

## CONCEPTUAL STUDY OF “DUSHIVISHA” W S R TO BRUHATRAYEE

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## ABSTRACT

*Ayurveda* give more importance to promotion of health & prevention of disease rather than disease and cure. Thus, In *ayurveda bruhatrayi* explained, spectrum of *Dushivisha* concept in many ways as a important concept related in *vishatantra* statement of *acharya charaka* that *dhatu*s after the laps of a long time on obtaining a favorable condition. In modern era, thousands of harmful toxins are presenting atmosphere and taken by the humans beings himself.our *acharyas* has defined *dushivisha* as intake of toxic drug which are less potent remains in dormant state within the body for year together without causing any harm to the body. In the *ayurveda* context the poison is been divided into subtype and there is no separate classification of *Dushivisha* but *ayurveda* has defined it as *sthavara*, *jangamavisha* or *kritrimvisha* after its treatment, when it becomes less potent and when its effects are not nullified radically because of which it residues in the body, that particular less potent part of the above said poisons is called *Dushivisha*. *Dushivisha* vitiates the *Dhatu*s after the laps of a long time on obtaining a favorable condition. Thus explaining further *acharyas* has mentioned causatives factors are favorable for *dushivisha* & sign and symptoms & *chiliast*, *updravaa* and treatments i.e.it will become more potent vaiting *dhatu*s leading to the manifestation of disease. This is the basis consideration in *Dushivisha*. It is existed since ancient times need to explained, supplemented and narrated for proper understanding and treatment in this modern era. So this articles aim to collect the references of *Dushivisha* according to *Bruhatrayee*.

**Keyword:** *Dushivisha*, *Bruhatrayee*, *Jangama*, *Sthavara*, *Ayurveda*.

## INTRODUCTION

*Ayurveda* was one of among the grand contribution of *bramhas* alleviate disease & terminate the suffering of the mankind. *Ayurveda* is branch of *Astanga ayurveda* develop in ancient times where recorded history is not available .This branch of *ayurveda* is also called “*vishatantra*” *vidhivaidyaka* and *vyavahar ayurveda* is a subject which is increasing day by day in which *visha* (poisons) causes consult to all

living beings by making the organisms grievously ill it’s functioning and leading to death in certain cases .it creates depression and sorrow in body mind. *Visha* causes concern to all living beings by making the organisms grievously ill in its functioning and leading to death in certain cases. 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 *kaala* (i.e.

Time- a cloudy and windy day ,as well as rainy season), *desha* (i.e.place –is meant a *anupdesha*, extensive windy cold rainy place), *anna* (i.e. Diet-is meant wine, *sesamum*, *kulutha*, pulse) as well as constant and regular *divaswap* (i.e. Day sleep-tends to vitiates the *dhatues* (fundamental root – principles) of the body this poison is consequently known as the *Dushivisha*.<sup>1</sup>

A poison is commonly defined as a substance which when administered inhaled or swallowed is capable of acting deleteriously on the body and hazardous damage to vital organs and *Dushivisha* one of them which explained in following below as per *Bruhatrayee*.

### AIMS & OBJECTIVES

- To study the concept of *Dushivisha* according to *Ayurveda*.
- Collect and arrange all the scattered references according to *Bruhatrayee*.

### MATERIALS & METHODS

- The whole study is based on literary review collected from classical *ayurveda* text w.s.r. to *Bruhatrayee*.
- Thus study is carried out under following heads.

1. *Nirukti*
2. *Paribhasha*
3. *Dushivishachi Avyaktastha*
4. *Dushivisha vyaktvastha/prakop kaala*
5. *Poorvarupa ,Rupa,Lakshana*
6. *Avayavgat Dushivish Lakshana*
7. *Rasadidhatugat Dushivisha Lakshana*
8. *Chikitsa*
9. *Sadhyasadhytwa*
10. *Updrava*.

**Nirukti-** The word "DUSHI" is derived from the root word 'DUSH' and with a suffix 'NICH' and 'IN'. The word 'Dushi' means impure or possessing the property to vitiate.

**Paribhasha- Charaka-** The type of poisons which manifests its poisoning effects after the laps of sometimes is called "Dushivisha" as it is stated elsewhere the poison which being afflicted frequently by the effect of *kaala*.... *Aadi* i.e. tissue elements is called "Dushivisha".<sup>2</sup>

**Sushruta-** A part of *sthavara ,jaangama,or kritrima visha* ,which has not gone out from the body completely without leaving any residues ,that poison which is very old, inactivated by antipoisonous things that which by nature is poor in its qualities ,attain the name *Dushivisha* (impotent/weak poison);because poor potency it does not kill the person quickly and remains in the body for many years covered by *Kapha*..<sup>3</sup>

The poisons which vitiates *dhatu*s, because of factors such as *desha* , *kaala* , food, and sleeping during day time is called "Dushivisha".

**Ashtangasangraha-** Any poison which has become old ,killed by other ant poisonous medicines, dried by forest fire ,breeze and sunlight or that which by its very nature is not endowed well with the all properties (of poisons)derives the name *Dushivisha*.<sup>4</sup>

**Prakope kaala of Dushivisha-** It gets aggregated on the body on a cloudy day and by exposure to cold and wind.

**Awastha of Dooshivisha-** The *veerya* of *Dooshivisha* being less, it does not show any immediate fatality on the other hand, it becomes *aavritta vata* by *kapha* and stays in that state for year. Its symptoms do arise immediately.

**Vyaktata of Dushivisha:** Unfavorable environment (*desha*), 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, indigestion (*ajeerna*), *aama visha* etc.<sup>5</sup>

According To *sushruta* in *kalpa sthana* 2/17-18 stated that if poisons become old, if it gets counteracted by anti-toxic drugs, if it gets subdivided by forest fire, winds or hot rays of the sun, or if it is less of attributes by nature, then it is called *Dushivisha*. Even insect poisons which are less virulent can be termed as *Dooshivisha*.

**Avayavgat Dushivish Lakshana-** When the *visha* is in the stomach he becomes a of disease of *kapha and vata* origin; when present in large intestines he is a patient of disease of *vata and pitta* origin, the person has shedding of the hair of the head and body and appear just like a bird which has lost the features of it's wings.<sup>6</sup>

**Rasadidhatut sthit Dushivish Lakshne-** When *Dushivisha* staying in *rasa* & other *Dhatu*s (Tissues).all these signs appears on &off many times.<sup>7</sup>

When *Dushivisha* staying in *Rasadi dhatu*s following symptoms are appears..<sup>8</sup>

1. **In rasa--Aruchi,Ajirna, is developed.**
2. **In Raktadhatut--Kushta,visarpa.**
3. **Mansadhatu--Mansarbud.**
4. **Medudhatut--Medogranthi.**
5. **Asthidhatut--Adhidantadi vikar.**
6. **Majjadhatut--Tamodarshan.**
7. **Shukradhatut—Klaibya.**

**Poorvaroopa, Rupa, Lakshane-**

When *Dushivisha* is about to flare up it produces some *poorvaroopa* specific for each indivial patient feels these prodigal symptoms take preventive measures.<sup>9</sup>

- **Nidra**
- **Gurutwa**
- **Jrumbha**
- **Harsha**
- **Angamarda**

**Rupa- Charaka-** *Dushivisha* a types of artificial poisons vitiates blood and produces symptoms like *Aru* (eczema in the head), *Kitim(bh)*, a Psoriasis, and *Kotha* (Urticaria),This type of poisons afflicts each one of the *doshas* and causes death of the patients.<sup>10</sup>

**Sushruta- and Astamsangrahakara-**

The persons suffering from this, will be having first Loose motion, then change of color, bad smell, yawning, Taste in the mouth, profound thirst, fainting, vomiting, stammering, grief stricken, timid and symptoms of *dushodara*.<sup>11</sup>

And again *sushruta* explained,

In the next stage ,it creates toxicity of food, indigestion, loss of taste, appears of round patches and rashes on the skin, delusion, decrease or loss of tissues ,swelling of the feet, hand and face, ascetic, vomiting and diarrhea, when greatly increased ,it produce discoloration of the body fainting, irregular fever, and also many diseases of various kinds.<sup>12</sup>

**Chikitsa of Dooshivisha:-**

1. **Ajeya ghruta**
2. **Dooshee vishaari Agad.**

This treatment is useful in *Dushivisha* and other poisonous condition.

Symptomatic Treatments for complications:-  
**Sushruta-** The patients should be given *swedana* (vomiting) then the following *agada* may be administered for a few days viz. *Pippali,jatamaansee, Lodhra, mushta, laghu, ella and suvarna gairik* with honey. This treatment should be given between episodes .During an episode symptomatic treatments is indicated.<sup>13</sup>

Similarly, *Astamsangrahakar* also explained that the patient of *Dushivisha* should be administered sudation therapy and then the

emesis and purgation therapies followed by licking of *Dushivishari Agada* (antidote) mix with honey as same as *sushruta* explained in *kalpasthana* .only 4 more content is added by *astamsangrahaakara* i.e. *Nata, Kutnata, Kustha, Yasti, chandana*...with honey.<sup>14</sup>

*Charaka*- If the patient is affected with *Dushivisha* or if the poison is located in the blood, then he should be given *Sirovedhana* (Venesection) therapy and *panchakarma* (five types of elimination therapy).<sup>15</sup>

The physician should prepare therapies and administer them, along keeping in view all the aspects of the situation. In the beginning, the *dosha* of the locality (where the poison located) should be carefully alleviated so that the effects of poison which is located there are not augmented.

#### Updravas of Dooshivisha :-

- *Jwara*
- *Ushma*

<i>Sthana</i>	<i>Vikarotpatti</i>	<i>Sadhyasadhyatwa</i>	
<i>Amashaygata</i>	<i>kaphavataj</i>	<i>Aatmavat rugna va saddya vyadhi</i>	<i>Saadhya</i>
<i>Pakwashaygata</i>	<i>Vatpittaj</i>	<i>Sanvosrosthith (after 1year)Kshin va Ahitsevi rugna</i>	<i>Yaapya</i> <i>Asaadhya</i>

#### DISCUSSION AND CONCLUSION

From all above information, we can conclude that *Bruhatrayee* suggested i.e. along with the *sthavara, 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 the *kapha*, causing the discomfort to the body by residing in the body year together. *Bruhataryee* explained, poisons either *sthavara, jangama, kritrima*, whenever not fully eliminated from the body and attenuated by antipoisonous remedies or gets dried up by the fire, the wind, the sun) or when the foresaid natural ten qualities of

- *Hikka*
- *Aadhman*
- *Hruhdayroga*
- *Shukra-kshaya*
- *Padshotha*
- *Atisaara*
- *Glani*
- *Vandhyatwa*. They may be treat appropriately.<sup>16</sup>

#### Sadhyasadhyatwa :- ( Prognosis)

1. Confidence and powerful resistance power of patients (*atmavanrugna*) short duration of time-*saadhya*.
2. Weak body and mind, no control on diet and its combination –*Aasadhya*.
3. Nearly One year passed for total episode –*Yapya*.<sup>17</sup>

To more understanding table of classification of *sadhyasadhyatwa* will be helpful.<sup>18</sup>

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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*Source of support: Nil*  
*Conflict of interest: None Declared*