



A CRITICAL LITERATURE REVIEW ON NIDANPANCHAK OF KARSHYA VYADHI - AYURVEDIC PERSPECTIVE

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ABSTRACT

Karshya is a clinical condition in which the body gets emaciated gradually. According to Acharya, it is an *Apatarpanjanya Vyadhi*. Among the eight socially undesirable Persons (*purush*) as mentioned by Acharya Charak *karshya* is one of them. *Langhana*, *Promitasan*, *Rukshaannapan*, *atishita*, *atiushna*, *parushitaahara* etc. are the main causative factors of *Karshya*. They all causes aggravation of *Vayu* alteration of *Agni* leads to insufficient *Dhatus* chronologically. Recently, World health organization (WHO) plays great attention towards the problem since *Karshya* (malnutrition) may have some severe consequence like mental and physical weakness, weight loss, retardation of tissue growth and fatigue. This article explains the Ayurvedic view of *Karshya* disorder which will help in diagnosis the disease.

Keywords: *Karshya*, Nidanpanchak, *Karshya Samprapti*

INTRODUCTION

According to Acharya *Sushruta*, Person is said to be *swastha* (Healthy) whose *Agnis*, *Dhatus*, *Dosha* and *Malas* are in the state of equilibrium along with mental, sensory and spiritual pleasantness and happiness. Acharya Charaka *Karshya* is described under eight despicable persons (*AstauNinditiyaPurush*) ⁽¹⁾. Ultimately the patients of *Karshya* are subjected to loss of immunity and proceed towards death⁽²⁾. In today's strenuous life, *Karshya* is a burning issue in all lifestyle disorder and *Karshya* plays an important role in exaggeration of many disorders. As mentioned above *Karshya* is major cause of disease like *kasashwasa*, *pleeha*, *gulma*, *arsha*, *udar* and *grahnigat vikar* etc.

Hence the patient of *Karshya* suffers from indigestion, malabsorption and defective metabolism. *Meda* and *Mamsadhatukshaya* at microscopic level, ultimately express its symptoms macroscopically. These sequences are very much correlated to under nutrition.

It includes being under weight and height from one's age (stunted growth) with associated vitamin and mineral deficiency.³

Definition of *Karshya*

The commentator *Acharya Dalhan* has explained the meaning of *AtiKarshya* while commenting on the *Susruta* verse as— “*Soatikṛiśaityanenopachayalakṣanbalābhābodarśitah*”⁽⁴⁾ So it literally means reduction in *Upachaya*, *Rupa* and *Bala*.

Nidan of *Karshya*

Aharaja Nidan:⁵

- *Kashaya rasa atiseban*
- *Langhana*
- *Promitasan*
- *Rukshaannapan*
- *Vatalaahara*
- *ViharajaNidan*
- *Atisnanabhayas*
- *AtiVyayama*
- *AtiVyavaya*
- *Dhyana*
- *Nidra Nigraha*
- *KshudaNigraha*
- *Pipasa Nigraha*
- *RukshaUdvartan*
- *ManasikNidan*
- *Bhaya*
- *Chinta*
- *Krodh*
- *Shok*



Evaluation of *Nidan Samprapti* in *Karshya*:

Rukshannapan

Rukshaguna causes *Kharatwa* (roughness), *Vaisadya* (non-sliminess), *Roukshwa* (dryness). The substances which are consisted of *Roukshwa*, *Laghu*, *Khara*, *Tikshna*, *Ushna*, *Sthira*, *Apicchila*, are causing *Roukshan Karma*

Rukshaannapan is constituted of intake of *katu* (pungent), *tikta* (bitter), *kashaya* (astringent) substances oil cakes of mustard, tila, honey, etc⁽⁵⁾

Rukshaguna is predominant by *Vayu*. *Vayu* is consisted of *Suksma*, *Ruksha*, *Khara*, *Shishir*, *Laghu*, *Visadguna*. Due to these qualities it causes *Laghaba*, *Glapana*, *Virukshan*, and *Vicharan*. The resultant action of these mentioned⁽⁶⁾ qualities denote the absolute cellular degeneration and decrease secretion of hormone.

The root of *Pranavahasrota* is *Hridaya* and *Mahasrota*. *Pranavahasrota* is mainly *VayurVisiṣṭa* where directly respiration taken place⁽⁷⁾. As *Pranavahasrota* get affected therefore *Kasa*, *Kṣhaya*, *Swas*, etc. occurs in the tertiary stage of *Karshya*⁽⁸⁾

Langhana

Langhana is a process which reduce the body and the substances which has been consisted of *Laghu*, *Ushna*, *Tikṣhna*, *Viṣada*, *Ruksha*, *Kshara*, *Sara*, *Kothinaguna* (light, hot, sharp, non-slimy, rough, subtle, respectively). *Langhana* is of 10 types. Four types *Samsuddhi* (elimination therapy – *Vaman*, *Virechan*, *Niruha* and *Nasya*), *Pipasa* (control of thirst), *Marut* and *Atap Seban* (exposure to wind and sun), *Pachan* (digestion stimulates), *Upabas* (fasting), *Vyayama* (physical exercise).⁽⁹⁾

Langhana therapy reduce the strength of the patient due to aggravation of *Vayu*⁽¹⁰⁾. *Vayu* gets aggravated by the destruction of the *Dhatu* and also by the obstruction of the channels of circulation⁽¹¹⁾. *Langhana* aggravate the destruction of *Dhatu*. *Trishnanipirana* (Thirst), *Atapseban* (exposure to sun), *AtiVyayama* (excessive physical exercise), directly afflicts *Ambubahasrota*, *Raktavahasrota*, *Asthivahasrota* and *Swedavahasrota* respectively.

Pramitasan

For the maintenance of positive health, adequate quantity of ingested food plays an important role in construction and nourishment of body, but the inadequate quantity of food is termed as *Pramitasan*. The quantity of food is depended upon the power of digestion, absorption, and metabolism. If the food as a whole is taken according to the prescribed quantity but its ingredients has different taste like sweet, sour, etc. are not in prescribed ratio, then the equilibrium of *Dhatu* and *Doshas* get definitely disturbed due to imbalance in the ratio of composing rasa and consecutively digestion of food will also be affected. It is also a type of *Pramitasan*. Quality is also very important. Quality of food is of two types - heavy food and light food. Light foods are dominated by qualities of *Vayu* and *Agni Mahabhuta*, and by nature it stimulates the appetite.⁽¹²⁾

These light foods are very easy to digest on contrary to heavy foods which are dominated by the qualities of *Prithvi* and *Jala Mahabhuta*.⁽¹³⁾ These types of food are difficult to digest. The regular intake of heavy articles such as *Bol-lura* (dried meat), *Sushkasak* (dried leafy vegetables), *Saluk* (lotus rhizome), *Visani* (lotus stalk), *Kurchika* (boiled butter milk), *Kilat* (inspired milk), *Soukar* (pork), *Gabyamamsa* (beef), and *mas* (black gram), are contraindicated in maintenance of good health⁽¹⁴⁾.

Kriyatiyog

The term *Kriyatiyog* is implied here in respect to the administration of *Vamana*, *Virechana*, *Niruhana*, *anuvasan*, *nasya* and *sirovirachan* in excess. The excessive administrative of *Vaman* leads to the manifestation of *Trishna* (thirst), *Moha*, *Murcha*, *Anilkopa*, *Nidrahani*, *Balahani* etc.⁽¹⁵⁾

Shoka

Shoka is a psychological phenomenon which signifies the miserable state causes due to death of the closest-relative.

VegaNidra Vinigraha

Forceful suppression of all the physical urges, specially the suppression of sleeping urge leads aggravation of *Vayu*, in specific⁽¹⁶⁾. *Pranavahasrota* gets affected due to suppression of urges with manifestation of severe breathing difficulty. Night awakening (*Ratrijagaran*) causes roughness in the body as result of the aggravated *Vayu*, (with the manifestation of *Sushka-Sphiga-Udara-Griha-Dhamani-Jala-Santato*).

RukshmaUdvartan

Udvartan done after *Abhyanga* for the external purification of the body⁽¹⁷⁾. This action naturally mitigates *Kaphahara*, *Meda* *aprabhayanam*. Excessive *Udvartan* or massaging of the body with *Ruksha Dravya* causes excess *Meda Pravilayan* (fat depletion) resulting *Dhamani-jalasantata*.

SnanAbyas

Snan improves the physical and mental strength of the body but on other hand it is strictly contraindicated in *Ardita Roga* which signifies that excessive *Snan* causes aggravation of *Vayu*.

PrakṛitiRjvara

The term *prakṛiti* stands for “Beej” or hereditary. Heredity plays a prime role for *krisha*. Though apparently they are *Krisha* but significantly they do not present the sign and symptoms of *Krisha*, where as in case of accelerated biological aging due to hereditary causes presenting the absolute clinical features of

Karshya.¹⁸

Vikaranusaya

The diseases naturally because *Karshya* in due course of time proceeds towards degeneration in different level at the site of pathogenesis.

Purvarupa of Karshya

Diseases are produced with some specific sign and symptoms and definitely by the cardinal signs, but at the time of the onset of disease when *Doshas* get lodged in

Rupa (Clinical features of Karshya)¹⁹

Sushka, Udar, Sphiga, and Griba

DhamanijalaSantato (Prominent venousnetwork)

TwakAsthiSesh (Skin bone appearance)

SthulaParba (Prominent joint)

Patient can't tolerate

AtiVyayama (excessive exercise)

KshutPipashaOushadha (Hunger, Thirst, Medicines)

AtiShitaUshnamaithuna (excessive cold, hot, sexual intercourse)

Samprapti:

The causative factors of *Karshya* aggravate *vayu* which ultimately vitiate the *Agni* causing *Agnimandya*, subsequently leading to formation of *Ama*. Following the absorption of *Ama* in the system from gastrointestinal tract the system treats the *Ama* as a toxic material. *Ama* migrates to the heart and spread through the rest of the body channels. *Ama* by the virtue of its quality of *Daurgandhatva*, *Picchilatva*, *Tantumtva*, *Guruta*, obstructs the minute vessels. Accordingly due to, movement of *Ama* the nutritive materials cannot reach their destination.

Ultimately there is a sequence of malformation of chronological formation of *Dhatus*. Consumption of food that of no nutritive value is incapable to form *Raktadhatu*. Consequently the volume of blood depletes and its function gets retarded, since nutritive nutrition is hampered and the degenerative process leads to *Karshya*.

Buttock, abdomen, neck region), *Sushka*, *Sphiga*, *Udar*,

DhamanijalaSantato (Prominent venousnetwork)

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SampraptiGhatak:

Dosa - Vata

Dusya - Rasa dhatu

Agni- Mandagni

Ama- formation of ama due to agnimandya

Udvadhathan -Amasaya
Srotas affected -Rasa vaha, raktavaha, medavaha, mamsavaha,
 Type of Srotodusti -Sanga
Rogmarga - Abhyantarrogamarga
Vyaktasthan -Sphiga, Udar, Uriba, Twak, Asthi
Vyadhiprakar - Chirakari.
Sadhyasadhyatwa - Kricchasadhya

Upadrava of Karshya

The *Karshya* patients are prone to develop the following diseases like *Pleeha, Kas, Kshaya, Swas, Gulma, Arsha, Udar, Grahani.*

DISCUSSION

Thorough literary review reveals that in ancient classics *Karshya* has been categorized as an undesirable sociological condition. In these disease constitutional features of an individual is altered. In *Charak Samhita*, the disease of *Karshya* is described in a view of nutritional deficiency. As *Charak* considered this condition as an undesirable phenomenon, hence line of treatment and principle of management is advised as because of *Karshya* become susceptible to many other systemic diseases, like, *pleeha, Kas, Kshaya, Swas, Gulma, Arsha, Udar, Grahani.* *Karshya* should be treated as early as possible to combat these diseases *Charak* has described in detail about the disease *Karshya* in *Astoninditiya Adhaya.* *Sushruta* has also considered *Karshya* as a clinical state of under nutrition. The role of *rasa* in genesis of *Karshya* has been described. This sequence of chronological *Dhatukshaya, Ojakshaya* and *Balakshaya* is emphasized. This clinical condition is to be treated accordingly with classical therapies as mentioned. In context of *Karshya* *Dalhan* has mentioned the definition of *Karshya.*

CONCLUSION

Karshya is one of the eight *ashtaunindit vyadhi* caused due to malnutrition, in which the body gets emaciated gradually. Mainly the abdomen region, gluteal region and neck region show gross bulk muscle loss and subcutaneous fat depletion. The description of *Karshya* as a disease along with its diagnosis and treatment are available in classical text of Ayurveda. A systemic study of these conditions provide insight into hazards of nutritional deficiency. And represent different aspects of nutritional deficiency and proper understanding of pathogenesis of condition provide valuable key for the effective management.

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