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“A REVIEW ON MANAGEMENT OF DUSHIVISHAJANYA SKIN DISEASES WITH DUSHIVISHARI AGADA”**Dr. Ganesh V. Mamidala¹, Dr. Manohar Khankhane²**

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ABSTRACT:

Dushi Visha (cumulative toxicity) is a classification of Kritrima Visha (artificial poison) characterized by low potency and a specific affinity for vitiating the Dhatus (bodily tissues). This unique Ayurvedic concept is increasingly relevant in contemporary medicine, serving as a significant causative factor for chronic health issues, particularly dermatological disorders. Dushi Visha remains dormant within the system for extended periods, manifesting clinically only when triggered by favourable environmental or internal conditions. Traditional Ayurvedic texts advocate various therapeutic interventions for its management, most notably Dushivishari Agada. This herbo-mineral formulation is comprised of potent ingredients known for their Raktashodhana (blood-purifying), Vishaghna (anti-toxic), Kushtaghna (anti-dermatosis), and Kandughna (anti-pruritic) properties. The integration of modern toxicology with Ayurvedic principles provides a robust framework for understanding chronic diseases. Below is a detailed **Introduction** that elaborates on the etymological roots of Dushi Visha, its classical pathogenesis, and its direct scientific correlation with modern **bioaccumulation**.

KEY WORDS:- Dushi Visha, Dermatological Disorders, Dushivishari Agada, Cumulative Toxicity, Ayurveda.

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INTRODUCTION

1. Etymology and Conceptual Definition

The terminology of *Dushi Visha* is a linguistic synthesis of two distinct Sanskrit roots: *Dushi* and *Visha*. Etymologically, *Dushi* originates from the root 'Dusha' (with the suffixes 'Nic' and 'In'), signifying a state of being "vitiated," "attenuated," or "polluting" in nature. *Visha* denotes poison. Thus, *Dushi Visha* refers to a unique category of toxins characterized by *Alpa-virya* (low potency) and *Kalantara Prakopi* (symptoms manifesting after a prolonged period). Unlike acute poisons (*Tikshna Visha*) that provoke immediate systemic collapse, *Dushi Visha* acts as a latent, denatured toxicant that remains sequestered within the body for years without causing immediate mortality. [1, 2]

2. Classical Pathogenesis and the "Kapha Envelope"

Ayurvedic Acharyas classify *Dushi Visha* as a form of *Kritrima Visha* (artificial or acquired poison). Its clinical persistence is attributed to its inability to be fully eliminated, either due to partial detoxification by antidotes or to environmental degradation (exposure to sunlight or wind) that reduces its lethality. [3, 4]

The defining pathological feature of *Dushi Visha* is its relationship with *Kapha Dosha*. Upon entering the system, these low-potency toxins become "entangled" or enveloped (*Avarana*) by *Kapha*. This masking prevents the body's natural *Agni* (metabolic fire) from identifying and neutralizing the toxin, allowing it to reside deep within the *Dhatus* (tissues). Clinical manifestation occurs only when triggered by *Udreka Karana* (aggravating factors) such as: [3, 5]

National Journal of Ayurveda & Yoga

Desha (Place): Damp or marshy regions (*Anupa Desha*).

Kala (Time): Cold, windy, or cloudy seasons.

Anna (Diet): Consumption of incompatible foods (*Viruddha Ahara*), alcohol, or sesame.

Vihara (Lifestyle): Regular daytime sleep (*Diva-swapna*). [2, 4]

3. Bioaccumulation: The Modern Scientific Parallel

In contemporary toxicology, the concept of *Dushi Visha* mirrors the phenomenon of **bioaccumulation** the gradual buildup of toxicants within an organism at a rate faster than they can be metabolized or excreted. Modern life presents a "chemical cocktail" of low-dose, chronic exposures that perfectly match the *Alpa-virya* description of ancient texts. These include: [3, 6]

Xenobiotics: Pesticides (organophosphates), heavy metals (lead, mercury, cadmium), and synthetic food additives that the body cannot easily process.

Dhatugata Deposition: Just as Ayurveda describes toxins residing in specific *Dhatu*s, modern science identifies that lipophilic toxins (like POPs) accumulate in adipose tissue, while heavy metals like lead sequester in bone and mercury in neural tissues.

Metabolic Disruption: Chronic exposure leads to the formation of *Ama* (toxic metabolic waste), which further impairs *Dhatvagni* (tissue-level metabolism), leading to systemic inflammation and oxidative stress. [3, 4, 7, 8, 9]

4. Clinical Manifestations in the Skin

Acharya Charaka emphasizes that *Dushi Visha* has a specific affinity for *Shonita* (blood) vitiation, serving as a primary etiological factor for chronic dermatological disorders. In the modern context, the long-term use of chemical-laden cosmetics and occupational exposure to industrial pollutants (such as wood dust or chemicals) have led to a surge in conditions like *Aru* (Eczema), *Kitibha* (Psoriasis), and *Kotha* (Urticaria). These conditions are often resistant to standard treatments because the underlying "cumulative burden" of the toxin remains unaddressed. [2, 10]

National Journal of Ayurveda & Yoga

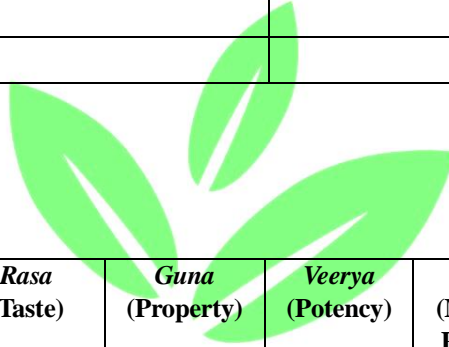
5. The Therapeutic Role of Dushivishari Agada

This yoga is designed to penetrate the *Kapha* envelope, neutralize the latent poison, and purify the *Rakta Dhatu* (blood tissue). By acting as a *Vishaghna* (anti-toxic) and *Kushtaghna* (anti-dermatosis) agent, it addresses both the root cause and the symptomatic manifestation of cumulative toxicity, offering a comprehensive solution for contemporary environmental health challenges. [3, 4]

DUSHIVISHARI AGADA INGREDIENTS

RASAPANCHAKA (PROPERTIES) AND KARMA (ACTION) OF EACH INGREDIENT OF DUSHIVISHARI AGADA^[10]

SR.NO	VAGBHATA ^[6]	SUSHRUTA ^[7]	BHAVAPRAKASHA ^[8]	PART USED ^[9]
1.	<i>Pippali</i>	<i>Pippali</i>	<i>Pippali</i>	<i>Phala (fruit)</i>
2.	<i>Dhyamaka</i>	<i>Dhyamaka</i>	<i>Dhyamaka</i>	<i>Patra (leaves)</i>
3.	<i>Jatamansi</i>	<i>Jatamansi</i>	<i>Jatamansi</i>	<i>Moola (root)</i>
4.	<i>Lodhra</i>	<i>Lodhra</i>	<i>Lodhra</i>	<i>Twak (bark)</i>
5.	<i>Ela</i>	<i>Paripelava</i>	<i>Bruhat Ela</i>	<i>Phala (fruit)</i>
6.	<i>Suvarchika</i>	<i>Suvarchika</i>	<i>Suvarchika</i>	<i>Phala (fruit)</i>
7.	<i>Kutannata</i>	<i>Sukshma Ela</i>	<i>Maricha</i>	<i>Moola twak (root bark)</i>
8.	<i>Natam</i>	<i>Kanaka Gairika</i>	<i>Baalaka</i>	<i>Moola (root)</i>
9.	<i>Kusta</i>		<i>Sukshma Ela</i>	<i>Moola (root)</i>
10.	<i>Yastimadhu</i>		<i>Kanaka Gairika</i>	<i>Moola (root)</i>
11.	<i>Rakta Chandana</i>			<i>Khandasara (heartwood)</i>
12.	<i>Gairika</i>			



S.No	Dravya (Drug)	Latin name	Rasa (Taste)	Guna (Property)	Veerya (Potency)	Vipaka (Metabolic Property)	Doshagnata	Karma (Action)
1.	<i>Pippali</i>	<i>Piper longum</i>	<i>Katu</i> (pungent)	<i>Laghu</i> (light) <i>Snigdha</i> (unctuous) <i>Teekshna</i> (sharp)	<i>Ushna</i> (hot)	<i>Madhura</i> (sweet)	<i>Vata- kaphahara</i> (alleviates <i>vata</i> and <i>kapha</i>)	<i>Raktashodhana</i> <i>Kushtaghna</i>
2.	<i>Dhyamaka</i>	<i>Cymbopogon martini</i>	<i>Katu</i> (pungent) <i>Tikta</i> (bitter)	<i>Laghu</i> (light) <i>Ruksha</i> (dry)	<i>Ushna</i> (hot)	<i>Katu</i> (pungent)	<i>Vata-pittahara</i> (alleviates <i>vata</i> and <i>pitta</i>)	<i>Raktashodhana</i>
3.	<i>Jatamansi</i>	<i>Nardostachys jatamansi</i>	<i>Tikta</i> (bitter) <i>Kashaya</i> (astringent) <i>Madhura</i> (sweet)	<i>Laghu</i> (light) <i>Snigdha</i> (unctuous)	<i>Sheeta</i> (cold)	<i>Katu</i> (pungent)	<i>Tridosahara</i> (alleviates all three <i>doshas</i>)	<i>Kushtaghna</i> <i>Kandughna</i>
4.	<i>Lodhra</i>	<i>Symplocos racemosa</i>	<i>Kashaya</i> (astringent) <i>Tikta</i> (bitter)	<i>Laghu</i> (light) <i>Ruksha</i> (dry)	<i>Sheeta</i> (cold)	<i>Katu</i> (pungent)	<i>Kapha- pittahara</i> (alleviates <i>kapha</i> and <i>pitta</i>)	<i>Raktashodhana</i> <i>Kushtaghna</i>
5.	<i>Ela</i>	<i>Elettaria cardamomum</i>	<i>Katu</i> (pungent) <i>Madhura</i> (sweet)	<i>Laghu</i> (light) <i>Ruksha</i> (dry)	<i>Sheeta</i> (cold)	<i>Katu</i> (pungent)	<i>Kapha- vatahara</i> (alleviates <i>kapha</i> and <i>vata</i>)	<i>Kushtaghna</i> <i>Kandughna</i>

6.	<i>Suvarchika</i>	<i>Tribulus terrestris</i>	<i>Madhura</i> (sweet)	<i>Guru</i> (heavy) <i>Snigdha</i> (unctuous)	<i>Sheeta</i> (cold)	<i>Madhura</i> (sweet)	<i>Vata-pittahara</i> (alleviates <i>vata</i> and <i>pitta</i>)	<i>Vishaghna</i>
7.	<i>Kutannata</i>	<i>Oroxylum indicum</i>	<i>Madhura</i> (sweet) <i>Tikta</i> (bitter) <i>Kashaya</i> (astringent)	<i>Laghu</i> (light) <i>Ruksha</i> (dry)	<i>Ushna</i> (hot)	<i>Katu</i> (pungent)	<i>Kapha- vatahara</i> (alleviates <i>kapha</i> and <i>vata</i>)	<i>Raktaprasadaka</i> <i>Twakdosahara</i> <i>Vishaghna</i>
8.	<i>Natam</i>	<i>Valeriana</i>	<i>Tikta</i>	<i>Laghu</i>	<i>Ushna</i>	<i>Katu</i>	<i>Kapha-</i>	<i>Vishaghna</i>
		<i>wellich</i>	(bitter) <i>Katu</i> (pungent) <i>Kashaya</i> (astringent)	(light) <i>Snigdha</i> (unctuous)	(hot)	(pungent)	<i>vatahara</i> (alleviates <i>kapha</i> and <i>vata</i>)	
9.	<i>Kusta</i>	<i>Saussuria lappa</i>	<i>Tikta</i> (bitter) <i>Katu</i> (pungent) <i>Madhura</i> (sweet)	<i>Laghu</i> (light) <i>Ruksha</i> (dry) <i>Teekshna</i> (sharp)	<i>Ushna</i> (hot)	<i>Katu</i> (pungent)	<i>Vata- Kaphahara</i> (alleviates <i>vata</i> and <i>kapha</i>)	<i>Kushtaghna</i> <i>Kandughna</i> <i>Vishaghna</i>
10.	<i>Yastimadhu</i>	<i>Glycyrrhiza glabra</i>	<i>Madhura</i> (sweet)	<i>Guru</i> (heavy) <i>Snigdha</i> (unctuous)	<i>Sheeta</i> (cold)	<i>Madhura</i> (sweet)	<i>Tridosahara</i> (alleviates all three doshas)	<i>Kandughna</i>
11.	<i>Rakta Chandana</i>	<i>Santalum album</i>	<i>Tikta</i> (bitter) <i>Madhura</i> (sweet)	<i>Guru</i> (heavy) <i>Ruksha</i> (dry)	<i>Sheeta</i> (cold)	<i>Katu</i> (pungent)	<i>Kapha- pittahara</i> (alleviates <i>kapha</i> and <i>pitta</i>)	<i>Raktashodhana</i> <i>Kushtaghna</i>
12.	<i>Gairika</i> [11]	<i>Red ochre</i>	<i>Madhura</i> (sweet) <i>Kashaya</i>	<i>Snigdha</i> (unctuous)	<i>Sheeta</i> (cold)			

METHOD OF PREPARATION

Firstly, the *Gairika* has to be purified by making a fine powder of it and frying it with cow's ghee in an iron vessel.[12] The powder of pure *Gairika*, along with the fine powder of other herbal ingredients, is all taken in equal quantity and mixed. This mixture is made into *Vati* (tablets) or the *churna* (powder), which is advised to take along with *madhu* (honey).

Acharya BhavaPrakasha has advised the administration of *Dushivishari Agada* in the form of *Kashaya* (decoction).[13] The *Kashaya* is prepared as per the general method of preparation mentioned in the *Sharangadhara Samhita*. For this, all the ingredients are made into coarse powder by pounding in the *khalwa yantra* separately. Coarse powder of purified *Gairika* is made. Powder of all the ingredients is taken in equal quantity and mixed together to get a homogeneous mixture. Now, one part of this homogeneous mixture is added to eight parts of water in a vessel and heated over

Mandagni (mild fire) till the water is reduced to 1/8th.[14]

DUSHIVISHARI AGADA IN DUSHIVISHAJANYA SKIN DISEASES

Acharya Charaka in *Chikitsa sthana Vishachikitsa adhyaya* has mentioned that *dushi visha*

causes *shonita dushti* and various skin diseases such as *Aru* (Eczema), *Kitibha* (Psoriasis), and *Kotha* (Urticaria).

Shonita Dushti-

Shonita means 'blood,' and *Dushti* means 'vitiation. *Acharya Charaka* has mentioned that accumulation of *dushi visha* in the body for a longer duration causes vitiation of blood, leading to various skin diseases. *Acharya Charaka* has mentioned the symptoms of *shonita dushti* as *Raktapradoshaja vikaras*. [15]

The *Raktapradoshaja vikaras* include the following

Kushta- Skin diseases

Visarpa- Herpes

Pidaka- Skin eruptions

Raktapitta- Haemorrhagic disorders.

Asrukdara - Menorrhagia, i.e., heavy bleeding during menstruation.

Gudapaka - Suppuration or inflammation of the anus or rectum

Medhrapaka- Suppuration or inflammation of the penis

Asyapaka- Stomatitis (ulcers in the mouth)

Pleeha- Enlargement of spleen

Gulma- Abdominal tumours

Vidradhi- Abscesses

Nilika- Elevated blue coloured eruptions on the face.

Kamala- Jaundice

Vyanga- Facial melanosis

Piplu- a mole or freckle

Tilkalaka- Black moles

Dadru - Tinea, ringworm infestation

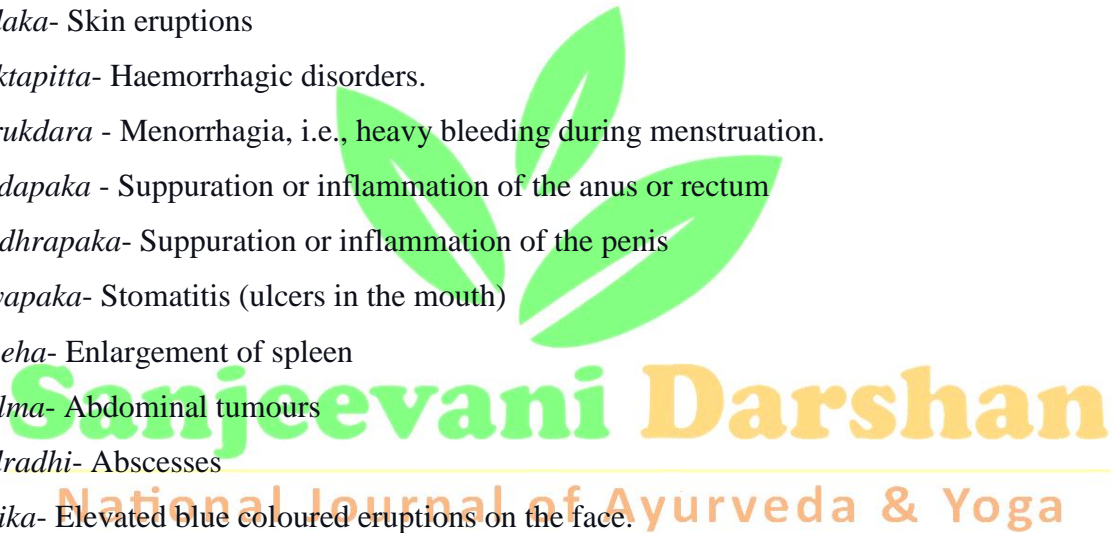
Charmadala - Peeling of skin

Shwittra - Leukoderma

Pama- Scabies

Kotha- Urticaria

Asru Mandala- Red coloured elevated round patches on the skin



Nowadays, the food we eat and the products we use consist of one or the other sort of chemicals/preservatives /fertilizers, which can be considered as the cause for the vitiation of blood leading to the above-mentioned diseases. These substances can be considered as *dushivisha*. Hence, here *Dushivishari agada* can be used as *hetu pratyanka chikitsa*.

Moreover, many of the ingredients of *Dushivishari agada* have the property of *raktashodhana*, *vishaghna*, *kushtaghna*, *kandughna*, etc.

Hence, *Dushivishari agada* is expected to be beneficial in the above conditions.

ARU[16]

It is one of the types of *Kshudra Kushta* explained by *Acharya Charaka*. It is *pitta-vata dosha* predominant *vyadhi*.

The symptoms include

- **Rakta* – body rashes,
- **Shyava* – blackish bumps on the skin,
- **Sadaha* – burning sensation,
- **Bahu vranam* – multiple skin bumps.

This skin condition can be correlated to Eczema. The main causes include incompatible food, the use of cosmetics

containing various chemicals, exposure to dry and windy weather, etc. Which come under *Dushivisha*. Hence, *Dushivishari Agada* can be very beneficial in this condition.

KITIBHA[17]

It is one of the types of *Kshudra Kushta* explained by *Acharya Charaka*. It is a *vata-kapha dosha* predominant *vyadhi* along with *pitta dosha* association.

The symptoms include

- **Shyavam*- blackish brown or ash discolouration of skin,
- **Kina khara sparsham*- skin which is rough on touch,
- **Parusham*- hard and dry skin

If the above-mentioned features occurred due to *dushivisha*, such as consumption of incompatible food or exposure to certain chemicals, then in such a case, *Dushivishari agada* can be used as *hetu pratyanka chikitsa*.

KOTHA[18]

It is the skin condition mentioned in *Madhava Nidana's Sheetapitta-Udarda-Kotha adhyaya*.

The clinical features include

Mandala - circular patches

Kandu – itching

Raaga – red colour rashes

Bahu – multiple

This skin condition is caused by

Asamyag vamana (incomplete/ improper emesis therapy), *Pitta nigraha* (obstruction to pitta movement), *Anna nigraha* (obstruction to food), *Sleshma nigraha* (obstruction to movements of kapha).

The above-mentioned causes lead to the formation and accumulation of *ama visha* in the body, which, if it stays for a longer period of time without proper digestion and excretion, can be converted into *Dushivisha*. Hence, *Dushivishari Agada* can help in treating this condition.

DISCUSSION

The contemporary clinical landscape frequently presents chronic pathologies that mirror the classical Ayurvedic description of *Dushi Visha* (cumulative toxicity). In the modern context, the inevitable exposure to "low-dose, high-frequency" toxicants such as food preservatives, pesticides, heavy metals in cosmetics, and industrial pollutants functions as a latent systemic burden. These factors do not trigger acute poisoning but instead progressively vitiate the *Dhatus* (tissues), leading to stubborn dermatological conditions.

The efficacy of *Dushivishari Agada* in managing these conditions lies in its multi-targeted pharmacological approach:

Pathogenic Neutralization: By acting as *Hetu Pratyanyika Chikitsa* (etiology-specific treatment), it directly addresses the latent toxins rather than merely masking symptoms.

Synergistic Action: The formulation's ingredients provide a comprehensive therapeutic spectrum, including *Deepana* and *Pachana* (metabolic enhancement) to digest *Ama*, and *Raktashodhana* (blood purification) to clear systemic impurities.

Dermatological Repair: Specific properties like *Kushtaghna* (anti-dermatosis), *Kandughna* (anti-pruritic), and *Twak-roghahara* (skin-healing) facilitate the restoration of skin integrity in conditions like Eczema (*Aru*), Psoriasis (*Kitibha*), and Urticaria (*Kotha*).

Given the ubiquitous nature of environmental pollutants today, the application of *Dushivishari Agada* should be considered not only as a curative intervention but also as

a **preventive strategy** to mitigate the bioaccumulation of toxins before they manifest as clinical disease.

CONCLUSION

Dushi Visha represents an ancient yet highly relevant toxicological framework for understanding chronic, cumulative health issues. While mild in its immediate potency, its long-term persistence within the body leads to significant morbidity, particularly through the vitiation of blood and skin tissues.

In an era where total avoidance of environmental and chemical triggers is practically impossible, *Dushivishari Agada* emerges as a potent therapeutic tool. Its herbo-mineral composition effectively penetrates the deeper tissues to neutralize dormant toxins and restore physiological balance. This review concludes that *Dushivishari Agada* serves as an essential formulation for both the prevention and management of dermatological disorders arising from modern cumulative toxicity.

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