A Literature Review of Dushi Visha Lakshan

Pavankumar Nagorao Kadam
P.G. Scholar, Department of Agad Tantra Evum Vidhi Vaidyaka,
C.S.M.S.S. Ayurved Mahavidyalaya, Aurangabad, Maharashtra.

Savita Murlidhar Takale
Associate Professor, Department of Agad Tantra Evum Vidhi Vaidyaka,
C.S.M.S.S. Ayurved Mahavidyalaya, Aurangabad, Maharashtra.

Rajesh S. Upadhyay
Professor & HOD, Department of Agad Tantra Evum Vidhi Vaidyaka,
C.S.M.S.S. Ayurved Mahavidyalaya, Aurangabad, Maharashtra.

Abstract:
Ayurveda is science of life where as Agadatantra is one of the branch of ayurveda. dushi visha is less toxic poison which accumulate in body for long period. The concept of dushi visha is well explained in susruta samhita. Aim of this article is to study dushi visha lakshan as stated by different acharya's in ayurveda as well as to study concept of dushi visha & importance of dushi visha lakshan

Keywords: Dushi Visha, Dushi Visha Lakshan.

Introduction:
Ayurveda is the science of human life which mainly deals with physical, psychological as well as spiritual well being of an individual. Ayurveda consist of eight branches one of them is agadtantra which deals with toxin's, Toxicating condition and method of intoxication. The word dushi visha consist of two parts dushi which means' denatured or latent and the word visha mean's poison. It is also known as latent poison because it's harmful effect observed after long duration. It has low potency so that it cannot cause sudden death. it has less properties than actual ten properties of visha. It can produce chronic poisoning symptoms after long duration.

Aim: To elaborate dushi visha lakshan from ayurvedic literature.

Objectives:
1) To study concept of dushi visha.
2) Literature study of dushi visha lakshan from different ayurvedic texts.
3) To study the importance of dushi visha lakshan.

Materials:
1) Ayurvedic literature like samhita.
2) Modern literature on dushi visha (Cumulative Poison).
3) Journal's, Pervious articles, Websites.

Methods:
1) Charak samhita: According to Acharya Charak dushi visha mean's a poison produce harmful effect after prolonged period. Charak describe dushi visha lakshan in charak chikitsthana chapter no. 23/31.
Dushi Visha Lakshan : Pitika, Kotha, Kitibha, by involving Rakta Dhatu.
2) Susruta Samhita:

According to susrata dushi visha is a type of poison originating from inanimate, animate or any artificial poison retained in body after partial expulsion or which has provisionally undergone detoxification by Anti-Poisonous Drug, Forest Fire, Wind, Sun, Water termed as dushi visha.


Dushi Visha Purvarupa :- Nidra, Gurataw, Vijrambhana, Sandhi, Shithilata, Angmard.

Dushi Visha Lakshan According To Site:

- **Amashaya (Stomach)**: Due to derangement of humor's Kapha and Vata. Vaman (Vommiting), Murccha (Vertigo), Swarvikarti (Difficulty In Talking).

- **Pakwashya (Intestine)**: Due to derangement of humor's Pitta and Vata. Trishana (thrist), Kas, Jwar (Fever), Atisar (Diarrhea), Daha(Burning Sensation), Tam - Pravesh.

3) Astanga - Samgraha:

Vagbhata define dushi visha same as susruta samhita. Dushi visha lakshan describe in astanga - samgraha uttarsthana Chapter No. 40.

Dushi Visha Lakshan:

Trishana (thrist), Vaman (Vommiting), Murccha (Vertigo), Swarvikarti (Difficulty In Talking), Arochak (Anorexia nervosa), Ardit (Facial Paralysis), Dushodar, Atisar (Diarrhea).

Astanga- Samgrahakar also mention dushi visha lakshan according to site same as susruta samhita.

**Discussion:**

Astangahardyam explain dushi visha same as Astang samgraha in uttarsthana chapter No. 35. Bhavaprakas explain dushi visha in madhyamkhand chapter No. 67 with more characteristics of dushi visha like vigandha (odorless or having bad smell), Vairasya (Anorexia). Bhavaprakas also explain prakakopak dushi visha lakshan as follows:

Arochak, Kotha, Mandal, Shotha, Murccha, Chardi, Atisar, Trishana, Jawar, Shaws. Yog Ratnakar describes dhatugat dushi visha lakshan more prominently in uttarardh - vishadhiykar.

Brahdnighaturatnakar in his sixth part of book chapter name visharog explain two types of dushi visha.

1) Karatraim:
Which is produced due to poisonous substance.

2) Gar:
Which is produced due to combination of two non-poisonous substances.

**Conclusion:**

Concept of dushi visha explained by Charak, Susruta, Vagbhata, Bhavaprakas, Yogratnakar, Brahdnighaturatnakar. Dhatugat dushi visha lakshan explained by Susrata, Vagbhata, Yogratnakar. Brahdnighaturatnakar explained two types of dushi visha:

1) Karatraim.
2) Gar.
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