

Concept of '*DushiVisha*'- Significance in Current Perspective

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Abstract

Ayurveda is the science of life. *Ayurveda* gives greater importance to promotion of health and prevention of diseases rather than diseases and cure. In this current situation thousands of harmful toxins are accumulated in environment or are taken by the human being himself.

As per *Ayurveda*, *DushiVisha*(Cumulative Poison) is a form of toxin (animal origin, plant origin, artificial poison) that has not been completely removed or neutralised. Due to various reasons it remains in the body for some time and eventually gets manifested in the form of some disease.

In today's modernized materialistic world, toxicity is increasing by regularly consumption of toxins every minute in the form of preservatives, uncontrolled excessive use of medicines, chemicals used for the ripening of the fruits, various harmful gases, bad dietary habits like *Adhyashan*, *Ajirnashan*, *Viruddhashan*, pesticides, heavy metals, minerals, pollutants etc. Our body gets exposed to such allergens (*DushiVisha*) through air, water and food. Skin is the largest organ of the body. It's exposure to such pollutants is very high resulting in various types of allergic reaction. Thus the spectrum of *DushiVisha* and has become broad in present scenario.

Keywords

DushiVisha, *Ayurveda*, *Adhyashan*



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INTRODUCTION

Definition of *Visha*:

The word '*Visha*' has originated from two words i.e., *Vish+ka*, that means to get spread quickly or to absorb. *Visha* rapidly gets spread in to *Rasadi Dhatus* and occupies in the *body*¹.

Visha which means poison, originated from *Vishada* or *Vishada* means *Dukha* or depressed spirits. By seeing this, the world became hopeless or became *Vishanna*, it was termed *Visha* by *Charaka*². *Chakrapani* mentioned which gives *Vishada*³ is called *Visha*. *Sharangadhara*, describes that the *Visha* is destroyer of life, *Agnibhutapradhana*, and *Yogawahi* i.e., prime synergetic in action⁴.

According to modern medical science; a poison is a substance which, when administered, inhaled or ingested, is capable of acting deleteriously on human body⁵.

Classification of *Visha*:

Visha has been divided mainly into two categories namely *SthavarVisha* i.e., plant and mineral poisons like *Karvira*, *Langli* and *JangamVisha* i.e., animal poisons like snake bite, scorpion sting. The sites of *Sthavar*⁶ and *Jangama Visha*⁷ has mentioned ten and sixteen respectively and today all are identified⁸. *Sushruta*, described another type

of *Visha* that is *KrittrimaVishas* (artificial poison)⁹. *Charaka* also introduced a different form, the *GaraVisha* with the above three types¹⁰. The blend of two-non poisonous substances is called *Gara* and which formed by the blend of two poisonous substances, is called *Krittrima* or artificial, mentioned by *Chakrapani*¹¹. *Vagbhata* mentioned two major types i.e., natural poison which are *Sthavar* and *JangamVisha* and artificial poison i.e., *Garavisha*¹². Certain texts also classify *Visha Dravyas* in *Mahavisha*¹³ and *Upavisha*¹⁴. *Mahavisha Dravya* has high toxic potency and the *Visha* with less potency called *Upavisha*.

In *Ayurveda Acharyas* has classified a fourth type know as *DushiVisha*, which is week in nature and stay in the body for many and many years. Its action on the body become aggravated by a particular time (a bad whether, windy day and the rainy season), a particular place (damp country), by the particular diet (intake of incompatible food), and some other factors includes sleeping in daytime and indigestion¹⁵. *Acharya Susruta* has described in detail regarding the same. Various *Acharyas* have classified *Visha* by different synonymous but all have the same opinion that there are mainly four types of

Visha viz., *Sthavara*, *Jangama*, *Dushi* and *GaraVisha*.

Premonitory symptoms of *DushiVisha*:

Drowsiness, heavy and painful limbs, droopiness in the joints, horripilation¹⁶.

Symptoms of *DushiVisha*:

After having toxic food, (*Mandala*) circular patches, *Kotha* (Urticaria), pallor and swelling of face, loss of the vital principles of the organism, swelling of extremity (Atrophy of the hands and legs), *Dusyodara* (Ascites), *Vamana* (Vomiting), *Atisara* (*Diarrhea*), epileptic fits, *Vishama-Jvara* (High-fever) and *Pipaasa* (Extreme thirst). Some of them are differentiated by *Anaha* (constipation), loss of hairs, involuntary discharge of semen, confused speech, *Kushtha* (leprosy), or some other similar disease¹⁷.

According to *Acharya Charka* when *DushiVisha* attacks the *Rhakt-Dhatu*, *Arunshika* (eczema), *Kitibha* (Psoriasis), *Kotha* (Urticaria) like disease are originated and then by arriving into all *Doshas*, it destroy the life of a person¹⁸.

AIMS AND OBJECTIVES

The aim of the present article is to treat the symptoms and aware the people regarding *DushiVisha* (cumulative toxicity).

MATERIALS AND METHODS

Concept of *DushiVisha* is very uniquely described by various *Acharyas* which is applicable to present condition of the universe. *DushiVisha* is no separate entity but the remnant part of *Sthavara*, *Jangama* and *KritrimaVisha* which enters the body and vitiates *Dhatu* when conditions are favorable¹⁹.

Cause of Disease/Toxicity in respect with *Visha*:

In the past era	In the modern era
<i>SthavaraVisha</i>	Emulsions, Sand, Pollen, Beverage- Food, Lead, etc.
<i>JangamaVisha</i>	Insect Stings, Snakes Venoms, Fishes, Meat etc.
<i>KritrimaVisha</i>	Drugs- Aspirin, cetrizine, Antibiotics, Parabens, Sulfanediide, Body sprays, Salicylates, etc.

Comparisons sign and symptoms of *DushiVishavs Modern Disease*:

Sr no	Disease	<i>DushiVisha</i>
1	Urticaria	<i>Mandala</i> , <i>Kotha</i> , <i>RakhataDusti</i>
2	Psoriasis	<i>Mandala</i> , <i>Kotha</i> , <i>RakhataDusti</i>
3	Eczema	<i>Aru</i> , <i>Kushtha</i>
4	High Grade fever	<i>Vishamajwara</i>
5	Diarrhea	<i>Atisara</i>
6	Vomiting	<i>Chardi</i>
7	Swelling of lips, tongue, eyelids, face	<i>Padakarasyashopha</i> , <i>Dakodara</i>
8	Unconsciousness	<i>Murcha</i>
9	Abdominal pain,	<i>Annamada</i> ,
10	Bloating	<i>Avipaka</i>
11	Constipation	<i>Anaha</i>

Chikitsa:

Treatment is divided into *Sodhana* and *Samana Chikitsa*, according to the amount of aggravated *Dosha* and *Rogibala*. *Sodhana* is indicated when *Dosha* is extremely increased (*Prabhootadosha*). If *Dosha Kopa* is less *Samana Chikitsa* is sufficient. When the patient is very weak (even in *Prabhootha Dosha* condition) then *Samana Chikitsa* can be used.

Sodhana-Samana Chikitsa:

While doing this type of therapy it is obligatory to do *Poorvakarma* (pre operative) and *Paschatkarma* (post operative). This needs to be taken on with lots of care. If it is done correctly it will give fast relief from the symptoms but it should be hazardous if done incorrectly. Before and after *Panchkarma* therapy, the patient has to follow strict diet and lifestyle procedures advised by the physician.

In *Sodhana Chikitsa*, *Snehana* and *Swedana* should be done as *Poorvakarma*. Both *Snehan* and *Swedan* therapies are helpful to obstruct toxins and soften the channels. Elimination of toxins becomes easy when channels are soft and toxins are loose. After proper *Snehana* and *Swedana*, *Sodhana* procedures such as *Vamana*, *Virechna*, *Rakthamokshna* etc. *Karma* should be done²⁰. The person who are

affected from *DushiVisha*, *DushiVishari Agada*²¹ with honey is given after *Vamana* or *Virechan* or according to the *Dosha* predominance. Vitiated *Doshas* and accumulated toxins are expelled through systematically by *Vamana*. *Peyadikrama* should be followed after *Sodhana* along with *Samana* medicines. *DushiVishari Agada* should be regularly used by the patient, the ingredients are- *Pippali*, *Katrin*, *Jatamasi*, *Lodhra*, *Kevatimotha*, *Suwarchika*, *Ilaachi*, and *Swarnagairik*, all are mixed with *Ghee* and then taken by orally²².

These therapies are advised when disease is not chronic and *Doshas* are not deep rooted. After implementation of *Shodhana Karma*, *Shamana Chikitsa* is significant to subside the remaining *Doshas*. *Shamana Chikitsa* is also very effective in those patients who are unable to undertake or contraindicated for *Sodhana Chikitsa*.

Pathya-Apathya:

In the management of any disease, *Pathya-Apathya Sevana Vidhi* plays an insignificant role. Which is proper to the disease and to the diseased, is *Pathya*. While *Apathya* aggravates the disease process leading more distress to the patients.

Pathya and *Apathya Ahara* are listed below:

PathyaAhara:

- Shigru
- Amla
- Madhu
- MudgaYusha
- KulatthaYusha
- Ushnodaka
- Karkotaka Shaka
- LaavaMamsaRasa
- ShooshkaMoolikaYusha
- TittiraMamsa Rasa
- Jeerana Shali
- Moolaka Shaka
- Vetragra Phala
- Daadima Phala
- Pothika Shaka
- Jangal Massa
- Tikta, Katu Rasa
- Karvellaka

DISCUSSION

DushiVisha is an entity described by *Acharyas* which cause numerous disorders in the body. The integration of poisonous products in present lifestyle and formation of *DushiVisha* is a quite similar event. In *Samhitas*, from the symptoms it is very difficult to predict what kind of disorder will shape up by vitiation of *Dhatus*. Many types of toxic substances or conditions result in damages of the tissues and its functions due to the effect of *DushiVisha*. The various disorders that result from *DushiVisha* like *Avipaka*, *Atisara*, *Chhardi*, *Aru*, *Kotha*, *Mandala*, *Kustha*, etc. appear to be similar as Gastro Intestinal and skin disorders. If we have evaluate triggering factor of

DushiVisha in present time, we find many similarities for e.g. *Dushit Desha* (Pollution), *Dushit Anna* (Preserved food, Alcohol etc.), *Dushita Kala* (Seasonal variations), *Divasvapna* (Morbid lifestyle) and so on.

CONCLUSION

The major disorders existing in the present scenario are comparable to those caused by *DushiVisha* as explained in *Ayurvedic* Texts. *DushiVisha* has its own significance in present scenario because of increased adulteration and change in the processing of food, and increased use of chemical manure which produce toxic effect in long run. After conclude the causative factors and *Lakshanas* it can be considered that *DushiVisha* is nothing but the chronic poisoning. So, the treatment principle of *DushiVisha* (*Shodhana* and *Shaman* along with *Ahara- Vihara*) can be used to treat many such disorders which have caused a threat to human health.

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