



## A LITERARY CRITICISM ON DUSHIVISHAARI AGADA W.S.R TO ITS MODE OF ACTION IN DUSHIVISHA SYMPTOMS

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### ABSTRACT

Ayurveda, the traditional system of medicine emphasizes the promotion of positive health and the prevention of diseases. Ayurveda mainly has eight branches of specialization. *Agadatantra* is one among the branch deals with the cure of diseases based on the treatment principles for *visha* (poison). *Dushivisha* (attenuated poison) resides in the body for a long time without producing any toxic manifestations unless when a favourable condition exists. In association with *Dushivisha* various maladies are manifested in different systems of the body. It can cause GIT symptoms, respiratory ailments, nervous disorders, skin diseases, reproductive health problems, etc. *Dushivishaari Agada*, an important herbal mineral formulation described in our various classical textbooks can be given in all the above conditions that occur as a result of *Dushivisha*. The *agada* (antitoxic compound) can be administered along with honey after a proper *Sodhana* (purificatory therapy). *Dushivishaari Agada* is endowed with *Katu* (acidic), *Tikta* (bitter) *Rasa*; *Laghu Rooksha Gunas*, and *Tridosahara* with predominance in the pacification of *Vata* and *Kapha*. The drugs in this formulation mainly possess *Deepana* (carminative) *Pachana* (digestive), *Raktaprasadaka* (enhance the quality of *rakta dhatu*), *Vishaghna* (antitoxic) *Balya*, *Rasayana* (rejuvenative) properties. It acts in the body through *Samana* (alleviation) of the residue of toxins, that remain after *Sodhana* and *Prasadana* (healthiness) of *Dhatu*s by the above-mentioned properties. *Dushivishaari Agada* can be given in *Dushivisha Janya Vikaras* (symptoms) not only for the cure of ailments but to prevent their recurrence by enhancing the immune system of the body.

**Keywords:** Agadatantra, Dushivisha, Dushivishaari Agada, Sodhana, Samana, Prasadana

## INTRODUCTION

Agadatantra is one of the eight branches of Ayurveda and deals with the identification, prevention, and management of various toxicological conditions. *Dushivisha* is a prime concept under this branch that has been adopted for the cure of various ailments. On exposure to *visha*, the highly potent one causes death and the low potent one is either eliminated completely or partially with the administration of antidotes or *Sodhana*. The partially eliminated or non-eliminated residue will stay in the body with low vigor and has lost the ten qualities of *Visha*. In the current scenario, it can be attributed to different terms used in contemporary science viz, hypersensitivity, cumulative toxicity, free radical formation, etc. *Dushivishaari Agada* is a foremost herbo mineral formulation widely used for the management of *Dushivisha Janya Vikaras*. This formulation mainly aims to augment the *Jataragni* thereby *Dhatwagni* and *Pachana* of *Ama* (toxic condition). This will help in the proper *Dhatu* transformation and potentiates the quality of different body tissues.

### Concept of Dushivisha- a bird view

*Dushivisha*, the term evolved from two words '*Dushi*' means attenuated, altered, denatured, vitiated, latent or that which exerts its effect for a long time and results in pathological imbalances of the body. '*Visha*' is a poison that enters the body and vitiates each doshas and causing the death of the patient.<sup>1</sup>

According to *Susrutha*, it has delayed action in the body and causing cumulative toxicity<sup>2</sup>. *Chakrapanidutta* in his commentary on *Charaka Samhitha* considered it as a *Kalantharaprakopi Visha*<sup>3</sup>; it affects *Raktadahatu* and bring forth skin lesions like *Kotha* and *Kitibha*. Other textbooks including *Ashtanga Hridaya*, *Madavanidana*, *Bhavaprakasha*, *Sarngadhara*, *Dalhana* emphasize its chronic nature, due to *Kaphavarana* it can retain in the body with low vigor ('*Veeryalpabhavat Avibhavyamethath Kaphavrutham Varshagananubandhi*')<sup>4</sup>. *Dushivisha* lacks the *Teekshnadi Guna* of *Visha* and remains quiescent but got aggravated in the presence of favourable

factors like eastern wind, indigestion, cold climate, day sleep, etc.<sup>5</sup> The main etiological factors for *Dushivisha* in *Susruta Samhitha* are *Sthavara* (inanimate) *Jangama Visha* (animate poison) and *Kritrim Visha*<sup>6</sup> (concocted poison) but in *Kriyakoumudhi* an ancient Malayalam literature pop out that the defective food habits like *Adhyasana*, *Virudhasana*, *Ajeernasana*, the retention of metabolic waste products in the body and reabsorption of toxins into the blood act as *Dushivisha*<sup>7</sup>. Increased stress also imbalances the physical and psychological states of the body and manifested as systemic symptoms. While considering the treatment aspect of *Dushivisha*, after undergoing *Swedana* (sudation) and proper *Sodhana* then administered *Dushivishaari Agada* with honey in *Dushivisha* conditions by all acharyas. *Acharya Charaka* quoted that, in *Dushivishajanya Vikaras* having *Rakta* predominance, *Raktamokshan* and *Panchakarma* therapy is advisable.<sup>8</sup>

### DUSHIVISHAARI AGADA

#### Etymology: -

It is the combination of four words,

*Dushi* means latent/denatured.

*Visha* - the poison.

*Ari* - enemy

*Agada* - which cures *Vyadhi / Gadha*

#### Review of Literature: -

- *Ashtanga Hridaya Uttarasthana Vishapratishedham adhyaya* (35)
- *Ashtanga Sangraha Uttarasthana Vishapratishedham adhyaya* (40)
- *Susruta Samhitha Kalpasthana Annapanaraksha kalpa* (1) in the context of *Pakwasaya gatha chikitsa* and *Sthavara Visha Vinjaneeyam*. (2)
- *Yogaratanakara Vishachikitsa* (73)
- *Bhavaprakasha Madhyama Khanda Vishaadhi-kaar* (67)
- *Kriyakoumudhi Sthavaravishaprakarana*

#### Ingredients of Dushivishaari Agada

According to *Ashtanga Hridaya*<sup>9</sup>,

1. *Pippali*- Piper longum (*Phala*)

2. *Gajapippali*- *Scindaspus officinalis* (*Phala*)
3. *Pippalimoola* -*Piper longum* (*Phala*)
4. *Dhyamaka*- *Cymbopogon martini* (*Patra*)
5. *Jatamansi*- *Nardostachys jatamansi* (*Mula*)
6. *Lodhra*- *Symplocos racemose* (*Twak*)
7. *Ela*- *Elettaria cardamom* (*Phala*)
8. *Sucharchika*- *Indigofera enneaphylla* (*Phala*)
9. *Kutannata*- *Oroxylum indicum* (*Mula twak*)
10. *Natha*- *Valeriana wallichii* (*Mula*)
11. *Kushta*- *Saussurea lappa* (*Mula*)
12. *Yashtimadhu*- *Glycyrrhiza glabra* (*Mula*)
13. *Chandana*- *Santalum album* (*Saara*)
14. *Gairika*- Red ochre ( $Fe_2O_3$ ).

### The difference in contents of *Dushivishaari Agada* by other Acharyas

*Susrutha Samhitha*: not include *Kutannata*, *Natha*, *Kushta*, *Yashti*, and *Chandana*.

*Yogaretnakara*: named it as *Pippalyadi Agada*, added *Dhanyaka* and *Maricha* to drugs in *Susrutha Samhitha*.

*Bhavaprakasha*: added *Maricha* to drugs in *Susrutha Samhitha*.

*Kriyakoumudhi*: mentions two *Yogas*, In the place of *Sucharchika*, *Njerinjil* is used in one *Yoga*, and a mixture of potassium salts is used in another one.

**Table 1**

Sl no:	<i>Susrutha</i> <sup>10</sup> (9)	<i>Vagbhata</i> (12)	<i>Bhavaprakasha</i> <sup>11</sup> (10)	<i>Yogaretnakara</i> <sup>12</sup> (10)	<i>Kriyakoumudhi</i> <sup>13</sup> (12)
1.	<i>Pippali</i> (3 types)	<i>Pippali</i> (3 types)	<i>Pippali</i> (3 types)	<i>Pippali</i> (3 types)	<i>Pippali</i> (3 types)
2.	<i>Dhyamaka</i>	<i>Dhyamaka</i>	<i>Dhyamaka</i>	<i>Dhyamaka</i>	<i>Nanmukhapullu</i>
3.	<i>Mamsi</i>	<i>Mamsi</i>	<i>Mamsi</i>	<i>Mamsi</i>	<i>Manji</i>
4.	<i>Shavara</i>	<i>Lodhra</i>	<i>Lodhra</i>	<i>Lodhra</i>	<i>Pachotti</i>
5.	<i>Paripelava</i>	-	-	-	-
6.	<i>Sookshmela</i>	<i>Ela</i>	<i>Ela</i>	<i>Brhat Ela</i>	<i>Ela</i>
7.	<i>Sucharchika</i>	<i>Sucharchika</i>	<i>Sucharchika</i>	<i>Sucharchika</i>	<i>Njerinjil/Potassium salts</i>
8.	<i>Toyam</i>	-	<i>Valaka</i>	<i>Valaka</i>	-
9.	-	<i>Kutannata</i>	<i>Maricha</i>	<i>Maricha</i>	<i>Payyani</i>
10.	-	<i>Nata</i>			<i>Tagara</i>
11.	-	<i>Kushta</i>			<i>Kottam</i>
12.	-	<i>Yashti</i>			<i>Irattimadhura</i>
13.	-	<i>Chandana</i>			<i>Chandana</i>
14.	<i>Gairika</i>	<i>Gairika</i>			<i>Kavimannu</i>

### Rasa Panchaka: -

**Table 2**

Slno:	Drug	Rasa	Guna	Veerya	Vipaka	Dosha Karma
1.	<i>Sushkapippali</i> <sup>14</sup>	<i>Katu</i>	<i>Snigdha, Laghu</i>	<i>Anushna Seeta</i>	<i>Madhura</i>	<i>Vata Kaphahara</i>
2.	<i>Gajapippali</i> <sup>15</sup>	<i>Katu</i>	<i>Teekshna, Laghu</i>	<i>Ushna</i>	<i>Katu</i>	<i>Vata Kaphahara</i>
3.	<i>Pippalimoola</i> <sup>16</sup>	<i>Katu</i>	<i>Ruksha, Laghu</i>	<i>Ushna</i>	<i>Katu</i>	<i>Vata Kaphahara</i>
4.	<i>Dhyamaka</i> <sup>17</sup>	<i>Tikta</i>	<i>Ruksha, Laghu</i>	<i>Seeta</i>	<i>Katu</i>	<i>Kapha Pittahara</i>
5.	<i>Jatamansi</i> <sup>18</sup>	<i>Kashaya,</i> <i>Tiktha,</i> <i>Madhura</i>	<i>Ruksha, Laghu</i>	<i>Seeta</i>	<i>Katu</i>	<i>Tridosahara</i>
6.	<i>Lodhra</i> <sup>19</sup>	<i>Kashaya</i>	<i>Ruksha Laghu</i>	<i>Seeta</i>	<i>Katu</i>	<i>Kapha Pittahara</i>
7.	<i>Ela</i> <sup>20</sup>	<i>Katu, Tikta</i>	<i>Ruksha, Laghu</i>	<i>Seeta</i>	<i>Madhura</i>	<i>Vata Kaphahara</i>
8.	<i>Sucharchika</i> <sup>21</sup>	<i>Madhura, Katu</i>	<i>Guru</i>	<i>Seeta</i>	<i>Madhura</i>	<i>Vata Pittahara</i>

9.	Kutannata <sup>22</sup>	Kashaya, Tikta	Ruksha, Laghu	Seeta	Katu	Vata Kaphahara
10.	Natham <sup>23</sup>	Madhura Tikta	Laghu, Snigdha	Ushna	Katu	Tridosahara
11.	Kushtam <sup>24</sup>	Katu, Tikta, Madhura	Laghu, Ruksha	Ushna	Katu	Vata Kaphahara
12.	Yashti <sup>25</sup>	Madhura	Guru, Snigdha	Seeta	Madhura	Vata Pittahara
13.	Chandana <sup>26</sup>	Tikta, Madhura	Ruksha, Laghu	Seeta	Katu	Kapha Pittahara
14.	Gairika <sup>27</sup>	Madhura, Kashaya	Snigdha	Seeta	Madhura	Tridosahara

**Table 3:** Other karmas of each ingredient: -

Sl no:	Drug	Karma
1.	Pippali	Deepana, Yogavahi, Yakruthejaka, Rasayana, Grahi, Kasa Swasahara, Udararoga, Kanthya, Jwarahara, Anahaghnam <sup>28</sup>
2.	Dhyamaka	Vishaghna, Raktaprasadaka <sup>29</sup>
3.	Jatamamsi	Medhya, Kushtaghna, Yakruthejaka <sup>30</sup>
4.	Lodhra	Vishaghna, Varnya, Swasakasahara, Shodhohara, Deepana, Pachana, Grahi, Kanthya, Raktasodhaka <sup>31</sup>
5.	Ela	Deepana, Pachana, Pratisyayahara, Swasa Kasahara, Kanthya, Varnya <sup>32</sup>
6.	Sucharchika	Mutrala, Rasayana, Shodhohara <sup>33</sup>
7.	Kutannata	Deepana, Grahi, Udararoga <sup>34</sup>
8.	Natha	Vishaghna, Yakruthejaka <sup>35</sup>
9.	Kushta	Lekhaneeya, Vrsya, Kasahara, Jwarahara, Kandughna <sup>36</sup>
10.	Yashtimadhu	Vrsya, Chakshushya, Sirasoola, Raktajavikarahara, Kasa Swasahara, Medhya, Chardinigraha <sup>37</sup>
11.	Chandana	Varnya, Dahaprasamana, Kasahara, Sothahara, Sirasoola, Vrsya, Raktashodhaka, Vishaghna <sup>38</sup>
12.	Gairika	Vishaghna, Balya, Dahaprasamana <sup>39</sup>

**Table 4:** Probable mode of action in Dushivisha Symptoms: -

GIT Symptoms	Drug	Karma
Arochaka/Avipaka/Anaha	Pippali, Pippalimoola, Lodhra, Ela, Kutannata	Deepana, Pachana
Chardi	Yashtimadhu	Chardinigrahana
Atisara/Bhinna purisha	Pippali, Pippalimoola, Kutannata, Lodhra	Deepana, Pachana, Grahi
Trishna/Pipasa	Chandana	Dahaprasamana
Dakodara	Pippali, Pippalimoola, Kutannata	Udararogahara
<b>Respiratory ailments</b>		
Gadgadavak	Pippali, Ela, Lodhra	Kasa- Swasahara, Kanthya, Pratisyayahara
<b>Skin diseases</b>		
Mandala/Koda/ Kushta	Chandana, Gairika, Kushta	Dahaprasamana, Kandughna, Lekhaneeya, Raktaprasadaka
Vaivarnya	Lodhra, Ela, Chandana	Varnya, Raktaprasadaka
<b>Infertility Conditions</b>	Yashtimadhu, Kushta, Chandana	Vrsya
Jwara	Pippali, Pippalimoola, Kushta	Jwarahara
Padakaraasyasopha	Lodhra, Chandana, Sucharchika	Sothahara
Unmada	Jatamamsi, Yashtimadhu	Medhya
Dhatukshaya/ Arditha	Gairika, Natha, Pippali, Pippalimoola	Balya, Yakruthejaka, Vatavyadhi

### Prerequisite procedure in administering *Dushivishaari Agada*: -

1. *Swedana*: - In *Sushruta's Dalhana* commentary mentioned that *Swedana* is indicated in *Dushivisha* because it possesses *Manda veerya*, *Kaphanubandha*, and *Vishavega ananubandhitwam* (not associated with different stages of *visha*). After sudation, there is *Kapha Vilayana* (liquefaction), and it reaches *Ko-shta*.<sup>40</sup>
2. *Urdhwa* and *Adho Sodhana*: - When it reaches *Ko-shta*, proper *Sodhana* is required for the elimination of

toxins<sup>41</sup>. In *Ashtanga Samgraha*, a '*Kasyapoktha Virechana Yoga*<sup>42</sup>' is indicated for purgation which includes *Hareetaki*, *Lavana*, *Magadhi*, and *Maricha*, or can give *Vyoshadi Modaka* for the same.

### Indications: -

1. *Dushivisha Chikitsa* -all Acharyas
2. *Pakwasayagatha Visha Chikitsa* – After *virechana* with *Neeliniphala ghrta*<sup>43</sup>
3. *Teekshna Sthavara Jangama Visha* and in *Jwaradishu (Na cha Anyatrapa Varyathe)*<sup>44</sup>

**Table 5:** Dosage forms and Dosage

SI No:	Classical Textbooks	Dosage form	Dosage
1.	<i>Ashtanga Hrdaya/Ashtanga Samgraha</i>	<i>Lehayet</i> (lickable) <i>Madhuna Plutham</i> <sup>45</sup>	1 <i>karsha</i> (12 gm)
2.	<i>Susruta Samhitha</i>	<i>Payayet</i> (drink) <i>Agadam Nithyam</i> with <i>Kshoudra</i> <sup>46</sup> - <i>Dushivisha Pakwasaya gatha Visha</i> -with <i>Dadhi</i> and <i>Madhu</i> <sup>47</sup>	<i>Aksha pramana</i> (12 gm)
3.	<i>Yogaretnakara/Bhavaprakasha</i>	<i>Kshoudra Yuktha Kashayo</i> (decoction) <i>Ayam</i> <sup>48</sup>	2 <i>Palam</i>
4.	<i>Kriyakoumudhi</i>	<i>Gulika</i> <sup>49</sup> (pill has size of a Bengal gram)	3 <i>gulika</i> /day

### *Anupana*: -

1. *Madhu/Kshoudra* (Honey): all Acharyas in *Dushivisha Chikitsa*.
2. *Dadhi* and *Madhu*: *Susruta Samhitha* in *Pakwasaya gatha Visha Chikitsa*.  
*Dadhi*: *Panayogyapramanam*; *Madhu*: *Ashtamashakam* (in *Dalhana* commentary)

## DISCUSSION

Overall, *Dushivishaari Agada* has *Katu Tikta Rasa* and helps to pacify *Tridoshas*. In the pathogenesis of *Dushivisha*, *Kaphavarana* plays an important role. Even though it is *Tridosahara*, predominance of *Laghu*, *Ruksha* gunas and *Katu vipaka* aids in *Kaphaharana*. It acts mainly in two ways, at first the *Samana* of remaining *Visha* (*Anirhathasya Vishavaseshasya Samsamanartham*) then, *Prasadana* of *Dhatu*s which have been exhausted due to animate and inanimate poison<sup>50</sup> (*Sthavara Jangama Vishadushita Dhatunam Va Prasadanaartham*). *Samana* of *Visha* is done with its *Vishaghna* property. *Dhyamaka*, *Gairika*, *Lodhra* possess antitoxic properties and detoxify the body

from potent toxins inside the cells as a result of cumulative toxicity. *Prasadana* acts through various stages. The prime stage is *Deepana* and *Pachana*. *Pippali*, *Gajapippali*, *Pippalimoola*, *Ela*, *Sucharchika*, *Jatamamsi*, *Kushta* have *Deepana -Pachana* action. *Pachana* of *Ama* and *Deepana* of *Agni* maintains the *Samagni* at the cellular level and improves the metabolism in the proper way owing to right *Dhatuparinama* (transformation of *dhatu*s). Next stage the *Yakruthejaka* (liver tonic) action of varieties of *Pippali*, *Jatamamsi*, *Gairika*, *Natha* helps in the elimination of toxic compounds through biliary excretion and corrects the metabolism. Finally, the *Balya* and *Rasayana* property of *Pippali*, *Yashti*, *Kutannata*, *Chandana*, *Kushta*, *Ela*, *Jatamansi* increase the healthiness of *Dhatu*s and improve *Vyadhikshamatva* (immunity power) also helps in proper *Dhatuparinama* and nourishment of *Saptadhatu*s. From the above discussion, the mode of action of *Dushivishaari Agada* has diverse nature, from the subtle level to the gross level. The *Anupana*, *Madhu* also enhances the action of this formulation as it has *Yogavahi Guna*. It also helps in *Visha prasamana* and *Tridoshasamana*<sup>51</sup>. In

*Pakwasayagatha Visha, Dadhi* is used as *Anupana*, it functions as a prebiotic and acts in intestinal gut flora. The target mode of actions like *Pratisyayahara, Kasa-Swasahara, Vrsya, Trishahara*, etc as discussed earlier act on various *Dushivisha Lakshanas* in addition to the *Samana* and *Prasadana* function of *Dushivishaari Agada*.

## CONCLUSION

*Dushivishaari Agada* endowed in chief with *Katu Tikta Rasa, Katu Vipaka, Tridosahara, Raktaprasadaka, Deepana-Pachana, Vishaghna, Yakrutejaka, Balya* and *Rasayana* property. After proper purificatory therapy, the toxins are partially eliminated. While giving *Dushivishaari Agada* with honey helps in the *Pachana* of remaining toxins by its *Vishaghna* property and rejuvenation of whole-body tissues by *Deepana-Pachana, Raktaprasadaka, and Rasayana* property. Broadly, *Dushivishaari Agada* can be given in various maladies like gastrointestinal disturbances, skin diseases, upper respiratory tract ailments, mental derangements, infertility, defective lymphatic circulation, and other general conditions. It can be advisable in *Ojokshaya* conditions like immunodeficiency or immunocompromised states as a rejuvenator.

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