with the help of proper drug combination.

Now a days addiction has become the burning problem amongst the youngsters and adults of the society. Since addiction dravyas either comes under the category of poisonous drugs or having the similar properties of poisonous drugs, it leads to the condition of *Ojokshaya*. In Ayurveda for the treatment of poison, usage of another poison is also mentioned. Similarly for the management of opium addiction many formulations of *Kuchla* are mentioned. One of such formulation is *Vishatindukaadi Vati* having *Kuchla* which is a poisonous drug, and it is the main ingredient.

### SELECTION OF THE DRUG

1. **Vishatindukadi Vati** (*Rasa tantra sara and sidha prayoga sangraha*)

The drug *Vishatindukadi vati* selected for study consists of 4 contents

S. No.	Ingredients	Latin Name	Quantity	Part Used
1.	Kuchala	<i>Strychnos nuxvomica</i> Linn.	10 Tola (120 gm)	Seed
2.	Supari	<i>Areca catechu</i> Linn.	1 Tola (12 gm)	Fruit
3.	Kali maricha	<i>Piper nigrum</i> Linn.	9 Maasha (9 gm)	Fruit
4.	Imli	<i>Tamarindus indica</i> Linn.	8 Piece (5.5 gm)	Seed

The content will be taken in given quantity and vati will be prepared.

The above mentioned vati is very much effective in opium de-addiction as it does not cause any complication and maintains the proper strength of the person.

### Kupilu

- ❖ Botanical Name: *Strychnos nux-vomica*
- ❖ Family: Loganiaceae
- ❖ English Name: Nux vomica
- ❖ Hindi Name: Kuchla
- ❖ Sanskrit Name: Kupilu

### Derivation of Botanical Name of Kupilu

Strychnous- Having poisonous properties.  
Nux- vomica derived from Nux means nut and Vomica means vomiting.

### Basonym of Kupilu

It is said that it is inferior to Pilu.

### Synonyms of kupilu

Kaktinduk-The fruit resembles the fruit of Tinduka.  
Vishtinduka- The fruit of Kupilu resembles the fruit of Tinduka but it is a poisonous fruit.

### Ayurvedic pharmacodynamic properties<sup>[i,ii]</sup>

- ❖ **Rasa:** *Katu, Tikta*
- ❖ **Guna:** *Laghu*
- ❖ **Veerya:** *Ushna*
- ❖ **Vipaka:** *Katu*
- ❖ **Doshagnata:** *Kaphavatshamaka*

- ❖ **Rogagnata:** *Jvara, visuchika, Sandhivat, Amvata, Pakshaghata, Grahani, Udarshoola, Krimiroga, Anidra, Kasa, Kandu, Kushta.*
- ❖ **Karma:** *Shothhara, Vednasthapana, Rakatbharvardhaka, Nadibalya, Kasahara, Grahi.*
- ❖ **Chemical Constituents:** Alkaloids, Indole Alkaloids, Strychnine & Brucine, Monoterpenoid, Glycoside (Loganine),  $\alpha$ ,  $\beta$ -Colubrine, Vomisine.

### ❖ Pharmacological Action

The seed are extremely bitter and poisonous since they contain strychnine which is highly bitter and most poisonous. Almost every part of this tree is more or less poisonous but especially the seeds, which yield the alkaloid known as strychnine and brucine. The seeds of kupilu are used therapeutically only after proper purification as per method given in classical texts. It is given internally for alleviating loss of digestive power and other disorder caused by the indigestion and low or abnormal digestive power. It is a strong stomachic, digestive, nervine tonic, anti-rheumatic, aphrodisiac, analgesic, antecolic, antipyretic, astringent, stimulant, antidermatotic, and anthelmintic. It is recommended in *vatavyadhi*, rheumatic and nervine disorders, cough, loss of appetite or digestive power, *visuchika*, *agnimandya*, piles or haemorrhoids, worms affection, general debility, *jvara*, *vishamajvara*, paralytic disorders, abdominal colic, gout, ulcer, insomnia, cramp, skin disease and senile disorders. In higher or overdose and excess or prolonged use, it is convalescent.

- ❖ **Part used as Drug:-** Seed is the most used part of this herb, root bark is also used. It should be purified before using for medicinal purposes.
- ❖ **Dose:** 60-125mg powder of *Shodhit* drug
- ❖ **Formulations** – *Agnitundi vati*, *Vishatinduka vati*, *Vishamusti vati*, *Navjivana Rasa*, *Lakshmilasa Rasa*, *Krimudgara Rasa*.

#### Toxic Effects of Kupilu

Impure or excess dose of nux-vomica causes convulsions and causes symptoms similar to tetanus. The symptoms appear within 10 to 20 minutes after its oral administration and cause death due to asphyxia.

#### Antidote of Kupilu

Cow's ghee (Go Ghrita) and Cow's milk (Go Ksheera)

#### Purification (Shodhana of Kupilu)

- Seeds of nux-vomica are soaked in Cow's urine for 7 days, then cooked with Cow's milk and fried in Cow's ghee.
- Seeds from mature fruits are kept in a vessel filled with Kanji for 3 days. Later the seeds are dehusked and dried in sunlight. Then it is powdered.

**Table No. 1: Physical Properties of Kupilu per Various Nighantu.**

S. No.	Nighantu	Gana	Rasa	Guna	Veerya	Vipaak	Karma
1.	<i>Nighantu Adarsh</i>	<i>Vishtindukadi varga</i>	<i>Katu</i>	<i>Laghu, grahi, ushna</i>	<i>ushna</i>	<i>Katu</i>	<i>Kaph-vat shamak. Mal rodhak, prameha nashak</i>
2.	<i>Shankar nighantu</i>	-	<i>Katu, kashay</i>	<i>Laghu, ushna</i>	<i>ushna</i>	<i>Katu</i>	<i>Madkari, vat-kaph shamak</i>
3.	<i>Bhav Prakash</i>	<i>Amradi phala varga</i>	<i>Katu, tikta</i>	<i>Deepana, pachana, utejaka, balya, vajikarak</i>	<i>Sheeta</i>	<i>Katu</i>	<i>Vata vardhak, vyathaharam, grahi</i>
4.	<i>Dhanvantari nighantu</i>	<i>Amraadi varga</i>	<i>Katu,</i>	<i>Laghu</i>	<i>Ushna</i>	<i>Katu</i>	<i>Kaph pitta shamak,</i>
5.	<i>Ras taringini</i>	-	<i>Katu</i>	<i>Lagu, vyavayi</i>	<i>Ushna</i>	<i>Katu</i>	<i>chitta-avasadahar hridya daurbalya, medohara, depaka, kamo-uttejaka</i>
6.	<i>Madanpal nighantu</i>	<i>Phaladi varga</i>	-	<i>Sheeta, laghu</i>	<i>Sheeta</i>		<i>Vran ropan, grahi, vatara</i>

#### Marich

- ❖ Botanical Name: *Piper nigrum*
- ❖ Family: Piperaceae
- ❖ English Name: Black pepper
- ❖ Hindi Name: Kali mirchi
- ❖ Sanskrit Name: Maricha

#### Basonym of Maricha

Maricha is an efficacious anti- helminthic drug.

#### Synonyms of Maricha according to Morphology

Velgum- Maricha plant is a climber.  
 Valligum- Maricha is obtained from the climber.  
 Vritphalam-Maricha fruits are round in shape.  
 Shirovrintam- Fruit has a minute cup on the top.  
 Krishnam- Fruits are black in color.  
 Ushnam- Maricha causes burning sensation and pain.  
 Tikshan- Maricha is having sharp qualities.  
 Rukshnam- Maricha causes dryness.  
 Katukam- Maricha has a pungent taste.  
 Veerum- Maricha has very strong potency.  
 Kolkam- Maricha is commonly stored in ports to export.  
 Dharmpatnam-Maricha is stored in ports as an item to export to different countries.  
 Yavneshta- Maricha is having a great demand by foreigners.  
 Shashank- Maricha is a commonly used spice stored in the kitchen.

#### Ayurvedic pharmacodynamic properties<sup>[1]</sup>

- ❖ **Rasa:** *Katu*
- ❖ **Guna:** *Laghu, Tikshna*
- ❖ **Veerya:** *Ushna*
- ❖ **Vipaka:** *Katu*
- ❖ **Doshagnata:** *Kapha-vatashamak*
- ❖ **Rogagnata:** *Shwitra, Kilasa, Pama, Timira, Naktandhya, Arma, Shukla, Vatavikara, Nadidaurbalya, Apatanaka, Agnimandya, Adhmana, Shoola, Grahani, Krimi.*
- ❖ **Karma:** *Raktotkleshaka, Lekhana, Utejaka, Lalasravajanaka, Deepana, Pachana, Krimighna, Kaphaghna, Kaphanissaraka, Swedajanana, Kushthaghna, Jwaraghna, Avrishya, Srotahshodhana.*
- ❖ **Chemical Constituents:** Piperine, piperethine, piperolein A&B, feruprine, cryptone, carotene, ascorbic acid, piperide, citronellol, dihydrocarveol.
- ❖ **Pharmacological Action:** It is useful in diarrhea, abdominal pains, strangury, diseases of spleen and abdomen, ascites, tumors, piles, bronchitis, indigestion, constipation and vaginal discharges.
- ❖ **Part used as Drug:** Fruits
- ❖ **Dose:** Powder 0.5-1gm
- ❖ **Formulations:** *Mhamarichiyadi taila, Agnitundi vati, Marchiyadi*

Churna, Marichyadi Ghrita, Trikatu, Tribhuvan Kirti  
Rasa, Hingwadi Churna, Tryaush nadi Ghrita,

Chandanadi Tail, Narayan Churna, Talisaadi Churna.

**Table No. 2: Physical Properties of Maricha as per Various Nighantu.<sup>[1,1]</sup>**

S. No.	Nighantu	Gana	Rasa	Guna	Veerya	Vipaak	Karma
1.	Madanpal Nighantu	Shunthiadi Varga	Shushk-Katu Aadra –Katu	Shushk-Ruksha, Tikshna, Ushna, Guru, Tikshna	Ushna	Madhur	Kriminashak, shwashara, shoohara
2.	Raj Nighantu	Pippaliadi Varga	Katu Tikta	Ushna, Laghu	-	-	Hridrognashak, rochaka, rasayan
3.	Dhanvantari Nighantu	Shatpushpadi Varga	Katu, Tikta	-	Ushna	-	Kaph-vata shamak, krimi nashak
4.	Bhav Prakash	Haritakadi Varga	Shushk-Katu Aadra-Katu	Shushk-Ruksha, Tikshna Aadra-Guru, Tikshna	Ushna	Madhur	Kaphvatshamak, agnideepak, shh washara, shoohara ,
5.	Kaiydev nighantu	Ausdhi varga	Katu	Tikshna, ruksha	Ushna,	madhur	Agnideepak, roch ak, avrishya

#### Puga Phala

- ❖ Botanical Name : *Areca Catechu* Linn.
- ❖ Family : *Arecaceae*
- ❖ English Name : *Areca nut or Betel nut, Areca nut palm, Betel palm, Pinang*
- ❖ Hindi Name : *Supari*
- ❖ Sanskrit Name : *Puga, Guvaka, Kebuka, Udvega*

#### Derivation of Botanical Name of Puga

*Areca Catechu* Linn. - *Areca* is the old name given to Malabar.  
*Catechu* means betel nut.

#### Basonyms of Puga

*Puga* causes coating over the tongue due to its *Kasaya* (astringent) taste.

#### Synonyms of Puga

*Kramuk*- *Puga* will subside *Kapha* and *pitta* *Dosha*.  
*Guvak*- *Puga* acts as *Sramsaka*.

#### Ayurvedic pharmacodynamic properties<sup>[1]</sup>

- ❖ **Rasa:** *Madhura, Kashaya*
- ❖ **Guna:** *Guru, Ruksha, Vikasi*
- ❖ **Veerya:** *Sheeta*
- ❖ **Vipaka:** *Katu*
- ❖ **Doshagnata:** *Kaphapitta shamak, Tridoshshamak*
- ❖ **Rogagnata:** *Pradara, Shweta pradara, vata vyadhi, katishoola, Aruchi-atisara-prvahika, vrana, Updansha.*
- ❖ **Karma:** *Tridoshaghna, Raktapittshamak, krumighna, Madkari, Mukhavaishdyakara, depanapachana, maladourgandhyahara.*
- ❖ **Chemical Constituents:** *Tannin, volatile oils, lignin 15%, Arecain, aricalin, colidine.*
- ❖ **Pharmacological Action:** *Appetizer, anthelmintic, carminative, anti-diarrheal property, Anti-leucorrhea, antidyentery.*
- ❖ **Part used as Drug:** *Fruit(seed), root, bark.*
- ❖ **Dose:** *Powder 1-3gm, Decoction 50-100 ml.*
- ❖ **Formulations:** *Pughkhanda, Suparipaka, Pipplyadya Asava, Pakakhadir Kramuka Kashaya.*

**Table No. 3: Physical Properties of Pughphala as per Various Nighantu.**

S. No.	Nighantu	Gana	Rasa	Guna	Veerya	Vipaka	Karma
1.	Madanpal Nighantu	Phaladi varga	Kashaya	Sheeta, guru, ruksha	Sheeta	Madhur	Mohkara, Depan,
2.	Nighantu aadarsh	Taladi varga	Kashaya	Sheeta, sushka, grahi,	Sheeta	katu	Updansha, mohkara, mukhshodhaaka
3.	Dhanvantari Nighantu	Chandnadi Varga	Kashaya, madhur	Ruchikarak, madkari	Sheeta	Madhur	Pittashamak, mukhshodhak,
4.	Bhav Prakash	Amradiphala Varga	Shushk-Kashaya	Sheeta, ruksha	Sheeta	Madhur	Krimighna, mukhshudhikara, uttejka

#### Chincha Phala

- ❖ Botanical Name: *Tamarindus indica* Linn.
- ❖ Family: *Caesalpinaceae*
- ❖ English Name: *Tamarind*
- ❖ Hindi Name: *Imli*

- ❖ Sanskrit Name: *Chincha phala*

#### Derivation of Botanical name of Chincha Phala

*Tamarindusindica* Linn. - The name '*Tamarind*' comes from a Persian word '*Tamar* -I- hind', meaning date of

India as the dark brown pulp made from the fruit resembles dried dates.

### Basonym of Chinch Phala

It denotes the sour taste.

### Synonyms according to different texts

Tintidee- That which causes salivation in mouth.

Chinch- On eating this sounds like 'chim' is produced.

### Ayurvedic pharmacodynamic properties<sup>[1]</sup>

- ❖ **Rasa:** *Madhura, Amla*
- ❖ **Guna:** *Guru, Ruksha*
- ❖ **Veerya:** *Ushna*
- ❖ **Vipaka:** *Amla*
- ❖ **Doshagnata:** *Kapha Vatashamak*

- ❖ **Rogagnata:** *Jvara, Vibandha, Daha, Arsha, Aruchi, Masurika, Pratishtyaya, Gulma, Kasa, Vatavyadhi, Karnashoola, Twaka roga, Netra roga, Gudabhransha, Abhigata, Pradara, Soma rog*
- ❖ **Karma:** *Pittakaraka, Agnivardhaka, Saumyavirechaka, Shophaghna.*
- ❖ **Chemical Constituents:** Vitamin C, tatric acid 5%, citric acid 4%, malic acid, acetic acid tartrate 8%, sugar 25-40%, gum, potassium.
- ❖ **Pharmacological Action:** Effective in loss of appetite, vomiting. its acts like as diuresis, astringent, it drained biles. It has Anti-microbial, antioxidant, anti-inflammatory, antibacterial and immune modulatory effect.
- ❖ **Part used as Drug:** Fruit, flowers, leaf, seed, ash.
- ❖ **Dose:** seed powder-1-3gm, Powder 5-10 gm.
- ❖ **Formulations:** *Chincha kshara, ashtang lavana.*

**Table No. 4: Physical Properties of Chinch phala as per Various Nighantu.**<sup>[1,1]</sup>

S. No.	Nighantu	Gana	Rasa	Guna	Veerya	Vipaak	Karma
1.	<i>Madanpal Nighantu</i>	<i>Phaladi Varga</i>	<i>Shushk-Katu Aadra – Katu</i>	<i>Guru, Vatshamak, raktdoshara, depaka,ruksha,</i>	<i>Ushna</i>	<i>Madhur</i>	<i>Trishna, klama,bhranti, shramnashaka</i>
2.	<i>Raj Nighantu</i>	<i>Amraadi Varga</i>	<i>Amla</i>	<i>Laghu</i>	-	<i>Madhur</i>	<i>Vatashamak,bhedaka, raktdushti</i>
3.	<i>Dhanvantari Nighantu</i>	<i>Amraadiadi Varg</i>	<i>Amla</i>	<i>Laghu, bhedaka, sarak</i>	<i>Ushna</i>	<i>Madhur</i>	<i>Mutrala, vatshamak,</i>
4.	<i>Bhav Prakash</i>	<i>Amradi phala Varga</i>	<i>Amla</i>	<i>Laghu,hridya, Depak</i>	<i>Sheeta</i>	<i>Madhur</i>	<i>Trishna hara, rochaka, agnivardhaka, daahshamak</i>
5.	<i>Shankara nighantu</i>	-	<i>Amla</i>	<i>Guru</i>	-	-	<i>Pitta-kaph vardhaka,rudhira vikara, vatshamak</i>
6.	<i>Kaiydev nighantu</i>	<i>Ausdhi varga</i>	<i>Amla, madhur, kashay</i>	<i>Guru</i>	<i>Ushna</i>	<i>Madhur</i>	<i>klamahara, agnidepak</i>

## DISCUSSION

Before establishing any theory, ancient research methodology prioritized Upanaya (Discussion) as the initial step preceding Nigamana (Conclusion). Upanaya involves a process of self-examination, laying the groundwork for Nigamana. Despite detailed classical studies and experimentation, a theory was only accepted after thorough reasoning of observations. Therefore, discussion plays a crucial role in scientific research. Beginning with the formulation of hypotheses based on Aptopadesa, to observations and eventual results obtained through Pratyaksha, each step should be logically supported with Anumana. This logical support can either validate concepts and observations, lead to their amendment, or even revolutionize them entirely. This approach aims to achieve the main objective of Ayurvedic research, which is to elucidate the fundamental principles of Ayurveda in the context of the present era.

## Discussion on Drug Review

Selecting a suitable drug for a disease marks the halfway point or treatment initiation. An ideal drug for managing a condition should reverse or interrupt the disease progression without causing any adverse effects. In Ayurvedic literature, only a few research studies have been published regarding the Ayurvedic management of opium addiction and withdrawal. There has been limited progress in developing a clinical protocol for managing opium addiction and withdrawal, with scattered references to Ayurvedic formulations for alleviating opium withdrawal symptoms and toxicity found in Ayurvedic textbooks. Therefore, there is a pressing need to establish a comprehensive clinical protocol for managing opium addiction and withdrawal, which is currently lacking throughout India.

### 1. Selection of *vishtindukadi vati* in treatment of opium addiction

The study drug selected in this clinical trial is *VISHATINDUKADI VATI* mentioned in *Rasa tantra sara and Sidha prayoga samgraha* indicated in opium

addiction. The main contents of *vishatindukaadi vati* is *Kupilu*.

#### ❖ Mode of action of *vishatindukaadi Vati*

The primary ingredient of *Vishatindukaadi Vati* is *Kupilu*, known for its properties such as *Vata-shamak* (alleviating *Vata dosha*), *Chitta-avasadhara* (antidepressant), and *Hridya daurbalyahar* (cardiac tonic). *Kupilu* and *Pugphal*, present in the formulation, exhibit pharmacological actions that counteract opium withdrawal symptoms. The pharmacological preparation of *Kupilu* helps alleviate symptoms like anxiety and agitation through its *Chitavsadhar* property, and addresses issues such as running nose, diarrhoea, muscular pain, and joint pain with its *Vatshamak rasa*. Additionally, the *Kasaya* property of *Pugphal* aids in calming down opium withdrawal effects like runny nose, tearing, sweating, and diarrhoea.

- *Vishtindukadi Vati*'s Effect on *Dosha*: Opium addiction and withdrawal involve primarily the *Vata-Kapha doshas*, and *Vishtindukadi Vati* acts as a pacifier for these *doshas*.
- *Vatashamaka* Property: Its spicy, bitter taste, and warm potency contribute to its *Vatashamaka* effect.
- *Kaphashamaka* Property: The combination of its spicy, bitter taste, lightness, warmth, dryness, and warm potency makes it effective in pacifying *Kapha*.
- *Srotoshodhana*: The bitter taste aids in cleansing the channels (*srotas*).
- Effect on *Dushya*: Opium addiction and withdrawal affect mainly the *Rasa* and *Asthi dhatus*. The combination's dominance of bitter taste helps improve digestion, promoting healthy *Rasa* formation, while its *ushna* potency aids in enhancing *Asthi dhatu* health.
- Action on *Srotasa*: The bitter taste aids in channel cleansing.

#### CONCLUSION

Opium addiction and its chronic toxicity is troublesome health problem, of India. The use of opioids has increased markedly the in world over in last few decades India surrounded on both sides by routes of illicit opioid transport. Golden Triangle and Golden Crescent are two transport channels for illicit opioid. Burma, Thailand and Laos are called Golden Triangle and Iran, Afghanistan. Pakistan are called golden Crescent. So influence of illicit opioid is very high in India.

Though, the opium addiction and its withdrawal and its management is not mentioned in main text book of *Ayurveda*, but the principle to diagnose, to prevent and to manage has been given for any *Anukta vyadhi* (Disease which not mentioned in the text book) in *Ayurveda*. The *Ayurveda* recommended to evaluate the *dosha*, *dushya* and *srotasa Vikruti* for that. Thus Opium Addiction and its withdrawal can diagnose, Prevent and manage by evaluating *dosha*, *dushya*, and *srotasa vikruti* and further *Vadhi pratyneek chiktisa* should be beneficial for patient

who suffered by opium withdrawal. In this article effectiveness of *vishtindukadi vati* has been discussed.

#### REFERENCE

1. J.L.N. Sastry. In: *Dravyaguna Vijana, Foreword by Prof. K.C. Chunekar*, Kuchala, Chaukhamba Orientaliya Varanasi, Edition Third 2008; 2: 352-354.
2. J.L.N. Sastry. In: *Dravyaguna Vijana, Foreword by Prof. K.C. Chunekar*, Supari, Chaukhamba Orientaliya Varanasi, Edition Third, 2008; 2: 1010-1011.
3. J.L.N. Sastry. In: *Dravyaguna Vijana, Foreword by Prof. K.C. Chunekar*, Maricha, Chaukhamba Orientaliya Varanasi, Edition Third, 2008; 2: 449-451.
4. J.L.N. Sastry. In: *Dravyaguna Vijana, Foreword by Prof. K.C. Chunekar*, Chinha Chaukhamba Orientaliya Varanasi, Edition Third., 2008; 2: 718-719.
5. *Rasa Tantra Saar & Sidha Prayoga Sangraha*, first part publication krishna Gopala ayurveda Bhawana, Gutika Prakran, *Vishtinduk Vati*, 232.
6. [www.iafaforallergy.com](http://www.iafaforallergy.com)