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## ROLE OF MADANPHALA IN MANAGEMENT OF MUSHIKA VISHA - A REVIEW ARTICLE

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### ABSTRACT

An ingredient that is used in various formulations in the treatment of *Vishas* (poisons). Many formulations for the management of various poisons like snake bite, keetavisha (insect poisons), etc. have been explained in Ayurveda treatise that contains it as an ingredient.in the present article we are discussing regarding the Madanphala and ghrita of Tanduliyaka in management of Mushika visha. Madanphala is having properties of Laghu, Ruksha Guna, Kashaya, Katu, Tikta Rasa and Ushna Veerya. It acts as a Vranashodhan and Ropan properties. Paste of Madanphala applied over skin and wounds helps in Vranashodhan therefore used in the Mushika visha effectively. Tanduliya (*Amaranthus spinosus*) prepared in the form of Ghrita (Ghee) is said to reduce the bastivedana (pain in urinary system) and anaha (Distension of abdomen due to obstruction to passage of urine and stools) in the complications caused because of visha.

**Keywords:** Madanphala, Mushika Visha, Tanduliyaka etc.

## INTRODUCTION

Visha If the poison is administered through eye in the form of Anjana like Kajals, eye shadow, eyeliner, mascara, etc. there will be accumulation dirt in the eyes causing redness, pain distortion of visions and even blindness. In such condition the Snehapana, Pippali is boiled in milk for seven times then Pippali is made to dry and made into paste mixed with ghee can be used. Flower of Kapittha, Meshasingi and Bhallataka maceration with the Varana or powder of Brihati, Sirisabija, Prapaundarika and Nagabala all powdered and macerated for seven times in honey. Small quantity of this along with Srotonjana and powder of gold are mixed together and applied to the eyes.[1] Asya Visha Asya Visha in the form of lip stick, lip balm etc. ingestion of poisoned food will cause tingling sensation in the lips, burning sensation inside the mouth, hardness at the root of tongue, lockjaw, tingling sensation in teeth, tongue will become hard, like that of a blacksmith's anvil, more salivation and loss of sensation of taste. For this condition, the paste of Dhataki Pushpa, Pathya, seeds of Jambu Phala along with honey is used for Pratisarana. Paste of Moola, Ankotaka, seeds of Shirisha mixed along with honey is used for Pratisarana.[2] Shiro Abhyanga Visha Shiro Abhyanga which may include hair oils, gels, dyes, conditioners, shampoo etc. causes headache, hair fall, appearance of nodules, dryness of scalp, dandruff etc. In

such conditions Shyama Palindi (Trivrit), Tanduliyaka along with Ghritha, bile of bear, black mud is mixed and applied over the head. Cowdung, Malatika, Mushika Karni Swarasa mixed with Vagara Dhuma is used for application overhead. Shleshmataka, Paatala, Shirisha, Madhuka and Dviharidra mixed with Ajaksheera is used for bathing.[3] Mukha Lepa Visha Mukha Lepa Visha in the form of creams, face packs, lotions etc. causes discolouration, pustules, burning sensation, Paka, Sphota etc. In such conditions Madhuka, Payasa, Putranjeeva, Bhringaraja Punarnava Chandana are mixed along with Ghritha and applied over face. Paana of Madhu and Ghritha has been indicated.[4] Hasta Visha Hasta Visha in the form of henna, tattoo, nail paints lotions, manicure, sanitizers etc. cause burning sensation, discoloration of nail, nailbed infections etc. For such conditions Lepa prepared out of Priyangu, Sariva, Indravaruni, Guduchi, Utpala can be applied.[5] Abhyanga Visha Abhyanga in the form of lotions, scented oils cause burning sensation on the skin, perspiration, ulcers, sphotaka, laceration etc. Sugandha visha like perfumes, deodorants also manifest similar symptoms. In such condition Sheeta Jala Parisheka; Chandana Tagara, Usheera, Kushta, Venupatrika, Padma, Raktachandana as Lepa is applied. Same drugs along with Gomutra and Kapittha is used for Pana.

Moola of Girikarnika, Punarnava, Priyangu, Sariva, Madhuka, Sarpagandha, Gavakshi, Kataka are macerated along with Shleshmataka and this cold paste is applied over skin

In Mushikavisha: A combination of Gruhadhuma (chimney soot) with Manjishta (*Rubia cordifolia*), Haridra (*Curcuma longa*) and Saindhava lavana (Rock salt) is said to be used as an anointment. 12 In other conditions: Gruhadhuma with Nata (*Valeriana wallichii*), Shyama (*Ocimum sanctum*), Neelini (*Indigofer atinctoria*), Tanduliya (*Amaranthus spinosus*) prepared in the form of Ghrita (Ghee) is said to reduce the bastivedana (pain in urinary system) and anaha (Distension of abdomen due to obstruction to passage of urine and stools) in the complications caused because of visha<sup>13</sup>. Ghrita prepared with Bharangi (*Clerodendrum serratum*), Dadhi (curd), gruhadhuma (chimney soot), (*Hemidesmus indicus*), Tanduliya (*Amaranthus spinosus*) or a combination of Gruhadhuma with Manjishta (*Rubia cordifolia*) and Yashti (*Glycyrrhiza glabra*) in ghrita form is said in the management of Teekshnavisha (strong poisons). Gruhadhuma (chimney soot) with Manashila (Realgar), Dwiksharas (alkalies), Trikatu (combination of *Zingiber officinale*, *Piper nigrum* and *Piper longum*) and other herbal drugs mixed with Ajamutra (Goat's urine) is said to be Kushtaghna (skin diseases). 15 Yogas containing Gruhadhuma in Ashtanga Hrudaya Intake of ghee with madhu (honey), Manjishta (*Rubia cordifolia*) and Gruhadhuma

(chimney soot) is said for the management of Krishnasarpadashta chikitsa (snake bite). 16 A combination with Gruhadhuma (chimney soot) with Katuka (*Picrorhiza kurrooa*), Ativisha (*Aconitum heterophyllum*), Kushta (*Saussurea lappa*), Harenu (*Pisum sativum*), Trikatu (combination of *Zingiber officinale*, *Piper nigrum* and *Piper longum*), Tagara (*Valeriana wallichii*) with madhu (honey) orally is said to be beneficial in the management of Rajimantha visha (Krait bite). 17 In mushika damsha (rat poison), an anointment with Gruhadhuma (chimney soot), Manjishta (*Rubia cordifolia*), Haridra (*Curcuma longa*) and Saindhava lavana (Rock salt) is mentioned.<sup>18</sup> Yogas containing Gruhadhuma in Sushruta Samhita In Trikantakavisha (a type of flying insect) Kushtadi agada is mentioned having the ingredients namely Gruhadhuma (chimney soot) with Haridra (*Curcuma longa*), Daruharidra (*Berberis aristata*), Kushta (*Saussurea lappa*), Tagara (*Valeriana wallichii*), Vacha (*Acorus calamus*), Pata (*Cyclea peltata*), Bilwamoola (root of *Aegle marmelos*), Souvarchala lavana is said to be beneficial.<sup>19</sup> In Galagolikavisha (type of insect) Rajanyadi agada is mentioned that has Haridra (*Curcuma longa*), Gruhadhuma (chimney soot), Tagara (*Valeriana wallichii*), Kushta (*Saussurea lappa*) and Palashabeeja (seed of *Butea monosperma*). 20

## DISCUSSION:

Gruhadhuma is chimney soot that has a role in the management of various poisons in Ayurveda. It is used in combination with other herbs. Formulations having it are used through various modes of administration. They are used internally, as nasya, anjana, lepa, etc. As it is a carbon compound it may probably bind with the poison and act as an antidote. The processing of it with other herbal and mineral drugs using different media increase its anti-poisonous effect and thus used in different formulations. These yogas are not just used in the treatment of poisons but also in complications of poison and also other diseases conditions like kushta, etc.

An insight through the agada yogas mentioned for the treatment of various animate poisons reveal the use of gruhadhuma in various forms; as pana (internal use), anjana (collyrium), lepa (anointment), etc. Thus, gruhadhuma probably acts as an antidote in various poisons. Not just in the management of poisons but also in the complications of poisons also it is said to be administered. It is used not as a single drug but as a combination with other herbal drugs. In the management of skin diseases also a formulation containing gruhadhuma is said. There is a wide scope of research with these formulations as these are not touched upon.

Ayurveda was the first to give an elaborate description of various therapeutic measures not merely of radical removal of

the causative factors but also at the restoration of Doshik equilibrium. Medicine is one among the four Padas of Chikitsa Chatushpada. The consideration of the drugs during the line of treatment for particular ailment has great importance. For better healing of Vrana; the drug must have two properties i.e. (1) Vrana Shodhana: For cleaning the wound / ulcer. (2) Vrana Ropana: For healing the wound / ulcer. Physiology of Vrana Shodhana and Ropana: Before taking up Vrana Shodhana and Ropana drugs, the knowledge on Rasa, Guna, Virya, Vipaka for proper understanding of action of drugs is necessary. Rasa Madhura Rasa has Vrana Ropana action, Lavana and Katu Rasa have Vrana Shodhana action and Tikta, Kashaya Rasa have both Vrana Shodhana and Vrana Ropana action. Vipaka: Katu Vipaka has Vrana Shodhana and Madhura Vipaka helps in Vrana Ropana Karma. Virya: Sheeta Virya acts as Vrana Ropaka and Ushna Virya acts as Vrana Shodhaka. Guna: Laghu, Ruksha, and Teekshna Guna help in Vrana Shodhana and Guru, Snigdha, Picchila Guna are Vrana Ropaka. Three formulations are taken for the study and they are Kashaya is one among the Shasti Upakrama used for Vrana Shodhana and Ropana. Prakshalana is the process of pouring liquid into the affected part. In this Upakrama, Vrana Prakshalana is done with the Kashaya which are having Vrana Shodhana and Ropana properties. According to Acharya Susruta, Vrana which emits bad smell, exudes discharges

should be cleaned with Kashaya of drugs having Shodhana effect. Parisheka is the process of pouring fluids on the affected area that can be Sarpi, Taila, Mamsa Rasa, Kawatha, Ksheera, Madhu, Mutra, Ksharodaka, Sura depending on the Dosh. Just as fire gets extinguished by pouring water on it, similarly the heat of the Doshas gets subsided by Parisheka. Vranadhavana with Rajavrukshadi gana or Surasadi gana is mentioned in the management of Dushta Vrana. After attaining Shuddha Vrana Lakshana, Kashaya prepared with Ropana Dravyas are used for Vrana Ropana. Kashaya prepared with Sankhini, Ankola, Sumana, Karavira, Suvarcala and drugs of Aragvadhadi gana is used for vrana Shodhana. Kashaya prepared from the bark of trees which are not hot in potency is best for VranaRopana. 128 Kshalana with Kwatha prepared from Surasadi gana or Aragvadhadi gana was mentioned by Acharya Vagbhata for Dushta Vrana or Vrana caused by Kushta and Prameha. In vrana which is not Sudha, Kshalana of Kwatha prepared with Patola and NimbaPatra can be used and in Vrana which is Sudha, Kshalana of Kwatha prepared with the Twak of Nyagrodhadi gana can be used. Acharya Vangasena explained Vrana Prakshalana with Bringaraja Swarasa and Triphala Kashaya for Vrana Shodhana. Acharya Charaka mentioned that Vrana Shodhana should be done when there is Poothi Gandha, Vivarnata, BahuSrava and MahaRuja. For vrana Shodhana Kashaya prepared with

Harithaki, Vibhithaki, Amalaki, Khadira, Nyagrodhadigana, Bala, Kusa, Nimba Patra and Kola can be used Taila is one among the Shasti Upakrama used for vrana Shodhana and Ropana. In this Upakrama, Taila which are having VranaShodhana and Ropana properties were applied to the vrana. According to Acharya Susrutha for wounds which have UtsannaMamsa, not Snigdha, less Srava Taila prepared with Shodhana Dravyas are used. For wounds predominant with Kapha and Vata, Taila prepared with Ropana drugs can be applied. Taila prepared from the Kashaya of Surasadigana or Rajavrukshadigana is used for Vrana Shodhana in Dushta Vrana Taila prepared with Mayuraka, Rajavrksa, Nimba, Kosataki, Tila, Kantakari, Haritala, Manasila and drugs used for Shodhana and Shamana can be used for VranaShodhana. Taila prepared with Kalanusari, Aguru, Haridra, Daruharidra, Devadaru, Priyanku and Rodra are having Vrana Ropana property. The ulcer which is not very red (Na Atirakta), not very pale (Na Atipandu), not very brownish black (Na Atisyaava), not associated with excruciating pain (Na Ca Atiruk), not much elevated (Na Ca Utsanna) and not associated with pockets (Na Ca Utsangi) is suitable for administering Ropana Karma. Taila prepared with the Kalka of Kampillaka, Vidanga, Vatsaka, Triphala, Bala, Patola, Pichumarda, Lodra, Mustha, Priyangu, Khadira, Dhataki, Sarja, Ela, Aguru and Chandanahas Ropana. Similarly, oil cooked with Prapoundarika,



Madhuka, Kakoli, Ksirakakoli, Chandana and Rakthachandana have Vrana Ropana property. Taila prepared with the Swarasa of Durva or Kampillaka or kalka of Darvi have excellent Ropana property. 138 Jatyaditaila mentioned in Sharangadhara Samhitha Madhyama Khanda and ropanataila mentioned in Susruta Samhita vranashodhana for Dushtavrana. The surgeon should decide by his own intellect, which drugs is suitable for each procedure such as Kashaya, Taila

### CONCLUSION:

Acharya Susrutha has described about Tiryagga Dhamanis (arteries spreading transversely) along with their respective functions. Each one of these Dhamanis are further divided into hundreds and thousands of branches and so become innumerable. These Dhamani's openings are attached to the hair follicles which purvey the Sweda (sweat to the exterior) and Rasa (nutrition to tissues) in the body. Bhrajaka Pitta which is present in the skin helps in the Pachana of Dravyas applied over the skin in the form of Abhyanga, Parisheka, Lepa etc. The Virya of Dravyas enters into the inner channels of the body through Dhamanis.[8] People use various products for improving their physical appearances. Today's generation seems to be more fascinated by the cosmetics from western culture. Most of such cosmetics contain chemicals, dyes and preservatives which may cause harm when used in the long run. They can thus be considered as Dushi Visha and Gara Visha

(cumulative toxins). People should be encouraged to be aware of the ingredients in the cosmetics they use and their possible harmful effects. For example, most foundations contain silica and alumina which are respiratory irritants and aluminum salt is found to be toxic to the nervous system. Lipsticks are composed of oils, petroleum waxes and synthetic colours which usually come from coal tar dyes which can cause skin irritation and allergies, some of which may cause malignancy. Deodorants and anti-perspirants contain isobutene, a gas which can be contaminated with carcinogenic as active agents. Nail polish contains dibutyl phthalate, which is an estrogen representing plasticizer that may disrupt thyroid function and accelerate sexual development in young girls. Animal studies have found that they may result in birth deformities like cleft palate and undescended testicles. Cleansers and body washes has foam creating chemicals include sodium laurel sulphate, ammonium laurel sulphate and myreth sulphate causes skin irritants and also probable carcinogen. Hair colour and sprays on prolong uses has a high risk of bladder cancer, non-Hodgkin's lymphoma and multiple myeloma. Shampoo contains parabens endocrine disrupting chemicals which have been found in breast tumour tissue are been used as preservatives in many shampoos and hair products In addition sodium laureate sulphate and sodium lauryl sulphate which are also ingredients of concern. Carcinogen coal

tar may be added as a biocide to some anti- dandruff shampoos. In the present days due to the changing life style, mankind's are been exposed to different kind of poison with or without knowing one among them is Cosmetic toxicity. In this regard many of the formulations mentioned in the classics can be used like Nitya Abhyanga, Lepa etc.

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