

AN AYURVEDIC APPROACH TO LATENT POISON (DUSHIVISHA) – A REVIEW
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ABSTRACT

Ayurved gives more importance to promotion of health & prevention of disease rather than disease and cure. In modern era, the advantage of modern hi-tech life has some hidden disadvantages as well, thousands of harmful toxins are increasing in atmosphere and taken by the human beings themselves. Our Acharyas has defined *dushivisha* as *sthavara*, *jangamavisha* or *krtrimvisha* after its treatment, when it becomes less potent and when its effects are not nullified radically because of which it resides in the body for years, that particular less potent part of the above said poisons is called *Dushivisha*. *Dushi visha* vitiate the *Dhatu*s after the laps of long time on obtaining a favorable condition. Acharyas further mentioned causative factors favorable for *dushivisha*, its signs, symptoms and treatments. This is the basic consideration in *Dushivisha*. It is existed since ancient times need to be explained, supplemented and narrated for proper understanding and treatment in this modern era that is why an attempt was made to evaluate the texts which directly reveals the concept of *dushivisha* and its correlation with modern science.

KEYWORDS: *Dushi Visha*, Latent poison, *Virudhahara*, *Jangama*, *Sthavara*.

AIMS AND OBJECTIVES

To study the concept of *Dushivisha* according to Ayurveda.

INTRODUCTION

The term *Dushi Visha* is a combination of two different words, 'Dushi' and 'Visha'.^[1] 'Dushi' means denatured, attenuated, latent, vitiated. *Visha* means poison.^[2]

Poison whether *Sthavara* (origin from plants), *Jangam* (having origin from animals) or *krtrim* (artificial) which has not gone out of body completely, the poison which is very old, inactivated by nature, having less potency due to use of antidotes or lack of its natural characteristics, does not kill the person quickly but shows harmful effects on body for many years, that is the Impoverished Poison *Dushivisha*.

The poison that has lost his potency due to a constant exposure to a particular *kaala* (i.e. Time-cloudy and windy day as well as rainy season), *desha* (i.e. place- is meant *anupdesha*, extensive windy cold rainy place), *anna* (i.e. Diet is meant wine, *sesamum*, *kulutha*, pulse) as well as constant and regular *divaswap* {i.e. Day sleep tends to vitiate the *dhatu*s (fundamental root-principles) of the body} this poison is consequently known as the *Dushivisha*.^[3]

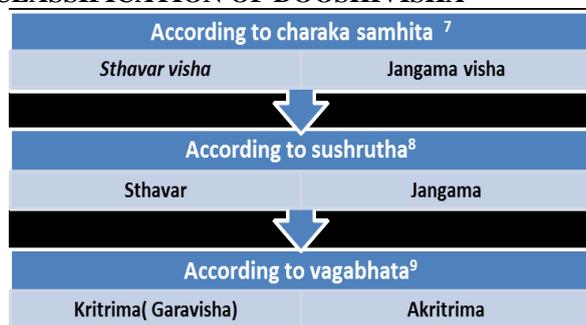
Sparking lifestyle in Present generation is much more likely to consume junk foods cold drinks, to have unhealthy travelling habits, working late nights, working with computers in A.C rooms. This is referred to by terms like *Hetusatya*, *Vega Avarodha*, *Diwaswapa*, *Viparit Chesta*, *Viruddh Anna Sevana* that hampers the normal physiology of human body which after some period result in *ajeerna* which lead to the formation of *aama visha* which further vitiates the *dhatu*s and lead to the appearance of symptoms of *Dushivisha*.

REVIEW OF LITERATURE

The word *Dushivisha* is derived from the word 'Dush' meaning polluting or defiling.^{[4][5]} According to Dalhana, retarded potency of all the ten qualities of *visha* is said to be responsible for the delayed action and cumulative toxicity on the body.^[6] Arundatta the commentator of *Ashtanga hridaya* said that *Dushivisha* is 'Avibhavyamana' which means that it is not traceable due to *Avarana* by *Kapha Dosh*. He also mentioned that *Varsha-gananubandhi* was due to its ability to remain in the system for years together.^[10] Chakrapani defines *Dushivisha* as 'Kalantara Prakopi Visham *Dushivisham*' means it manifests the symptoms afterwards.^[11]

NIRUKTI

The word Dushi is derived from the root word 'Dush' and with the suffix 'Nich' and 'inn'. The word Dushi means impure or possessing the property to vitiate.

CLASSIFICATION OF DOOSHIVISHA**ETIOLOGY**

A poison either sthava or jangama or krtrima, when ever not fully eliminated from the body and attenuated by anti-poisonous remedies or gets dried up by davagni, vata, tapa (the fire, the wind and the sun) or when the foresaid natural ten qualities of poison becomes less potent called as 'Dushivisha' if its mild potency does not prove fatal for an individual and as it get enveloped by the kapha it resides in the body for many years.

DUSHIVISHA PRAKOPA KALA

It gets aggravated in the body on a cloudy day and by exposure to cold and wind.

VYAKTATA OF DUSHIVISHA

Unfavorable environment (desh), time (Kala), food over exertion excessive six mental dilemma, anger etc. reduce the immunity of a person. In such circumstances, the eastern/frontal winds, sunlight, rain, clouds, ajeern, ama visha etc.^[12] Even insect poisoning which are less virulent can be termed as Dushivisha.

DUSHIVISH LAKSHANAS

The prodromal symptoms of latent poison (Dushi Visha) are narcolepsy, a feeling of heaviness of the body, yawning, laxity of joints, horripilation and body ache.^[13] One who suffers from latent poison (Dushi Visha) will have loose motion, his complexion will be altered, his mouth will emit foul smell, olfactory and gustatory senses will be impaired and he will suffer from unquenchable thirst. Slurring and broken speech, vomiting, sorrow, and sudden bouts of unconsciousness are also seen, and symptoms of ascites (Dushyodara) can be seen. The above symptoms are followed by sense of intoxication after consuming food, indigestion, anorexia, appearance of red patches all over the body, edema of the face and extremities, urticaria, fainting, ascites, vomiting, diarrhea, discoloration, epileptic attacks, intermittent fever and increased thirst.^[13]

Symptoms according to Site

When Dushivisha staying in Rasadi dhatus following symptoms appears.^[14]

- 1 In Rasadhātu-Aruchi, Ajirna,
- 2 In Raktadhātu-Kushta, Visarpa
- 3 Mamsadhātu-Mamsarbuda
- 4 Medhadhātu-Medogranti
- 5 Asthidhātu-adhidantadi vikara
- 6 Majjadhātu -Tamodarshan
- 7 shukradhātu -klaibya

When Dushi Visha is retained in stomach (Amashaya) it produces the diseases due to derangement of humors Kapha and Vata humors i.e. unconsciousness, vomiting, diarrhea, tympanitis, burning sensation, tremors, altered sensorium etc. When located in intestines (Pakwashaya), it produces diseases of deranged Vata and Pitta humors such as burning sensation all over the body, fainting, diarrhoea, tympanitis and anemia.^[13]

Other symptoms**According to aacharya charaka**

- Eczema in head (aru)
- Psoriasis (kitim)
- Urticaria (kotha)
- It afflicts each one of doshas and causes death of patients

According to aacharya sushruta

- Indigestion
- Anorexia
- Skin eruptions, patches
- Oedema of limbs
- Ascitis
- Vomiting
- Diarrhea
- Changes in skin color
- Vertigo
- Fever with chills
- Intense thirst
- Some poisons cause insanity, shukra kshaya, change in voice, kushtha roga.
- Hair of head and body of the person fall and he appears like a bird with broken wings.

TREATMENT ON DUSHIVISHA

1) A patient afflicted with the effects of Dushi visha inherent in the system should be first done swedan (fomented) and follow the vamana and virechana karma according to Dosha predominance after Kaya shodhan daily Agadapan should be done with dushi vishari agada.

2) Agadapana: The agada is prepared as follows; Pippali, Dhyamaka, Jatamamsi, Lodhra, Ela, Suvarchika, Kutannatum, Natam, Kusta, Yastimadhu, Chandana, Gairika should be prepared with honey, it destroys the dushivisha hence called as Dushivishariagada^[15] and its efficacy extends also to cases of other kinds of poisoning and many more shaman aushadhi's like hima-paravatileha etc.

UPDRAVAS OF DOOSHIVISHA^[16]

<i>Jwara</i>	<i>Ushma</i>
<i>Hikka</i>	<i>Aadhman</i>
<i>Hrudayroga</i>	<i>Shukra-kshaya</i>
<i>Padshotha</i>	<i>Atisaara</i>
<i>Glani</i>	<i>Vandhyatwa</i>

SADHYA-ASADHYATA^[17]

1. Confidence and powerful resistance power of patients (*atmavanrugna*) short duration of time-*sadhya*.
2. Weak body and mind, no control on diet and its combination –*Aasadhya*.
3. Nearly One year passed for total episode –*Yapya*.

DISCUSSION

Now a day's people are more prone to various kinds of Visha, including Dushivisha in food as well as in environment. At present scenario polluted air, water, land, the increased exposure to electromagnetic radiations through cellular phones and computers, faulty food habits, stressful life style, unpleasant feelings, continuous usage of any particular medications and suppuration of urges can act as cause for Dushivisha. It is not mandatory that only direct intake of poisonous material lead to Dushivisha Lakshanas. The factors on long term use of which produce toxic effects are considered under dushivisha (latent poison) as its causative factors are also viprakrutha nidanas-Kalantara prakopi (chakrapani). Dushita desha, kala, anna can directly compared with the variations in the seasons, changes in the food processing and adulteration. It is clear that the Acharya having the concept acute and chronic poisoning (dushi visha). Jangama and sthavar visha which is kalantara prakopi and having viprakusta nidhana can be considered as chronic poisoning.

CONCLUSION

From all above information, we can conclude that samhita's suggested i.e. along with the sthavar, jangamavisha, and garavisha depending on the stages these could become the Dushivisha (latent poison). But it will be always of slow acting in nature, as it is entangled by residing in the body years together. The concept of Latent poison (Dooshivisha) is not clearly explained in many of Ayurvedic texts. Certain points needs clarification, this should further be categorized separately under the heading of latent poison (Dushivisha) for the better perception. Hence, It is important for all to accept the old traditional methods to get rid from such chronic poisoning. Therefore upgradation is needed in these classical reference so that these can be validate and can give benefits to the society.

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