

**A REVIEW ON VISHA**

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**ABSTRACT**

The substance immediately after entering in to the body causes the vitiation of the healthy dhatus or killing of the healthy person is defined as Visha. The substance which causes sadness to the world is called as Visha.<sup>[1]</sup> The term Visha is derived for causing Vishada (depression of spirits) even for the devatas. According to IPC any substance (mineral/ herbal/ animal) taken internally/ inhaled/ applied topically/ administered through rectum or parentally leads to toxic effect or death. On the basing upon its origin, visha has been classified into two categories viz. Jangamavisha (animal poison) and Sthavaravisha (plant and mineral poisons). Visha are mention in

Ayurvedic text like charak samhita, sushrut samhita, rasatrangini etc.

**KEYWORDS:** Visha, Sthavaravisha, Jangamavisha etc.

**INTRODUCTION**

In Atharvaveda mention two types of visha are found one is sthavara and other is jangama and their management through mantrachikitsa is narrated. In Ramayana Rama and Lakshmana were treated for poisoning by Vaidya Sushena with the help of Sanjeevani vidyaa along with four types of herbs from Himalaya. In Mahabharata, poisoned Bhima was treated by the sarpavisha. Further, a conversation between Kashyapa and Takshaka regarding treatment of poisoning (vishachikitsa) is also reported in Mahabharata. Brahmavaivarta Purana (3/51) also narrates the conversation between Dhanvantari and Nagadevi which gives information about condition of Vishachikitsa at that time. In Kautiliya Arthashastra a book

not related to toxicology, many references regarding visha particularly description regarding kalakuta, vatsanabha, halahala, meshasringa, musta, kushtha, mahavisha, vellitaka, gaurardra, balaka, markata, haimavata, kalingaka, daradaka, kolasaraka, ushtraka, are mentioned. Ayurveda dedicated one of its branches as Danshtrachikitsa/ Agadatantra/ Vishatantra Vishagaravairodhikaprashamana which is dedicated solely to the concept and treatment of visha. These references provide full evidence to prove that toxicology was a well developed branch in India. According to our samhita many visha dravyas are used as aushadha dravya because on the basis of dose a drug from poison or medicine. Hence, a substance which is fatal at relatively smaller dose can be considered as visha. Visha dravyas are attributed with certain properties which are responsible for its fatality in smaller dose. Action of visha i.e. poison in context of its gunas, vega lakshanas and dhatugata lakshanas is very elaborately explained in Ayurvedic texts.

### **Synonyms**

Visha, Halahal, Brahmputra, Sourashtra, Pradeepana, Darada, Kakola, Souktikeya, Ahichhatra, Meshsh ringi, Kustha, Haimavata, Pippala, Patala, Malina & Kambala.

### **Sources of poison**

Three varieties of poison 1, Sthavar, 2 Jangam 3, Gara 1 sthavar 10 sources-(Root, leaves, Fruits, Flowers, Bark, lactate, Exudate, wood, metals & Tubers) 2 jangam 16 sources-(sight, Respiration, Dead body, touch, teeth, Mouth, Nail, Bone, Urine, Stool, Semen, Mense, Saliva, Stinge, Bile, Blood).

### **Qualities of Visha**

1. Laghu
2. Ruksha
3. Ushna
4. Teekshna
5. Sukshma
6. Ashukari
7. Vyavayi
8. Vikasi
9. Vishada
10. Anirdeshya ras (Apaki)

According to properties 1, 5, 6 & 9 indicate the quick spreading, reaches smallest unit of the body. Usna & teekshna provoke pitta & rakta - daha, murccha, trishna etc. Anirdeshya rasa (apaki). Delayed digestion & excretion, stable, stay more time in the body.

### Classifications

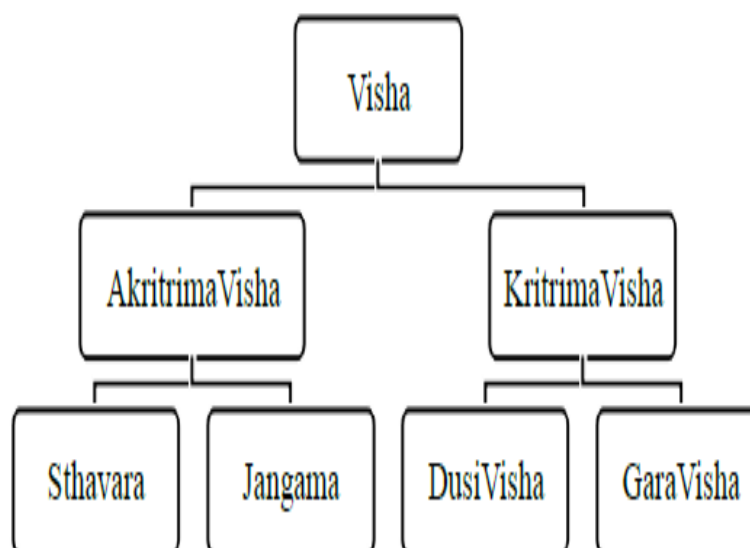
On the basing upon its origin, has been classified into two categories viz. Jangamavisha (animal poison) and Sthavaravisha (plant and mineral poisons) The sites of Sthavaravisha and jangamavisha are narrated as ten and sixteen respectively. Further it is also classified as Akritrimavisha (natural poison) And kritrimavisha/Garavisha (unnatural or chemically prepared poison) Akritrima visha is again sub divided into two i.e. sthavara and jangama Certain texts of Rasashastra and Dravyaguna classified visha in various manners like mahavisha-upavisha etc. Ayurveda classifies, the visha according to its origin (yoni) and its site (adhithana). According to classical text of Rasashastra, visha has been classified into two types on the basis of their properties (guna) mahavisha and upavisha. The description of different classification of visha in different text of ayurveda is as follows:

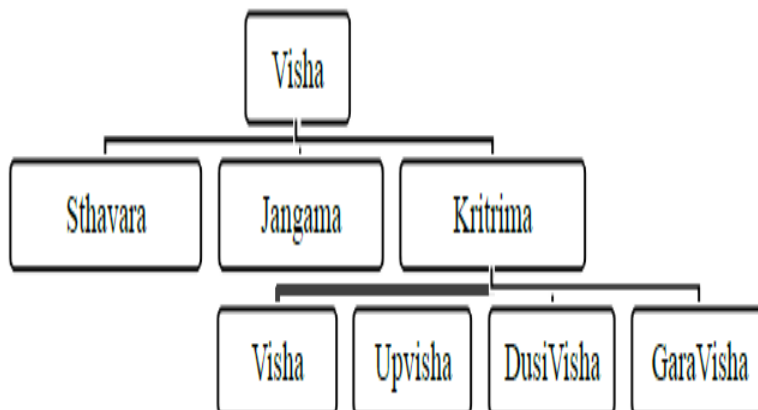
### Charak Samhita<sup>[2]</sup>

On the basis of their origin, the poisons are mainly classified into two categories.

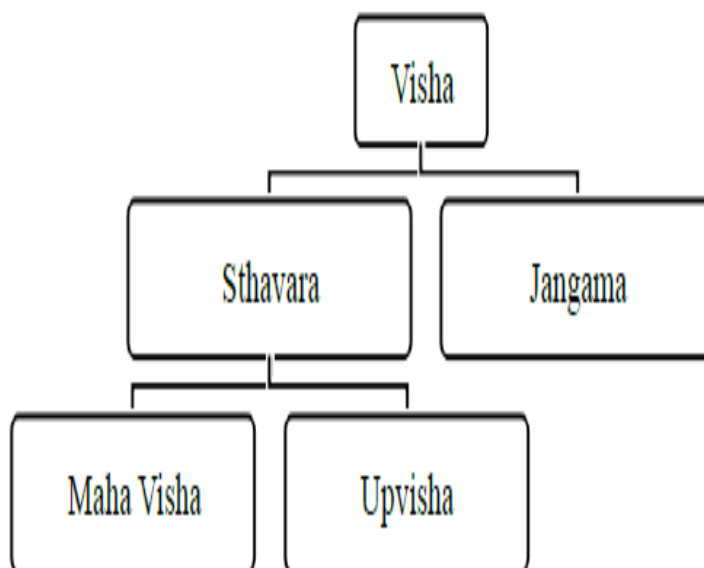
1. Jangama Visha (animal poison)
2. Sthavara Visha (plant and mineral poison)

### Astanga Hridaya<sup>[3]</sup>



**Sharangdhara Samhita<sup>[4]</sup>****Rasatarangini<sup>[5]</sup>**

According to RT visha is 9. Halahal, saktuk, kalkut, sringik, pradeepan, vatsnabh, bramhputra, haridraka, saurastika.

**Sthavar Visha**

Poisons, which originates from plants and minerals. It is again classified into ten types depending on the part of the plant. These are kanda (type of root), Sara (exudate), niryasa (oleoresin), pushpa (flower), mula (root), phala (fruit), patra (leaf), twacha (skin), dugdha (milky exudates from the plants) and khanija (minerals).

**Jangama Visha**

Poisons, which originates from animals. Poisons like snake venom, scorpion sting, rodent, dog, leech, and insect bite come under this type. Symptoms like dizziness, burning, oedema and loose motions are generally developed due to this type of poison.

**Krutrima Visha**

This type of poison is other than the above two types which is neither of plant nor of animal origin. Among the above of the three types of poisons, plant poison is most frequently used in medicine. When poisonous plants are used in the medicines they act very fast on the body in lower dosage. Before using these plants for medicinal use, they are subjected to different a procedure, which helps to reduce their toxicity and improves their acceptability. This procedure is called as “Shodhana Samskara”. In this type of procedure, the part of the plant to be used in the medicine has to undergo different process like boiling, frying etc. For examples- Datura is dipped in gomutra and boiled with cow’s milk and husk is removed. It is said that if these procedures are not done properly the poisonous plant used in the medicine may prove fatal.

**Upa-visha**

Upa-Visha mean sub poisons or those which are moderately & mildly poisonous.

**Vanaspatija (herbal) Vishadhishtanas**

- Kanda ( tuber)
- Sara (pith)
- Niryasa (exudate)
- Pushpa (flowers)
- Patra (leaf)
- Dugdha (letex)
- Phala (fruit)
- Twak (bark)
- Moola (root)

**Action of Poison on the body (Visha Karya)<sup>[6]</sup>**

Poisonous drugs acts through their specific properties. The properties or actions are presented in a tabular form.

**Table 2.3: Properties and action of Visha.**

Sr. No.	Properties	Action
1-	Ruksha (Roughness)	Aggravates the vata
2-	Ushna (Hote)	Vitiation of rakta and pitta.
3-	Tikshna (sharpness)	It overwhelms the mind (Produces unconsciousness) and tends to disintegrate the limbs and muscles.
4-	Sukshma (Minuteness)	It penetrates even into minute channels and damages the physiology.
5-	Asu (Quick-actness)	Instantaneous in their action and proves speedily fatal.
6-	Vyavayi (Quickly-absorbed)	It spreads throughout the entire organism on account of its rapid permeating or expansive quality.
7-	Vikasi (Depression)	It destroys the root, principles (Dhatus) as well as the dosha and the mala of the body,
8-	Vishada (Non-viscid)	It does not adhere to any part of the body.
9-	Laghu (Lightness)	Thus becomes irremediable on account of the extreme lightness.
10-	Avipaki (Indigestible)	It cannot be assimilated owing to its innate indivisibility. It thus proves troublesome for a long time.

**CONCLUSION**

In the above study we found that visha is an important part of Ayurveda because most of the Ayurvedic text has described visha in detail. According Ayurvedic text visha has different name and property. When we used the visha carefully and proper treated then it not a poison. It used as medicine.

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