



ISSN 2456-3110

Vol 5 · Issue 4

July-Aug 2020

Journal of
**Ayurveda and Integrated
Medical Sciences**

www.jaims.in

JAIMS

An International Journal for Researches in Ayurveda and Allied Sciences



Charaka
Publications

Indexed

A Literary Review on *Kritrima Visha Janya Twak Vikara*

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ABSTRACT

The term skin is commonly used to describe the body covering of any vertebrates. Skin is the largest sense organ in the human body which has the function of perceiving sense like pain, touch, temperature, pressure etc. It also provides protection to the whole body from external surrounding by covering it. Now a days occurrence of skin disease is more common due to the altered life style taking the incompitable foods, mixed foods, lack of exercise, exposing to unhealthy environment etc. In Ayurveda this concept can be correlated with *Kritrima Visha*. *Twak* is target organ for any poisonous manifestation. Exposure to *Kritrima Visha* can cause manifestation of number of systemic diseases including *Twak Vikaras*. Present review is aimed to compile up the *Twak Vikaras* due to the exposure of *Gara Visha* and *Dooshi Visha*.

Key words: *Twak Vikaras, Kritrima Visha, Gara Visha, Dooshivisha, Artificial poison, Cumulative poison.*

INTRODUCTION

Skin is the largest organ of the body covering the surface and accounting for approximately 15-20% of the body mass. In addition to its constant barrier role, protecting the living body against external stimuli, skin is important for maintaining the body health (e.g., through regulation of body temperature, storage of fluids and electrolytes and the synthesis of Vitamin D). Skin appendages are skin associated structures that serve a protection function including sensation,

contractility, lubrication and heat loss. They contain hairs, sebaceous glands, sweat glands and nails.^[1]

Twak is a seat of *Sparshanendriya*.^[2] It carries the sensation of touch. It covers the external part of the body. It is described as *Matruja Avayava*.^[3] It is made up of combination of *Panchamahabhutas* of which *Vayu Mahabhuta* is the most important. It is the *Sthana* of *Vyanavayu, Bhrajaka Pitta*^[4] and *Tarpaka Kapha*.^[5] *Twacha* is the *Upadhatu* of *Mamsadhatu*^[6] and also *Mulasthan* of *Mamsavahasrotas*.^[7] The skin is responsible for absorption of *Sneha* of the skin ointment, *Lepa* applied etc.^[8]

A poison is commonly defined as a substance which when administered, inhaled or swallowed is capable of acting deleteriously on the body and hazardous damage to vital organs.^[9] According to Ayurveda, *Visha* is the one which causes *Vishada*.^[10] *Vishas* are classified into 2 categories like *Naisargika* and *Kritrima*. *Garavisha* and *Dooshi Visha* comes under *Kritrima Visha*.

GARA VISHA

The poison which is formed from the waste materials from the animals (excreta) or combination of

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Submission Date: 09/07/2020

Accepted Date: 23/08/2020

Access this article online

Quick Response Code



Website: www.jaims.in

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Ayurveda Organization, Vijayapur,
Karnataka (Regd) under the license CC-
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medicines or *Bhasmas* which are having opposite properties or the poisons having less potency can be considered as *Gara Visha*.^[11] According to *Acharya Kashyap*, the poison formed by the combination of the *Choorna* form of the several insects is considered as *Garavisha*.^[12] It takes approximately 15 days to 1 month for the signs to appear after the ingestion of the *Garavisha*.^[13]

Dooshi Visha

Any poison whether animal, vegetable or chemical in origin which is not eliminated completely from the body, the remnant portion of *Visha*, partially nullified by anti-poisonous remedies, natural provoking factors like *Vata*, *Atapa*, *Agni* etc. and also *Visha* devoid of its ten *Guna* is termed as *Dooshivisha*.^[14]

Due to changing lifestyle people are exposed to one or other kind of poisons in their day to day life. This exposure is in the form of food, drinks, drugs, cosmetics etc. This concept can be well correlated with *Kritrima Visha* explained in the classical texts of Ayurveda. By exposing on self to *Kritrima Visha* human beings unknowingly invited number of diseases, out of which *Twak Vikara* is one which disturbs physical, mental as well as social health of individual. These *Twak Vikara* can be treated like *Garavisha Chikitsa* and *Dooshivisha Chikitsa*.

AIMS AND OBJECTIVES

1. To study the *Twak Vikaras* due to *Kritrima Visha* (i.e. *Dooshivisha* and *Garavisha*)
2. To utilize the principles of management of *Dooshivisha* and *Garavisha* to maintain *Swasthya*.

MATERIALS AND METHODS

Various Ayurveda classics and studies published in journals related to *Twak Vikara* and *Visha* are reviewed and analysed.

Nidana^[15]

Dooshivisha

- Non healing ulcer with history of snake bite
- Agricultural pesticides and fertilizers

- Chronic exposure to metal and minerals (dyes, paints etc)
- Food colouring agents, food preservatives, Food flavouring agent.
- Cosmetic products

Garavisha

- *Abharana Visha* (Jewellery and clothing vitiated with some toxins or even if the individual is allergic to the material).
- *Paduka Visha* (footwears vitiated with toxins)
- *Viruddha Ahara* (incompatible food items)
- *Abhyanga Visha* (massage with vitiated *Taila*)

Samprapti

Nidana Sevana



Aggravation of *Dosha*



Vitiation of *Dhatu* specially *Rakta Dhatu*



Visha can be *Sthavara*, *Jangama* or *Kritrima*



If not expelled out properly or suppressed by environmental factors



Deposit into the body tissues having mild potency in nature, envelope by *Kapha Dosha*



Produces symptoms like *Aru*, *Kotha*, etc.

Lakshana^[16]

<i>Vata Pradhana</i>	<i>Pitta Pradhana</i>	<i>Kapha Pradhana</i>
<i>Roukshyata</i>	<i>Daaha</i>	<i>Shwetata</i>
<i>Parushya</i>	<i>Raaga</i>	<i>Shaityata</i>
<i>Shosha</i>	<i>Srava</i>	<i>Kandu</i>

Toda	Paaka	Sthairya
Sankocha	Visragandha	Utseda
Harsha	Kleda	Gourava
Shyava Arunatwa		Jantubhi Abhibhakshana

SAMANYA CHIKITSA

1. Nidhana Parivarjana
2. Shodhana
 - i. Vamana
 - ii. Virechana
 - iii. Raktamokshana
 - a. Siravyadha
 - b. Joulakavacharana
3. Shamana

Shamana Chikitsa	Vata Pradhana	Pitta Pradhana	Kapha Pradhana
Abhyantara	Dooshi Vishari Agada	Patolakaturo hinyadi Kashaya	Panchanim ba Gulika
	Sanjeevana Agada	Guduchyadi Kashaya	Dooshivish ari Agada
	Bilwadi Agada	Dooshivishari Gulika	Bhallataka Vati
	Guggulutikta ka Ghrita	Chandanasa va	Manjishtad i Kashaya
	Mahatiktak Ghrita		Mahatiktak Ghrita
Bahya	Jeevantyadi Taila	Nyagrodhadi Lepa	Nalpamara di Taila
	Mahatiktaka Taila	Nalpamaradi Taila	Shirishadi Lepa
	Vishadi	Dashanga	

	Agada Lepa	Agada	
		Vishadi Agada Lepa	

Pathyapathya^[17]

It plays an important role in the management of any disease.

Pathya	Apathya
Jeerna Shali	Ksheera Viakarani
Triphala	Ikshu Vikarani
Madhu	Viruddha Ahara
Mudga Yusha	Vyavaya
Kulattha Yusha	Naveena Madhya
Ushnodaka	Diwaswapna
Dadima Phala	Poorva and Daksheena Disha Pavana
Shighru Shaka etc.	Madhura, Guru Annapana etc.

DISCUSSION

The present faulty food habits, polluted air, water, land increased exposure to electromagnetic radiations and unhealthy travelling habits are favorable condition to appear symptoms of *Doshivisha* and *Garavisha*. *Dooshivisha* vitiates *Rakta* and hence manifests symptoms like *Kitim Kotha Aru* etc. *Garavisha* causes *Yakrut* and *Pleeha Shotha*. *Yakrut* and *Pleeha* are the *Moolasthan* of *Raktavahasrotas*. So *Dooshivisha* and *Garavisha* are directly or indirectly causes *Raktadushti*. As *Kushta* is one among the *Raktapradoshaja Vyadhi*, treatment principles of *Dooshivisha* and *Garavisha* helps in the management of *Twak Vikara*.

CONCLUSION

Analysis of classical references and various studies published in journals shows that today man is commonly exposed to artificial poisons which are prepared by the combination of poisonous and non-poisonous substances and skin act as one of the

principle target organ for any poisonous manifestation. Therefore while treating any skin disease we should always look for history of any of the *Dooshivisha* or *Garavisha* consumption.

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How to cite this article: Dr. Maheshwari BH, Dr. Shakuntala B. Saswihalli. A Literary Review on Kritrima Visha Janya Twak Vikara. J Ayurveda Integr Med Sci 2020;4:378-381.

Source of Support: Nil, **Conflict of Interest:** None declared.

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