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, sesamum *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 *dushivisha*.

**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 ‘*Doosti*’ meaning polluting or defiling. It means which pollutes many times.²³ 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 body.⁴ *Arundatta* the commentator of *Ashtanga hridaya* said that *Dooshivisha* is *Avibhavyamana* which meant that it is not traceable due to *Avarana by Kapha Dosha*. He also mentioned that *Varshagananubandhi* was due to its ability to remain in the system for years together.⁵ *Chakrapani* defines *Dooshivisha* as ‘*Kalantara Prakopi Visham Doosivisham*’ means it manifests the symptoms afterwards.⁶ Because of the low potency of the poison, it usually won’t causes sudden death. Because of the enveloping (*Avarana*) action by humor *Kapha*, this low potency poisons is retained in the body for long period without producing any grave or fatal symptoms.

**DEFINATION OF VISHA**

जगद्विषण्णं तं दृष्ट्वा तेनासौ \[१\] विषसंज्ञितः: The substance which cause sadness to the word is called as *visha*. The substance immediately after entering into the body causes the
vitiation of the healthy dhatus or killing of the healthy person is defined as visa.

**CLASSIFICATION ACCORDING TO BRUHATRAHI**

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**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**

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 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 Dusivisa.

**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*).  

The poison which vitiates *dhatu* because of factors such as *deshaa kala* food and sleeping during day time is called *Dushi visha*. A part of *sthavar, jangama visha*, or *kritrima 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*).  

**DUSIVISA PRAKOPA KALA**

कोपं च शीताद्वनलदुद्वदिनेषु 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* etc.

**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 ache.

**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*).

**CLASSIFICATION OF SYMPTOMS OF DOOSHIVISHA ACCORDING TO PREDOMINANCE OF DOSHA**
Vitiation of each *Dosha* produces specific clinical features and these are described in *Charaka Samhita*. The predominance of *Dosha* in *Dushivisha* 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 Nishwas* (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**

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

When *Dushivisha* staying in *Rasadi dhatu* following symptoms are appears:

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

When is localised in the *amashaya*, the patient suffers with deseasees 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 dhatus 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 vanama 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; pipail ,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 audsi 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 Lakshan. 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 together. 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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