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

Sapana Khatri, Vipin Kumar, and Anita Sharma

1,3Dept of AgadTantra, National Institute of Ayurveda, Jaipur, Rajasthan, India

2Department of Samhita, Sanskrit EvumSiddhanta, UttrakhandAyurved University, Gurukul Campus, Haridwar, India

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
INTRODUCTION

Dushivisha is originated from the root word ‘Dusha’, with suffix ‘Nich’ and ‘in’. ‘Dushti’ 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 Dhatu\(^2\). The three vitiated DoshasvizVata, 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 it’s 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 Sushruta the Visha which 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 body\(^10\). From the traditional VishaVaidyaGrantha we get references that Viruddahara, 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 types\(^12\).

**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 withDoshas\(^13\).

Viruddhaahara (incompatible and unwholesomediet) 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. It is a 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. According to Chakrapani, in Kshudra-Kushtha, the symptoms are manifested in milder form as compare to Maha-Kushtha. 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. In Psoriasis there is an involvement of Mamsa, Meda & Asthi Dhatuis commonly seen. As the Eka Kushtha & Kitibha both are types of Kshudra-Kushtha they cannot be considered 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)⁹. All the description of patches matches with that of Psoriasis. Snigdhata 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 Kushtha²⁰. Some symptoms which have shown closely resemblance of Psoriasis with MandalKushtha are as follows:[Table No.1]

<table>
<thead>
<tr>
<th>S.No.</th>
<th>MandalKushtha</th>
<th>Psoriasis</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>SuklaRaktaAbhivasani</td>
<td>Erythematous Plaques</td>
</tr>
<tr>
<td>2.</td>
<td>Sukla rom rajisantanini</td>
<td>Silvery scales</td>
</tr>
<tr>
<td>3.</td>
<td>Styana(thick)&amp;Utsanna Mandal</td>
<td>Induration &amp; inflammation</td>
</tr>
<tr>
<td>4.</td>
<td>Mandal, parimandals</td>
<td>Circular patches</td>
</tr>
<tr>
<td>5.</td>
<td>AnonyasansaktaMandal</td>
<td>Patches joined with each other</td>
</tr>
<tr>
<td>6.</td>
<td>Kandu</td>
<td>Itching</td>
</tr>
<tr>
<td>7.</td>
<td>Krichhasadhya</td>
<td>Chronicity &amp; recurrence</td>
</tr>
</tbody>
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**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*.
REFERENCES


