

INSIGHT OF DHOOSHIVISHA IN THE MANAGEMENT OF KITIBHA KUSHTA

Nimisha Mp¹, P Srikanth Babu²¹ Corresponding author, MD Kayachikitsa Final year, Dr. BRKR Govt Ayurvedic Medical college, Hyderabad² Mentor, Professor & HOD, Kayachikitsa Dr. BRKR Govt Ayurvedic Medical college, Hyderabad, IndiaCorresponding Author: nimishamadhavan27@gmail.com<https://doi.org/10.46607/iamj3410112022>

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ABSTRACT

Ayurveda, the science of life, deals with all aspects of life. Skin, being the largest organ covering the entire body, has multiple functions. Any abnormal skin patches lead to social and medical attention. In recent days, lifestyles are adding new etiological factors to skin disease. In Ayurveda wide range of skin diseases is discussed under *Kushta*. *Kitibha* is one among them. *Dhooshivisha* is a unique concept in Ayurveda. It is a very low potent poisonous substance which resides in the body and vitiates Dhatus when the favourable condition occurs. The body gets exposed to such *Dooshivisha* through the air, water, and food. Skin is the largest organ of the body. Its exposure to *Dhooshivisha* results in various types of skin diseases. Caraka Acharya mentioned *Kitibha* as one among *dhooshivishajanya roga*, so by *samprapti vighatana* itself, *Dhooshivishahara chikitsa* will be effective in *Kitibha kushta chikitsa*.

Keywords: *Kitibha kushta Dhooshivisha, samprapti vighatana, Kushta chikitsa, Rakta dushti*

INTRODUCTION

Ayurveda has given some codes and conduct of life which everyone should follow to be healthy physically and mentally. Ayurveda has evolved as a holistic

system of understanding physiology enabling it to maintain and restore health at an appropriate level. Any disease which pertains to the skin immediately

attracts attention, especially in the exposed area, where it is visible to others. If there is any secretion/itching to the skin this causes panic for the individual because it becomes a social interference while interacting with others. Ayurveda considers under *kushtarogadhikara*. Acharya states *kushta* as *Dheergharogha Pradhana vyadhi* among all diseases.¹ And it is also one among the *ashtamahagada*², *santarpanajanya*³ and *Raktapradhoshaja vikara*⁴. No other disease is seen which is more painful and more troublesome than all the diseases. Thus, it is necessary to deal with this considering all the factors like *dosha*, *desha*, *kala*, *bala*, etc. In recent times, lifestyle has changed. Now we are 21st century, where all factors, i.e, today's dietetics and habits play important roles in *raktadushti* and *dhoshavrudhi*, which leads to skin diseases. Skin disorders are multidimensional. It can be genetic, auto-immune, simple infections, allergic, or of cosmetic problems. Whatever the cause, once developed, skin diseases are not easy to cure or manage. They have a major impact on an individual's daily activities, psychological [emotional]state, and social relationships. One has to overcome the social consequences of being stigma and also confront the financial burden spent on therapies for the betterment of the skin.

In Ayurveda, the word 'Twacha' or 'Charma' is used for skin. *Twacha* is derived from the *dhatu- twacha samvarne* meaning covering the body. All the skin diseases in Ayurveda have been discussed under the broad headings of *kushta*. *Twacha* is the seat of *sparshajnanendriya*, which is one of the seats of *vata* and it is very extensive among all five *jnanendriyas*. There are two types of *kushta* described in Ayurvedic classics⁵, *Mahakushta*, and *Kshudrakushta*. *Mahakushta* is subdivided into seven and *Kshudrakushta* into eleven types.

- *Mahakushta- kapala, udumbhara, mandala, rushyajihwa, pundarika, sidhma and kakanaka*
- *Kshudrakushta- eka, charmakhya, Kitibha, vipaadika, alasaka, dadru, charmada, paama, visphota, shataru and vicharchika.*

The *lakshanas* of *kitibhakushta* include *shyava krushna varna, parushata, kharasparsha, kandu, ghanatwam*, and *srava*. Even though there exists no

direct correlation between *Kitibha Kushta* with modern medicine, many symptoms of *Kitibha kushta* closely resemble *Asteatosis eczema*. *Asteatosis eczema*⁶, also known as *eczema craquelure*, is a common type of pruritic dermatitis. It can also be known as *xerosis*, which is dry skin. It is characterized by dry, cracked, and scaling skin that is typically inflamed. It usually begins as dry skin, and as the disease becomes more severe, the skin can crack and cause fissures. These fissures are a result of epidermal water loss. Skin disease contributed 1.79 percentage to the global burden of disease measured in disability-adjusted life years. The prevalence of skin disease in India among the general population has varied from 7.86 to 11.6 percentage in various studies, with *eczema* and *psoriasis* being the major contributors. Skin diseases cause significant non-fatal disability worldwide, especially in resource-poor regions.⁷ The Global Burden of Disease project has shown that skin diseases continue to be the 4th leading cause of nonfatal disease burden world-wide.⁸ Multiple modalities are available for skin disease treatment. Most skin disease is curable but the recurrence level is high. In such a scenario I would like to understand the *Kitibha kushta* in 360 degrees and bring about a remedy that will lead to healthy skin and by which a better quality of life for the affected individual. Lesions appearing on the skin don't mean that all the responsible factors lie on the skin, but the entire process of metabolism i.e, digestion, absorption, and evacuation plays an important role in the formation of good skin. The role of nutrition in the treatment of common dermatoses is often overlooked. Nevertheless, there is a large amount of evidence suggesting that diet may have an important role in the pathogenesis, as well as in determining the clinical course of common skin disorders. Consequently, diet could have a significant preventive or therapeutic impact on these skin conditions. Hence there should be a balanced diet and physical exercise and avoid contraindicated food, drinks, excessive intake of *tila*, milk, fish, meat, intake of uncooked food, etc. In this current situation, thousands of harmful toxins are accumulated in the environment or are taken by the human being himself. As per Ayurveda, *Dhooshi Visha*⁸ (Cumulative Poison) is

a form of toxin (animal origin, plant origin, artificial poison) that has not been completely removed or neutralized. Due to various reasons, it remains in the body for some time and eventually gets manifested in the form of some disease. In today's modernized materialistic world, toxicity is increasing by regular consumption of toxins every minute in the form of preservatives, uncontrolled excessive use of medicines, chemicals used for the ripening of fruits, various harmful gases, bad dietary habits like *Adhyashan*, *Ajirmashan*, *Viruddhashana*, pesticides, heavy metals, minerals, pollutants, etc. Our body gets exposed to such allergens (*Dushivisha*) through the air, water, and food. Skin is the largest organ of the body. It's exposure to

such pollutants is very high resulting in various types of allergic reactions. Thus, the spectrum of *Dushi Visha* has become broad in the present scenario. Acharya Caraka has described *Kitibha kushta* as one among the *Dushi Visha lakshana*⁹. So here I am trying to assess the efficacy of *Dhooshivishahara chikitsa* in *Kitibha kushta*.

NIDANA KUSHTA-

Specific *nidana* for *Kitibha kushta* has not been explained in the Ayurvedic classics. Hence the general *nidana* for the *Kushta roga* (*Samanya kushta roga nidana*) is to be considered.

Table 01:

FACTOR	DESCRIPTION
<i>Aharajanya</i>	<i>Virudhahara-Chilichima matsya</i> along with <i>dugdha</i> <i>Paya sevana</i> after <i>amla sevana</i> etc <i>Mithyahara vihara</i> , <i>Atimatrachara</i> <i>Adhika madhura- amla- lavana sevana</i> , <i>snigdha padartha sevana</i> <i>Phanita</i> , <i>Tila sevana</i> , <i>dadhi</i> ,
<i>Viharajanya</i>	<i>Diwaswapna</i> , <i>Maithuna</i> , <i>Vyayama</i> , <i>Vyavaya</i> after <i>ahitasana</i> <i>Chardi vegadharana</i> , <i>Sheetodaka sevana</i> after <i>bhaya</i> <i>shrama</i> , <i>santapa</i>
<i>Nidanarthakara Roga</i>	<i>Sthambhana</i> in <i>Raktarsha</i> <i>Sthambhana</i> in <i>ama avastha</i> of <i>raktapitta</i>
<i>Krimi</i>	Acharya <i>Vagbhata</i> and <i>Caraka</i> mentioned <i>krimi</i> as <i>nidana</i>
<i>Dushivisha</i>	Acharya <i>Caraka</i> mentions <i>Kitibha kushta</i> as <i>lakshana</i> of <i>dushivisha</i> .
<i>Aupasargika roga</i>	Acharya <i>Susruta</i> mentioned <i>Kushta</i> under <i>aupasargika roga</i>
<i>Karmaja Roga</i>	Acharya <i>Caraka</i> states that misdeeds committed by the individual in previous birth will contribute to <i>nidana</i> for some disease
<i>Adibalapravritta vyadhi</i>	<i>Kushta</i> is one among them

DHOOSHI VISHA-

A poison either *sthavara*, *Jangama*, or *kritrima*, which is old, whenever not fully eliminated from the body and attenuated by ant poisonous remedies or dried in *Dhavagni* (forest fire), *vata* (wind), *atapa* (the sun) or when the natural qualities of poison become mild potent it becomes *Dhooshi visham*¹⁰ Because of its mild potency it does not prove fatal for an individual and is always of slow acting in nature, as it is entangled by *kapha*, causing the discomfort to the body by residing in the body years together.¹¹

Any poison that is devoid of the natural properties of *visha*, incapable of producing acute symptoms of poisoning. Even though it is having mild potency, it should not be neglected, because it continues to exist in the body That gets vitiated after a long time. Because of the enveloping (*avarana*) action by *kapha*, this mild potency poison is retained in the body for a long period without producing any grave or fatal symptoms. *Vagbhata* Acharya states¹² *Jeernam* (partially metabolized), *Vishagnaoushadhibhihatam* (incompletely inactivated by antitoxic drugs), *Davagni Vataatapa*

shoshitam (becomes low potency by the effect of water, fire, air, sun, etc), Swabhavathoswagunair na yukta (naturally losing its actual property) is Dushi visham. Yogaratnakara and Kasyapa Samhitha: classified *kritrimavisha* (artificial poison) as *Savisha – Dushi visha* (by mixing toxic components) *Avisha-Garavisha* (by mixing non-toxic components) From **LAKSHANA**

KITIBHA-

Table no:2

SL.NO	SUSRUTA ²¹	CARAKA ²²
1	<i>Shonithadushti</i>	<i>Annamada</i>
2	<i>Arumshika</i>	<i>Avipaka</i>
3	<i>Kitibha</i>	<i>Arochaka</i>
4	<i>Kotha</i>	<i>Mandala</i>
5		<i>Kotha</i>
6		<i>Vaivarnya</i>
7		<i>Moorcha</i>
8		<i>Vishamajwara</i>
9		<i>Trishna</i>
10		<i>Gadhgadhatwam</i>
11		<i>Kitibha Kushta</i>

DHOOSHIVISHA

Table no:3

Sl. No	Caraka ¹³ Bhavaprakasha ¹⁴ Madhava ¹⁵ Yogaratnakara ¹⁶	Ashtanga Hridaya ¹⁷	Susruta ¹⁸	Bela ¹⁹	Kashyapa ²⁰
1	<i>Shyava varna</i>	<i>Asitha</i>	<i>Krishna</i>	<i>Roodhani</i> [Separation of lesion]	<i>Aruna</i>
2	<i>Kinakarhasparsha</i>	?	<i>Sravi</i>	<i>Punah sravi</i> [Oozing oftenly]	
3	<i>Parushata</i>	?	<i>Ghana</i>	<i>Dridha</i> [Well def ined lesion]	[Large lesion]
4		<i>Kandu</i>	<i>Ugrakandu</i>	<i>Vardhadhe cha sphutana</i> [Lesions extend after manifestation]	<i>Vridhimanthi</i> [Spreading Nature]
5		<i>Rooksha</i>	<i>Snigda</i>		
6					<i>Prashanthani cha punarutpadhyathe</i> [Subsides and relapses]

Similar factors noticing in between *Dooshi visha* and *Kitibha kushta*

Table no:4

Criteria	Factor	Dushi visha	Kitibha kushta
Nidana	Virudhahara, Divaswapna	☐ ☐	☐ ☐
Poorvaroopa	Romaharsha Shareeara gourava	☐	☐
Samprapti	Rakta dushti	☐	☐
Roopa	Kitibha kushta lakshana	☐	☐
Prognosis	Sadhya to aathmavan	☐	☐
Consequence if left Untreated	Left untreated lead to Utharotharadhatu dushti	☐	☐
Duration	Stays in the body for a longer duration because of Kapha anubandha	☐	☐
Swabhava	Recurrence is present on exposure to specific factors like Ahithashana, Divaswapna, Virudhahara, etc.	☐	☐

DISCUSSION

Dushivisha is the toxins that are deposited in the body in the concealed form.²³ This vitiates the Dhatus (tissues) frequently when exposed to marshy land, rainy season, specific food like wine, sesame, horse gram, etc., and day sleep.²⁴ It will not kill a person due to its less potency but stays in the body for a long duration due to Kaphaavarana²⁵. The toxic effects of bitten insects and chemicals are not strong enough to cause any mortality but they are capable of producing cosmetical issues and irritable symptoms. The causative toxic elements stay in the body in small amounts for a longer period and keep producing the signs and symptoms repeatedly hence there is a need for anti-poisonous treatment after thorough purification to neutralize the remnant toxic elements in the body. This anti-poisonous treatment may help to reduce the reoccurrence of the disease. If this poison stays in the amashaya (upper gastrointestinal tract), it produces diseases of kapha and vata.²⁶ Many diseases manifest depending on the tissue in which it resides when it vitiates Rakta dhatu (blood) it produces Kitibha Kushta.²⁷ Kitibha kushta is one among the Kshudra Kushta (minor skin disease) which occurs due to the vitiation of vata and kaphadosha (humour). It is characterized by blackish discoloration and hard and rough skin lesions like scar tissue.²⁸

Viruddhahara comes under the first and foremost cause of kushta. Virudhahara contribute the samprapti of Dooshivisha. And in both case, rasa dushti and rakta dushti is also present. Shyva varna of Kitibha is due to vata prakopa at rakta dhatu. Kinakhara sparsham of twak is due to vata prakopa at rasa dushti. Kharathwam, Rookshatha, and Parushyam are mainly contributed by vata dosha. If the association of Dhooshivisha is also proved in Kitibha Kushta and incorporation of Dooshivishahara Chikitsa (detoxifying treatment) may enhance the results. The patients of Kitibha Kushta also show the symptoms of Dhooshivisha as associated complaints. Aforesaid reasons for aggravating Dhooshivisha also go hand in hand with Kitibha kushta like being exposed to marshy land, rainy season, after intake of specific foodstuffs and day sleep...etc. Mandhachirakaritwam of kapha dosha and Varshagananu Bandhatwa of dhooshi visha are the main causative factor for the Chronicity of Kitibha. Nowadays people are habituated to taking more virudhahara which is one of the root causes of kushta. And Acharya clearly narrated that Viruddhashana has a similar effect as that of visha. Hence there is a need to adapt Dooshivishahara Chikitsa (antitoxic treatment) to remove remnant toxins from the body effectively.

CONCLUSION

Acharya Charaka emphasises the dominance of Vata and Kapha in *Kitibha Kushta*. Nowadays human beings are leading a sedentary life with improper food habits, unwanted use of long-term medications, suppressing natural urges, etc. All these will lead to the formation of *Dhooshivisha*, by partial biotransformation of accumulated toxins. Most of the *nidanans* of *kushta* and *Dhooshivisha* go hand in hand. *Dhooshivisha* leads to various disorders including *Kitibha* and *yakrit vikaras* etc. Caraka acharya mentioned *Kitibha* as one among *dhooshivishajanya roga*. By assessing the *samprapti* of *Kitibha kushta* we can clearly conclude that *Dhooshivisha* and *aamavisha* play a vital role. Hence, we can cooperate with *Dooshivishahara chikitsa* in *Kitibha kushta*. And in the present era, *Dhooshivisha* has a major role in chronic diseases, especially in *kushta roga*, so we have to consider during *samprapti vighatana* of *chikitsa*.

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