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Review Articles

Aayurvedic Management Of *Dushivisha* (Cumulative Toxicity) In Present Era.Sheetal Meena¹, Anita Sharma², Praveen Kumar³

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ABSTRACT-

The science of life is called Ayurveda. It gives greater importance to promotion of health and prevention of diseases. *Ashtanga Ayurveda*, *vishavignyana* or *Agadtantra* is one of the important scientific branches of *Ayurveda* having specific values for *Ayurvedic* science, society and with including health of society. *Agadtantra* is one among of the *astang* of *Ayurveda* which deals with toxicology. As given in *Ayurvedic* ancient science, a poison is a substance which vitiate normal functioning of *dosha*, *dhatu* and *mala*.

As Indians are inclining towards western lifestyle, due to changed food habits, man has become lazy and indulges continuously in *ratrijagrana* and *diva swapnadviharas* produces disease. According to *Sushruta*, *visha* which on a constant exposure to a particular time (i.e time –is meant a cloudy and windy day, as well as rainy season), place (place-is meant a *anupadesha*, extensive windy cold rainy place) and diet (i.e. diet- is meant wine, sesamum, *kulatha*, pulse) as well as constant and regular day-sleep tends to vitiated the *dhatu*s of the body and this poison is consequently known as the *dushivisha*.

As per the definition any substance which has properties of *visha* and that which is detrimental to the tissue elements on aggravation in favourable condition can be considered as *dushivisha*.

Key Words: *Dushivisha*, *Ayurveda*, *Agadtantra*, *Chikitsa*

INTRODUCTION

Ayurveda explained that *dusivisha* is one of the unique type of *visha*. The *dusivisha* is made from two words, *dushi* and *visha*. *Dushi* means attenuated, denatured and vitiated. And the *visha* has originated from two words i.e., *vish+ka*, that means to get spread quickly or to absorb. *Dushivisha* is a cumulative poison that has not been completely removed of the body. After some years or eventually gets many symptoms in the form of disease. The toxicity of *dushivisha* is chronic type of toxicity with many clinical manifestations, and complications.

In our *samhitas* *dushivisha* described as an intake of a toxic drug which is less potent and remains in inactive state within the body for many years together without causing any major harm to body. In current era there are so many poisonous materials has been available which have a nature of accumulations within the body are prolonged periods, and also today's modernized lifestyle we regularly consumption of many type of toxins like as preservatives, uncontrolled and overmuch use of medicines, chemicals are used for the ripening of the fruits and vegetables, various harmful gases. Today's generations much more like to use junk food (fast foods) unhealthy diet, cold drinks and also done *vishmasana*, *samshana*, *adhyshana*, *vegavrodha*, *diwaswapa*, and *viprit cheshta*. So the concept of *dushivisha* management is still has got importance in the present day.

2. AIMS AND OBJECTIVES

- To Discuss, Elaboration & Evaluate Of Cumulative Toxicity In Human

- To Discuss The Principles Of Management Of *Dushivisha* To Preserve Human Health.

3. MATERIALS AND METHODS

Dushivisha is described by various *aacharyas* that it is the remnant part of *sthavara*, *jangma*, and *krutimavisha* so *dushivisha* is no have own separate intity. When it entered in the body then favorable conditions are present so it vitiates *dhatu*, *dosha* and functions of the body.

4. AGGRAVATING FACTORS OF DUSHIVISHA:

Factors that aggravate *DushiVisha* Polluted land (*Dooshitadesha*), deranged seasons (*Kala*), toxic food (*Anna*) and daytime sleep (*Diwaswapna*) are factors that aggravate latent poison (*DushiVisha*). Existing latent poison (*DushiVisha*) can aggravate in the presence of these factors. Commentator *Dalhana* has explained these symptoms in detail.¹ Polluted land: Polluted land (*Dushita Desha*) can be considered as wet, watery or humid land (*Anupa Desha*) where excess wind, cold weather and increased rainfalls are present. Such land (*Anupa Desha*) influences on humors *Kapha* and *Vata*, and leads to aggravation of poison (*Visha*) in the body as latent poison (*DushiVisha*) is enfeebled by humor *Kapha*. Deranged atmosphere: *Kala* can be considered as cold wind (*Sheet Anila*) and cloudy days (*Durdina*), which may have relation with latent poison (*DushiVisha*). Rain makes body moist (*Klinna*), cold air reduces the power of digestion (*Pachakagni*) i.e. metabolism or detoxification is deranged and may lead to aggravation of both *Kapha* and *VataDosha*. Toxic or harmful food: Food (*Anna*) can be considered as alcohol, sesame oil and horse gram, hot (*Teekshna*), *VidahiDravyas* and unwholesome food,

which aggravate Pitta Dosha by their nature. And other aggravating factors like anger, indulgence in sex, exercise etc affect both body and the mind are also equally capable to aggravate latent poison (DushiVisha). Hence these factors can be further classified as Aharaja (the factors concerned to food like Sura (alcohol), Tila (sesame) etc.), Viharaja - the factors concerned to activities like exercise, over strain etc. and Kalaja (seasonal factors like wetland, cold weather, cloudy weather etc.). Based on the body and mind, they can be classified as somatic (Shareerika) factors that are concerned with the body and psychic (Manasika), factors that are concerned with the mind. These secondary causative factors can again be broadly classified as Exogenous (external factors) and Endogenous (internal factors). Endogenous comprises of Psychic (Manasika) and dietary (Aharaja) factors whereas exogenous factors comprises Seasonal (Kalaja) and lifestyle dependent (Viharaja) factors.

5. POORV ROOPA OF DUSHI VISHA:²

- *Nidra*(excessive sleep)
- *Gurutvam* (heaviness of the body)
- *Vijrimbha* (excessive yawning)
- *Vishlesha*(joint stiffness)
- *Harsha* (horripulation)
- *Angamarda* (body ache)

ROOPA OF DUSHIVISHA:³

- *Annamada* (intoxication after taking food)
- *Avipaka*(indigestion)
- *Arochaka*(anorexia)

- *Mandala* (patches)
- *Kotha*(Allergic rashes)
- *Moha*(mental confusion)
- *Dhatukshaya*(depletion of Dhatus)
- *Padakarasayasopha*(oedema in feet, hands and face)
- *Dakodara*(ascites)
- *Chardi* (vomiting)
- *Atisara* (diarrhea)
- *Vaivarnya*(discolouration)
- *Murcha*(fainting)
- *VishamJwara* (intermittent fever)
- *Trisha* (severe thirst)

Some *Dushivisha* causes *Unmada*(insanity), other causes *Aanaha*(hardness of bowels), other diminishes *Shukra*(semen), other produces *Gadagadavaka*(muffled voice) while other causes *Kushtha* and respective disorders of various types.

General clinical features of *Dushivisha*:

When someone suffers from *Dushivisha* passes liquid stool of abnormal colour, has foul smell and tastelessness in mouth. He suffers from unquenchable thirst, slurring and broken speech, vomiting, sorrow and sudden bouts of unconsciousness. Symptoms of ascites (*Dooshyodara*) can be seen.⁴

According to *Charaka* *Dushivisha* vitiates *Rakta* and produces pustules,

Kitibha and *Kotha*. Hence, *Dushivisha* vitiates all *Doshas* respectively and destroy *Prana*.⁵ The references regarding *Dushivisha* points out that it can cause *Mandala* and other varieties of *Kushtha*.

Symptoms according to site of *Dushivisha*: When *Dushivisha* is retained in stomach (*Amashaya*) it produces the diseases due to derangement of *Kapha* and *Vata* i.e. unconsciousness, vomiting, diarrhoea, tympanitis, tremors, altered sensorium etc.

When *Dushivisha* is located in intestines (*Pakvashaya*) it produces diseases of deranged *Vata* and *PittaDosha* such as burning sensation all over the body, fainting, diarrhoea, tympanitis and anaemia. In these cases hairs fall off and limbs drop down and the person becomes like a bird with severed wings. Situated in *RasadiDhatu*s it produces disorders of *Dhatu*s as mentioned.⁶

Lakshana of *Dushivisha* according to various Acharyas:⁷

A.S./A.H.	Su.S.	Ch.S.	B.P.	Y.R.
<i>BhinnaPureesha</i>	<i>Annamada</i>	<i>RaktaDushti</i>	<i>BhinnaPureesha</i>	<i>Annamada</i>
<i>Bhinna Varna</i>	<i>Avipaka</i>	<i>Vrana</i>	<i>Bhinna Varna</i>	<i>Avipaka</i>
<i>RaktaDushti</i>	<i>Arochaka</i>	<i>Kitibha</i>	<i>Vigandhi</i>	<i>Arochaka</i>
<i>Trit</i>	<i>Mandala</i>	<i>Kotha</i>	<i>Vairasya</i>	<i>Mandala</i>
<i>Arochaka</i>	<i>Kotha</i>		<i>Pipasi</i>	<i>Kodha</i>
<i>Moorcha</i>	<i>Moha</i>		<i>Moorcha</i>	<i>Moha</i>
<i>Vami</i>	<i>DhatuKshaya</i>		<i>Bhrama</i>	<i>MamsaKshaya</i>
<i>Gadgadavak</i>	<i>PadaSopha</i>		<i>Gadgadavak</i>	<i>PadaSopha</i>
<i>Moha</i>	<i>Kara Sopha</i>		<i>Vami</i>	<i>PaniSopha</i>
<i>Dooshyodara</i>	<i>AasyaSopha</i>		<i>Vicheshta</i>	<i>AkshiSopha</i>

	<i>Dakodara</i>		<i>Arati</i>	<i>Moorcha</i>
	<i>Chardi</i>			<i>Chardi</i>
	<i>Atisara</i>			<i>Atisara</i>
	<i>Vaivarnya</i>			<i>Shwasa</i>
	<i>Moorcha</i>			<i>Trishna</i>
	<i>Vishamajwara</i>			<i>Jwara</i>
	<i>Trishna</i>			<i>Jathara</i>
	<i>Unmada</i>			<i>Unmada</i>
	<i>Aanaha</i>			<i>Aanaha</i>
	<i>Shukrakshaya</i>			<i>Shukrakshaya</i>
	<i>Gadgadya</i>			<i>Gadgadya</i>
	<i>Kushtha</i>			<i>Kushtha</i>

SYMPTOMS ACCORDING TO DOSHA

VATA- Hrutpeeda, Urdhwanila, Sirayama, Asthiruk, Parvruk, Udvesthana.

PITTA- Ushna –Nishwasa, Hrutdaha, Katukasyata

KAPHA- Chhardi, Arochaka, Praseka, Gourava, Shaitya, Mukha- Madhura.

Explanation on Latent Poison (DushiVisha)

1. Partially metabolized: It has got two aspects; • When Visha, which is capable of producing acute ill effects, is kept for long time, some of them may lose its original properties, ultimately gets converted to low potential Visha, which is latent poison (DushiVisha). • Poison

(Visha) whether inanimate (Sthavara), animate (Jangama) or artificial (Kritrima) which is not completely eliminated from the body or partially detoxified and being retained or accumulated in the body and localized at various sites of tissues producing cumulative effect is latent poison (DushiVisha). It can also be called chronic poisoning or latent poisoning. In the chronic poisoning symptoms develop insidiously and more gradually. There is exacerbation of symptoms after the suspected food, medicine and exposure to environment factors like cloudy weather, rain etc. there is remission or even complete disappearance of symptoms on the removal of the patient from his usual surroundings.

2. Incompletely inactivated by antitoxic drugs: It means partial detoxification by

antidotes on in-complete metabolism of poison, which also retains some properties. Detoxification is a chemical process that occurs in the body to convert toxic substances into non-toxic substances for elimination from the body through excretion.

3. Burnt by forest fire: Exposure to heat flame or fire etc. converts Visha into latent poison (DushiVisha). This is because, certain properties of Poison (Visha) are altered by exposure to heat and fire and this, in turn results in reduced potency of Visha whereby, its properties are altered, leading to latent poison (DushiVisha).

4. Dried up in wind: Cold wind (Sheetalavata) dries up the water content of poison (Visha) reducing its properties such as Teekshna, Ushna etc. thus transforming potent Visha into less potent latent poison (DushiVisha).

5. Dried in the sun: Sunrays, which contain ultra-violet rays, infra-red and x-radiations have got influence on the earth as solar terrestrial effects. Among those, UV rays are important because of their effect on the biological phenomenon. It disinfects air, water and other substances including even poisonous substances if kept on sun exposure more detoxification takes place, which in turn reduces the potency of poison.

6. Lacking in the classical ten properties of poison: Naturally all Visha whether it is inanimate (Sthavara), animate (Jangama) or artificial (Kritrima) have all the classical ten properties (Gunas) like Teekshna, hot (Ushna), dry (Ruksha) etc. Presence of these Gunas can cause acute or sub-acute poisoning. But if any one or more of these properties (Gunas) are absent in a particular Visha, it can become DushiVisha that is of low potency by

nature. In DushiVisha, presence of Teekshna, hot (Ushna) etc, Gunas are not potent enough to produce acute or sub-acute poisoning. At the same time consumption of these will produce symptoms of DushiVisha. It flares up in the presence of aggravating factors. This may be due to the absence of quick spreading (Vyavaayi), Vikasi and fast acting (Ashukari) Gunas, which are more potent in acute poisoning. Some substances are naturally less potent and may produce symptoms of latent poison (DushiVisha) as Charaka has classified worms & insects (Keetas) into Pranaharakeeta and DushiVishakeeta and commentator Chakrapani has commented on DushiVishakeeta as mild (AlpaVisha) keeta.

Complications of DushiVisha: Complications like pyrexia, burning sensation, hiccough, distension of abdomen, impotence, edema, diarrhea, fainting, cardiac disorders, abdominal enlargement, insanity, tremors, and similar other complications should be treated with the respective remedial measures for the aforesaid diseases by the use of antipoissonous drugs⁸.

Prognosis of DushiVisha: DushiVisha in the prudent and in early cases of poisoning is curable, cases of one year's standing become relievable, while even this type of poisoning in an enfeebled and imprudent patient, who is taking unwholesome food should be considered to be incurable⁹.

MANAGEMENT OF DUSHIVISHA

In *Ayurveda* cumulative effect of weak poison on human health describes under the heading of *dushivisha*. These poisons not eliminated completely & remain as residue in tissues for year & produce toxic hazards as the toxicogenesis

of cumulative toxin is similar to *dushivisha*. The concept of management of *dushivisha* can be applied to treat the chronic hazards of cumulative toxin.

The patient should be subjected to sudation, after which induction of either emesis(*vamana*) or purgation(*virechana*) will to be done according to *doshapradhanyata* (predominance). In case of *kaphadosha* predominance at first *vaman* should prefer and in case of *pitadosha*predominance at first *virechana*

should prefer. After the interval of 15 days of *sansarjanakram* the process of either *vaman* or *virechana* should be repeated if necessary in case of accumulated toxin not excreted completely. The purpose of sudation is to bring the accumulated poison situated in *dhatu* to alimentary tract (*koshtha*). Once brought to the gut they can be eliminated through the mouth or anus by the induction of emesis or purgation. *dushivisha* are *agada* finally powered and mixed with an excess quantity of honey is to be consumed.

¹ VANGSEN SAMHITA(CHIKITSA SANGRHA)VISHROGA ADHIKAR47HINDI COMMENTARY BY DR.RAMKUMAR RAY1ST EDITION,PRACHYA PUBLICATION VARANASHI IN ,1983 PAGE25

²Su.Ka.2/29

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⁴Sharti Ambikadatta, Sushurata samhita, ayurvedtattvasandeeepika teeka sahita, pratham bhag, Chaukhambh sanskrita sansthan, Varanasi, Reprint-2012, kalpa sthana.2/27

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⁷Ch.Chi.23/31, Su.Ka.2/30-32, A.S.U.40/26, A.H.U.35/34, Ma.Ni67/38-40, Y.R.40-43

⁸Murthy KRS. ed., SusrutaSamhita, Kalpasthana 2/53- 55.reprint, Varanasi; Chaukhambaorientalia, 2012: 427.

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⁹Murthy KRS. ed., SusrutaSamhita, Kalpasthana 2/53- 55.reprint, Varanasi; Chaukhambaorientalia, 2012: 427.