

BAHUDRAVA SHLESHMA DOSHAVISHESHA" IN PRAMEHA & KUSHTHA- A CONCEPTUAL STUDY

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ABSTRACT

Vyadhi is 'Doshadushya-samurcchana' that mean there is an involvement of *Doshas* with *Dushyas* in a variety of permutations & combination, resulting in the occurrence of various diseases. Many *Vyadhis* given in *Samhita-granths*, were having similar *Doshas* coalesce with similar *Dushyas*, may be having similar or different *Adhishthana* i.e. *Sthanasanshraya*. When two *Vyadhis* are having parallel *Doshas* & *Dushyas* then there *Chikitsa* can be done by *Samprapti-vighatana* by rearranging or correcting the *Samurcchana* of *Doshas* with *Dushyas*.

Here two diseases i.e. *Prameha* & *Kushtha* are selected, sharing not only similar *Doshas* & *Sampraptis* but also identical *Nidanans*. These both diseases are possessing indistinguishable *Sampraptis* in the form of *Kleda* (*Bahudrava Shleshma*). Taking *Kledaadhikya* as main component of *Samprapti* in both the diseases, the attempt is made here to search out identical *Chikitsa-siddhant* followed by any kind of similarities in *Aushadi-kalpas* & *Aushadhis*.

Keywords: *Doshadushya-samurcchana*, *Prameha*, *Kushtha*, *Bahudrava Shleshma* & *Kledaadhikya*.

INTRODUCTION

'Bahudrava Shleshma Doshavishesha'¹ is very much famous quotation which has come to indicate the *Samprapti* of *Prameha*. In *Prameha*, *Dravatva* of *Sharira Dhatu* along with *Mala* is increased & these impurities get dislodged in *Bastipradesha*² & hence excessive *Drava* is excreted in the form of *Mutra*³. This *Sutra* is legendary for *Prameha Vyadhi* but can be considered in another *Vyadhis* also where the *Samprapti* is showing increased *Dravatva* & *Kushtha* is one of the example in which one can make out *Drava-guna-*

vridhhi in *Samprapti*. As everybody knows that *Chikitsa* is one sort of *samprapti-vighatana*, taking consideration of nearly the same *Samprapti* of *Prameha* & *Kushtha* one can use the medicine of *Prameha* in *Kushtha* & vice versa.

MATERIALS & METHODS

All available authentic books viz. *Samhitas* & their respective commentaries have been referred for this literary work. The discussion is mainly based on conceptual part & the effort is made to draw a

final conclusion which again depends upon discussion.

CONCEPTUAL VIEW

For viewing resemblance of *Dravata* in *Prameha* & *Kushtha* the conceptual part has been divided into *Nidanas*, *Sampraptis*, *Chikitsasiddhants* & *Dravya-Kalpas* of *Prameha* & *Kushtha*.

Literary review on *Nidanas* of *Prameha* & *Kushtha*

Before showing similitude in the *Nidanas* of both the *Vyadhis*, it is also crucial to know that both of these *Vyadhis* are chronic. *Acharya Charaka* in *Sutra-sthana* 25 in *Agrahya-samgraha* has mentioned 'Anushangi⁴' for *Prameha* & 'Dirgharoganama⁵' for *Kushtha*. The commentator *Chakrapani* has specified the meaning of 'Anushangi' as 'Punarbhavi⁶' that mean the disease can occur in future very recurrently or the *Bhava* of that *Vyadhi* occurs *Punh-punh*. 'Dirgharoganama' is itself explained its own meaning i.e. the one which stick to the body for long time. Hence both these *Vyadhis* are hammering to sufferer's body for longer period.

*Kaphakara Ahara*⁷ is not only stated as the leading *Hetus* in *Prameha* but also in *Kushtha* by mentioning *Dravasnigdha-guru Ahara*⁸, *Adhyashana*⁹, *Navanna*, *Pishtanna*, *Dadhi*, *Tila*, *Kshira*, *Guda* etc as *Nidanas*¹⁰. But in *Kushtha* *Nidana Atisantap*¹¹, *Gharma*¹² etc *Raktadushtikara Hetus*¹³ are also specified along with *Kaphakara Hetus*.

Literary review on *Sampraptis* of *Prameha* & *Kushtha* *Samprapti* of *Prameha*¹⁴

Nidanasevana causes *Shleshmapradhana Tridoshaprakopa* which give rise to *Sharira-shaithilya*. All *Dhatus* especially *Meda* & *Mamsa Dhatus* become *Shithila* & get mixed with each other &

also with *Tridoshas*. Their further *Mishribhavana* with *Kleda* & *Mamsa* increases *Kleda* & *Mamsa*. These entire *Kleda* get *Sthanasamsraya* to *Basti* & *Vamkshana Pradesha* & excreted in the form of *Mutra* to generate *Prameha* disease.

Samprapti of *Kushtha*¹⁵

Nidanasevana causes *Tridoshaprakopa* which give rise to *Shaithilya* in *Dhatus*. These entire *Shaithilya* in the form of *Kleda* getlocked (*Stanasamsraya*) in *Twakadi Dushya* i.e. in *Twaka*, *Rakta*, *Mamsa*, *Ambu (Lasika)* to engender *Kushtha Vyadhi*.

Literary review on *Chikitsasiddhants* of *Prameha* & *Kushtha*

In *Prameha Chikitsa*, there is one quotation which stated that the *Brihana Karya* is done in the *Pramehi* who is thin (*Krishna*), but *Samshodhana Karma* is also indicated in the *Pramehi* who is having *Dosha* & *Baladhikya*.¹⁶

In *Kushtha Chikitsa*, not only various *Samshodanas* are given, such as *Nasya*, *Virechana*, *Vamana*, *Raktamokshana*, but also the indication of *Snehapana* is specified when the excess of *Samshodhana* causes *Balahani* & *Vataprakopa*.¹⁷ Here *Snehapana*¹⁸ is one type of *Brihana Chikitsa*. At this point one can narrate the similarities between *Chikitsa-siddhant* of *Prameha* & *Kushtha*.

Here not only the similarities between *Chikitsa-siddhant* of *Prameha* & *Kushtha* are found but also there are the resemblances in *Dravya* & *Kalpavishesha* of both diseases.

*Aushadha Dravya Samanata*¹⁹

1. *Guduchi*
2. *Chitraka*
3. *Haldi-Daruhaldi*
4. *Salasaradi-Gana*

5. Nimba
6. Khadir
7. Trifala
8. Amalata
9. Manjishtha
10. Shweta-khadira

"Guduchi" is Vyadhi-pratyanika Dravya in both Prameha²⁰ & Kushtha.²¹ Remaining drugs are taken from Sushruta Chikitsa 11 which are repeatedly used in Kushtha Chikitsa.

Kalpa Samanata

Some Kalpas are given below which are used in both the diseases by practitioners.

1. Madhvasava²²
2. Ayasakriti²³
3. Kanakabindu-arishtha²⁴

There are many other Kalpas given in Prameha which one can apply in Kushtha by Yukti-pramana & vice-versa. "Falamtrika Dharunisha Vishala Mustamcha Nikwathya Nisha sakalkam..."²⁵

This quotation has come for Prameha Chikitsa containing the Dravyas having "Kledanashoshaka" property. Therefore this Kalpa can be exploiting in Kushtha Chikitsa which helps in Samprapti-vighatanaas it is having "Kledanashoshaka" property.

While doing the Chikitsa, physicians are mostly concentrating on famous Dravyas or famous Kalpas for Upashayaprapti. But as Chikitsa is one type of Samprapti-vighatana, therefore by doing "Kledanashoshaka Chikitsa" one can get relief to some extent in Prameha & Kushtha.

Though Kledapradhana Samprapti is related to all twenty types of Prameha, but it is specific for Kaphaja Prameha. In Vataj Prameha due to the loss of Drava Dhatu (In the form of Kleda), Kshyaya Janit Samprapti is to be seen in Pramehi which cannot be cure by giving Kle-

danashaka Chikitsa. This type of Pramehi needs Rasayana-Chikitsa. Even in Kushtha Chikitsa, there is an indication of Rasayana is given in the form of Ayaskriti.²⁶ Apart from Kledanashaka Chikitsa, implications of Rasayana Dravyas are stated in both the Vyadhis & the best Dravya which is given is Guduchi.

DISCUSSION

In conceptual part, many points have been discussed due to the need of the subject hence here purely some Siddhantas are focussed which are needed to emphasize the subject matter supplementary.

By giving overlook to both the Sampraptis, one can detect "Shaithilya" which is common in both the Vyadhis.

According to Karyakarana Vada & Satkaryavada Siddhant²⁷, Karya is all the time analogous to that of Karana, hence in the occurrence of diseases, if the diseases are having similarities in Karana (Nidana) then the Karya (Lakshanas of Vyadhis) should have several kind of similarities. As Prameha & Kushtha have shared various parallel Nidanas hence the similarities in the symptoms also directly proportion to the number of identical Nidanas they have shared.

Also there are three factors i.e. Hetu, Linga & Aushadha mentioned as Triskandha-ayurveda. Hence when Hetus & Lakshanas are similar then the Aushadha of that corresponding disease is also identical.

This Siddhanat is not only applicable for Kushtha & Prameha Vyadhi but also in other Vyadhis which are sharing similar Hetus & similar Sampraptis.

CONCLUSION

As 'Bahudravtva' is the main Samprapti in the occurrence of both the

Vyadhis- Prameha & Kushtha hence their *Chikitsa* is also interchangeable according to the specification of the symptoms of diseases.

The famous quotation '*Mandanam Vyavaharay Budhanam Buddhivridaye*'²⁸ is simply applied over here, meaning whatever is mentioned in *Samhita-granthas* is given for literary use of *Mand-*

abuddhi person but it is just like a key for intelligent. As an extraordinary people can do many permutations & combinations in given idea.

Therefore one can use the *Chikitsa-siddhants* or the *Dravyas* or the *Aushadikalpas* of one disease to another disease sharing the equivalent symptoms or having identical *Sampraptis*.

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