

A REVIEW STUDY OF ROLE OF *KASISA* IN *SHWITRA**¹Dr. Samiksha Sundarkar, ²Dr. Mukund Dive and ³Dr. Sneha Kubde¹P.G. Scholar Dept. of Rasashastra and Bhaishajya Kalpana, Bhausaheb Mulak Ayurved Mahavidyalaya, Nagpur.²Professor of Dept. of Rasashastra and Bhaishajya Kalpana, Bhausaheb Mulak Ayurved Mahavidyalaya, Nagpur.³Asst. Professor and H.O.D. of Dept. of Rasashastra and Bhaishajya Kalpana, Bhausaheb Mulak Ayurved Mahavidyalaya, Nagpur.

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ABSTRACT

Rasashastra is one of the branches of Ayurveda, which deals with metals and minerals. It is incorporated many of the inorganic, herbo-mineral and metallic pharmaceutical preparations. Numbers of elements and mineral have been included in the form of *Rasaushadhis*. In ancient texts, many *Rasaushadhis* are mentioned as they work on minute body channels and penetrates into deepest tissue carrying its highly potent charge such as *Kasisa* works on *Shwitra*. In Ayurveda, *Shwitra* comes under a broad name of *Kushtha*. *Shwitra* also known as Vitis in contemporary medicine which is a depigmenting skin disorder. It differs from *Kushtha* in *Twak Vaivarnyata* (discoloration of skin) and *Aparisrava* (without discharge). It is define as change towards white color of skin. In the treatment measures for this condition are still hard to find and not effective as per their mark. Hence, the treatment approaches towards *Rasaushadhis* are better effective to the disease because of faster action and higher efficacy of *Rasaushadhis*. *Kasisa* (Green vitriol/ferrous sulphate) is the mineral in group of *Uparasa*. *Rasa Tarangini* has mentioned *Kasisa* as 'Shwitrahara'. It is given in the ancient texts that *Kasisa* is used for both external and internal ways in the treatment of *Shwitra*.

KEYWORDS: *Rasashastra, Shwitra, Kasisa, Rasaushadhi.*

INTRODUCTION

Rasashastra is one of the branches of Ayurveda, which deals with metals and minerals. It incorporates many of the inorganic, herbo-mineral and metallic pharmaceutical preparations. These are known as 'Rasaushadhi'. The *Rasaushadhis* are better to use as they have following properties which are mentioned in ancient literature.

1. *Rasaushadhi* are used in minute doses.
2. Due to different *Samskaras*, the assimilation of *Rasaushadhi* is much faster in the body even the minute doses.
3. *Rasaushadhi* acts on the smallest body channels (*srotas*) and penetrates into deeper tissue of the body carrying its highly potency.

Overall the main advantages of *Rasaushadhi* are their Potency, Longevity and Effectiveness. Hence their use in disease like *Shwitra* is more helpful and reliable for the effective treatment. The word *Shwitra* is derived from the word *Shwetha* meaning White. 'Shwetayati iti *Shwitra*' meaning change towards white color, but there is absence of *Srav* (discharge), *Kandu* (itching), *Pitika* (blister) and *Vedana* (pain).

As we all know that all types of *Kushtha* in Ayurvedic

are *Tridoshaj* in nature. The disease *Shwitra* is a *Bahya Roga* where internal environment of the body is markedly hampered. In various Ayurvedic classics, it is described as a *Tridoshaj Vyadhi*. The *Samprapti* of *Shwitra* shows the *Dosha dushti* and *Dhatu dushti*. It is *Pitta Pradhana Tridoshaj Vyadhi* and *Dhatu dushti* of *Rakta, Mamsa* and *Meda*. According to modern science *Shwitra* can be compared to Vitis. Globally about 1% of people are affected by vitiligo. In some populations it affects as many as 2-3%. Males and females are equally affected. In India, about 2-5% of the population is affected by vitiligo. Vitis occurs when pigment producing cells (melanocytes) die or stop producing melanin, the pigment that gives skin, hair, eyes color. The involved patches of skin become lighter or white. *Shwitra* being *deergha roga*, should be treated as soon as possible.

According to *Acharyas* *Shwitra* should be treated first by *Samshodhan Karma* and next *Samshaman Karma*. *Samshodhan Karma* includes *Snehan, Swedan, Vaman, Virechan* etc. whereas various combinations have been described for internal and external use along with sun exposure by *Acharyas* in their respective *Samhitas* regarding *Shaman Chikitsa* in the *Shwitra Roga*.

Acharya Charak has mentioned the following *Dhatus* as *Kushthaghna*, these are *Sphatik*, *Kasisa*, *Parad*, *Gandhak*, *Manashila*. Here is where the utility of *Rasaushadhis* comes in picture for faster action and higher efficacy. *Kasisa* is considered as Ferrous sulphate (chemical formula: $\text{FeSO}_4 \cdot 7\text{H}_2\text{O}$), also known by other names: Iron sulphate, Green Vitriol, and Iron Vitriol. It is available as odourless, pale, bluish green crystals or granules. *Kasisa* has been mentioned under the group of *Uparasa*. In *Rasa Tarangini*, the author mentions *Kasisa* as *Visheshata Shwitraharam*.

The important usage of *Kasisa* as *Shwitrahara* in various forms like *Lepa*, *Bhasma* and Preparations are as follows.

REVIEW OF DRUG

- Properties of *Kasisa*
Rasa – Amla, *Kashaya*,
TiktaVirya – Ushna
Vipaka – Katu
- Different forms of *Kasisa* in management of *Shwitra*. It can be used as external as well as internal form of medicine.

INTERNAL

A] *Kupi Pakwa Rasa* and *Bhasma* Preparations –

- *Rasa Ratna Samuchhaya* –
- 1] *Shwitrari Rasa – Kajjali + Shudhha Kasisa*, then *Tulasi Swaras Bhavana* is given, then *Changeri Swarasa Bhavana* is given, after that *Gaja Puta* is given.

Action – *Shwitra*, *Kushtha*

Dose – 7-10 *Tandula* at beginning and increased slowly by 5-6 *Tandula*.

- 2] *Kasisabadhha Rasa* – 1 *Pal* of *Shudhha Parad* + 5 *Pal* of *Shudhha Kasisa*, then *Mardana* with *Arjuna twak kwath* and *Waraha Puta* is given.

Action – *Kilas*, *Dadru Kushtha*

Dose – 1 *Valla* (375 mg)

EXTERNAL

B] *Lepa* – it is the most common and important form of usage in *Shwitra*.

- *Rasa Tarangini*
- 1] *Kasisa churna*, *Dhatu beej churna*, *Gunja beej churna* are mixed well and applied on affected part of skin for 2 months.
- 2] *Kasisa churna*, *Bakuchi beej churna*, *Shudhha Gairik* are applied for 2 months.
- *Rasendra Sar Sangraha – Gandhak*, *Chitrak*, *Kasisa*, *Hartal* and *Triphala* are applied on affected region. It specially acts on facial whiteness.
- *Rasa Chintamani Shwitrashan Yoga* – *Yava*, *Godhuma*, *Kasisa*, *Bharangi*, *Kutaki*, *churna* are mixed well, then *Mor Pitta 1 Bhavana* is given followed by *Goat's urine Bhavana* and *lepa* is applied.

Kasisadi lepa – *Kasisa*, *Hartal*, *Gandhak*, *Manashila*, *Kampillak*, *Guggulu*, *Vidanga*, *Haridra*, *Daruharidra*, *Siktha*, *Nagarmotha*, *Tuththa*, *Marich*, *Shweta Sarso*, *Raal*, *Kushtha*, *Nagasindoor*, *Sarjarasa*, *Rasanajn* all are in *Churna* form mixed with 2 times of *Takra* and keep under sunlight for 3-4 days, then apply as *Lepa*.

- *Charak Samhita – Kasisa*, *Manashila*, *Rochana*, *Vidanga*, *Kanakpushpi* and *Saindhava*.
- *Sushrut Samhita – Kasisa*, *Svarjika*, *Tuththa*, *Vidanga*, *Gaara dhuma*, *Chitraka*, *Katuka*, *Sudha*, *Haridra* and *Saindhava*.
- *Sharangdhar Samhita – Suvarnapushpadi Lepa* - *Swarnapushpi*, *Kasisa*, *Vidanga*, *Manashila*, *Gorochana* and *Saindhava* are mixed well and applied over affected part.

DISCUSSION

- 1] The *Dosha* and *Dhatu* affected in *Shwitra* are *Pitta Pradhan Tridosha* and *Rakta*, *Mamsa*, *Meda* respectively. Properties of *Kasisa* are *Rasa – Amla*, *Kashaya*, *TiktaVirya – Ushna* *Vipaka – Katu* along with this *Kasisa* act as *Vatashleshmahara*, *Raktasanjanan* and *Shwitrahara*. *Tikta rasa* has *Deepana*, *Pachana*, and *Pitta shleshma upshoshana* properties.
- 2] *Kashaya rasa* absorbs the *Shleshma* and cool down *Pitta*, hence act on *Pitta* and *Shleshma* which are main *Doshas* in *Shwitra*.
- 3] Due to *Ushna virya* of *Kasisa*, the drug reaches the deeper layers of skin and relieves the *Sanga*. Also stimulate *Bhrajaka Pitta* for proper absorption of *Lepa*.
- 4] *Kasisa* direct act on *twacha* by its *Shwitraghna* property.
- 5] According to modern perspective, drug goes deeper in tissues through permeability of skin where it stimulates the melanocytes for normal function of it.

CONCLUSION

The following conclusion can be concluded by the information provided in classics and modern physiology. *Kasisa* known as *Shwitrahara* by its *Karma*, acts on deeper layers of *Twacha* and break down the *Sanga* of *Doshas* resulting in activation and stimulation of melanocytes, thus restoring normalcy. Hence significant results can be achieved in *Shwitra* by using formulations containing *Kasisa*.

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