Discussion:–

- Critical Study of Gautameeya Kashyap Samhita (G.K.S.) highlights the following points:
  a) It contains very few points similar to other Ayurvedic Classics and most of the contents are totally different from other Ayurvedic Classics.
  b) Gautameeya Kashyap Samhita did not provide any explanation regarding definition of Visha. All other Ayurvedic classics describe the Definition of Visha.
  c) Gautameeya Kashyap Samhita explains Oviparous and Viviparous types of Snakes.

- Points which are not mentioned in Gautameeya Kashyap Samhita are:
  a) Mythological description of origin of Visha
  b) Properties of Visha
  c) Savisha Anna Pariksha
  d) Concepts of Visha Kanya and Visha-Sankat

- More stress is given on eight types of Heavenly Sarpas which are not useful in present era.

- Gautameeya Kashyap Samhita gives a type of Snake as Vyantara which is a Hybrid form of two species of Snakes. According to Herpatology they don’t find such type of Snake in present days.

- Mooshaka Visha chikitsa is explained in detail with their 16 types with signs, symptoms and treatment. This has got importance in present era as the diseases like Rat bite fever, Leptospirosis, Plague are emerging.

- Homa Vidhi for Female child is described.

- Homa Vidhi for Male child is described.

- Treatment for Jwara, Rajyakshma, Prameha, Masurika, Visarpa etc. is described.

- Treatment for diseases of Cow, Elephant and Horses is described.

- 5 types of Poisons are described as Sthavar, Jangam, Kritrima, Grahaj and ShankaVisha.
Observations

Similarities and dissimilarities in the subject matter between Kashyap Samhita (Gautameeya Kashyap Samhita) & Classical texts are observed & extent of practical use of Kashyap Samhita (Gautameeya Kashyap Samhita) in practice of Agadtantra are evaluated.

Some observations are mentioned as below –

a) It is surprised to note that 100% text of Gautameeya Kashyap Samhita is related with Agadtantra only.

b) Some of the Adhyayas are common with the Adhyayas of Vishanarayaneeyam.

c) Gautameeya Kashyap Samhita is the pioneer treatise as it contains Mantra chikitsa, Tantra chikitsa and Yantra chikitsa because the other Samhitas do not mention these points.

d) In Gautameeya Kashyap Samhita Rasaushadhis are not mentioned.

- The Word concordance study was done and it showed that
  
a) The ‘Aajya’ word was used for many times. In Sanskrit the meaning of Aajya is other than Ghrita, Aajya means the Goghrita in liquid form. This particular use of Aajya word indicates that the authors tradition is near to Sushruta samhita than Charak samhita.
  
b) The word ‘Kharya’ is used more than 32 times. But according to Sanskrit Scholar, it is not a Sanskrit word. According to Malyalam Kharya means Rice water. The Kharya is mentioned as Anupan many times. It shows that this Gautameeya Kashyap Samhita has influence of South states of India especially Kerala.
  
c) Han Han this is not correct according to Panini. It should be J ahi so the script may be of before Panini.
  
d) As it is mentioned in the Gautameeya Kashyap Samhita the Great Sage Gautam received knowledge of Vishachikitsa directly from Lord Shiva. So it indicates Shaiva Tradition. Also the body of the text is predominantly Shaiva type.
Contribution of Gautameeya Kashyap Samhita in Agadtantra

1) This critical study will be an addition to the available ancient and prime classics of Agadtantra.
2) This work will be available to Ayurvedic Scholars as well as new researchers in this field for further research.
3) This work will focus on new information which is mentioned in Gautameeya Kashyap Samhita related with Agadtantra.

   a) For the first time this Gautameeya Kashyap Samhita is translated from Sanskrit to Marathi and also in English language.
   b) This line to line translation will help to Under-graduate Students to know more about Agadtantra.
   c) For Post-graduation study in Agadtantra this Gautameeya Kashyap Samhita with translation is made available for comparative study.
   d) Many new descriptions related with Agadtantra will attract the attention of Ayurved Faculty in India.
   e) The new formulations described in Gautameeya Kashyap Samhita will definitely help while providing treatment to various types of Vishas i.e. Sthavar, Jangam, Kritrima, DooshiVisha, GaraVisha and ShankaVisha.
   f) Also Gautameeya Kashyap Samhita throws light on the treatment of Poisonous Snakes bites along with Mooshak, Vrischika, Matsya, etc. poisoning.
   g) The descriptions of Mantra, Yantra, Tantra, Nyas, Mudra, Homa, Havan, Abhishek are also important areas where further study can be done.
   h) By Critical study of Gautameeya Kashyap Samhita so many doors are opened to Students, Teachers and Physicians to treat various types of poisoning cases by different ways.