ABSTRACT

Ayurveda gives more importance to promotive & preventive aspect of health rather than curative one. Thus, In Ayurveda Bruhatrayi explained Dooshivisha in many ways as an important concept related in Agad Tantra. Dooshivisha is a residual (cumulative) poison, which remains in the body after its treatment. After that it gets dried by Vata and Agni and stored in body in less potent form. Further it gets aavaran of Kapha and stored in body for years. In modern era, thousandsof harmful toxins are increasing in atmosphere and taken by the human beings themselves. Our Acharyas has defined dooshivisha as intake of toxic drug which are less potent and remains in dormant state within the body for years together without causing any harmful symptoms to the body. Dooshivisha vitiates the Dhatus after a long time on obtaining a favorable condition. Acharyas further mentioned causative factors favorable fordooshivisha,its sign and symptoms and treatments. This is the basic consideration in Dooshivisha. It existed since ancient times need to explained, supplemented and narrated for proper understanding and treatment in this modern era. So this article aims to collect the references of Dooshivisha according to Bruhatrayee.

KEYWORDS: Ayurveda, Bruhatrayee, Dooshivisha

INTRODUCTION

AgadTantra is a branch of Ashtanga Ayurveda. This branch of Ayurveda is also called “Vishatantra. Visha causes symptoms in all human 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 its potency and has a constant exposure to a particular dooshit Kaala(Unfavorable Time), dooshit desha(Unfavorable Place), dooshit anna(Unfavorable Diet). As well as constant and regular divaswapa(Sleep during day time) tends to vitiate the dhatus(fundamental principles) of the body this poison is known as the Dooshivisha.

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 Dooshivisha is one of them which is explained in following below as per Bruhatrayee.

**AIMS AND OBJECTIVES**
To study the concept of Dooshivisha according to Ayurveda.
Collect and arrange all the scattered references according to Bruhatrayee.

**MATERIALS AND METHODS**
The whole study is based on literary review collected from classical Ayurveda text with special reference to Bruhatrayee.

Thus study is carried out under following heads.

**Nirukti**
The word “DUSHI” is derived from the root word ‘DUSH’ and with a suffix ‘NIC’ 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 some years is called “Dooshivisha”

**Sushruta**
A part of sthavara, jaangama, or kritrima visha which has not been eliminated out from the body completely, without leaving any residues, which gets accumulated in human body attain the name Dooshivisha(impotent/weak poison); because poor potency it does not kill the
person quickly and remains in the body for many years covered by Kapha.

**Ashtang sangraha**
Any poison which has been stored in the body for some years and got affected by antidotes, 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 Dooshivisha.

**Prakopkaala of Dooshivisha**
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 potent, does not show any immediate fatal effect on the other hand, it becomes aavrittavata by kapha and stays in that state for years. Symptoms do not arise immediately.

**Vyaktata of Dooshivisha**
Unfavorable environment (desha), time (kaala), food (anna), mental dilemma, anger etc. reduce the immunity of a person.

According to Sushruta in kalpasthana, If poisons becomes old, if it gets counteracted by antidotes & gets subdivided by forest fire, winds or hot rays of the sun, then it is called Dooshivisha. Even insect poisons which are less virulent can be termed as Dooshivisha.

**Avayavgat Dooshivisha Lakshana**
When the visha is in the stomach it becomes a disease of kapha and Vata origin; when present in large intestines it is a disease of vata and pitta origin, the person has shedding of the hair of the head and body and appears just like a bird which has lost the features of its wings.

**Rasadidhatutsthit Dooshivisha Lakshana**
When Dooshivisha staying in rasa & other Dhatus (Tissues), following signs appears on & off many times.
7. Shukra Dhatu - Klaibya.
Poorvaroopa, Rupa, Lakshana

When Dooshivisha is about to flare up it produces some poorvaroopa appear like following-Nidra Gurutwa Jrumbha Harsha Angamarda.

Rupa

Charaka

Dooshivisha vitiates blood and produces symptoms like Aru (eczema in the head), Kitibha(Psoriasis) and Kotha(Urticaria), This type of poisons afflicts each one of The doshas and causes death of the patients.

Sushruta and Ashtang sangraha

In early stage, Symptoms like Loose motions, then change of color of stool with foul smell, yawning, Tastelessness, profound thirst, fainting, vomiting, stammering may occur in patient.

Again, Sushruta explained, In the next stage, it creates toxicity of food, indigestion, loss of taste, round patches and rashes on the skin, delusion, swelling of the feet, hand and face, ascitis, vomiting and diarrhea. When excessively increased, it produce discoloration of the body fainting, intermittent fever and also many diseases of various kinds.


This treatment is useful in Dooshivisha and other poisonous condition.

Symptomatic Treatments for complications: Sushruta.

The patients should be given vamana(Emesis) then the following Agada may be administered for a few days. Pippali, jatamansi, Lodhra, mushta, laghu ela and suvarna gairik with honey.

This treatment should be given between episodes. During an episode symptomatic treatments is indicated. Similarly, Ashtang sangrahakar also explained that the patient of Dooshivishajanya vyadhi should be administered with emesis and purgation therapies followed by licking of Dooshivishari Agada(antidote) mixed with honey as same as Sushruta explained in kalpasthana. Only 4 more contents are added by Ashtang sangrahakaras following-Nata, Kutnata, Kustha, Yasti, chandana with honey.

Charaka

If the patient is affected with Dooshivisha or if the poison is located in the blood, then he/she should be given Sirovedhana (Venesection) therapy and panchakarma(five types of
elimination therapy). The physician should prepare therapies and administer them, along with keeping a view on all the aspects of the situation. In the beginning, the dhatu (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 Hikka Aadhman
Hruhdaryoga Shukra-kshaya Padshotha Atisaara
Glani Vandhyatwa.

They may be treated appropriately.

**Sadhyasadhyatwa:** (Prognosis)

1. Patients with Confidence and good resistance power with short duration of time of disease - **saadhya**.
2. Weak body and mind, no control on diet and its combination – **Asadhya**.
3. Nearly One year passed for total episode – **Yapya**.

For more understanding table of classification of sadhyasadhyatwa will be helpful.

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**DISCUSSION AND CONCLUSION**

From all above information, we can conclude that Bruhatrayee mentioned Dooshivisha along with the sthavara, jangama visha and garavisha. Which will be always of slow acting in nature, as it is entangled by the kapha, causing the discomfort to the body by residing in the body year together. Bruhatrayee explained, poisons either sthavara, jangama, kritrima, whenever not fully eliminated from the body and attenuated by anti poisonous remedies or gets dried up by the fire, the wind, the sun or when theforesaid natural ten qualities of poisons becomes less potent is called Dooshivisha. Because of its mild potency does not prove fatal for an individual and as it gets enveloped by the kapha it resides in the body for many years.
REFERENCES


