

A Critical Review of Keeta Visha: An Ayurvedic Concept

Dr. Rahoul Zanznay¹, Dr. Vijay Patil²

¹PG Scholer, Agadatantra Evam Vidhi Vaidyak Department Yashwant Ayurvedic College Post Graduate Training & Research Centre Kodoli.

²Guide & HOD, Agadatantra Evam Vidhi Vaidyak Department Yashwant Ayurvedic College Post Graduate Training & Research Centre Kodoli.

Abstract—Ayurveda is an ancient Indian system of medicine having eight important branches. Agada tantra is one amongst the eight-fold branches of Ayurveda that deals with identification, prevention, diagnosis and treatment of various manifestations caused by Sthavara Visha, Jangama Visha, Krithrima Visha and Khanija Visha. Indian system of medicine plays an important part in health care system all over India. Agad tantra is among one of them which deals with toxicological conditions and their management. There are several types of Keeta Visha described. Among animal poisoning, Acharayas have described different creatures (Sarpa, Keeta, and Luta) responsible for life threatening situations. The importance of Keeta Visha is more because it causes severe manifestations in the human being, even death also. Acharya Sushruta described Keeta Visha under Jangama Visha and explained 67 varieties of Keeta under 4 groups. According to its variety diagnosis and treatment of Keeta Visha is found to be very difficult because these varieties are not yet correctly identified and besides, regional variations of these Keetas manifests very differently. These are the largest groups of arthropods, which constitute 80% of all living animals, only 3% of the insect species are harmful to humans. Keeta Visha causes local symptoms to severe systemic manifestations like Shopha, Granthi, Visrapa, Karnika, Kitibha in the human beings, even death. Depending on its variety, diagnosis and treatment of Keeta Visha is found to be very difficult because these varieties are not yet properly identified and besides, regional variations of these Keetas expresses very differently. Here an attempt is made to collect signs and symptoms of Keeta Visha and their treatment modalities mentioned in different classical texts.

Index Terms—Agadatantra, Jangama Visha, Keeta Visha, Animate poison.

I. INTRODUCTION

Acharya's have included Keeta under Jangama Visha. According to Acharya Charaka, insects are also called Keeta. They are originated from the waste products like stool and urine of the snakes^[1] According to Vachaspathya, it is defined that 'Krimibhyah Sthoole Kshudra Jantu Bhede' i.e., Keeta is a variety of Krimi with macroscopic body. Krimis are animate things, which use their individual legs independently for movements. According to Acharya Susrutha, Keeta are born from semen, excreta, urine, foul smelling, eggs of snakes.^[2] According to definitions, these may or may not be seen with naked eye. Therefore, they can even be interpreted as insects, worms and even microbes. The term Keeta refer to all living creatures which are small in size but visible, having two or more legs, with or without wings, some living in soil, some moving in air, some in crevices of buildings, roofs, walls etc, some on trees, possessing different shapes, colour, some crawl, some fly, some sting some scratch the skin with their claw, and some urinate on the body of man and thus inflict assaults in many other ways.^[3] Acharya's have explained different types Keeta like Mashaka, Makshika, Pipilika, etc. bite, different signs and symptoms such as Srava, Visarapa, Sula, Karnika etc. and different types of treatment modalities for specific Keeta.

II. AIM and OBJECTIVES

1. To Study the Critical Review of Keeta Visha.
2. To study the critical review of keeta visha through different ayurvedic literature.

A. Materials and Methods

Information is collected from different Ayurvedic medical textbooks, magazine, journal, internet etc.

According to Acharya Charaka^[4] Keetas are mainly divided into 2 types:

1. Dushivisha Keeta
2. Pranahara Keeta

The Dushivisha Keeta category cause red, black or brownish black coloration of bitten site covered with pimples, patient suffers from itching, burning sensation, thirst, anorexia, erysipelas, suppuration and sloughing. The Pranahara Keeta category produces oedema, with strong smell and bleeding. Patient suffers from heaviness of eyes, fainting, pain and dyspnoea.

B. Different types of Keetas according Acharya Charaka^[5]

1. Krkalasaka - Shyava, Krishna or Nanavarna, Moha and Purishabedha.
2. Manduka -Ekadramstaardita, Shoonu, Ruk, Peethaka, Trit, Chardi and Nidra.
3. Jalouka -Kandu, Shotha, Jwara and Moorcha.
4. Grhagodika -Daha, Thoda, Sweda and Shotha.
5. Shatapaadhi -Sweda, Ruja and Daha.
6. Mashaka -Kandu, Shotha and Vedana.
7. Makshika- Shyavaprasha, Daha, Moorcha, Jwara and Pidaka.
8. Kanabha -Visarpa, Shwayathu, Shoola, Jwara

C. According to Acharya Susrutha^[6]

They possess features of Vayu, Agni, Apya and many kinds.

1. Vayavya Keeta - 18 types, causes aggravation of Vata in the body and causes diseases of Vata aggravation.
2. Agneya Keeta - 24 types, causes aggravation of Pitta in the body and causes diseases of Pitta aggravation.
3. Apya Keeta - 13 types, causes aggravation of Kapha in the body and causes diseases of Kapha aggravation.
4. Sannipata Keeta - 12 types, causes aggravation of Tridoshas, the site of bite resembles site of burning by caustic alkali and fire; red, yellow, white and or light red in colour.

D. Different Types of Keeta according to Acharya Susrutha^[7]

1. Kanabha -Thivavedana, Shwayathu, Angamarda, Gatra Guruthva with Krishnathva

2. Godheraka -Shopha, Daha, Ruja, Granthi and Jwara.

3. Galagolika- Sarshapikavarja, Daha, Shopha, Kleda, Hridayapeeda and Atisara.

4. Shatapadi -Shopha, Vedana, Hridayadaha, Moorcha and Swethapeedaka.

5. Ahinduka -Peethanga, Jwara, Atisara, Kandu and Kota.

6. Pipilika -Shwayathu, Agnisparshavath, Daha and Shopha.

7. Makshika- Shyava Pidaka, Jwara, Kandu and Shopha.

8. Mashaka- Kandu and Daha.

9. Jalouka -Shwayathu, Kandu, Moorcha, Jwara, Daha, Chardi and Sadana.

10. Parvatiyakeeta -Pidaka and Dahapaka.

E. According to Asthanga Hridaya^[8]

Keetas are from putrefied urine, faeces, semen, egg and cadaver of snakes only and are four types, viz., Vaayavya, Agneya, Apya and Sannipatika.

F. Classification according to Asthanga Hridaya^[9]

1. Vata -Hridpeeda, Urdwaanila, Stambha, Siraayama, Asthi-Parvaruk, Doornanathveshtanam and Gatrashyavata.

2. Pitta -Sanjnanaasha, Ushnanishvasa, Hrididaha, Katukasyatha, Mamsavadharana, Shopha with Rakta-peethavarna

3. Kapha -Chardi, Arochaka, Hrillasa, Praseka, Uthklesha, Peenasa, Shaithya, and Madhurasya

G. General treatment for Keeta Visha According to Dosha predominance^[12]

- The Dosha what so ever present, based on symptoms should be assessed and treatment done for it with drugs possessing opposite qualities.
- Vata aggravation - Application of Khanda (paste of sesame) over the wound, massage with sesame oil, Nadi, Pulaka types of fomentation therapies and nourishing diet.
- Pitta aggravation - Affusion which is very cold, which is Stambhana and application of cold ointments.
- Kapha aggravation - Lekhana, Chedana, Swedana and Vamana Karma.
- For the three kinds of insects (Vata, Pitta-Kapha Pradhana) three kinds of treatments are suitable - Swedana, Lepana, Seka which should be done in

warm, expect when the person has lost the consciousness, when there is ulceration by bite or putrefaction at the bite.

- Bite by insects of powerful poison should be treated similar to bite of snakes of the Darvikara, Rajimantha, Mandalini and treatment also being same of three kinds. Specific treatment for different Keeta Visha according to different classics

H. According to Acharya Charaka^[13]

1. Application of paste of the bark of Ksiri-Vrksas (Nyagrodha, Udubara, Asvatta, Vetasa and Plaksha) after Shodhana (administration of five elimination therapies) cures Keeta Visha.
2. Application of paste of Muktha (pearls) by triturating with water is best to cure swelling, pricking pain, burning sensation and fever.
3. Flower of Kusumba, Go-danta (tooth of cow), Svarnakisri, stool of Kapota, Danti, Trivrt and Saindhava cure Karnika (granulomatous growth) in the wound caused by Keeta Visha.
4. The decoction, paste and powder of Katabhi, Arjuna, bark of Sirisa, Selu, and the barks of Ksiri Vrksas (Nyagrodha, Udumbara, Asvatta, Vetasa and Plaksha) cures ulcers caused by Keeta Visha.
5. Paramo-Gada - Vacha, bark of Vamsa, Patha, Nata, inflorescence of Surasa, Bala, Maha-bala, Nakuli, Kusta, Sirisa, Haridra, Daruharidra, Guha, Atiguha, Sweta, Ajagandha, Silajatu, Kattrna, Katabhi, Ksara, Grha-dhuma and Manashila should be made triturating with the bile of Rohita. This is called 'Paramo'- 'gada'. Administration of this recipe in the form of Nasya, Anjana, and Lepa is useful in the poisonous bites of insects like Visvambharas.
6. Satapadi Dmasha - Use of Svarjika, Ksara of the goat's droppings, Surasa and Aksi- Pidaka triturated with the supernatant part of Madira (a type of alcohol) is useful in Satapadi.
7. Grhagodhika Dmasha - The recipe comprising Kapittha, Aksi-Pida, seeds of Arka, Sunthi, Pippali, Maricha, Karanja, Lata-karanja, Haridra and Daruharidra cures the poison of house-lizard.
8. Pancha-Sirisa-Agada - Fruits, roots, barks, flowers and leaves of Sirisa all taken in equal quantities should be added with ghee. It is most effective remedy for all types poison.

I. According to Acharya Susrutha^[14]

1. Utakarika made of Sirisa, Katuka, Kusta, Vaca, and Haridra. Saindhava, milk, marrow, muscle-fat, ghee, Sunthi, Pippali and Devadaru drugs is useful for fomentation.
2. Trikantaka Damsha - Kustha, Tagara, Vaca, Patha, Bilva root, Suvarchika, Grha-dhuma, Haridra and Daruharidra.
3. Galagolika Damsha - Haridra, Grha-dhuma, Tagara, Kustha and Palasha seeds
4. Satapadi Damsha - Kukuma, Tagara, Sigru, Padamka, Haridra and Daru-haridra.
5. Mandhuka Dmasha - Mesashrunji, Vaca, Patha, Nicula, Rohini, and Jala all together are antidote.
6. Visvamabhara - Dhava, Asvagandha, Atibala, Bala, Salaparni and Prsniparni.
7. Ahindhuka - Sirisa, Tagara, Kustha, Salaparni, Mudghaparni, Haridra and Daru-haridra.
8. Kandumuka - Cooling measures are employed in night as they do not succeed in day because in day because of the poison being potentiated by power of sun rays.
9. Sukavrnta - 1.Tagara, Kustha and Apamarga, 2. Krishanvalmikamurthika (black earth ant-hill) pounded with Brngaraja Swarasa.
10. Pipilika-Mashaka-Makshika - Krishanvalmikamurthika (black earth ant-hill) with Go-mutra.

J. According to Acharya Astanga Hridaya^[15]

1. Equal quantities of Tanduliyaka and Trivrt should be consumed mixed with ghee; such a person does not get shaken by the poison of insects just as the mountain Kailasa by the wind.
2. Application of paste of Ksiri-Vrksas after the person has undergone purificatory therapies destroys the poison of insects.
3. Applications of paste of Muktha (pearls) are best to cure swelling, pricking pain, burning and fever.
4. Dasanga Agada - Vacha, Hingu, Vidanga, Saindhava, Gajapippali, Patha, Prathivisha and Vyosha (are made into nice paste and rolled into pills) this Dasanga Agada formulated by Kashyapa cures of all kinds of insects.

III. DISCUSSION

By the above discussion, Acharya's have described four groups of Keeta and elucidated in 67 different

types. Godha, Makshika, Mashaka, Pipilika etc. are included under Keeta. Every Keeta Visha causes local manifestations to more severe manifestations in human beings. Each Keeta exhibits specific signs and symptoms. These helps for us to diagnose and their management for each specific Keeta. In general Keeta Visha can be treated based on the Dosha predominance for three kinds of Keeta - Vata, Pitta, Kapha Pradhana - three kinds of treatment Swedana, Lepana and Seka respectively should be done. Many local applications have been explained such as Ksheer Vriksha Kalka, Muktha Kalka, Marichadi Lepa, Patolamuladi Lepa which helps to cure local symptoms like Srava, Daha, Kandu, Shotha etc., Dhupana and Raktha Moskahna with Shrngi for Matsya Damasha. Internally many decoctions have been explained which counteracts the poison effect of Keeta, like equal quantities Tanduliyaka with Trivrit mixed with ghee for all types Keeta. Some formulations like Parmo Agada, Dasanga Agada have been mentioned by Acharya's specifically for Keeta Visha which can be used as Nasya, Anjana, Lepa which cures all types of poison effect caused by the Keeta. Hence, we can follow different treatment modalities for Keeta Visha as said in the classical text books.

IV. CONCLUSION

Hence the Keeta observation by the Acharya's helps us to know the importance of each Keeta nomenclature, the names, identification should be known because each Keeta exhibit different signs and symptoms from local to severe manifestations, which helps for diagnose according Dosha predominance in various Keetas and their treatment according to Dosha and symptoms, which helps us to alleviate the poison from the body. Through this article we tried to compile the knowledge about Keeta Visha from various classical textbooks.

REFERENCES

[1] Acharya Trikamji V.J, (ed), Charaka Samhitha of Charaka, Chikitsa Sthana; Vishachikitsadhaya: Chapter 23, verse -140: Chaukhambha Publications, New Delhi;2020; p-577
[2] Acharya Trikamji V. J, (1sted.). Susrutha Samhitha of Susrutha, Kalpa Sthana; Kita Kalpa:

Chapter 8, verse -3: Varanasi: Chaukhambha Orientalia.2021
[3] Acharya Vriddha Vagbhata -Astanga Samgraha by Kaviraja Atrideva Gupta Published by Chaukhambha Prakashan Varanasi Reprint 2016, Pg-363.
[4] Dash Bhagwan. Editor. Transcendence English commentary on Charaka Samhitha, (ed). Volume 4, Chikitsa Sthana; Vishachikitsadhaya: Chapter 23, verse-141-143. Varanasi: Chowkhamba Sanskrit Series, Varanasi; 2009.p-360.
[5] Dash Bhagwan. editor. Transcendence English commentary on Charaka Samhitha, (ed). Volume 4, Chikitsa Sthana ; Vishachikitsadhaya: Chapter 23, verse-149-158. Varanasi: Chowkhamba Sanskrit Series, Varanasi; 2009.p-362-365.
[6] Murthy Srikantha. K. R. editor. Transcendence English commentary on Susrutha Samhitha, (ed). Volume 2, Kita Kalpa: Chapter 8: verse-5-18: Chaukhambha Orientalia, Varanasi. 2012.p-478-480.
[7] Murthy Srikantha. K. R. editor. Transcendence English commentary on Susrutha Samhitha, (ed). Volume 2, Kita Kalpa: Chapter 8: verse-26-37: Chaukhambha Orientalia, Varanasi. 2012.p-4481-484.
[8] Murthy Srikantha K.R. editor. Transcendence English commentary on Astanga hridya, 5th ed. Volume 3, Uttarasthana: Kitalutadivisha Pratishedha: Chapter 37, verse-1. Varanasi: Chowkhamba Krishnadas Academy. 2009.358.
[9] Murthy Srikantha. K. R. editor. Transcendence English commentary on Astangahridya,5th ed. Volume 3, Uttarasthana: Kitaluthadi Visha Pratishedha: Chapter 37, verse-2-5. Varanasi: Chowkhamba Krishnadas Academy.2009.358.
[10] Murthy Chandra Himasagara. P. Transcendence English commentary on Madhavanidanam,1st ed. Volume 2, Vishroga Nidana: Chapter 69, verse-49-55. Chowkhamba Sanskrit Series, Varanasi;2009, p-357-359.
[11] Sitaram Bulusu. Transcendence English commentary on Bhava Prakasha:1st ed. Volume 2nd, Madhaymakhandha, part 4, section 2 nd: Visadhikara: Chapter 67, verse-69-73. Chaukhambha Orientalia, Varanasi. 2010, p-682-683.

- [12] Bhat K.S. A Textbook of Agadatantra. 1sted. Jangama Visha, KeetaVisha. Varanasi. Chaukamba orientalia.2018, p-246-247.
- [13] Dash Bhagwan. editor. Transcendence English commentary on Charaka Samhitha, (ed). Volume 4th: Chikitsa Sthana; Vishachikitsadhaya: Chapter 23, verse-199,203,204,212-218. Varanasi: Chowkhamba Sanskrit Series, Varanasi; 2009.p-373- 377.
- [14] Murthy Srikantha. K.R. editor. Transcendence English commentary on Susrutha Samhitha, (ed). Volume 2 nd, Kita Kalpa: Chapter 8: verse-45-55: Chaukhambha Orientalia, Varanasi. 2012.p-485-487.
- [15] Murthy Srikantha. K. R. editor. Transcendence English commentary on Astanga Hridya, 5th ed. Volume 3rd, Uttarasthana: Kitaluthadi Visha Pratishedha: Chapter37, verse-25-28. Varanasi: Chowkhamba Krishnadas Academy.2009.363-364.