



Role of Visha in Vitiating of Doshas and Guna-A Review

¹Dr. Shri Ram Saini, ²Dr. Durga Lal Sharma

¹Assistant Prof. Roga Nidana Evam Vikriti Vigyana Department SBLD Ayurved Viswabharti Sardarshar, Churu, Rajasthan.

²Prof. & HOD Agad Tantra Department SBLD Ayurved Viswabharti Sardarshar, Churu, Rajasthan.

Received: 10-11-2021 / Revised Accepted: 26-11-2021 / Published: 01-12-2021

ABSTRACT

Human body is developed by the confluence of *Doshas*, *Dhatu* and *Mala* along with *Indriya*, *Atma* and *Manas*. *Doshas* are the source for homeostasis when they are normal and produce disease during their disequilibrium state. *Dosha* in a healthy person performs certain functions based on its *Pramana* (amount), *Guna* (quality), and *Karmas* (function), and any change in any of these leads to illness development. Because of their properties, *Visha Dravyas* are classified as *Tridoshaprakopaka*, *Laghu*, *Ruksha*, *Aashu*, *Vishad*, *Vyavayi*, *Teekshna*, *Vikasi*, *Sukshma*, *Ushna*, *Anirneshaya* are the properties or *Gun*as. *Pradhanikhetu* is when *Visha* has an immediate effect without passing through the stages of *Sanchay* and *Prakop*. However, it will be deemed a *Hetu* other than *Pradhanik* if it deteriorates the healthy *Dhatu*s and causes disease after vitiating the *Doshas*. It has *Gun*as that are comparable to *Madya*'s but opposite of *Ojas*'. As a result, it affects the essence of all *Dhatu*s, *Ojas*, and causes various types of *Vyadhi*. *Visha*'s effects are influenced by a variety of elements, including the qualities or *Gun*as of *Visha*, their power, the nature of the material, and the *Prakriti* of the person impacted.

Keywords: *Visha*, Poison, *Dosha*, *Guna*

INTRODUCTION

The fundamental factors for the foundation of the body are *Dosha*, *Dhatu*, and *Mala*. In the human body, there are two types of *Doshas*: *Sharirika* and *Manasika*. *Sarirakadosha* is made up of three *Vata*, *Pitta*, and *Kaphadoshas* that work together to keep the body functioning normally. *Rajas* and *Tamas* are the two varieties of *Manasika Doshas*. Certain ailments are caused by the vitiating of the *Sharirika*

and *Manasika Doshas*, either separately or in combination. Shifts in the *Sharirika Doshas* cause shifts in the *Manasika Doshas*, and vice versa.¹ *Visha* is defined as any substance that causes *Vishad* or discomfort in the body.² *Visha* causes either vitiating of the healthy *Dhatu*s or death of the healthy person as soon as it enters the body. As a result, *Visha* is crucial in the manifestation of *Vyadhi*. One of *Visha*'s synonyms is *Gada*, which is also a name for *Vyadhi*.³ *Visha* is a material that

Address for Correspondence: Assistant Prof. Roga Nidana Evam Vikriti Vigyana Department SBLD Ayurved Viswabharti Sardarshar, Churu, Rajasthan; Gmail: drshribams06@gmail.com

How to Cite this Article: Dr. Shri Ram Saini, Dr. Durga Lal Sharma. Role of Visha in Vitiating of Doshas and Guna-A Review. World J Pharm Sci 2021; 9(12): 155-158; <https://doi.org/10.54037/WJPS.2021.91205>

causes death or disease when it is put into the body by any channel or comes into touch with a body. It means *Visha* can either be a *Pradhanikhetu*, which brings immediate death, or it can fall into one of the other *hetu* categories, which causes a person's health to deteriorate. Fatality and other effects of a *Visha dravya* can be attributed to certain properties or *Gunas* which are said to be ten in Ayurvedic classics.⁴ *Visha* is believed to be originated at the time of *Samudra Manthan*.⁵ Based upon its origin it has been classified into two categories i.e. *Jangham Visha* and *Sthavar Visha*.⁶ Further, it is also classified as *Akritrim Visha* and *Kritrim Visha* where *Akritrim Visha* is again subdivided into *Sthavar* and *Jangham*. *Kritrim Visha* is also called as *Garavisa*.⁷ Other classifications of *Visha* include *Mahavisha* and *Upvisha*, both of which are significant. *Mahavisha* refers to *Visha Dravyas* that have all ten *Gunas* or properties to their fullest extent, whereas *Upvisha* refers to *Visha dravyas* that have these *Gunas* to a lesser amount.⁸ The dominance of the *Gunas* possessed by a *Visha Dravya* determines its activity. e.g. The dominance of the *Ruksha Guna* will cause the *Vatadosha* to become vitiated.⁹ People are exposed to numerous forms of *Visha* nowadays, with different varieties of *Visha Gunas* dominating in different quantities. As a result, the *Doshas* in the body become vitiated, and people develop various dermatological, gastrointestinal, and reproductive disorders. In *Samprapti* of a disease, *Visha* or poison is said to be *Pradhanikhetu* or *Vyabhcharikhetu* based on *Guna* dominance, *Visha Dravya* dosage, and time taken to show its effects. The purpose of this review is to investigate the role of *Visha* in the vitiation of *Dosha* and *Guna*.

Aims and Objectives: To evaluate, elaborate and discuss the role of *Visha* in the vitiation of *Dosha* and *Guna*.

Materials: Material related to *Visha* is collected from Ayurvedic text including *Bahatriye*, *Laghutrye*. The available commentaries of Ayurvedic *Samhtas* have also referred to collect relevant matter. The index, non-index medical journals has also referred to collect information of relevant topic.

Literary review: Poison is defined as any substance that is ingested or generated in the body that causes death or harm. The origin, development, and toxicity symptoms of accumulated toxins (endogenous or exogenous) as well as appropriate treatment methods are all important aspects of health.¹⁰

Derivation: *Visha* is derived from the Sanskrit Dhatu "Vish", which refers to *Visha's* spreading characteristic. Another derivation is "*Visha Vipryoge*," which depicts *Visha's* ability to wreak havoc on the body and mind. According Acharya Sushruta the substance that causes sadness (*Vishada*) is termed as *Visha*.¹¹

Properties of *Visha* (Poison)¹²

All poisons have ten qualities, eight *Vegas*, and twenty-four types of treatments can be used to alleviate their side effects. "Samavayi to *Nischestakarnamgunah*" is how *Guna* (properties) is defined. *Guna* is inactive on its own. When it is linked to *Dravyas* for the purpose of causing action, it becomes active.

Table no 1. According to Various Acharyas *Visha Guna* (properties of poison)

Sr.	Charaka	Sushruta	Astang Hrudyaya	Astang Sangraha	Sharangdhara Sahita
1	Laghu	Laghu	Laghu	Laghu	-----
2	Ruksha	Ruksha	Ruksha	Ruksha	-----
3	Ushna	Ushna	Ushna	Ushna	Agneya
4	Tikshna	Tikshna	Tikshna	Tikshna	Chhedi
5	Sukshma	Sukshma	Sukshma	Sukshma	Sukshma
6	Vishad	Vishad	Vishad	Vishad	
7	Vyavayi	Vyavayi	Vyavayi	Vyavayi	Vyavayi
8	Vikasi	Vikasi	Vikasi	Vikasi	Vikasi
9	Ashukari	Ashukari	Ashukari	Ashukari	Yogvahi
10	Anirdeshya Ras	Avipaki	Avyakta Ras/ Avipaki	Avyakta Ras	Madavaha Jivitahar

Charaka, *Sushruat*, *Vagbhata*, *Yogratnakara* and *Bhavprakash* all are supposed to be ten *Guna* of *Vishas* while *Sharangdhara* supposed to be eight *Guna*. Out of Ten, nine *Gunas* of *Vishas* are similar according to *Charaka*, and *Vagabhata*,

Yogratnakara and *Bhavprakash*. *Charaka* supposed *Anirdeshya Ras* instead of *Sushruta*, *Yogratnakara*, *Bhavprakash* and *Astang Sangraha* supported to be *Avipaki*. But *Ashtanghrudya* supposed both means, *Avyakta Ras* (*Anirdeshya Rasa*) and *Avipaki*

Table no 2. Properties of Poisons & Their Mechanism of Action: As per Sushruta, Charaka & Vagbhata

Sr.	Guna	Sushruta	Charaka	Vagbhata
1	Ruksha	VataPrakopak (Aggravates Vata)	As Sushruta	As Sushruta
2	Ushna	Rakta & Pita Prakopak (Aggravates Pita & Rakta)	Pita Prakopak (Aggravates Pita)	As Sushruta
3	Tikshna	Buddhi, Moha, MarmaChheda (Destroys the vital organs)	As Sushruta	Rakta & Pita Prakopak (Aggravates Pita & Rakta)
4	Sukshma	ShighraPraveshuStrotase (poison enters even capillaries)	VataPrakopak (Aggravates Vata)	As Sushruta
5	Ashu	Shighra Prana Haranam (Spread fast & rapidly fetal)	Spread fast	Rapidly fetal
6	Vyavayi	Vyavayat (Spread all over body decidedly fetal & Death)	Spread without transformation	Spread without transformation
7	Vikashi	Dosha, Dhatu, Mala Nasha (Disintegration of Dosh, Datu & Mala)	As Sushruta	Disturbances of Marma point
8	Vishada	Vishadatva (Non Sticky)	Not stop by body	Not stop by body
9	Laghu	Du-Chikitsya (makes treatment difficult)	Diminishes Response to Treatment	Difficult to remove from body
10	Avipaki	Dur-Haram (makes its elimination difficult)	---	Dose not get assimilated

Mechanism of action of poison^{13,14}

The *Tikshna* (Sharp) property of poison causes inability of discriminate to intellect & injury to the vital organ, *Sukshma* (Minute) *Guna* permits free entry of poisons to the remote sites of the body causing derangement. Early destruction of living will be occurred due to *Ashukari* (Quick Acting) property, Spread out in the entire body by its *Vyavayi* (Diffusive) property and the destruction of body essence due to *Vikashi* (Disintegrating) *Guna*. The Poison never adhere due to its *Vishad* (Vivid) property and difficult to cure due to *Laghu* (Light) property, while it will be excreted hardly due to its *Avipaki* (Indigestible) Property.

Discussion

Poison that enters the body through the mouth or through the parenteral route affects the *Rakta Dhatu* first, vitiating the *Kapha*, *Pitta*, and *Vatadoshas*, as well as their *Ashayas*, before reaching the heart (*Hridaya*).¹⁵ However; due of the *Ashukari* and *Vyavayi* qualities, the spreading process takes a very short time. Blood is a vital

vehicle for poison to spread quickly.¹⁶ According to *Sushruta Kalpasthana*, poison contains all of its qualities in *Tikshna* form, vitiating all of the *Doshas*. *Visha* spreads throughout the body, vitiates *Dosha* and *Dhatu*, causes signs and symptoms, and causes sickness, according to *Acharya Vagbhata*. After vitiation, these *Doshas* lose their natural properties and are unable to absorb the *Visha*. The patient becomes comatose when vital centres regulating respiration and other bodily functions are surrounded by the disordered *Kapha*. Life remains hidden in his body, but his sensory and motor functions are apparently absent.¹⁷

Conclusion

It may be concluded that *Doshas* are in charge of regulating physiological functions when they are in their normal state. Because poison's complete qualities are acute in nature, it causes vitiation of all *Doshas*. Because of the vitiation of *Vatadi Dosh*, the body is unable to digest the *Visha*, posing a threat to the living.

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