

A HOLISTIC APPROACH ON KEETA VISHA: AN AYURVEDIC REVIEW

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ABSTRACT

Agadatantra is a branch of Ayurveda dealing with the study of bites from snakes, insects, spiders, rats and so on, various poisons and of poisonous combinations- both natural and artificial and their treatment. Any substance which, on entering the body through any route, vitiates bodily tissues and leads to destruction of health or life can be called *Visha*. *Jangam Visha* constitutes animal poisons. Animate poisons are mainly described under *Sarpa Visha* (snake poison), *Keeta Visha* (insect poison), *Mooshika Visha* (Rat poison) and *Alarka Visha* (Rabies). The term '*Keeta*' refers 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 in water, some in crevices of buildings, walls, roofs etc., some moving in air; possessing different shapes, colors; some crawl, some fly, some swim, some hop and so on. Some bite man

with their teeth, some sting, some scratch the skin with their claws and some poison man with their urine and so forth. Hence there are four types, viz. *Vayavya(Vatika)*, *Agneya(Paittika)* and *Soumya(Kaphaja)* *Keetas* and a fourth variety –constituted of all the three *doshas*. Definition of *Visha*, classification, Types, *Swaroop*, *Lakshanas* and general treatment of *Keeta visha* are included in this review.

KEYWORDS: *Ayurved*, *Agadatantra*, *Visha*, *Jangam Visha*, *Keeta*.

INTRODUCTION

Agadatantra^[1] is a branch of Ayurveda dealing with the study of bites from snakes, insects, spiders, rats and so on, various poisons and of poisonous combinations- both natural and artificial and their treatment.

Definition of Visha^[2]

Based on the root word “*Vish Vyaptou*” which means to pervade or to spread *Visha* has been defined as “*Viseshena syandate iti Visham*”; Another definition is “*Vishnati pranam iti Visham*” which means that which results in separation of *Prana* (life) from the body.

Any substance which, on entering the body through any route, vitiates bodily tissues and leads to destruction of health or life can be called *Visha*.^[3]

In the classical texts of *Ayurveda*, *Visha* has been defined as that which produces despair (*Vishada*) in the whole world.^[4]

Visha is described in *Charaka Samhita* as a substance having 10 *Gunas* (properties), producing 8 *Vegas* on entering the body, having its origin from the water element, but having action and effects like fire, present in *Sthavara* and *Jangama* substrates and which can be treated with 24 *Upakramas*.^[5]

Classification

Visha is primarily classified, based on its source into two- *Akrtrima* and *Krtrima*. *Akrtrima* is further divided into *Sthavara Visha* [located in plants and inanimate objects] and *Jangama* [animal poison].^[6]

Jangama Visha

It constitutes animal poisons. Animate poisons are mainly described under *Sarpa Visha* (snake poison), *Keeta Visha* (insect poison), *Mooshika Visha* (Rat poison) and *Alarka Visha* (Rabies).

The texts describe it as venom of fanged creatures like snake.^[7] Insects, spiders, rats, scorpions, house lizards, fish, frog, locusts, dogs, lion, tiger, jackal, hyena, mongoose and the like also transmit poison.

Even though they are said to possess venom in their fangs, they have a wide substrate base and transmit venom through various body parts⁸. 16 substrates have been listed by *Sushruta*, *Vagbhata* and *Bhavamisra*.^[8]

Table No. I. 1.3. Table showing the 16 *Adhishtanas* as per different authors.

Sl. No.	<i>Adhishtanas</i>	S. S	A.S.	B. P
1	<i>Drishti</i> (sight)	✓	✓	✓
2	<i>Niswasa</i> (breath)	✓	✓	✓
3	<i>Damshtra</i> (fangs, teeth)	✓	✓	✓
4	<i>Nakha</i> (nails, claws)	✓	✓	✓
5	<i>Mutra</i> (urine)	✓	✓	✓
6	<i>Purisha</i> (foecal matter)	✓	✓	✓
7	<i>Sukra</i> (semen)	✓	✓	✓
8	<i>Lala</i> (saliva)	✓	✓	✓
9	<i>Artava</i> (menstrual blood)	✓	✓	✓
10	<i>Mukhasandamsa</i> (sucker/proboscis)	✓	<i>Mukha</i>	<i>Mukha</i>
11	<i>Visarddita</i> (flatus)	✓	<i>Sonita</i>	<i>Avamarddita</i>
12	<i>Tunda</i> (tail)	✓	<i>Sparsa</i>	<i>Sparsa</i>
13	<i>Asthi</i> (bones)	✓	✓	✓
14	<i>Pitta</i> (bile)	✓	✓	✓
15	<i>Sooka</i> (bristles)	✓	✓	✓
16	<i>Sava</i> (dead body)	✓	✓	<i>Guda</i>

Table showing the *Adhishtanas* with examples.

<i>Adhishtanas</i>	Examples
<i>Drishti</i> , <i>Niswasa</i> , <i>Damshtra</i>	<i>Divya Sarpa</i>
<i>Nakha</i> and <i>Damshtra</i>	<i>Swa</i> , <i>Marjara</i>
<i>Mutra</i>	Various <i>Keeta</i>
<i>Shukra</i>	<i>Mooshika</i>
<i>Lala</i> , <i>Mutra</i> , <i>Pureesha</i> , <i>Mukhasandamsa</i> , <i>Nakha</i> , <i>Sukra</i> , <i>Artava</i>	<i>Luta</i>
<i>Aara</i>	<i>Vrischika</i>
<i>Mukhasandamsa</i>	<i>Jalouka</i> , <i>Makshika</i>
<i>Visarddita</i>	Certain <i>Keeta</i>
<i>Asthi</i> , <i>Pitta</i>	<i>Matsya</i>
<i>Sooka</i> , <i>Tunda</i>	Bees, Wasps, Fleas, Mosquitos
<i>Sava</i>	<i>Sarpa</i> , <i>Keeta</i>

Effects of *Jangama Visha*^[9]

Jangama Visha produces somnolence, drowsiness, mental fatigue, burning sensation, inflammation, horripilation, oedema, and diarrhea.

KEETA

The term '*Keeta*' refers to all living creatures which are small, but visible; having two or more legs, with or without wings, some living in soil, some in water, some in crevices of buildings, walls, roofs etc., some moving in air; possessing different shapes, colours; some crawl, some fly, some swim, some hop and so on.

Some bite man with their teeth, some sting, some scratch the skin with their claws and some poison man with their urine and so forth.

Origin

Keetas are so called because they are procreated from the *Kita* i.e., fecal matter and urine of *Sarpas*.^[10]

Keetas are considered to originate from the *shukra* (semen), *vit* (fecal matter), *mootra* (urine), *sava* (putrified bodies) and eggs of the serpents (snakes).

Classification^[11]

Keetas are classified into different categories based on their *Dosha Prakruti*, which in turn is dependent on the *Dosha prakruti* of the snakes from which they originated, and also on their ability to vitiate the doshas (humors). Hence there are **four** types, viz. ***Vayavya(Vatika)***, ***Agneya(Paittika)*** and ***Soumya(Kaphaja)*** *Keetas* and a fourth variety –constituted of all the three *doshas* which is capable of perturbing all the three doshas and possessing high potency- the ***Pranahara (Sannipathika)Keetas*** *Sushruta* describes 67 varieties of *Keeta* among which *Vatika Keetas* are eighteen in number, *Paittika* twenty four *Kaphaja* thirteen and *Sannipatika* twelve.^[12] *Keeta* is further classified based on severity into ***Manda Visha, and Pranahara Visha.***^[13]

Charakacharya classifies them into two- ***Doosheevisha Keeta and Pranahara Keeta.***^[14]

The 18 *Vayavya Keetas* starting from *Kumbheenasa* cause *Vatakopa*, the 24 *Agneya* numerated from *Koundinyaka* cause *Pittavikara*, the 13 *Soumya* numerated from *Viswambhara* cause *Sleshma kopa* and the 12 *Pranahara* starting with *Tunganasa* cause *Tridosha kopa* are described as *Ghora* and are fatal.^[15]

Table Showing the Different Types of Keetas

Vataja^[18]

Sl.No.	<i>Susruta Samhita</i>	<i>Ashtanga Sangraha</i>
1.	<i>Kumbhinasa</i>	<i>Kumbhinasa</i>
2.	<i>Tundikeri</i>	<i>Tundikeri</i>
3.	<i>Srngi</i>	<i>Srngi</i>
4.	<i>Satakuleeraka</i>	<i>Satakuleeraka</i>
5.	<i>Uccitinga</i>	<i>Uccitinga</i>
6.	<i>Agninama</i>	<i>Agninama</i>
7.	<i>Ciccitinga</i>	<i>Ciccitinga</i>
8.	<i>Mayuraka</i>	<i>Mayuraka</i>
9.	<i>Avartaka</i>	<i>Avartaka</i>
10.	<i>Urabhra</i>	<i>Urabhra</i>
11.	<i>Saarikamukha</i>	<i>Saarikamukha</i>
12.	<i>Vaidala</i>	<i>Vaidala</i>
13.	<i>Saravakurda</i>	<i>Sarava</i>
14.	<i>Satabahu</i>	<i>Kurda</i>
15.	<i>Parusha</i>	<i>Parusha</i>
16.	<i>Citraseershaka</i>	<i>Citraseershaka</i>
17.	<i>Abhiraji</i>	<i>Ahija</i>
18.	<i>Raktaraji.</i>	<i>Jaaraka</i>

According to *Nibandha Sangraha*, among the 18 Vayavya Keetas, except *Srngi*, *Uccitinga*, *Saravakurda* and *Citraseershaka*, the other 14 are *Mukhasandamsa visha* (injecting poison by bite).

Pittaja^[24]

Sl.No.	<i>Susruta Samhita</i>	<i>Ashtanga Sangraha</i>
1.	<i>Kaundinyaka</i>	<i>Kaundinyaka</i>
2.	<i>Kanabhaka</i>	<i>Kanabhaka</i>
3.	<i>Varati</i>	<i>Varati</i>
4.	<i>Patravrschika</i>	<i>Patravrschika</i>
5.	<i>Vinasika</i>	<i>Vinasika</i>
6.	<i>Brahmanika</i>	<i>Brahmanika</i>
7.	<i>Vindula</i>	<i>Vindula</i>
8.	<i>Bhramara</i>	<i>Bhramara</i>
9.	<i>Bahyaki</i>	<i>Bahyaki</i>
10.	<i>Piccita</i>	<i>Piccita</i>
11.	<i>Kumbhi</i>	<i>Kumbhi</i>
12.	<i>Varcahkita</i>	<i>Varcahkita</i>
13.	<i>Arimedaka</i>	<i>Arimedaka</i>
14.	<i>Padmakita</i>	<i>Padmakita</i>
15.	<i>Dundubhika</i>	<i>Dundubhi</i>
16.	<i>Makara</i>	<i>Makara</i>
17.	<i>Satapaadaka</i>	<i>Satapaadaka</i>
18.	<i>Pancaalaka</i>	<i>Pancaala</i>

19.	<i>Pakamatsya</i>	<i>Pakamatsya</i>
20.	<i>Krshnatunda</i>	<i>Sukshmatunda</i>
21.	<i>Gardabhi</i>	<i>Gardabhi</i>
22.	<i>Kleeta</i>	<i>Kleeta</i>
23.	<i>Krmisaraari</i>	<i>Krmisaraari</i>
24.	<i>Utklesaka.</i>	<i>Utklesaka.</i>

Kaphaja^[13]

Sl.No.	<i>Susruta Samhita</i>	<i>Ashtanga Sangraha</i>
1.	<i>Viswambhara</i>	<i>Viswambhara</i>
2.	<i>Pancasukla</i>	<i>Pancasushka</i>
3.	<i>Pancakrshna</i>	<i>Pancakrshna</i>
4.	<i>Kokila</i>	<i>Kokila</i>
5.	<i>Saireyaka</i>	<i>Sthairyaka</i>
6.	<i>Pracalaaka</i>	<i>Pracalaaka</i>
7.	<i>Valabha</i>	<i>Vatabha</i>
8.	<i>Kitibha</i>	<i>Kitibha</i>
9.	<i>Sucimukha</i>	<i>Sucimukha</i>
10.	<i>Krshnagodha</i>	<i>Krshnagodha</i>
11.	<i>Kashaayavaasika</i>	<i>Kashaayavaasika</i>
12.	<i>Gardabhaka</i>	<i>Dabhra</i>
13.	<i>Trotaka.</i>	<i>Jati.</i>

Sannipaatika^[12]

Sl.No.	<i>Susruta Samhita</i>	<i>Ashtaanga Sangraha</i>
1.	<i>Tunginaasa</i>	<i>Tunginaasa</i>
2.	<i>Vicilaka</i>	<i>Cipilaka</i>
3.	<i>Taalaka</i>	<i>Taalaka</i>
4.	<i>Vaahaka</i>	<i>Vaahaka</i>
5.	<i>Koshthaagaari</i>	<i>Koshthaagaari</i>
6.	<i>Krimikara</i>	<i>Krimikara</i>
7.	<i>Mandalapucchaka</i>	<i>Mandalapucchaka</i>
8.	<i>Tundanaabha</i>	<i>Tundanaabha</i>
9.	<i>Sarshapika</i>	<i>Sarshapika</i>
10.	<i>Valguli</i>	<i>Madguli</i>
11.	<i>Sambuka</i>	<i>Sambuka</i>
12.	<i>Agnikeeta.</i>	<i>Agnikeeta.</i>

Keetaswaroopa

It has not been possible to identify all the insects mentioned by the Acharyas.

While commenting on the 24th sloka, Dalhana quotes Alambayana's description on *Keetaswaroopa*.^[16] i.e. The knowledge of *Keetaswaroopa* can be had from the color, spots or lines, wings, legs, mouth, claws or nails, *Suka* (bristles), *Kantaka* (anything pointed- sting,

nail), *Langoola* (tail, hairy tail, membrum virile) body hairs, sound produced, body measurements and from the site and symptoms of envenomation.

Alambayana mentions features of some of the *keetas* based on their specific shape, nature, color etc.

The *Keeta* whose shape is like *Aja*, absence of *Suka* (bristles or sting) or hair, white in color and its powdered form used as poison is *Sarakuleeraka*. The dictionary meaning of *Satakuleeraka*^[17] is -a kind of crustaceous animal.

The one with *Gairikavarna*, big size, wings, clean belly, *Gudasuka* and which flies is *Koundinya*; a kind of venomous insect.^[18]

The one which possesses the color of *Kuranda pushpa* (yellow), wings and (clean, plain) belly, venom in *Tunda* (tail) and *Suka* (bristles) is *Koshtaagaari*.

The one which is *Laksha varna* or blood red, spotted in white or variegated, small, which appear like flame and shines in dark is *Khadyota* (firefly). If bitten by it burning pain occurs. *Sambuka* is another *Keeta* with wings, white spots, black and having seven Mandalas, which envenoms by bite. The term *Sambuka* is used for a bivalve shell or conch; a snail.^[19]

Krkalasa (chameleon or a lizard^[20]) is a four legged animal with long *Patra*, *Ullalata* (raised forehead) which gives birth to many young ones, dwells in trees and possesses poison in teeth.

According to *Alambayana*, *Trikantaka* is a type of *Krkalasa*, which appears similar in color to moon. *Madhava Nidana* also expresses the same opinion.

In another context *Trikantaka* is mentioned as a type of *Kanabha*^[21] The word is denoted as the name of a kind of venomous insect and as name of a fish.^[21]

Dosha Predominance of Keetas in General

As per *Charaka Samhita* and *Vagbhata*, *Keetas* in general are predominant in *Vata* and *Pitta* (*Vatapittottara*). *Sushruta* opines that the poison of *Keeta* is *Manda* in nature with high preponderance of *Vata* and *Kapha*.^[22]

Specifically, it is opined that *Vrischika*, *Ushtra dhoomaka* are *Vata* predominant, *Kanabha* is *Shlaishmika* in nature.^[23] But *Kanabha* is listed under *Agneya Keetas* by *Sushruta* and *Vagbhata*. In *Vangasena Samhita*, *Bheka*, *Moosha* and *Pinga* (frogs, he and she rats) are enumerated as *Vata* predominant along with *Vrischika*.

Mode of Administration of Venom^[24]

Vatika Keetas administer venom by *Pakshavaata* on which *Indu* comments as *Sarvadha* or by all methods; *Paittika* by *Sparsa* commented by *Indu* as *Mukha* or oral route (bite); *Slaishmika* by *Mukha* (oral route) and *Sannipatika* by all routes –(*Sarvadha*).

Routes of administration of visha – *Adhishtana*^[25]

In *Charaka Samhita* it is told that the poison from the fanged animals through whose fangs the venom is transmitted constitutes *Jangama Visha*. Here *Chakrapani* adds his comments as- In addition to animals described in the *sloka*, there are several other poisonous creatures like *Uchchitinga*. The creatures are stated to transmit poison through their *Damshtra* (fangs); This is a generalized statement in as much as some animals enumerated here like rats do not transmit their poison through fangs.

Comparing *Luta* and *Keeta*, the bite of *Luta* occurs above *Nabhi* while that of *Keeta* above and below *Nabhi* and that contact with clothes and other articles contaminated by their secretions would cause lesions.

Lakshana (Signs and Symptoms) of Keeta Visha

The *Vatika Keetas* produces symptoms characteristic of vitiation of *Vata*, *Agneya* of *Pitta* vitiation, *Sowmya* of *Kapha* vitiation and *Pranahara* of all the three *doshas*.

In *Sushruta Samhita*, the clinical manifestations of *Keeta* are explained based on severity of poisoning- those of *Pranahara* and *MandaVisha*.

Symptoms of Pranahara Keeta^[26]

A person or animal bitten by *Pranahara Keetas* exhibits stages and symptoms (*Vegas*) similar to those of snakes and their poison tends to derange and aggravate all the three *Doshas* and produce manifestations thereof.

The seat of bite seems as if burnt by fire or strong alkali and is characterized by reddish, yellowish (*Rakta*, *Peeta*-characteristic of *Pitta*), white (*Sita*-characteristic of *Kapha*) or vermillion (*Aruna*- characteristic of *Vata*) colors.

The symptoms and signs developed in the entire course of the poisoning are *Jwara* (Fever), *Angamarda* (Aching pain in the body), *Romancha* (horripilation), different types of pain, *Chardi* (vomiting), *Atisara* (diarrhoea), *Trishna* (thirst), *Daha* (burning sensation), *Moorccha* (loss of consciousness), *Vijrmbhika* (yawning), *Vepathu* (shivering), *Swasa* (dyspnoea), *Hikka* (hiccough), sometimes burning and sometimes cold sensation of extreme intensity (*Darunam Daha Seetam cha*), eruption of *Pidaka* (papules/pustules), *Sopha* (swelling), *Granthi* (appearance of nodules/ nodular glands), *Mandala* (macula/patches), skin manifestations like *Dadru*, *Visarpa*, *Kitibha* and *Karnika* (elevated *mamsaankura*) as well as other manifestations of vitiation of the three *doshas*. There is breaking pain at the bite site followed by necrotic changes.^[26]

The other (minor) characteristic features or complications of poisoning by *Sannipatika* should be ascertained from the respective symptoms of *Dushivisha prakopa* and also those arising from the ingestion or external application of poison.

According to *Charaka Samhita* the *Pranahara Keeta Visha* produces extensive swelling as in cases of snake bite associated with foul smell and oozing of sanguineous fluid from the bite site. The patient suffers from heaviness in the eyes, loss of consciousness, pain, and dyspnea. The patient suffers from thirst, anorexia and later *Dushivisha* symptoms may develop.

Symptoms of *Manda Visha Keeta*

The symptoms which manifest in case of *Manda Visha Keeta* are *Praseka* (increased salivation), *Arochaka* (aversion to food/tastelessness), *Chhardi* (vomiting), *Sirogourava* (heaviness in head), *Seetaka* (sensation of cold), appearance of papules, urticarial rashes and itching according to the dosha aggravated by the species of the *Keeta*. As per *Charaka Samhita*, the *Keetas* belonging to the *Dushivisha* category cause red (*Raktam*), white (*Sitam*), black (*Krshnam*) or brown (*Syaavam*) discoloration of the part or the body, with eruption of popular rashes. There is itching, burning sensation, cellulitis, suppuration, sloughing and gangrene.^[27]

The powdered body or parts of these *Keetas* mixed with various medicinal formulations and used for internal administration and also external application may be called *Gara* and causes *Dushivisha* symptoms.^[28]

Signs and Symptoms based on *Dosha* Predominance^[29]

Vagbhatacharya described the specific symptoms based on the *Dosha* and explains local as well as systemic effects.

Due to *Vayavya Keeta Visha* there is pricking pain at the bite site which increases in intensity. Pain in the *Hridaya*, *Urdhwanila* (abnormal movement of *Vayu*), *Sthambha* (stiffness), *Siraayaama* (distention of Vessels), *Asthiparvaruk* (pain in the Bones and joints), *Ghoornana* (moaning), *Udweshtana* (twisting pain in the body), and *Gaatra syaavata* (dark discoloration of the body) are the systemic symptoms manifested in a person poisoned by *Vatika Keeta*.

In *Agneya Keetadamsa* there is *Daha* (burning sensation), *Raga* (redness), *Visarpa* (cellulitis) and a little exudation (*alpa samsrava*); the bite site appears like ripe *peelu phala* or *kharjura phala*. The systemic signs include *Sajnanaasa* (loss of consciousness), *Ushna niswaasa* (warm expiration), *Hruddaaha* (burning pain in the *hrdaya*, *Katukaasyata* (pungent taste in the mouth), *Damsaavadaranam* (gangrenous changes at the bite site), *Shopha* (swelling) and *Raktapitta* (bleeding disorders).

When a person is bitten by *Shlaishmika Keeta* there is mild pain (*Manda ruja*,) and copious exudation (*Sraavaatdhya*). The systemic signs that manifest are *Chhardi* (vomiting), *Arochaka* (anorexia), *Hrillasa* (nausea), *Praseka* (excessive salivation), *Utklesha* (acid eructation) *Peenasa* (rhinitis/sinusitis), *Saitya* (feeling cold), *Mukhamadhurya* (sweet taste in the mouth).

In case of *Sannipatika Keeta Vegas* like snake bite may be seen. Extensive, fast spreading swelling (*Sopho vardhishnu*), foul odor of blood (*Visraraktata*), Heaviness in head (*Sirogoravam*), Heaviness in eyes (*Akshigouravam*), loss of consciousness (*Moorccha*), dizziness (*Bhrama*), dyspnea (*Shwasa*) and severe pain (*ativedana*) are also present.

Samanya Lakshana

The common features of any *Keeta dansha* are *Karnika* (indurated flesh. Indu points to *Karnikaakarapitaka* mentioned in *Kshudra rogadhikara*), *Sopha* (swelling), *Jwara* (hyperpyrexia), *Kandu* (itching), *Arochaka* (anorexia).^[30]

TREATMENT

Samanya Cikitsa-General Treatment Principles^[31]

rÉxrÉ rÉxrÉ ÌWû SÉâwÉxrÉ ÍsÉÇaÉÉÍkÉYrÉÉÌÉ sÉæÉrÉâiÉÇ |
 iÉxrÉ iÉxrÉ AÉæwÉkÉæÈ MÑürÉÉüÉÇ ÌuÉmÉUüiÉ aÉÑhÉæÈ ÌçürÉÉqÉÇ ||
 (C.S.Ci.23/166)

In all cases of *Keetavisha* the physician should employ therapeutic measures having attributes opposite to the those of the aggravated Doshas, which can be ascertained from the signs and symptoms presented by the patient.

xÉÉkÉrÉâiÉÇ xÉmÉüÉ-¹ÉÍÉÇ ÌuÉwÉÉâaÉæÈ MüÐOûÉ×ÍÉMæüÈ | (A.S.U.43/51)

Acute poisoning should be treated as for *Sarpavisha*; and those therapeutic procedures carried out based on the *Dosha* predominance as for the 3 varieties of snakes.

Treatment Based on *Dosha* Predominance^[32]

Vatika Visha: Affliction by *Vatika Visha* should be treated with application of *Khanda* (paste of sugar) [or *Pinyaka* (paste of sesame)- according to *Vagbhata*] over the wound, *Abhyanga* with *Taila*; *Nadisweda* or *Pulakasweda* and *Brimhana* therapies.

Paittika Visha: In *Paittika Visha Sthambhana* therapies along with *Seka* and *Pradeha* which are of *Seeta* potency is necessary.

Kaphaja Visha: *Kapha* aggravating venom should be treated with *Lekhana* (scrapes out the tissues), *Chhedana* (incision into the tissues), *Swedana* and *Vamana*.

Sannipatika Visha:

ÌuÉwÉblÉÇ cÉ ÌuÉÍkÉÇ xÉuÉiÇ MÑürÉÉüiÉÇ xÉÇzÉÉâkÉÍÉÉÌÉ cÉ | (A.S.U.43/50),
 (S.S.K.8/42).

All kinds of *Vishahara* treatment (*Samsamana* measures like *Pana*, *Nasya*, *Abhyanga*, *Alepana*, *Parisheka*, *Anjana* etc. based on the *Dosha* afflicted) and the different *Samsodhana* therapies should be resorted to the management of *Keeta visha*.

Charaka Samhita exhorts the use of *Chaturvimsatyupakrama* as deemed fit in appropriate stages. (C.S.Ci.23/179)

xuÉâSÉsÉâmÉÍÉ xÉâMüÉÇxiÉÑ MüÉâwhÉÉÍÉÇ mÉæÉrÉÉâfuÉcÉÉUrÉâiÉÇA
 AlrÉŞÉ qÉÔÎcNüiÉÉiÉÇ SÇzÉmÉÉMüiÉÈ MüÉâjÉiÉÉâÌmÉ uÉÉ || (S.S.K.8/ 43,
 A.S.U.43/48)

Sweda, *Alepana* and *Seka* should be *Ushna* except in conditions like unconsciousness and inflammatory or suppurative or gangrenous changes locally.

Envenomation by a highly venomous *Keeta* should be treated as snake bite to all intents and purposes.

Since all sorts of poison is *Teekshna* in nature and *Ushna* in potency, in all *Visha* cases *Parisheka* should generally be cold. But since *Keeta visha* is *Manda* (mild) in nature and not very *Ushna* being predominantly *Vatakapha*, *Swedana* procedures are not forbidden. In yet another context where the avoidance of *Ushna* in a victim of envenomation is again emphasized, the use of *Seeta* is admonished in *Keetavisha* as it provokes the *Visha*.

Sushruta Samhita contradicts *Swedana* of *Damsa sthana* in *Vrscika Visha*, but advocates *Dhoopana* and mentions a few *Yogas* for *Dhoopana* while *Charaka* advises to do *Swedana* and insists that though for all types of *Visha* pervading various parts of the body *Seeta* measures are indicated, in *Vrscika* and *Uchchitinga visha* it is contraindicated. (In *Manda visha Vrscika Utkarika swedana* is recommended. Application of the paste of *Ksheerivrksha twak* after *Sodhana* therapy (*Vamana* and *Virecana* according to *Sarvanga Sundara*) is effective in *Keeta Visha*.

Some Common *Yogas* for All *Keeta Visha*^[33]

Dashanga Agada

uÉcÉÉ ÌWÇûaÉÑ ÌuÉQû...;ûÉÌÉ xÉælkÉuÉÇ aÉeÉÌmÉmmÉÍsÉ|
mÉÉPûÉ mÉèliÉÌuÉwÉÉ urÉÉâwÉqÉÇ MüÉzrÉmÉâlÉ ÌuÉÌÉÍqÉíÉqÉÇ|
SzÉÉ...;ûqÉaÉSÇ mÉÏiuÉÉ xÉuÉÏ MüÐOûÌuÉwÉÇ eÉrÉâiÉÇ|| (A.H.U.37/27-28)

As per Kotasseri margam the drugs (here, *Saindhavam* is not mentioned instead the two varieties of *Pippali* are added) are to be triturated in *swarasa* of *Gojihwa* and administered as *Pana* and *Lepana* along with the same *swarasa*.

Panchasireesha Agada (S.S.K. 5/77), *Vamsatwagadi Agada* (S.S.K.5/75-76), and *Rishabha Agada* (S.S.K. 5/65-69) *Tanduleeyakadyagadam* (A.H.U.37/25-26) are specifically indicated for *Keetavisha*.

For *Lepana* *Ksheerivrksha twak* is specifically indicated; if *sopha*, *toda*, *daha* and *Jwara* are associated, the *Lepana* of *Mukta* (pearl) is very effective. (A.H.U.37/26-27)

Dhoopana Yoga

lÉÚMâüzÉÉÈ xÉwÉimÉÉÈ mÉÏiÉÉ aÉÑQûÉâ eÉÌhÉrÉ||É kÉÔmÉlÉqÉÇ|
ÌuÉwÉSÇzÉxrÉ xÉuÉÏxrÉ MüÉzrÉmÉÈ mÉUqÉoÉëuÉÏiÉÇ ||

CONCLUSION

In brief it must be reckoned that the descriptions of *Keeta* told in the classical texts are inconsistent and comprise a wide variety of animal species. The modern science also describes a wide variety of organisms which may be included in this group. Some of the *Keetas* told in *Ayurvedic* classics cannot be specifically correlated with a particular known species. Besides, a patient attending the OPD with complaints of *Keeta Visha* might not possibly be familiar with the name or type of the *Keeta* or rather might not even have seen the creature. Hence it is imperative that knowledge of the clinical manifestations and the ability to decipher them based on the *Doshas* affected is acquired.

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