

A CONCEPTUAL REVIEW ON DUSHI VISHA

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ABSTRACT

Sapta means seven and dhatu means that which bears or supports. Ayurveda identifies seven vital tissues that provide nourishment, growth, and structure to the entire body. These tissues are called *dhatu*s which are in many ways similar to the major tissues identified by modern science. They are maintained within limit of the skin from outside and mucus membrane from inside. Each Dhatu has Updhatu or a sub unit and together they make up the body grow strong. They provide support, strength and structure to the body. Each dhatu is governed by one of the three biological humors (Doshas) Updhatu support the body and make them strong, but as they do not nurture the body tissues as Dhatus, they are called *Updhatu*. Ayurveda says that proper diet and digestion ensure excellent tissue renewal. Once food is fully digested, the building of tissues commences. The first tissue that gets strength is plasma and then sequentially other tissues are nourished. An imbalance within any tissue will, therefore, affect all subsequent tissues. Plasma is rich in digestive nutrients and actively transfers these nutrients to subsequent tissue layers. In this way, even the deepest and most complex tissues are nourished by the foods we eat. Dhatu means body constituents which build the basic structure and carry various physiological functions. They work as body tissues, stabilize and sustain body.^[1] The term “*DHATU*” generally refers to the seven structural components of the body. The structural and functional integrity of body depends upon dhatu. Therefore, it is important to understand the concept of dhatu. Hence, this article will cite about dhatus and its importance.

Seven dhatu

- Rasa dhatu: plasma and lymph
- Rakta dhatu: blood tissue
- Mamsa dhatu: muscle tissue
- Meda dhatu: adipose tissue
- Asthi dhatu: bone tissue
- Majja dhatu: bone marrow
- Shukra dhatu: reproductive fluids; semen

KEYWORDS: Aging, Dhatu Siddhanta, Rasayana, updhatu.**INTRODUCTION**

Ayurveda is not only a medical science, which treats the diseases but it is also a science of life that gives guidelines for a successful healthy life. Ayurveda is science of life. Its main aim is maintaining Dhatusamya of body. Poisoning is a major public health concern that is becoming more common by the day. Poison can be consumed directly or indirectly from a variety of sources. Poisoning can now be found in a variety of areas, including junk food with chemical preservatives, various sorts of growing products like rice and wheat, and pesticide-laced veggies. As a result of diverse human

behaviours, water, air, and soil have become contaminated, posing a hazard to human health. According to Ayurvedic doctrine, there are several sources of obtaining of toxins i.e., either through animate, inanimate or Kritim (artificial). Such toxins are accumulated without eliminating through the body or remains with being the less potent inside the body for several years generally called Dushi Visha.

Any poison either Sthavar (inanimate), Jangam (animate) or Kritim Visha (artificial), which has not eliminated completely from the body or partially nullified after the using of anti-poisonous remedies, after exposure to fire,

the wind, the sun etc. and also the Visha devoid of ten qualities is called Dushi Visha. This Dushi Visha does not being fatal because of low potency and remains inside the body for several years, that is covered by Kapha. Similarly, Vagbhat in his Aastanga Hridaya stated that: When toxic becomes chronic inside the body, and after intaking Visaghna medicine, its potency and effect become weak or decreases after exposure to fire (heat), forcefully wind or sun. At that time toxic loses its properties and became inactive. Such toxin is called Dushi Visha. Commentary of Cakrapanidatta explain that such kinds of toxins which shows its toxic effect in the body after prolonged exposure is called Dushi Visha. It remains as an inactive state for a long period and that can extend for years. Sarangadhar has mentioned Dushi Visha as a type of Kritim Visha.

Agadtantra had its own drug formulation called "Agadas" which are said to be used in different kind of poisoning conditions. Out of these formulations Dushivishari Agada is one of the formulation which is described for the treatment of Dushivisha. According to Sushrut samhita, Dushivisha (cumulative poison), is a form of toxin which may be animal origin, plant origin, artificial poison that has not been completely eliminated or neutralized due to various reasons, remains in the body for some time and eventually gets manifested in the form of some disease. Intake of these toxic substances which are less potent remains in dormant state within the body for years together without causing any harm to the body.

Dushivisha is not a type of Visha but it is transformational state of Visha. The defective food habits can lead to Dushivisha. The retention of metabolic waste products (Faecus, urine, menstrual blood) in the body will cause reabsorption of toxins into blood stream leading to Dushivisha. It produces symptoms according to its relation with Dhatu. Ayurveda has already described the effects of Dushivisha on our body specially in the form of various skin diseases, which seems due to its longer duration of exposure to various factors.

AIMS AND OBJECTIVES

- To study concept of Dushivisha.
- To study the toxic effects of Dushivisha Hetus on human body.

MATERIALS AND METHODS

Ayurvedic texts define Dushivisha as the poison it may be Sthavara, Jangama or Kritrima which becomes less potent due to treatment, but does not eliminated from the body. Its effects are nullified but it constantly pollutes the bodily tissue. Any poison, which has become old, neutralized by antidotes, dried by breeze, forest fire, sunlight or that which by its nature is not endowed well, will have all the properties of poison and is identified as Dushivisha. Though it is Poisoning in the body currently happens in the conditions that poisonous bites, inanimate

poison exposure, Viruddhahara and Atiahara, Fast foods and cold beverages like colas Alcohol, Tobacco etc., Drugs like Quinine, NSAIDs, Steroids etc., Pesticides, metals, minerals, pollutants etc. Drugs using for a long period for Hypertension, Diabetis mellitus.

Mild in nature and potency, it should not be neglected. It continues to exist in the body for a prolonged period, enveloped by Kapha. (Kaphavrutatwa). During favourable situations such as geographical condition (Desha), time (Kala), diet(Anna) and sleeping at day time (Diwaswap) etc. It gets aggravated by direct breeze, use of uncooked foods, cloudy weather, ingestion of unsuitable foods and vitates bodily Dhatu.

The poisons that have entered into the body should be thoroughly treated and completely cured in time by giving proper and potent medicines and antidote. If the drugs are not potent enough to neutralize the visha or if the treatment is not in accordance with the Dhatu or if the medicine is not given in recommended dosage for specified period of time to pacify the visha, the visha won't get neutralized or cured properly and eliminated from the body. As the result of this improper and insufficient treatment some part or traces of the visha remain in the body. This won't produce any immediate symptoms but lies dormant and spreads slowly to the other parts and tissues of the body. When the conditions become suitable, it is manifested with upadravas. The complications produced like this are called Dushivisha. In this way Dushivisha is explained by different Acharyas in different ways.

Nidana (aetiology) of Dushi Visha: Through classical point of view, causative factors for Dushi Visha are Sthavar, Jangam and Kritim Visha while in traditional Granth through different references, Virudha Aahara,^[6] Ajirna and Vegarodh^[7] also acts as the causative factors for developing Dushi Visha. The role of Manashika has not been clearly defined but somewhere with bearing repeated stress may lead to pathological imbalances that results systematic manifestations. Thus, the causative factors of Dushi Visha have been summarized as.

- 1) Sthavar Visha
- 2) Jangam Visha
- 3) Kritim Visha
- 4) Virudhaahar
- 5) Ajirna
- 6) Vegarodha
- 7) Manashika Bhava

Sushruta mentioned that, Habitat (Desha), Season (Kaala), food (Anna) and day sleep (Diwaswapna) aggravates the effect of Dushi Visha. Where commentator of Sushruta i.e., Dalhan elaborated about the different types of aggravating factors of Dushi Visha like: Dushit Desha: that includes, Anupa Desha, and for the area where most of the time excessive wind blow, cold and rain occurs. Dushit Kaala: having cold, rainy and windy season, Dushit Anna: Sura, Teela (sesame),

Kulattha, Dushit, Viruddha Aahara, Vihara: including Vyayama (excess exercise), Maithuna karma (excess involvement in sexual activity), excessive angeriness.^[10] Diwaswapna (day sleep) which causes pollution of Dhātu. Similarly, Vagbhat in his Aastangahrdaya gave some different views regarding aggravating factors like Eastern blow of wind, Indigestion (Ajirna), excessive coldness (Adhik Shita), cloudy sky, day sleep (Diwaswapna), intake of unwholesome diet (Ahitkar Aahara).

Samprapti (Pathogenesis): Sushruta has mentioned Six stages of pathogenesis i.e., Kshatkriyakaal including Sanchaya, Prakopa, Prasara, Sthansanshraya, Vyakta and Veda. Similarly, after daily intake of different types of Aahara that having chemical preservative, Viruddha Aahar, Vihara with repeated exposure to dusty or chemical producing industrial area or prolong exposure to pesticide, excessive anger or different kinds of activities for a long period, that causes accumulation of harmful chemical (toxic) substances inside the body with the process called Bioaccumulation or xenobiotic. This stage is called Sancaya (accumulation). The accumulated toxins after recurrent exposure with Aahara, Vihara, increase the level of toxicity inside the body, which then enters into the Prakopa stage (i.e., stage of aggravation). After that the accumulated toxins will move throughout the whole body is called Prasara Awastha. During the movement of these toxins, they will lodge to a weak or defective part of the body. Then aggravated toxins will vitiate Dosha followed by vitiation of related Dhātu respectively, where premonitory symptoms will appear, with the indication of the impending diseases. Then after long period of Sthana Samshraya, enters into Vyakta Awastha where whole clinical features of related diseases will see. If appropriate medication not performed in this stage, various kinds of complications will be seen with the stage of Veda Awastha including different symptoms like fever, burning sensation, hiccup, diarrheas, fainting etc. complications will be appeared.

Prognosis

The effect of immediately consumed Dushi Visha to well-judged and judicious person is Sadhya (curable) and 1 year old poison is Yapya for the consumption of Dushi Visha irrespective of time is Asadhya (incurable) for weakling and ill dietary person.

Complication

(Dushi Visha Upadrava)

- 1) Jwar (fever)
- 2) Daha (burning sensation)
- 3) Hikka (hiccup)
- 4) Anaha
- 5) Sukra Kshaya (decrease in sperm count)
- 6) Sopha (inflammation)
- 7) Atisara (diarrhea)
- 8) Murksha (fainting)
- 9) Hridroga (cardiac manifestation)
- 10) Unmad (psychoisis)

11) Kampana (tremor)

Treatment modalities of Dushi Visha

Classical Aspects Sushruta has mentioned the treatment principle for Dushi Visha with Swedana karma followed by Shodhan karma i.e., Vamana, Virechana Karma according to the priority of Dosha involvement. Then after Shodhan Karma, advised to take Dushi Visari Agad Paana daily (anti-toxic Drugs) which contains Pippali, Katrin, Jatamamsi, Shavar Lodhra, Ketavimotha, Suvaichika, Sukshmaela, Swarnagairik.

DISCUSSION

Out of many factors that enhance the production of toxicity, the most common is the ill-suited purification of formulations mainly containing poisonous herbs, metallic medicine. The rate of production of cumulative toxicity in the body depends upon the concentrations of chemical substances inside the body. Inside the body during the time of metabolism process that occurs either short term, or long term, local or systemic, reversible or irreversible, certain amount of toxicity will be precipitated. At those stages certain measures of treatment should apply in order to inhibit the production of toxicity or to decrease the toxic compound formations. As in Ayurveda, different kinds of medications (herbals, metals, minerals etc.) either single or combined medicines had been used since thousands of years ago. Similarly, now days also many of the Ayurvedic institutions, organizations are also promoting for combined therapy for quick relief, but repeated using of such formulations after many years will help for the accumulation of cumulative toxins. These toxins are slow acting poison, which has not been completely eliminated from the body, which remains inside the tissues for many years. Thus, it impairs the natural cellular functions. Hence, bioaccumulation of such toxins will bring several topical or systematic illness. From various researches, it has been found that people who are exposing with such xenobiotics in more or less quantity, are being high to suffered from life threatening non-communicable diseases including Diabetes mellitus, hypertension, cancer etc. So, in order to inhibit the formation of such toxins, before taking them, appropriate purification of poisonous herbs or minerals should be performed and take an appropriate amount as a therapeutic dose for curing the diseases, avoiding of unnecessary consuming products that contains preservatives, coloring agent or any chemicals that affects normal health.

Through Ayurvedic view, the main role of avoiding from the accumulation of toxic substances is Nidana Parivarjan (avoidance of etiological factors). That means reverse of all these process or activities either in the form of Aahara or Vihara that leads to accumulation of toxin inside the body. As in Sushruta, it has been clearly described that any type of toxins that obtained from any kinds of sources like either Sthavar, Jangam or Kritim, which is not completely eliminated from body and being

less potent or inactive after exposure to sun, wind or application of medicine. poison that has been lodged, which is not eliminated from the body, that have been formed from either plant, animal or any artificial sources that gets accumulated without being inactive or being less potent after exposure to sun, wind or after using medicines. Such poison is known as Dushi Visha. Even Dushi Visha also formed after the ingestion of different kinds of Viruddha Aahara, Ahitkar Aahara, Vihara, intake of different kinds of drugs like steroids, NSAIDs, food containing heavy metals, pesticide containing Vegetables, which in long term results in the formation of Dushi Visha.

CONCLUSION

After exposure to these toxins directly or indirectly, leads to the accumulations of toxins called Dushi Visha, which brings different kinds of disease conditions including non-communicable diseases like Hypertension, Diabetes mellitus, Cancer etc. So, these toxins must eliminate from the body by using different measures, mentioned in classical text. Thus, it has been concluded that these treatment measures like Swedan, Vamana, Virechana, Raktamokshana play the role in elimination of toxins or helps in the detoxification of body and residues toxins that is not eliminated, are counteract or pacify by using some formulations like Dushi Visari Agad (anti-toxic drugs), mentioned in classical text.

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