A CONCEPTUAL STUDY OF KUSHTHA W. S. R. TO DUSHIVISHA

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ABSTRACT
Agadtantra is one among the Ashtanga of Ayurveda which deals with toxicology. According to Sushrut samhita, Dushivisha (cumulative poison); is a form of toxin (animal origin, plant origin, artificial poison) that has not been completely eliminated or neutralized due to various reasons, remains in the body for some time and eventually gets manifested in the form of some disease. Intake of these toxic substances which are less potent remains in dormant state within the body for years together without causing any harm to the body. In Ayurveda many skin diseases are mentioned under Kshudrakushtha and Mahakushtha. According to Sushrut samhita, when dushivisha is in amashaya it causes kaphavataj roga. It produces symptoms according to its relation with dhatu. Along with other symptoms, mandal, kotha, kandu and kushtha are the symptoms of dushivisha mentioned in sushrut samhita. It is a literature study of Kushtha with special reference to Dushivisha.

KEYWORDS: Dushi visha, Kshudrakushtha, Mahakushtha.

INTRODUCTION
Ayurveda, the intimate part of Atharva veda, has eigth[1] major clinical disciplines (Ashtang Ayurveda) namely Rasayana, Vajikaran, Kayachikitsa, Shalyatantra, Shalakyatantra, Bhutvidya, Agadtantra, Kaumarabritiya. Agadtantra is one among the Ashtanga of Ayurveda which deals with toxicology. According to Sushrut samhita, Dushivisha (cumulative poison); is a form of toxin (animal origin, plant origin, artificial poison) that has not been completely eliminated or neutralized due to various reasons, remains in the body for some time and
eventually gets manifested in the form of some disease.\textsuperscript{[2]} Dushivisha is mild in potency; so is not lethal but causes various diseases as toxin remains in the body for longer time.

The term \textit{dushivisha} is a combination of two different words, ‘\textit{dushi}’ and ‘\textit{visha}’\textsuperscript{[3]}. ‘\textit{Dushi}’ means denatured, attenuated, latent, vitiated. \textit{Visha} means poison. Thus, \textit{dushivisha} means denatured poison or attenuated poison. The poison that has lost its potency due to time, forest fire, extreme winds, scorching sunlight, on drying or which is less potent due to lack of its natural characteristic properties is called \textit{dushivisha}\textsuperscript{[4]}. Intake of these toxic substances which are less potent remains in dormant state within the body for years together without causing any harm to the body. This vitiates the \textit{Dhatus} frequently when exposed certain causative factors like habitat, season, food and day sleep\textsuperscript{[5]}. Low potency of all the ten qualities(\textit{Gun\=nas}) is said to be responsible for the delayed action and cumulative toxicity on the body. Because of the low potency, the poison usually won’t causes sudden death. In premonitory symptoms of \textit{dushivisha} many skin diseases are also appeared like \textit{mandal}, \textit{koth} ( round patches and rashes on the skin), \textit{Kushth} (leprosy).

In Ayurveda many skin diseases are mentioned under \textit{Kshudrakushtha} and \textit{Mahakushtha}. The three vitiated \textit{dosas} viz \textit{vayu}, \textit{pitta} and \textit{kapha}, in turn vitiate the \textit{tvak}, \textit{rakta}, \textit{mamsa} and \textit{ambu} (lymph). These taken together, constitute the seven fold pathogenic substance of \textit{kushtha}. Total eighteen varieties of \textit{Kushtha} (skin diseases including leprosy) are caused by all of them.\textsuperscript{[6]} According to Sushrut samhita, when \textit{dushivisha} is in \textit{amashaya} it causes \textit{kaphavataj roga}.
\textsuperscript{[7]} It produces symptoms according to its relation with \textit{dhatu}. Along with other symptoms, \textit{mandal}, \textit{kotha}, \textit{Kandu} and \textit{kushtha} are the symptoms of \textit{dushivisha} mentioned in sushrut samhita.\textsuperscript{[8]}

\textbf{AIM AND OBJECTIVES}

1. To study the skin diseases w.s.r. to \textit{Kshudrakushtha} and \textit{Mahakushtha} and
2. To utilize the principles of management of \textit{Dushivisha} to preserve human health.

\textbf{MATERIALS AND METHODS}

1. The whole study is based on literary review collected from classical \textit{ayurveda} texts and modern text books.
2. To study the concept of \textit{dushivisha}.
3. To study \textit{Kshudrakushta} and \textit{Mahakushtha}.
Literary review

According to Ayurveda, *visha* is a substance causes vitiation of seven *dhatus* on ingestion and can also leads to death.[9] *Visha dravya* may be defined as a substance which is life threatening or produces many other complications and brings about sadness.[10] The mythological concept regarding origin of *visha* states that it was created at the time of creation of universe by lord *Bramha*.[11] and some opine that it was obtained during *samudra manthana*.[12] *Visha* has been classified into two categories according to its origin, viz *sthavara visha* (plant origin) and *jangma visha* (animal origin).[13] Some acharyas also classified as *akritrima visha* (natural poison) and *kritrima visha* (unnatural poison). *Akritrimavisha* is again sub classified as *sthavar* and *jangama* whereas *kritrimavisha* is also sub classified as *Dushivisha* and *garvisha*.[14]

**Dushivisha**

*Dushi* means denatured, attenuated, latent, vitiated. Sushruta and Vagbhata described *dushivisha* as any kind of poison originating from inanimate or animate sources or any artificial poison (kritrima visha) retained in the body after partial expulsion or which has provisionally undergone detoxification, by the anti-poisonous drugs, forest fire, the wind or the sun is termed latent poison (*dushivisha*).[15] Because of the enveloping (*avarana*) action by *Kapha*, these low potency poisons are retained in the body for a long period without producing any grave or fatal symptoms.[16] Its symptoms do not arise immediately.

**Signs of Dushivisha**

*Dushivisha* vitiates the *rakta dhatu* and causes furuncles, patches and skin eruptions. Indigestion, anorexia, oedema of the limbs, ascitis, vomiting, diarrhea, changes in the skin colour, vertigo, fever with chills and intense thirst are also seen.[17] In this way, this *dushivisha* gives rise to a number of diseases. The *dushivisha* situated in the *aamaashaya* shows symptoms of the *kapha* and *vaata doshas*, whereas that in the *pakwashaya* shows those of *vaata* and *pitta*. The hair of the head and body of the person fall and he appears like a bird with broken wings. All these signs appear on and off many times. Many diseases manifests depending on the tissue in which it resides,[18] when it vitiates Raktadhatu it produces *Kitibh Kushta*.[19] It is one among the *Kshudra kushta* which occurs due to the vitiation of *vata* and *kapha dosha*.[20] It is characterized by blackish discoloration, hard and rough skin lesion like a scar tissue.[21]
Kushtha
Indulgence in unhealthy/improper foods and activities, especially foods which are hard for digestion, incompatible, unaccustomed, uncooked and unhealthy; persons who have consumed fats for oleation therapy, who have vomited just then, who indulge more in physical activities and copulation, who consume meat of animals of domestic and of marshy regions along with milk constantly, who immerses himself in water immediately after getting fatigued by exposure to heat, or he who suppresses the bouts of vomiting suddenly; by these activities pitta and kapha become aggravated; then vata associating with these, becomes increased/aggravated, moves through the siras (veins/blood vessels) spreading sideways, conveys these to the exterior paths (skin) all over the body; such of the areas in which having such patches, there, mandala(patches) develop on the skin; the skin having such patches, there the doshas become increased and exhibit their symptoms; if not treated, they get deep inside, by vitiating the dhatus.[22]

Its premonitory symptoms are roughness of the skin, horripilation without any cause, itching, either profuse perspiration or absence of perspiration, loss of sensation (in the skin) certain areas of the body, spreading of wound to other areas and black colouration of the blood.[23]

Mahakushtha are seven and Kshudrakushtha are eleven in numbers.[24] All varieties of Kushta are having the involvement of vata, pitta, kapha and krimi, recognition of these is at the time of their predominance. In Kushta constriction of the skin, loss of sensation, sweating, swelling, splitting (cracking), distortion of the arms (loss of fingers), disorders of voice (hoarseness) are due to vata, ripening (ulceration and suppuration) cracking, loss of fingers, toes, distortion of the ears and nose, red colour of the eyes and appearance of worms are due to pitta; itching, change of colour, swelling, exudation and feeling of heaviness are produced by kapha.[25]

DISCUSSION
The references available in the ancient Ayurved texts clearly depicts that the visha which comes under the category of Dushivisha is an important hetu of twakavikara like kshudrakushtha. The poisons which remains in the body for longer duration in dormant state comes into action after seeking support from the other prakopak hetu. According to Ayurveda there are 18 types of Kushtha (kshudrakushtha and mahakushtha). At a favourable condition three doshas and dhatus get vitiated and symptoms of Kushta are appears. Just as the seed present inside the ground, after being nourished by water and putting out its root, comes up
from the ground, in course of time to form the tree, similarly, in assistance with *Dushivisha*, *Kusht* arises in the skin first, invades the other tissues in course of time, in persons who do not treat it properly and early. Hence while treating any skin disease (*Kusht*) we have to think on *Dushivisha* also. Other various studies are also done on *Dushivisha* and *Kitibh* (*Kshudrakushta*).[26]

**CONCLUSION**

By above discussion we can conclude one thing that *Dushivish* surely can cause many skin ailments which we can classify in *Kshudrakushta* or *Mahakushta*, therefore while treating any skin disease we should always look for history of any of the *Dushivisha* consumption by patient so that we can have exact *hetu* of *vyadhi* and by that means we will be able to reach successfully to *upashay* of *vyadhi*.

**REFERENCES**