

A REVIEW ON SHITADA

¹Vd. Nikit P. Rathod, ²Vd. Kavita Khond and ³Vd. Sneha Tiwari¹Assistant Professor Shalakya Tantra sai Ayurved College and Research institute Vaijapur Dist India.²Professor Sharira Rachna Shri K.R.Pandav Ayurved College Nagpur.³Associate Professor Kayachikitsa Shri K.R.Pandav Ayurved College Nagpur.

*Corresponding Author: Vd. Sneha Tiwari

Associate Professor Kayachikitsa Shri K.R.Pandav Ayurved College Nagpur.

Article Received on 30/01/2025

Article Revised on 19/02/2025

Article Accepted on 11/03/2025

INTRODUCTION

Ayurveda, the science of healthful living, is the most rational and scientific amongst the ancient systems of medicine, which has struck its deep and permanent roots in the mind of the people of this country about its capacity to provide effective cure for all types of diseases. Shalakya Tantra, one of the 8 branches of Ayurveda, deals with the precious Supra clavicular organs, head, and neck, the diseases affecting them, and their management.

In Nidana Sthana, Acharya Sushruta has described the Mukharoga (diseases affecting the oral cavity). Diseases of Mukha are classified according to the seven sub-sites, i.e. Aushta, Danta, Dantamula, Jihwa, Talu, Kantha, and Sarvasara. Shitada is one among the Dantamoolagata Rogas. Shitada takes place when routine oral hygiene is not maintained as well as some habits and addiction, nutritional, changing life style and some pathological condition. The Shitada is a disease in which there is spontaneous bleeding from the gums, foul smelling, black soft and sodden gums starts receding due to vitiated Kapha and Rakta. Paridara, Upakusa, Sausira, Dantapupputaka, Dantaveta are some of the diseases having the similar symptoms as Shitada. According to modern science Shitada may be compared with gingivitis which can be defined as inflammation of gingiva⁵ which may progress to periodontitis in later stage.

SHITADA ETYMOLOGY OF SHITADA

1. Shitada is derived from two words: „Sit“ and „Aad“. Shit means.

i) Cold or frigid,

ii) Dull or sluggish, and Aad means to eat or be in a diseased condition. A disease manifests due to a very cold diet.

2. Shit - Aa suffixed with „Da“, prefixed with „Kah“. „Da“ – to give, to accept, and to keep. It means a disease occurs due to vitiated Kapha and Rakta.

3. The other meanings of the word Shitada are:

i) In Ayurvedic pharmaceutical science – rala

ii) In pharmacology – Candanam

iii) In stones – the pearl i

v) In vegetarian kingdom – Padmaka (one type of lotus)

DEFINITION

In the disease, there is spontaneous bleeding from the gums, which becomes foul-smelling, black, soft, and sodden. The gums start receding and ripping, which is called Shitada.

NIDANA OF SHITADA

The factors causing a disease are known as Nidana.

निर्दिश्यते व्याधि अनेन इति निदानम् ।⁸⁷

The way the disease is induced is called Nidana.

• Causative factors of a disease are known as Nidana.

The main three causative factors of any disease are

i) Improper communication of the sense organs with the subjects,

ii) The time

iii) Indulgence.

Acharya Caraka has mentioned Upakusa, Vidradhi, etc., in Swayathu Chikitsa, so the general causes of Swayathu can be considered as the etiological factors of Shitada. They arise as a result of Kapha and Sonita Prakopa. Furthermore, Caraka has not specified Shitada as a disease, but he has mentioned one of the important symptoms of Shitada, i.e., the Siryamanataa of Dantavesta, as one amongst the complications of poisonous Datuna. Also, the improper administration of Vamana, Virecana, Dhumapana, Siravedha, etc., is considered an iatrogenic cause of Kapha and Rakta Prakopa. Sotha can affect a person who does not take care of personal hygiene, so inadequate oral hygiene can be considered a prime cause in Dantamoolagata Rogas. That comes under Prajnaparadha.

Like another group of Urdhvajatrugata diseases, Mukharogas Acharya Sushruta has described causative factors in general. He has recognized the occurrence of Shitada due to Kapha and Rakta Prakopaka factors. Acharya Vagbhata and some others have described the common Nidana of Mukha Rogas. Acharya Kasyapa has also mentioned the general Nidana of Mukha Rogas under the heading of „Pratisaya Chikitsa“. However, the exact etiology of Shitada is not mentioned in the classics. But, causative factors of the Mukha Rogas can be taken as the causative factors of Shitada, i.e.

General causative factor of Mukharoga

The general causative factors of Mukharoga can be considered as the causes of Shitada. Acharya Caraka has described that Atisevana of Madhura, Amla, and Lavaṇa Rasa produce various Dantarogas. Acharya Vagbhata and Yogaratnakara have described the Samanya Nidana of Mukharoga. Acharya Madhava has followed Yogaratnakara, but he has used the term „Matsyadi Sevana“ instead of „Masadi Sevana.“

All Aharaja Nidana mentioned are Kaphavardhaka, and most of them are Ajirnakaraka, which also ultimately result in Ama Kaphotpati. Kapha is the main Dosha associated in Samprapti of Mukharoga and especially Shitada. Viharaja Nidana, in one way or another, changes the structure of gums and is the prime cause for swelling and Mukha Durgandhya. Above all of them improper

oral hygiene measure and Usna, Tikshna Aahara is one of the cause of Shitada.

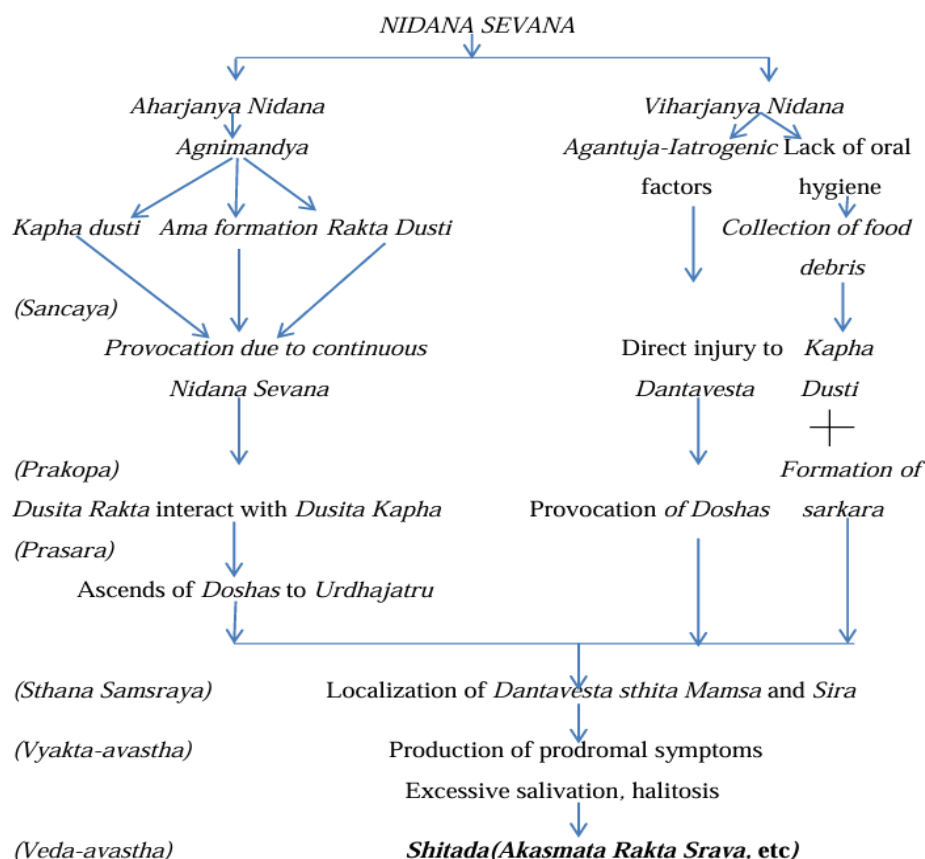
PURVARUPA OF SHITADA

In many diseases, lack of symptoms before complete manifestation of that particular disease is considered Poorvarupa. As Acharya Caraka has stated in Vatavyadhi and Urahkshata.⁹⁹ The Involvement of the particular Dosa is also not known in Purvarupa. No specific Purvarupa has been mentioned in Shitada. Hence, here slight appearance of the manifestation can be taken Purvarupa of Shitada, which includes excessive salivation, halitosis and lack of particular taste.

RUPA

The symptoms that have a certain nomenclature of a particular disease are known as Rupa.¹⁰⁰ Acharya Sushruta and Vagbhata both have described the Lakṣaṇas of Shitada, and other Acharya have followed them. Acharya Caraka has mentioned only two conditions under Dantamoolagata Rogas, and those are Shotha, which may result in Vidradhi, and Pakavastha, which is termed as Upakusa. If Shothavastha is considered gingivitis, then Rakta Sancaya can be considered its symptom.¹⁰¹ Acharya Vagbhata and Acharya Sushruta have described the Lakṣanas of Shitada in their way, and other Acharyas have followed them.

SAMPRAPTI



6. BHEDA

This is the stage where swelling etc. gets burst and it becomes the wound. It gives the idea about the process of Dosika vitiation either coming to an end, to chronicity

or may spread to distant part of the body. In this stage of Bheda, the complication as well as the prognosis of the disease can be understood.

Table: Showing Samprapti Ghataka of Shitada

<i>Nidana</i>	<i>Kapha and Rakta Prakopaka</i>
<i>Doshas</i>	<i>Kapha and Rakta</i>
<i>Dushya</i>	<i>Rasa, Rakta and Mamsa</i>
<i>Sroto</i>	<i>Rasavaha, Raktavaha and Mamsavaha</i>
<i>Srotodusti</i>	<i>Vimargagamana</i>
<i>Agni</i>	<i>Jatharagnimandya, Dhatwagnimandya</i>
<i>Roga-marga</i>	<i>Bahya</i>
<i>Udhav-sthana</i>	<i>Amasaya</i>
<i>Adhsthana</i>	<i>Dantavestagata mamsa</i>
<i>Pratyatma lakshana</i>	<i>Akasmata Raktasrava</i>
<i>Sadhya-Asadhyata</i>	<i>Sadhya</i>

CHIKITSA

Samanya Chikitsa

मुखदन्तमूलगलजाः प्रायो रोगाः कफास्त्रभूयिष्ठाः ।

प्रायः शस्तं तेषां कफरक्तहरं तथा कर्म ॥¹¹⁶

According to Acharya Vaghavatta, diseases of the mouth, root of the teeth, and throat are predominantly Kapha and Rakta in origin. So, in these diseases, vitiated blood should be eliminated quickly or repeatedly. Purgation of the body, Nasya, Vamana(emesis), mouth gurgles with liquids of Katu, Tikta Rasa(pungent and bitter), and therapies that viated Kapha and Rakta are beneficial in their treatment.

Vishesha Chikitsa

Acharya Sushruta has mentioned Raktamokshan in line of treatment of Shitada along with other procedures. Management of Shitada can be broadly classified into.

• Local measures

- Raktamokshaa (Bloodletting),
- Pratisarana and Pralepa,
- Gandusa and Kavala,
- Nasya.

• Systemic measures

- Nidana privarjana
- Opposite actions to the Ritu, Doshas, and Kala,
- Langhana and pacana,

iv) Vaman and Virecana,

v) Sirovirecana.

LOCAL TREATMENT

i) Raktamokshana- Treatment of Shitada begins with Raktamokshana to relieve Rakta Dusti.^{118,119} In common treatment of Dantamoolagata, Dantagata rogas Raktamokshana with Jalauka, Alabu, and Sringa gives good results.

ii) Pratisarana and Pralepa- Great emphasis has been given to Pratisarana in the management of Mukhagata Rogas. The medicine is in the form of Kalka (paste), Rasakriya, coarse powder, or powder applied locally. There are two methods for the local application of drugs.

iii) Gandusa and Kavala- Gandusa is to hold medicament in liquid form that cannot move in oral cavity, and it should be held until tears and nasal watering starts. In Kavala the medicine in liquid form can move within oral cavity. Both expel the localized Doshas from the oral cavity. Gandusa or Kavala with Sunthi, Parpata, Musta, Sarsapa, Triphala, Arjunatwaka etc. should be done in the management of Shitada. When Sotha occurs in the oral cavity then Langhana, Pratisarana and Kawalgraha is beneficial.

iv) Nasya- Administration of the medicine by the nose is called Nasya.¹²⁵ Nasya is also described for Dantamoolagata Rogas, as Nasya is considered as a gateway for drug administration in case of Urdhwajatrugata Rogas. Drugs like Triphala, Yastimadhu, Padmaka, etc. are said to be drugs of choice in Shitada. These drugs are useful in the form of Ghrita or Taila for Nasya.

REFERENCES

1. Vachaspathyam compiled by Sri Taranatha Tarkavachaspati Ed. Chowkhamba Sanskrita Series office, Varanasi, 2003. Page no.4755.
2. Kasyapa Samhita or Vriddha Jivkiya Tantra edited by Prof. P. V. Tiwari, Sharirasthana 4/14, 15. Page no. 127.Ed. Chaukhambha Vishvabharti, Varanasi, Reprint, 2008.
3. Sushruta, Sushruta Samhita, with Nibandhasangraha commentary by Dalhana, Sharirasthana. 5-Srirasankhya Vyakarana Sarira/10, page no. 364.Ed. by Vaidya Yadavaji Trikamaji Acharya, Chaukhambha Surbharati Prakashana, Varanasi, Reprint, 2003.
4. Agnivesha, Charaka Samhita with Ayurveda Deepika commentary by Chakrapanidatta, sharirasthana 7 -Sarira Sankhyasariram/ 12, page no.338. Ed. by Vaidya Yadavaji Trikamaji Acharya, Chaukhambha Surbharati Prakashana, Varanasi, Reprint, 2011.
5. Kasyapa Samhita or Vriddha Jivkiya Tantra edited by Prof. P. V. Tiwari, Sharirasthana 3/4, page no.117.Ed. Chaukhambha Vishvabharti, Varanasi, Reprint, 2008.
6. Sushruta, Sushruta Samhita, with Nibandhasangraha commentary by Dalhana, Nidanasthana-1/13, page no. 259.Ed. by Vaidya Yadavaji Trikamaji Acharya, Chaukhambha Surbharati Prakashana, Varanasi, Reprint, 2003.
7. Agnivesha, Charaka Samhita with Ayurveda Deepika commentary by Chakrapanidatta, chikistasthana 28 -Vatavyadichikista/ 6, page no.616. Ed. by Vaidya Yadavaji Trikamaji Acharya, Chaukhambha Surbharati Prakashana, Varanasi, Reprint 2011. 8Sanskrit –English Dictionary by V.S.Apte, Volume -2, page no. 634.