



PERSPECTIVE

The idea of mahavisha-upvisha shodhan in agadtantra: The ancient Indian knowledge system

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Abstract

In contrast to other medical sciences, which only concentrate on the treatment of disorders and diseases, Ayurveda is the oldest medical science that mankind is aware of and primarily promotes good living and long life. There is proof that some Ayurvedic treatments, particularly those utilizing herbs, metals, minerals, or other substances, may carry significant hazards, such as poisoning. A component of Ashtanga Ayurveda called Agadtantra has a special place in the study of poisons and aids in shielding people from their effects. According to certain Acharyas, not all therapeutic plants are safe to use because they may contain toxic and hazardous phytoconstituents. Certain plants are poisonous, known as Visha and Upvisha. To minimize the lethal effects of visha Dravya, several purifying procedures should be carried out to lessen their harmful effects. Therefore, it is crucial to comprehend the Shodhana of Visha and Upvisha described in Ayurvedic texts. To better comprehend how to purify Vishadravya to prevent fatal effects and to boost patient confidence in Ayurveda, this page describes the ways for doing so that are referenced in Ayurvedic texts. Utilizing the purifying process, dravya, which had medical significance but was rarely utilized due to its lethal effects, began to be employed more frequently.

Keywords: Ashtanga Yoga, Toxins, Visha, Upvisha, Shodhan, Agadtantra, Medical usage.

Introduction

Plants are the main source of medicine in Ayurveda, and several chemicals have been extracted from these plants and applied to benefit mankind. However, the majority of these medications have been discontinued due to toxicity or unfavorable side effects. Ayurveda makes use of many poisonous plants and minerals, including Bhanga (*Cannabis sativa linn*), Ahiphen (*Papaver somnifera linn*), Vatsnabha (*Aconitus ferox*), Kupilu (*Strichnos nuxcomica linn*), and Dhatur

(*Dhatura metal linn*). These have many phytochemicals used in their raw form following the Shodhan procedure. [Sud Vk-2018] *Agadtantra* primarily examines the properties of hazardous chemicals, their effects on the body, and the corrective actions taken to lessen the impact of poison on human health. The Shodhan of Vishadravya is a crucial step in turning a dangerous medicine into one that can be used therapeutically. Based on their efficacy, these plants are divided into *Mahavisha* and *Upvisha*. There are two sorts of *Vishas* in *agadtantra*: *mahavisha* and *Upvisha*. Vatsnabh is utilized for medicinal purposes from *Maha Visha*, and *Upvisha* includes Arka, Karveer, Gunja, Snuhi, Kuchala, Jaypala, Dhatura, Bhallataka, Vijaya, Ahiphena, and *Langali*. Additionally, Acharya Charka stated that any poison can be turned into a medication by processing it or using it correctly, whereas any medicine can become a lethal poison by using it incorrectly. [Bhandari D.] We can find explanations of the use, significance, and medicinal application of visha dravyas (*poisonous substances*) in numerous Classical works of literature. Particularly in Rasashastra, the usage of Visha-Upavisha dravyas (*poisonous & semi-poisonous substances*) in the Rasa karma as well as Rasa bhandhan has received key importance. In Ayurvedic Science-origin, qualities, purification, applications, toxic symptoms, etc. thorough explanations are accessible. Based on its value in Rasa karma, they included and categorized *visha dravyas* [Sud Vk-2018]. Due to their fast effectiveness even in lesser doses,

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Visha-Upavisha dravyas are highly prized from a therapeutic perspective. However, they also carry a substantial risk of death if used improperly or in high amounts, which is the case with these substances. Understanding the *visha drayas'* significant applications in medicine, benefits, toxic symptoms, and management is therefore necessary. Its examination is crucial, particularly in the area of Rasashastra [Sud Vk-2018, Pandhare Rr.].

Vishas are classified

Poisons are categorized based on a few fundamental standards including origin, base, characteristics, potency, etc.. According to their toxicity and potency, all poisons were divided into two groups in the medieval Ayurvedic classics and manuscripts called *Mahavisha* and *Upavisha*. Based on its origin, *Visha* has been divided into two categories: *Jangamavisha* (animal poison) and *Sthavaravisha* (plant and mineral poisons), with ten and sixteen sites for each type of *Visha*, respectively [Bhandari D.]. Additionally, it is separated into two categories: *Akritrimavisha* (natural poison) and *kritrimavisha/Garavisha* (unnatural or chemically created poison) [Sud Vk-2018]. *Sthavara* and *jangama* are subcategories of *Akritrimavisha*. Certain Rasashastra and Dravyaguna texts categorize *visha* in a variety of ways, including *mahavisha-upavisha*, etc. [Pandhare Rr.].

The medications of the *upavisha* family are less poisonous and less deadly, although they still exhibit certain hazardous side effects when taken or administered. *Upavisha*-related symptoms are less toxic, less severe, and typically not life-threatening, and their toxicity can be managed with treatments. Generally speaking, "*Vishas*" can be divided into three types: *Sthavara*, *Jangam*, and *Kritrima*. '*Sthavara Vishas*' are those that come from minerals or a group of toxic herbs, whilst '*Jangama Vishas*' come from the animal kingdom. Unwanted medication compounding leads to the formation of the "*Kritrima Vishas*." Tuberous and/or root poisons are the most lethal of the poisonous weeds [Bhandari D.].

Ayurvedic Shodhan of Visha Dravya

- Papaver somniferum Linn. (excluding seeds) *Ahiphena* dissolved in water, then cloth-filtered. Afterward, *Godugdha* (cow's milk) was added and cooked gently. This paste is 7 to 21 times triturated with ginger juice before being dried in the shade. [Anand Dy.]
- *Bhanga Marijuana sativa* Linn. (But seeds) first Strategy: The leaves are tied in fabric and doused with water. This method must be continued until the greenish variety prevents release from the leaves. After this, the leaves are dried under the shade, from that point, they ought to be broiled in *Goghrita* (Cow's ghee) on a gentle fire and utilized for restorative reasons. Second Technique: *Swedana* (fomentation) in *Godugdha* (cow's milk) for 3 hours with gentleness, then washed with water. After getting it dried, it is broiled in *Goghrita*. Third Technique:

The *Bhanga* leaves are to be incited in the decoction of *Babbul Tvak* (the bark of *Acacia catechu*) for 25–30 minutes with moderate intensity and afterward exposed to drying under direct daylight. Further, they are ground up with *Godudha*, dried, and utilized. [Ganorkar Mn]

- *Dhattura - Daturametel* Linn first Strategy: Seed is kept in a *Potali*, it ought to be *Swedana* (Instigated) in a *Dolayantra* by adding *Godugdha* (Cow's milk) or *Gomutra* (Cow's urine) for 3 hrs. Then, at that point, after seeds ought to be washed with warm water and dried in the sun. The seeds are utilized in the wake of eliminating the seed coat. [Panthi S.-2023] Second Technique: Seeds ought to be kept in *Dolayantra* and *Swedana* is finished involving cow's urine for 3 hrs after that ground up in *Khalvayantra* and separated through material. [Rathi M-2023]
- *Bhallataka-Semecarpus anacardium* Linn. (Seed) first Strategy: Top part of *Bhallataka* organic products ought to be taken out with a blade and blended in with block powder (*ishtika churna*) and kept in a *Pottali* (sack) and bind its mouth with areas of strength for a. This is scoured delicately by hands. At the point when block powder becomes wet with oil and the skin of *Bhallataka* is opened up, it is washed with high temp water. Get *Shuddha* (filtered). [Dudhe Sv.-2023] Second Strategy: The After eliminating top part and slicing it into two sections is set in a *Pottali*. *Swedana* is finished by filling it with coconut water for 1 to 2 h. in *Dolayantra* (swing contraption). In this cycle it becomes *Shuddha*. [Berval R.]
- *Kuchala - Strychnos nuxvomica* Linn. First Technique: *Kuchala* seeds will be submerged in *Gomutra* (cow's urine) for 7 evenings; new *Gomutra* is to be supplanted consistently. From there on, it is eliminated and washed with water. Seeds will be additionally detoxified by *Swedhana* overflowing with *Godugdha* (cow's milk) in *Dolayantra* for 3. h. The seed coat and undeveloped organism are taken out. The cotyledon will be seared in cow's ghee and powdered well. second Strategy: The seeds are seared in cow's ghee by sluggish warming; separate the external covering of seeds and warm cotyledon are finely powdered and utilized. third Strategy: Tore seeds of *Kuchala* are submerged in *Kanji* (margarine milk) for three days. Following three days the external shell ought to be stripped off, dried in daylight, fueled well, and gathered in a glass container. [Ganorkar Mn-2016]
- *Vatsnabh - Aconitum ferox*-The underlying foundations of *Vatsnabh* were cut into little pea-sized pieces and tied in a *Pottali*. It tends to be detoxified by putting it in cow's urine for three successive days, or by *Swedana* it in cow's milk or goat's milk in *Dolayantra* for three to six hours. After that bits of *Vatsnabh* were washed with warm water and utilized for a remedial reason. [Bhandari D.]

- Jaipal (Croton tiglium)- Seeds ought to be absorbed water for one evening, then, at that point, the external covering is eliminated. From inside the Part, leaf-like Cotyledons are additionally taken out. These seeds are presently tied in a piece of material called Potli and this potli ought to be absorbed Dolayantra by adding Cow's milk. Presently it is washed with water and dried in the sun. To eliminate the leftover oil, the parts ought to be squeezed through two smearing papers and put away for 24 hours in another earthen container. [Pandhare Rr]

In this basic survey, writing in regards to the idea of shodhan of Visha and *Upvisha* has been done. In the setting of *Agadtantra*, Agad implies neutralizing substances; *Agadtantra* fundamentally manages the investigation of harmful substances, their impacts on the body, and the healing measures used to stay away from the impact of toxic substances on the human body. Shodhan of Vishadravya is likewise a significant technique that makes the harmful medication helpful for its restorative use. As per Bhavprakash Nighantu and Rasatarngini Visha Dravya, the dravya is predominantly arranged into two classifications called *Mahavisha* and *Upvisha* as per their strengths. There is a Shodhan process referenced in Bhavprakash Nighantu in Dhatvadvivarga Adhyay. Rasatarngini in "*Vishopvishavijyaniya Adhyay*" additionally depicts the kinds of Shodhan and restorative purposes of toxic substances. The significance of Vishdravya is additionally referenced in different Ayurvedic texts. Different cycles, like Mardan, Peshan, and so forth, finish the materials with shown dravyas to eliminate different debasements. This is called Shodhan. The idea of the shodhan process has been practically speaking since the season of Charaka Samhita; that's what Acharya Charak referenced, any toxin, if continued or utilized appropriately, is an expected medication, and any medication, whenever utilized inappropriately, is a lethal toxin. Rasashastra makes sense of the handling of medications by the name of Samskara, Shodhan process is one of the interactions utilized for Samskara of medications. In Rasashastra, the Shodhan cycle isn't just decontamination; it also includes detoxification and upgrading the adequacy of medications. Different techniques of Shodhan are utilized for purging medications like Swedan, Mardan, Prakshalan (washing), Dhalana, Nirvapan, Bharjana, Bhavana (Levigation), Nimajjana (Plunging). Thus, utilizing the different techniques for the Shodhan process referenced in the Ayurvedic text Vish dravya, the above techniques are filtered and made valuable for their remedial purposes.

Discussion and Conclusion

From the above portrayals, the study of Ayurveda is cautious about the casualties of any medication; thus, they previously referenced the insurance, dos, and don'ts of the utilization of restorative medications. It is a matter of conversation

and examination that after cleaning, the number of awful characteristics of toxic substances decreases to make them restoratively valuable. Harms are profoundly powerful and effective medications; they can be utilized as an impetus to improve the medication with which they are utilized. Yet, before using poison, they should be decontaminated to lessen their casualties. Aconitine is the most harmful constituent in Vatsanabha. However, there are various media for Shodhana referenced for Vatsnabha, and the new explorations demonstrated that the percentage of the evacuation of Aconitine is higher in cow's urine. Since cow urine is effectively accessible and financially savvy, this strategy can be embraced by Shodhana of Vatsnabha. Strychnine and Brucine are harmful specialists in nuxvomica. Shodhana on Kupilu demonstrated the decrease of this harmful substance after the system changes of the Rf esteem in crude and filtered Bhallataka uncovers the synthetic changes after the Shodhana strategy. Thus, these noxious plants ought to be added to intensify definition only after appropriate decontamination. In Ayurveda, there are bunches of media utilized for Shodhana. Cow urine and cow's milk are normal media for Shodhana of Vishadravya (toxic plants). The particular technique for individual medication contrasts with Bhallataka. Block powder is one of the significant media for Shodhana. The oil in the organic product is exceptionally aggravating, leading to speculation that the sleek piece of the organic product is harmful and that its evacuation level corresponds to its security edge.

From this study, it could be presumed that medication contains poisonous alkaloids that might be decontaminated by the above strategy and utilized for different restorative purposes after Shodhana (refinement). As we are probably aware, toxic substances can be transformed into amazing medications when handled and directed appropriately; however, they might become perilous if handled mistakenly. Ayurveda stresses the utilization of Visha and *Upvisha* in different plans as well as single medications, which suggests their significance in clinical practice. It is great to compare the Shodhan process referenced in the old text with present-day innovation to evaluate its security and viability. Bhavana Dravya likewise assumes a significant role in making drugs without secondary effects.

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