

CONCEPT OF DUSHIVISHA ACCORDING TO BRUHATRAHI

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ABSTRACT

Ayurved give more importance to promotion of health & prevention of disease rather than disease and cure.Thus *In ayurved bruhatrayi* explained,spectrum of *dushivisha* concept in many ways as a important concept related in *vishatantra*. A poison, which is having fewer properties, which means less than ten classical properties that actually poison should have, or either the poison which is having lesser potency of all the ten properties, attains a latent or hidden stage in the body is called *Dushi Visha* Thus explaining further acharyas has mentioned causatives factors are favorable for *dushivisha* & Sign and symptoms & treatments *upadrava*,i.e it will become more potent and vitiating dhatus leading to the manifestation of disease.so study is needed.

KEYWORD

Dushivisha,Sthavar visha,,kritramvisha,dhatu

AIMS AND OBJECTIVES

To study the concept of *dushivish* according to *bruhatrahi*

INTRODUCTION

In the *Ayurvedic* context the poisons is been divided into three subtypes i.e. *Sthavara,Jangamma* and *Garavisa*. there no separate classification of the *Dusivisa*

but Ayurveda has defined it as that either *sthavara,jangamavisa* or *Krtrimavisa* after its treatment, when it becomes less potent and when its effects are not nullified radically because of which it resides in the body that particular less potent part of above said poisons is called *Dusivisa*. It creates

depression and sorrow in the body and mind. The poison that has lost his potency due to a constant exposure to a particular *kala* (i.e Time-a cloudy and windy day as well as rainy season), *desha* (i.e place-is meant a *anupadesha*, extensive windy cold rainy place), *anna* (i.e Diet-is meant wine, *seasamum kulutha*, pulse), as well as constant and regular *divaswapna* (i.e day sleep tends to vitiate the dhatus (fundamental root principles) of the body this poison is consequently known as the dushivisha¹.

REVIEW OF LITERATURE

The term *Dooshivisha* is a compound of two different words, '*Dooshi*' and '*Visha*'. '*Dooshi*' means denatured, attenuated, altered, latent, vitiated or something which influences the system in the long run. '*Visha*' means poison. The word *Dooshivisha* is derived from the word '*Dooshi*' meaning polluting or defiling. It means which pollutes many times.^{2,3} Any poison that is devoid of the natural ten properties of *Visha*, incapable of producing acute symptoms of poisoning can also be termed as *Dooshivisha*.

According to *Dalhana*, retarded potency of all the ten qualities of *visha* is said to be responsible for the delayed action and cumulative toxicity on the body⁴ *Arundatta* the commentator of *Ashtanga hridaya* said that *Dooshivisha* is *Avibhavyamana* which meant that it is not traceable due to *Avarana* by *Kapha Dosh*. He also mentioned that *Varshagananubandhi* was due to its ability to remain in the system for years together⁵ *Chakrapani* defines *Dooshivisha* as '*Kalantara Prakopi Visham Doosivisham*' means it manifests the symptoms afterwards⁶ Because of the low potency of the poison, it usually won't cause sudden death. Because of the enveloping (*Avarana*) action by humor *Kapha*, this low potency poison is retained in the body for long period without producing any grave or fatal symptoms.

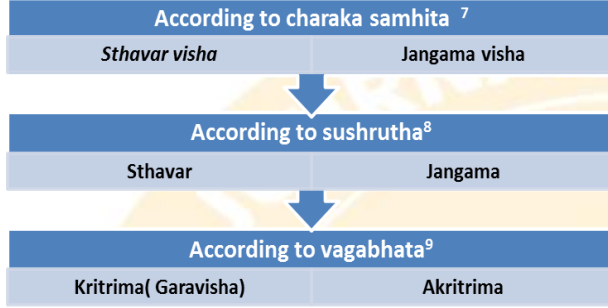
DEFINITION OF VISHA

जगद्विषणं तं दृष्ट्वा तेनासौ [१]

विषसञ्ज्ञितः The substance which causes sadness to the word is called as *visha*. The substance immediately after entering into the body causes the

vitiating of the healthy dhatus or killing of the healthy person is defined as visa.

CLASSIFICATION ACCORDING TO BRUHATRAHI



DERIVATION OF DUSIVISA

The word Dusi is derived from the root word 'Dush' and with the suffix 'Nich' and 'inn.' The word Dusi means impure or possessing the property to vitiate

ETIOLOGY

A poison either *sthavara jangama* or *krtrima*, when ever not fully eliminated from the body and attenuated by anti-poisonous remedies or gets dried up by *davagni*, *vata*, *tapa* (the fire, the wind and the sun) or when the foresaid natural ten qualities of poison becomes less potent is called as *Dusivisa*. of its mild potency does not prove fatal for an individual and as it get enveloped by

the *kapha* it resides the body for many years

DEFINITION OF DUSIVISA

दूषितदेशकालान्नदिवास्वप्नैरभीक्षणशः

यस्माद्दूषयते धातून् तस्माद्दूषीविषं स्मृतम् । ।

A constant exposure to particular time (i.e. time is meant a cloudy and windy day, as well as rainy season), place (i.e. place – is meant a anupadesa, extensive windy cold rainy place) and diet (i.e. diet – is meant wine, sesamum, kulutha, pulse) as well as constant and regular day-sleep tends to vitiate the dhatus (fundamental root-principles) of the body and this poison is consequently known as the Dusivisa¹⁰

CONCEPT OF DUSIVISA ACCORDING TO BRUHATRAHI

Dooshivisha vitiates *Rakta Dhatu* and causes skin lesions such as *Kitibha* and *Kotha*. *Dooshivisha* vitiates the *Doshas* one by one and at last results in death. *Chakrapani's* comment on this verse was like this '*Kalantara Prakopee Visham Doodhivisham*', which meant that the poison, which got aggravated some time later was *Dooshivisha*. Even *Dooshivisha Keetas*

were also considered as low potency poison (*Heena Visha*).¹¹

The poison which vitiates *dhatu*s because of factors such as *deshaa kala* food and sleeping during day time is called *Dushi visha*. A part of *sthavar, jangama visha, or krittima visha*, which cannot be removed from the body but instead become less potent after digestion or counter action of antidotes (*prativisha*) stays in the body for a long period and vitiating if slowly is called *dooshe visha*.

Vagbhata also endorsed the view of Sage *Sushruta*. Only difference was in the line "*Pittashayasthe Anilapitta Rogi*" while others mentioned it as "*Pakwashayasthe*" but it seems that the reference *Pakwashayaste* is more suitable as it is the seat of *Vata (Vata Sthana)* and *Pitta Dosha* as contributory *Dosha (Anubhanda Dosha)*.¹²

DUSIVISA PRAKOPA KALA

कोपं च शीतानिलदुर्दिनेषु यात्याशु..

It gets aggravated on the body on a cloudy day and by exposure to cold and wind

VYAKTATA OF DUSHIVISHA:

Unfavorable

environment(desh),time(Kaala),food over exertion excessive six mental dilemma, anger etc.reduce the immunity of a person.In such circumstances, the eastern/frontal winds,sunlight, rain,clouds, *ajeern,aama visha* etc¹³

PURVAROOPA OF DOOSHIVISHA

According to *Sushruta*, Prodromal symptoms of *Dooshivisha* are as follows, Narcolepsy (Sleepiness), Feeling of heaviness of the body, Yawning, Laxity of joints, Horripilation, Body ache¹⁴.

ROOPA OF DOOSHIVISHA

According to *Sushruta*, Clinical symptoms of *Dooshivisha* are as follows, Dysentery or diarrhoea, complexion – altered, mouth - emit foul smell,olfactory and gustatory senses – impaired, suffer from unquenchable thirst, slurring and broken speech,vomiting, sorrow, sudden bouts of unconsciousness, symptoms of ascitis (*Dushyodara*).¹⁵

CLASSIFICATION OF SYMPTOMS OF DOOSHIVISHA ACCORDING TO PREDOMINANCE OF DOSHA¹⁶

Vitiation of each *Dosha* produces specific clinical features and these are described in *Charaka Samhita*. The predominance of *Dosha* in *Dooshivisha* can be ascertained by the respective symptoms ***Dosha Symptoms***

Vata

Hrutpeeda (Chest pain), *Urdhwanila*(belching) , (stiffness)*Stambha*, *Sirayama*, pain in the bones (*Asthiruk*), *Parvaruk*(Joint pain), binding pain (*Udveshtana*), Lassitude

Pitta

Ushna Nishwasa (Sensory loss, warm expiration), *Hrutdaha* (chest burn) *Katukasyata* bitter taste in the mouth, edema (*Shopha*)

Kapha

Vomiting (*Chhardi*), anorexia (*Arochaka*), heart burn (*Hrillasa*), salivation (*Praseka*), heaviness of the body (*Gourava*), chillness (*Shaitya*), sweet taste (*Mukha Madhurya*)

FEATURES ACCORDING TO SITE

ततः करोत्यन्नमदाविपाकावरोचकं
मण्डलकोठमोहान् ||३०||

धातुक्षयं पादकरास्यशोफं दकोदरं
छर्दिमथातिसारम् |
वैवर्ण्यमूर्च्छाविषमज्वरान् वा कुर्यात् प्रवृद्धां प्रबलां
तृषां वा ||३१||
उन्मादमन्यज्जनयेत्तथाऽन्यदानाहमन्यत् क्षपयेच्च
शुक्रम् |
गाद्गद्यमन्यज्जनयेच्च कुष्ठं तांस्तान् विकाराश्च
बहुप्रकारान् ||३२||

When *Dushivisha* staying in *Rasadi dhatus* following symptoms are appears¹⁷

- 1In Rasa-Aruchi, Ajirna,
- 2In Raktadhatu-Kusta,Visarpa
- 3 Mamsadhatu-Mamsarbuda
- 4 Medhadhatu-Medhogranti
- 5 Asthidhatu-adhidantadi vikara
- 6 Majjadhatu Tamodarshan
- 7 shukradhatu -klaibya

When is localised in the *amashaya*, the patient suffers with diseases of *kaphavata*,when localized in pittashaya suffers with disease of vatapitta accompanied with loss of strength appearing like a bird which has lost its wings, when it localized in the rasa and other dhatus¹⁶ it gives rise to different kinds of peculiar symptoms(*dhatuvikaras*)

CHIKITSA SUTRA

1)A patient afflicted with the effects of *Dusi* visa inherent in in the system should be first done swedan(fomented) and follow the vama and virechana karma according to Dosha predominance.after Kaya shodhan daily Agadapan should be done with *dushi vishari agada*

2)Agadapana:The agada is prepared as follows; pippail ,dhyamaka,mamsi ,savara ,paripelavama, sasuksmalla, toya, kanakagairikam should be prepared with honey . it destroys the dusivisa .it is called the visahariagada and its efficacy extends also to cases of other kinds of poisoning and many more shaman auasdhi like dooshee vishaari agad, hima-paravatileha etc

DISCUSSION

Now a day's people are more prone to various kinds of *Visha*, including *Dooshivisha* in food as well as in environment. It is not mandatory that only direct intake of poisonous material lead to *Dooshivisha Lakshanas*. The factors on long term use of which produce toxic effects are considered under *dushivisha* as its causative

factors are also viprakrustha nidanas - Kalantara prakopi(chakrapani).*Dushita desha,kala,anna* can directly compared with the variations in the seasons,changes in the food processing and adulteration.It is clear that the Acharya having the concept acute and chronic poisoning(dushi visha).*Jangama* and *sthavar visha* which is *kalantara prakopi* and having *viprakusta nidhana* can be considered as chronic poisoning.

CONCLUSION

From all above information,we can conclude that *samhitas* suggested i.e. along with the *sthavar ,jangamavisha,and garavisha* depending on the stages these could become the *dushivisha*.But it will be always of slow acting nature,as it is entangled by residing in the body year to gether.When the foresaid natural ten qualities of poisons becomes less potent is called as *Dushivisha*.Because of its mild potency does not prove fatal for an individual and as it get enveloped by the *kapha* it resides in the body for many years.

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