



## A REVIEW ARTICLE ON DUSHIVISHAJANYA INDRALUPTA DISEASE

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## ABSTRACT

At present, most diseases are caused due to unconventional etiology. For this unconventional etiology, *Agada Tantra* focuses on *Viruddha Ahar* (Incompatible diet), *Gara Visha* (Concocted poison), and *Dushi Visha* (Denatured /Latent poison). Regular exposure to pollutants like dust, gases, metals, chemicals, etc. accumulate in our body and act like *Dushi Visha* which can cause *Indralupta*-like disease. It advocates the role of *Dushi Visha* in its pathology if the patient has a history of any poisoning. Keeping this view in mind, an attempt has been made to understand the concept of *Dushi Visha* and its role in the pathogenesis of *Indralupta* (Alopecia areata) disease.

**Keywords:** *Agada Tantra, Viruddha Ahara, Gara Visha, Dushi Visha, Indralupta.*

## INTRODUCTION

*Agada Tantra* is a special branch of *Astanga Ayurveda* that, describes the Ayurvedic perspective of toxicology. It deals with the study of poisons with special reference to spotting poison, types of poison from their sources, properties, action, manifestations, management, and treatment<sup>1</sup>.

In the present scenario, as compared to plants, minerals, and venom poisoning, cases of poisoning due to

*Viruddha Ahara, Gara Visha, and Dushi Visha* are increased. These three concepts and their management are a gift of *Agad Tantra* to human beings to improve their health status and longevity. The concept of *Dushi Visha* is gaining importance because of its contemporary relevance. With the development of the urban population, there is a rise in exposure to mild potency slow-acting poison because of the pes-

ticide-laden food which we intake, the polluted environment we live in, and exposure to radiation of high risks. Different toxicants/chemicals in the form of *Dushi Visha* enters the human body by different routes and are responsible for various disorders/diseases like cancer, cardiovascular disorders, neurological disorders, liver disorders, renal disorders, skin diseases, infections, psychological disorders, premature aging, *Indralupta* & other autoimmune disease etc<sup>2</sup>.

### **Indralupta**

*Indralupta* is a disease in which pre-maturely sudden, and complete loss of hair occurs in a patchy form manner. On a clinical basis in modern dermatology, a similar type of skin disorder named Alopecia areata is found to have parity with the disease *Indralupta* mentioned in Ayurvedic texts<sup>3</sup>.

The etiology of *Indralupta* is explained by *Acharya Susruta* under *Kshudra Roga* along with its pathogenesis in the *Nidanasthana* chapter 13 - *Pitta* along with *Vata* by involving the *Romakoopa* causes hair fall and thereafter *Shleshma* along with *Shonita* obstructs the channel of *Romakoopa* leading to stoppage of the regeneration of hair and this condition is known as *Indralupta*. *Acharya Sushruta* in *Kalp Sthana's* 2<sup>nd</sup> chapter also mentioned that as a result of *Dushi Visha* fall of hair occurs from the head and body<sup>4,5</sup>.

### **Dushi Visha**

The word *Dushi Visha* originated from the root word '*Dusha*' with suffix '*Nich*' and '*In*'<sup>6</sup>.

The term *Dushi Visha* is a combination of two different words, '*Dushi*' and '*Visha*'.

"*Dushi*" means denatured, attenuated, latent, vitiated and

"*Visha*" means poison.

Thus, *Dushi* means that which causes *Dushti* i.e., which brings about pathological imbalances and '*Visha*' means any substance that enters the body and vitiates the normal functioning of *Rasadi Dhatu* which are the basic functional tissues, resulting in either ill health or death<sup>7</sup>.

*Acharya Sushruta* described *Dushi Visha* as any kind of poison originating from inanimate or animate

sources or any *Kritrima Visha* (artificial poison) retained in the body after partial expulsion or which has provisionally undergone detoxification, by the anti-poisonous drugs, forest fire, the wind, and the sun is termed as *Dushi Visha*<sup>8</sup>.

According to *Charaka*, *Visha* that vitiates the *Rasadi Dhatu* (bodily humor) is termed *Dushi Visha*. '*Visham hi Dushi Vishaytamupaiti*', implies that it is the *Visha* itself that becomes or gets the term *Dushi Visha*<sup>9</sup>.

*Acharya Dalhana* opines that any poison that is devoid of the natural properties of *Visha*, and incapable of producing acute symptoms of poisoning can also be designated as *Dushi Visha*<sup>10</sup>.

### **The probable modern concept of Dushi Visha**

It is very difficult to define *Dushi Visha* exactly and accurately by any single term given in the modern text. The whole process of *Dushi Visha* can be easily understood with the concept of bioaccumulation. Bioaccumulation refers to the aggregation of substances, such as pesticides, and other inorganic or organic chemicals in the creature. Most of the bio accumulative chemicals are fat-soluble so they tend to lodge primarily in fat deposits or the fatty substances in blood<sup>11</sup>.

Xenobiotics are referred to as the chemicals foreign to the biological system which includes water and air pollutants, drugs, agricultural chemicals such as pesticides and fertilizers, food additives, heavy metals, plasticizers, and industrial and household chemicals<sup>12</sup>.

The human population is exposed to xenobiotics through inhalation, ingestion, or dermal absorption. After absorption, the xenobiotics may be distributed in the bloodstream as well as in interstitial cellular and transcellular fluids<sup>13</sup>. The xenobiotics, after absorption, can accumulate in tissues which may serve as a reservoir and prolong the toxicity of chemicals or the therapeutic effect of chemicals when taken as medication. Many xenobiotics are lipid-soluble, weak organic acids or bases that are not readily eliminated from the body. If these accumulated xenobiotics are not expelled from the body through the various excretory systems and once well established, will slowly

affect vital life energy and immunity resulting in disease<sup>14</sup>.

Present food habits, lifestyle, mental attitudes, etc. are entirely different from that of the past. The essentials of life air, food, and water are all polluted and the hazards paint a gloomy picture for the coming generation. So, considering factors such as *Viruddhahara* and *Ahitahara*, Fast foods and cold beverages like colas, alcohol, tobacco, and drugs like quinine, NSAIDs, steroids, Pesticides, metals, minerals, pollutants, etc. can be considered under *Dushi Visha* which aggravate *Vata* & *Pitta Dosha* by their nature. other aggravating factors like anger, indulgence in modern lifestyle, over-exercise, *Ratri Jagran*, over-strain, etc affect both body and the mind and are also equally capable to aggravate *Pitta* and *Vata Dosha* and lead to aggravation of *Dushi Visha* (latent poison) in the body or vice versa.

### Characteristics of *Dushi Visha*<sup>15</sup>

#### 1. Lacking in the classical nine properties of poison

*Dushi Visha* is naturally less potent. In such *Visha*, the presence of *Teekshna*, *Ushna*, etc, *Gunas* are not potent enough and due to the absence of quick spreading (*Vyavaayi*), *Vikasi*, and fast acting (*Ashukari*) *Gunas*, such *Visha* are unable to produce acute or sub-acute poisoning.

#### 2. More potent in *Apaki Guna*

*Dushi Visha* is more potent in *Apaki Guna*, due to this property it is not digested easily by *Jatharagani* and *Dhatwagani* and remained accumulated slowly in respective *Dhatu*. Author *Bhavamisra*, in his work *Bhavaprakasha*, has also agreed to the same explanation as *Susruta*. The commentator has clarified some of the points like '*Kaphavritam*' by saying that the potency of *Ushna*, *Sukshma*, *Ruksha*, etc. *Gunas* are reduced by *Kapha*. Because of *Kapha Dosha* *Avarana* defective digestion (*Agnimandya*) and defective metabolism (*Dhatwagnimandya*) occurs which in turn leads to *Apakata* of latent poison (*Dushi Visha*) and stays for a long time in the body without producing any signs and symptoms.

#### 3. Partially metabolized

Any *Visha*, which can produce acute ill effects, when kept for a long time, of them may lose its original properties, and ultimately get converted to low potential *Visha*, which is *Dushi Visha* or Poison whether inanimate (*Sthavara*), animate (*Jangama*) or artificial (*Kritrima*) which is not 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 *Dushi Visha*.

#### 4. Denaturation by wind

*Vata* dries up the water content of *Visha* & reducing its properties thus transforming potent *Visha* into less potent *Dushi Visha*.

#### 5. Denaturation by the sun/ heat

Sunrays, which contain ultraviolet rays, infrared and x-radiations have got influence on the earth as solar-terrestrial effects. These rays are important because of their effect on biological phenomena. These rays disinfect the air, water, and other substances including even poisonous substances if kept on sun exposure and convert into low potent *Dushi Visha*.

#### *Purvarupa* of *Dushi Visha*

...पूर्व शृणु तत्र रूपम् ॥

निद्रा गुरुत्वं च विजृम्भणं च विश्लेषहर्षावथवाऽङ्गमर्दः॥

[Su. K. 2/29-30]

The premonitory symptoms of *Dushi Visha* are a feeling of Sleep, heaviness of the body, yawning, a sense of looseness of the joints, horripilation, and aching of the body the *Purvarupa* of *Dushi Visha*.

#### *Rupa* of *Dushi Visha*

ततः करोत्यन्नमदाविपाकावरोचकं मण्डलकोठमोहान् ॥

धातुक्षयं पादकरास्यशोफं दकोदरं छर्दिमथातिसारम् ।

वैवर्ण्यमूर्च्छाविषमज्वरान् वा कुर्यात् प्रवृद्धां प्रबलां तृषां वा ॥

उन्मादमन्यज्जनयेत्तथाऽन्यदानाहमन्यत् क्षपयेच्च शुक्रम् ।

गाद्गद्यमन्यज्जनयेच्च कुष्ठं तांस्तान् विकाराश्च बहुप्रकारान् ॥

[Su. K. 2/30-32]

According to *Acharya Sushruta*, it causes a sense of intoxication after meals, indigestion, aversion to food, circular patches (*mandala*), urticarial rashes on the skin (*Kotha*), stupor, loss of essential constituents of the body (*Dhatu-kshaya*), swelling of the feet, hands, and face, ascites, vomiting and then diarrhoea, discolouration, fainting, intermittent pyrexia, and ex-

cessively increased thirst. When greatly increased it produces discoloration of the body, fainting attacks, intermittent fever, and profound thirst, some kinds produce insanity, some others produce flatulence, some others cause the decrease of *Shukra* (semen), leprosy, another skin disease, and other various types of diseases.

#### Symptoms of *Dushi Visha* according to Site

तेनार्दितो भिन्नपुरीषवर्णो विगन्धवैरस्यमुखः पिपासी ।  
मूर्च्छन् वमन् गद्गदवाग्विषण्णो भवेच्च दुष्पोदरलिङ्गजुष्टः ॥  
आमाशयस्थे कफवातरोगी पक्काशयस्थेऽनिलपित्तरीगी ।  
भवेन्नरो ध्वस्तशिरोरुहाङ्गो विलूनपक्षस्तु यथा विहङ्गः ॥ [Su.  
K. 2/27-28]

*Acharya Sushruta* in *Kalpa Sthana* chapter 2 during describing localized signs & symptoms of *Dushi Visha* said that when the *Dushi Visha* is in the stomach (*Amashaya*), he becomes a patient of diseases of *Kapha* and *Vata* origin i.e., unconsciousness, vomiting, diarrhea, tympanitis, burning sensation, tremors, altered sensorium and symptoms of *Dusyodara*. when *Dushi Visha* is present in the intestine (*Pakwashaya*), he is a patient with diseases of *Vata* and *Pitta* origin i.e., burning sensation all over the body, fainting, diarrhoea, tympanitis, anemia, and sufferer's hair on the head and body falls off and appears just like a bird that has lost the feathers of its wings. This symptom can be correlated very well with the diseased condition Alopecia areata (Alopecia universalis in advance stage) in which loss of hair occurs in the patchy form under skin disease.

#### Complications of *Dushi Visha*

ज्वरे दाहे च हिक्कायामानाहे शुक्रसङ्घये ।  
शोफेऽतिसारे मूर्च्छायां हृद्रोगे जठरेऽपि च ॥  
उन्मादे वेपथौ चैव ये चान्ये स्युरुपद्रवाः ।  
यथास्वं तेषु कुर्वीत विषण्णैरौषधैः क्रियाम् ॥  
[Su. K. 2/53-54]

Complications like pyrexia, burning sensation, hic-cough, distension of the 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 using anti poisonous drugs.

#### *Sadhayata- Asadhyata of Dushi Visha*

साध्यमात्मवतः सद्यो याप्यं संवत्सरोत्थितम् ।  
दूषीविषमसाध्यं तु क्षीणस्याहितसेविनः ॥

[Su. K. 2/55]

*Dushi Visha* in the early cases of poisoning is curable in self-controlled persons. Cases of one year's standing become *Yapya* (controllable), while even this type of poisoning in an enfeebled and imprudent patient, who is taking unwholesome food is incurable.

#### DISCUSSION

*Dushi Visha* is poison, having altered properties than ten classical properties of *Visha*. Because of the low potency of the poison, it usually does not cause sudden death and due to the *Apaki Guna & Avarana* (enveloping) action by *Kapha Dosha*, these low potency poisons are retained in the body for a long period without producing any grave or fatal symptoms and gets exacerbated by the cold, heavy breeze, and cloudy days:

According to Ayurveda, It is said that *Lavana, Katu* and *Kshara Pradhana Dravya, Guru, Snigdha*, and *Ushna Guna, Atapa Sevana, Ratri jagarana, Divaswapna, Chinta*, and *Krodha* are the responsible etiopathological factors for the development of hair loss disease due to aggravation of *Vata* and *Pitta Dosha* but in the present scenario according to *Agada Tantra* point of view, Present lifestyle such as *Viruddhahara* and *Ahitahara*, Fast foods and cold beverages like carbonated drinks, alcohol, tobacco, drugs, pesticides, metals, minerals, pollutants, etc. may act as /aggravate *Dushi Visha*, results in the production of *Indralupta* like a disease.

#### CONCLUSION

In the fast-moving life of today's world, there is a race for cosmetics, changed lifestyle or more specifically westernized culture, indifferent & improper dietary habits, smoking, excess sun exposure, improper sleep habits, alcohol, stress, environmental factors, and *Dushi Visha* have made the hair unhealthy and weak, results in origin of different types of skin disease among them *Indralupta* is one of most common

skin disease. According to modern medical science, *Indralupta* can be compared with Alopecia areata on basis of clinical manifestation. *Acharya Susruta* has mentioned that Pitta along with *Vata* causes hair fall and thereafter *Shleshma* along with *Shonita* obstructs the channel of *Romakoopa* leading to the stoppage of the regeneration of hair and this condition is known as *Indralupta*. *Acharya Susruta* also mentioned that as a result of *Dushi Visha* fall of hair occurs from the head and body. Keeping these two aetiologies in mind it can be said that *Dushi Visha* has a role and affects the pathogenesis of *Indralupta* at any intermediary point and produce *Indralupta-like* disease.

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