

Ayurvedic Perspective Of Dushivishajanya Indralupta Disease

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Abstract

At present, most diseases are caused due to unconventional etiology. For this unconventional aetiology, Agada Tantra focuses on Viruddha Ahar (Incompatible diet), Gara Visha (Concocted poison), and Dushi Visha (Denatured/Latent poison). Regular exposure to pollutants like dust, gases, metals, chemicals, etc. accumulate in our body and act like Dushi Visha which can cause Indraluptalike disease. It advocates the role of Dushi Visha in its pathology if the patient has a history of any poisoning. Keeping this view in mind, an attempt has been made to understand the concept of Dushi Visha and its role in the pathogenesis of Indralupta(Alopecia areata) disease.

Keywords: Agada Tantra, Viruddha Ahara, Gara Visha, Dushi Visha, Indralupta.

INTRODUCTION

Agada Tantra is a special branch of Astanga Ayurveda that, describes the Ayurvedic perspective of toxicology. It deals with the study of poisons with special reference to spotting poison, types of poison from their sources, properties, action, manifestations, management, and treatment¹.

In the present scenario, as compared to plants, miner-als, and venom poisoning, cases of poisoning due to Viruddha Ahara, Gara Visha, and Dushi Visha are increased. These three concepts and their management are a gift of Agad Tantra to human beings to improve their health status and longevity. The concept of Dushi Visha is gaining importance because of its contemporary relevance. With the development of the urban population, there is a rise in exposure to mild potency slowacting poison because of the pesticide-laden food which we intake, the polluted environment we live in, and exposure to radiation of high risks. Different toxicants/chemicals in the form of Dushi Visha enters the human body by different routes and are responsible for various disorders/diseases like cancer, cardiovascular disorders, neurological disorders, liver disorders, renal disorders, skin diseases, infections, psychological disorders, premature aging, Indralupta& other autoimmune disease etc².

Indralupta

Indralupta is a disease in which pre-maturely sudden, and complete loss of hair occurs in a patchy form manner. On a clinical basis in modern dermatology, a similar type of skin disorder named Alopecia areata is found to have parity with the disease Indralupta mentioned in Ayurvedic texts³.

The etiology of Indralupta is explained by Acharya Susruta under Kshudra Roga along with its pathogenesis in the Nidanasthana chapter 13 - Pitta along with Vata by involving the Romakoopa causes hair fall and thereafter Shleshma along with Shonita obstructs the channel of Romakoopa leading to stoppage of the regeneration of hair and this condition is known as Indralupta. Acharya Sushruta in Kalp Sthana's 2nd chapter also mentioned that as a result of Dushi Visha fall of hair occurs from the head and body^{4,5}.

Dushi Visha

The word Dushi Visha originated from the root word 'Dusha' with suffix 'Nich' and 'In' ⁶.

The term Dushi Visha is a combination of two different words, 'Dushi' and 'Visha'.

"Dushi" means denatured, attenuated, latent, vitiated and

"Visha" means poison.

Thus, Dushi means that which causes Dushti i.e., which brings about pathological imbalances and 'Visha' means any substance that enters the body and vitiates the normal functioning of Rasadi Dhatu which are the basic functional tissues, resulting in either ill health or death ⁷.

Acharya Sushruta described Dushi Visha as any kind of poison originating from inanimate or animate sources or any Kritrima Visha (artificial poison) re-tained in the body after partial expulsion or which has provisionally undergone detoxification, by the anti-poisonous drugs, forest fire, the wind, and the sun is termed as Dushi Visha⁸.

According to Charaka, Visha that vitiates the Rasadi Dhatu (bodily humor) is termed Dushi Visha. 'Visham hi Dushi Vishaytamupaiti', implies that it is the Visha itself that becomes or gets the term Dushi Vi-sha⁹.

Acharya Dalhana opines that any poison that is devoid of the natural properties of Visha, and incapable of producing acute symptoms of poisoning can also be designated as Dushi Visha¹⁰.

The probable modern concept of Dushi Visha

It is very difficult to define Dushi Visha exactly and accurately by any single term given in the modern text. The whole process of Dushi Visha can be easily understood with the concept of bioaccumulation. Bioaccumulation refers to the aggregation of substances, such as pesticides, and other inorganic or organic chemicals in the creature. Most of the bio accumulative chemicals are fat-soluble so they tend to lodge primarily in fat deposits or the fatty substances in blood¹¹.

Xenobiotics are referred to as the chemicals foreign to the biological system which includes water and air pollutants, drugs, agricultural chemicals such as pesticides and fertilizers, food additives, heavy metals, plasticizers, and industrial and household chemicals¹².

The human population is exposed to xenobiotics through inhalation, ingestion, or dermal absorption. After absorption, the xenobiotics may be distributed in the bloodstream as well as in interstitial cellular and transcellular fluids¹³. The xenobiotics, after absorption, can accumulate in tissues which may serve as a reservoir and prolong the toxicity of chemicals or the therapeutic effect of chemicals when taken as medication. Many xenobiotics are lipid-soluble, weak organic acids or bases that are not readily eliminated from the body. If these accumulated xenobiotics are not expelled from the body through the various excretory systems and once well established, will slowly affect vital life energy and immunity resulting in disease¹⁴.

Present food habits, lifestyle, mental attitudes, etc. are entirely different from that of the past. The essentials of life air, food, and water are all polluted and the hazards paint a gloomy picture for the coming generation. So, considering factors such as Viruddhahara and Ahitahara, Fast foods and cold beverages like colas, alcohol, tobacco, and drugs like quinine, NSAIDs, steroids, Pesticides, metals, minerals, pollutants, etc. can be considered under Dushi Visha which aggravate Vata & Pitta Dosha by their nature. Other aggravating factors like anger, indulgence in modern lifestyle, over-exercise, Ratri Jagran, over-strain, etc affect both body and the mind and are also equally capable to aggravate Pitta and Vata Dosha and lead to aggravation of Dushi Visha (latent poison) in the body or vice versa.

Characteristics of Dushi Visha¹⁵

1. Lacking in the classical nine properties of poison

Dushi Visha is naturally less potent. In such Visha, the presence of Teekshna, Ushna, etc, Gunas are not potent enough and due to the absence of quick spreading (Vyavaayi), Vikasi, and fast acting (Ashukari) Gunas, such Visha are unable to produce acute or sub-acute poisoning.

2. More potent in Apaki Guna

Dushi Visha is more potent in Apaki Guna, due to this property it is not digested easily by Jatharagani and Dhatwagani and remained accumulated slowly in respective Dhatu. Author Bhavamisra, in his work Bhavaprakasha, has also agreed to the same explanation as Susruta. The commentator has clarified some of the points like 'Kaphavritam' by saying that the potency of Ushna, Sukshma, Ruksha, etc. Gunas are reduced by Kapha. Because of Kapha Dosha Avarana defective digestion (Agnimandya) and defective metabolism (Dhatwagnimandya) occurs which in turn leads to Apakata of latent poison (Dushi Visha) and stays for a long time in the body without producing any signs and symptoms.

3. Partially metabolized

Any Visha, which can produce acute ill effects, when kept for a long time, of them may lose its original properties, and ultimately get converted to low potential Visha, which is Dushi Visha or Poison whether inanimate (Sthavara), animate (Jangama) or artificial (Kritrima) which is not eliminated from the body or partially detoxified and being retained or accumulated in the body and localized at various sites of tissues producing cumulative effect is Dushi Visha.

4. Denaturation by wind

Vata dries up the water content of Visha & reducing its properties thus transforming potent Visha into less potent Dushi Visha.

5. Denaturation by the sun/ heat

Sunrays, which contain ultraviolet rays, infrared and x-radiations have got influence on the earth as solar-terrestrial effects. These rays are important because of their effect on biological phenomena. These rays disinfect the air, water, and other substances including even poisonous substances if kept on sun exposure and convert into low potent Dushi Visha.

Purvarupaof Dushi Visha

...पूर्वशृणुतत्ररूपम् ||

निद्रागुरुत्वंचविजृम्भणंचविश्लेषहर्षावथवाऽङ्गमर्दः || [Su. K. 2/29-30]

The premonitory symptoms of Dushi Visha are a feel-ing of Sleep, heaviness of the body, yawning, a sense of looseness of the joints, horripilation, and aching of the body the Purvarupaof Dushi Visha.

Rupa of Dushi Visha

ततःकरोत्यन्नमदाविपाकावरोचकंमण्डलकोठमोहान् ||

धातुक्षयंपादकरास्यशोफंदकोदरंछर्दिमथातिसारम् |

वैवर्ण्यमूर्च्छाविषमज्वरान्वाकुर्यात्प्रवृद्धांप्रबलांतृषांवा ||

उन्मादमन्यज्जनयेत्थाऽन्यदानाहमन्यत्क्षपयेच्चशुक्रम् |

गादग्दमन्यज्जनयेच्चकुष्ठंतांस्तान्विकाराश्चंबहुप्रकारान् ||

[Su. K. 2/30-32]

According to Acharya Sushruta, it causes a sense of intoxication after meals, indigestion, aversion to food, circular patches (mandala), urticarial rashes on the skin (Kotha), stupor, loss of essential constituents of the body (Dhatu-kshaya), swelling of the feet, hands, and face, ascites, vomiting and then diarrhoea, discolouration, fainting, intermittent pyrexia, and excessively increased thirst. When greatly increased it produces discoloration of the body, fainting attacks, intermittent fever, and profound thirst, some kinds produce insanity, some others produce flatulence, some others cause the decrease of Shukra (semen), leprosy, another skin disease, and other various types of diseases.

Symptoms of Dushi Visha according to Site

तेनार्दितोभिन्नपूरीषवर्णोविगन्धवैरस्यमुखःपिपासी |

मूर्च्छन्वमन्गदग्दवाग्विषण्णोभवेच्चदुष्योदरलिङ्गजुष्टः ||

आमाशयस्थेकफवातरोगीपक्वाशयस्थेऽनिलपित्तरीगो |

भवेन्नरोध्वस्तशिरोरुहाङ्गोविलूनपक्षस्तुयथाविहङ्गः || [Su. K. 2/27-28]

Acharya Sushruta in Kalpa Sthanachapter 2 during describing localized signs & symptoms of Dushi Visha said that when the Dushi Visha is in the stomach (Amashaya), he becomes a patient of diseases of Kapha and Vata origin i.e., unconsciousness, vomiting, diarrhea, tympanitis, burning sensation, tremors, altered sensorium and symptoms of Dusyodara. when Dushi Visha is present in the intestine (Pakwashaya), he is a patient with diseases of Vata and Pitta origin i.e., burning sensation all over the body, fainting, diarrhoea, tympanitis, anemia, and sufferer's hair on the head and body falls off and appears just like a bird that has lost the feathers of its wings. This symptom can be correlated very well with the diseased condition Alopecia areata (Alopecia universlis in advance stage) in which loss of hair occurs in the patchy form under skin disease.

Complications of Dushi Visha

ज्वरेदाहेचहिकायामानाहेशुक्रसङ्क्षये |

शोफेऽतिसारेमूर्च्छायांहृद्रोगेजठरेऽपिच ||

उन्मादेवेपथौचैवयेचान्येस्युरुपद्रवाः |

यथास्वतेषु कुर्वीतविषघ्नैरौषधैःक्रियाम् || [Su. K. 2/53-54]

Complications like pyrexia, burning sensation, hic-cough, distension of the abdomen, impotence, edema, diarrhea, fainting, cardiac disorders, abdominal enlargement, insanity, tremors, and similar other complications should be treated with the respective remedial measures for the aforesaid diseases using anti poisonous drugs.

Sadhyata- Asadhyataof Dushi Visha

साध्यमात्मवतःसद्योयाप्यंसंवत्सरोत्थितम् |

दूषीविषमसाध्यंतुक्षीणस्याहितसेविनः || [Su. K. 2/55]

Dushi Visha in the early cases of poisoning is curable in self-controlled persons. Cases of one year's standing become Yasya(controllable), while even this type of poisoning in an enfeebled and imprudent patient, who is taking unwholesome food is incurable.

DISCUSSION

Dushi Visha is poison, having altered properties than ten classical properties of Visha. Because of the low potency of the poison, it usually does not cause sudden death and due to the Apaki Guna & Avarana (enveloping) action by Kapha Dosha, these low potency poisons are retained in the body for a long period without producing any grave or fatal symptoms and gets exacerbated by the cold, heavy breeze, and cloudy days.

According to Ayurveda, It is said that Lavana, Katuand Kshara Pradhana Dravya, Guru, Snigdha, and Ushna Guna, Atapa Sevana, Ratri jagarana, Divaswapna, Chinta, and Krodha are the responsible etiopathological factors for the development of hair loss disease due to aggravation of Vata and Pitta Dosha but in the present scenario according to Agada Tantra point of view, Present lifestyle such as Viruddhaharaand Ahitahara, Fast foods and cold beverages like carbonated drinks, alcohol, tobacco, drugs, pesticides, metals, minerals, pollutants, etc. may act as /aggravate Dushi Visha, results in the production of Indraluptalike a disease.

CONCLUSION

In the fast-moving life of today's world, there is a race for cosmetics, changed lifestyle or more specifically westernized culture, indifferent & improper dietary habits, smoking, excess sun exposure, improper sleep habits, alcohol, stress, environmental factors, and Dushi Visha have made the hair unhealthy and weak, results in origin of different types of skin disease among them Indralupta is one of most common skin disease. According to modern medical science, Indralupta can be compared with Alopecia areata on basis of clinical manifestation. Acharya Susrutah has mentioned that Pitta along with Vata causes hair fall and thereafter Shleshma along with Shonita obstructs the channel of Romakoopa leading to the stoppage of the regeneration of hair and this condition is known as Indralupta. Acharya Sushruta also mentioned that as a result of Dushi Visha fall of hair occurs from the head and body. Keeping these two aetiologies in mind it can be said that Dushi Visha has a role and affects the pathogenesis of Indralupta at any intermediary point and produce Indraluptalike disease.

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