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Role of *Dushivisha* as Etiological Factor of *Mandal Kushtha* w.s.r. to Psoriasis

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ABSTRACT

In the present scenario people are more prone to various kinds of poisons, including slow poison in food as well as in environment. Poison which is old or attenuated by anti-poisonous medicines or dried by forest fire, breeze and the sunlight or naturally deficient in properties of the poison is defined as *Dushivisha*. It is not fatal due to mild potency and being covered with *Kapha*, it stays in body for many years. Polluted air, water, land and faulty food habits, stressful life style, unpleasant feelings, continuous usage of any particular medication and even suppression of urges can act as causes for *Dushivisha*. As a result *DushivishaJanyaTwakVikar* is becoming more common. *MandalKushtha* is one among such skin diseases produced by *Dushivisha*. All type of the skin diseases in ancient Indian classics have been described under the broad heading of *Kushtha*, which are further divided into *Maha Kushtha* & *Kshudra Kushtha*. It is very difficult to correlate *MandalKushtha* with particular type of *Kushtha* as mentioned in our classical texts. Careful analysis of the nature of disease shows a close resemblance of symptoms between psoriasis & *Manda lKushtha*.

KEYWORDS

Dushivisha, *Kshudrakushtha*, *Mahakushtha*, *MandalKushtha*, Psoriasis



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INTRODUCTION

Dushivisha is originated from the root word ‘*Dusha*’, with suffix ‘*Nich*’ and ‘*in*’. ‘*Dushi*’ means denatured, attenuated, latent, possessing the property to vitiate or that which causes *Dushti* i.e. which brings about pathological imbalances and ‘*Visha*’ means poison- any substance that enters the body and vitiates the normal functioning of *RasadiDhatus* (bodily tissues) which are the basic functional tissues, culminating either in ill health or in death. Thus *Dushivisha* means denatured poison or attenuated poison which 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 *Dushivisha*¹.

All type of the skin diseases in ancient Indian classics have been described under the broad heading of *Kushtha*, which are further divided into *MahaKushtha* & *KshudraKushtha* on the basis of their symptoms, severity & involvement of deeper *Dhatus*². The three vitiated *Doshas* viz *Vata*, *Pitta* and *Kapha*, in turn vitiate the *Tvak*, *Rakta*, *Mamsa* and *Ambu* (lymph). These taken together, constitute the seven fold pathogenic substance of *Kushtha*³. When *Dushivisha* is retained in stomach (*Amashaya*) it

produces the diseases due to derangement of *Kapha* and *Vata*. When *Dushivisha* is located in intestines (*Pakvashaya*) it produces diseases of deranged *Vata* and *PittaDosha*⁴. It produces symptoms according to its relation with *Dhatu*. The references regarding *Dushivisha* points out that it can cause *Mandala* and other varieties of *Kushtha*⁵. According to *CharakaDushivisha* vitiates *Rakta* and produces pustules, *Kitibha* and *Kotha*⁶.

AIMS & OBJECTIVES

1. To study the literature about *MandalKushtha* and *Dushivisha*.
2. To study the concept of *Dushivisha* and its role in the manifestation of *Kushtha*.
3. To study the close resemblance between *MandalKushtha* and Psoriasis

Materials & Methods:

1. The present study is based on literature collected from *Ayurvedic* classics, commentaries, and modern text books, recently published books and research journals.
2. To study the conceptual evaluation regarding *Dushivisha* as etiological factor of *MandalKushtha*.

Literary Review: *Agadtantra* is one among the *Ashtanga* of *Ayurveda* which deals with toxicology. *Visha* causes



consult to all living beings by making the organisms grievously ill its functioning and leading to death in certain cases. It creates depression and sorrow in body and mind. *Visha* causes concern to all living beings by making the organisms grievously ill in its functioning and leading to death in certain cases. *Visha* has been classified into two categories according to its origin, viz. *SthavaraVisha* (plant origin) and *JangmaVisha* (animal origin)⁷. Some *Acharyas* also classified as *AkritrimaVisha* (natural poison) and *Kritrimavisha* (unnatural poison). *Akritrimavisha* is again sub classified as *Sthavara* and *Jangama* whereas *KritrimaVisha* is also sub classified as *Dushivisha* and *Garavisha*⁸. According to *Sushrutathe Vishawhich* on exposure to cold daytime sleep and on taking unwholesome food, gets vitiated and deranges the *Dhatusis* termed as '*Dushivisha*'⁹. Causative factors for *Dushivisha* according to the classics are *Sthavara*, *Jangama* and *KritrimaVisha* that is not completely eliminated from the body¹⁰. From the traditional *VishaVaidyaGrantha* we get references that *Virudhahara*, *Ajeerna* and *Vegavarodha* act as *Nidana* for *Dushivisha*¹¹. Some *Dushivisha* causes *Unmada*(insanity), other causes *Aanaha* (hardness of bowels), other diminishes *Shukra* (semen), other produces

Gadagadavaka(muffled voice) while other causes *Kushtha* and respective disorders of various types¹².

Role of *Dushivisha* in manifestation of *MandalKushtha*(Psoriasis):

Psoriasis is a skin disorder and all skin disorders are come under broad term *Kushtha* in our classics. *Kushtha* has been considered as *RaktapradoshajaVyadhi*, *TridoshaPrakopaka* and *Chirakaridisease*. The prime factor in the pathogenesis of *Kushtha* is vitiation of *Rakta*. Lifestyle changes, lack of physical work and excessive mental stress lead to imbalance of *Agni* (*Jatharagni* and *Dhatvagni*) which further leads in improper formation of *RasaDhatu*. So improperly formed *RasaDhatu* will ultimately causes improper formation of *RaktaDhatu* also. The peculiarity of *Visha* is that it vitiates *RaktaDhatu* before it interacts with *Doshas*¹³.

Viruddhaahara (incompatible and unwholesome diet) as a causative factor of *Dushivisha*, plays an important role in the manifestation of *MandalKushtha* (Psoriasis). *ViruddhaAhara* leads to impairment in *Agni* (digestive power)¹⁴. Due to this impairment even the *LaghuAhara* is not digested by vitiated *Agni* and indigestion take place. These indigested food converts into sour and terms as a poison, which is called



Amavisha. *Tridosha* are provoked due to this *Amavisha*¹⁵. It is fact that the immunity of the body may be decreased and disturbed due to such type of diet and regimen. Researchers have identified many of the immune cells that are involved in Psoriasis, and the chemical signals they send to each other to coordinate inflammation. Immunological factor also plays an important role in the pathogenesis of Psoriasis. *Ahita Dravyas*, *Amadosha*, *Visha* and *Dushivisha* may cause vitiations of *Dosha* resulting in different allergic, hypersensitive reactions and ultimately leading to Psoriasis.

Resemblance between *MandalKushtha* with Psoriasis:

Careful analysis of the nature of disease shows a close resemblance of symptoms between Psoriasis & *MandalKushtha*. On account of being a *RaktapradoshajVikar*, It is difficult to say what Psoriasis is in terms of *Ayurveda*. There is no any disease nomenclature in *Ayurveda*, which can exactly be correlated with Psoriasis. Many research workers have tried to attribute Psoriasis with one or other type of *Kushtha*. We can correlate it with *Kitibha*, *Ekakushtha*, *Sidhma* and *Mandala Kushtha*. The Psoriasis has a wide range of clinical presentation from just a single itchy spot to involvement of whole body.

The colour of patches varies from white, black, red.

In *Ayurveda* diagnosis is ultimately finalized after through consideration of *Doshas*, involvement of *Dhatus* & *Roopa* observed in patients. *Acharyas* have made two divisions of *Kushthai*.e. *Mahakushtha* & *Kshudra Kushtha* according to severity of symptoms, dominance of *Doshas*, involvement of deeper *Dathus*, treatment required & *Sadhaysadyata*¹⁶. According to *Chakrapani*, in *Kshudra-Kushtha*, the symptoms are manifested in milder form as compare to *Maha-Kushtha*¹⁷. *Dalhana* also explained about the word '*Mahata*' that it means the ability to penetrate to deeper *Dhatus*. The *Kshudra-Kushtha* does not have ability to penetrate in the deeper *Dhatus* as compare to *Maha-Kushtha*. Due to this reason *Maha-Kushtha* requires intensive treatment in comparison to *Kshudra-Kushtha*¹⁸. In Psoriasis there is an involvement of *Mamsa*, *Meda* & *Asthi Dhatus* commonly seen. As the *Eka Kushtha* & *Kitibha* both are types of *Kshudra-Kushtha* they cannot be consider as Psoriasis as it requires extensive *Shamana* treatment along with proper *Sanshodhana*. The characteristic symptom of *Ekakushtha* is *Aswedanam* but it is not always present in Psoriasis. *Mahavastum* & *Matsyashakalopam* are the features which matched with Psoriasis. In



Kitibha Krishna-Shyava Varna of lesion is characteristic features but *Krishna-Shyava Varna* is rarely found in active psoriatic patch but common in post medication patches of Psoriasis. In *Kitibha* the lesions are *Sukshma* and *Sravi* (exudation). However, in Psoriasis the lesions are larger and dry. In *Sidhma (Maha-Kushtha)* the lesion are mostly found in *Urdhvakaya* (Upper portion of body) but in Psoriasis the lesion are distributed all over the body. In *Sidhma* scaling is present in the form of *Raja* (dust Particles) whereas in Psoriasis, scale formation occurs. *Shweta, Rakta, Sthir, Utsanna, Mandals* are classical signs of *MandalKushtha* & these *Mandals* are mixed with each other (*AnonyasnsaktaMandal*)¹⁹. All the description of patches matches with that of Psoriasis. *Snigdghata* of *Mandal* is not match with psoriatic patches but in early stage the patches of Psoriasis are not totally dry they are moist velvety after that as disease progress they gradually become dry. Psoriasis patients complain about extensive itching which is characteristic feature of *Kapha* predominance & of *Mandal Kushtha*²⁰. Some symptoms which have shown closely resemblance of Psoriasis with *MandalKushtha* are as follows:[Table No.1]

Table 1 Close resemblance of Psoriasis with *MandalKushtha*

| S.No. | <i>MandalKushtha</i> | Psoriasis |
|-------|---|--------------------------------|
| 1. | <i>SuklaRaktaAbhivasani</i> | Erythematous Plaques |
| 2. | <i>Sukla rom rajisantanini</i> | Silvery scales |
| 3. | <i>Styana(thick)&Utsanna Mandal</i> | Induration & inflammation |
| 4. | <i>Mandal, parimandals</i> | Circular patches |
| 5. | <i>AnonyasansaktaMandal</i> | Patches joined with each other |
| 6. | <i>Kandu</i> | Itching |
| 7. | <i>Krichhasadhya</i> | Chronicity & recurrence |

DISCUSSION

In the present era, a wide range of dermatological disorders occurs due to stress and altered immunity. Ancient *Ayurvedic* texts mention that all types of *Dushivisha* are an important *Hetu* of *Twakavikara* like *MandalKushtha*. The poison which remains in the body for longer duration in dormant state comes into action after seeking support from the other *PrakopakHetu*. At a favourable condition three *Doshas* and *Dhatus* get vitiated and symptoms of *Kushtha* appear. 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*, *Kushtha* 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 (*Kushtha*) we have to think on *Dushivisha* also.



CONCLUSION

By above discussion we can conclude that *Dushivisha* surely can cause many skin ailments like *Mandal Kushtha* 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 management of *Vyadhi*.



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