

UNRAVELLING THE SAMPRAPTI OF KUSHTA – A REVIEW

Dr. Surya Raj^{1*} and Dr. Shreevathsa²¹PG Scholar, Department of Samhitha and Siddhanta, GAMC, Mysore.²Professor & HOD, Department of Samhitha and Siddhanta, GAMC, Mysore.Article Received on
27 Sept. 2019,Revised on 17 Oct. 2019,
Accepted on 06 Nov. 2019,

DOI: 10.20959/wjpr201913-16221

Corresponding Author*Dr. Surya Raj**PG Scholar, Department of
Samhitha and Siddhanta,
GAMC, Mysore.**ABSTRACT**

Kushta is one of the *twacha vikara* that broadly includes most of the skin diseases. Though at times, *kushta* and *twak vikara* are used synonymously they do differ. The word *twak vikara* means all the ailments of the skin. It includes *kilasa*, *vyanga*, *tilakalaka* and all other skin manifestations and indeed *kushta* is one among them. “*Kalena upekshitam yasmath sarvam kushnaati tadvapuhu*” – a long period of negligence that makes the entire *shareera* ugly is known as *kushta*. This very definition of *kushta* shows the chronicity of the *vyadhi*. Depending on the aetiology, manifestation, complexities and severity it can take different presentations and forms. For understanding this varied form the knowledge of *samprapti* is highly essential. The *samprapti* of *kushta* appears to be comprehensively including all the factors responsible for the *vyadhi* in a precise and technical description. This needs to be explored and elaborated to unravel the simplicity of *kushta samprapti*.

KEYWORDS: Kushta samprapti, saptakodravya sangraha, tiryak sira, shaithilyata.**INTRODUCTION**

Kushta is a *kleda pradhana vyadhi* and throughout the *nidaana* and *samprapti ghataka* of *kushta* it becomes evident. The *nidaanas* told in *Kushta* are quite specific wherein *viruddha aahara*, *mithya ahaara*, *paapakarma* (sinful activities), *saadhu ninda* (insulting respectable persons) have a pivotal role to play. Thus it is both doshaja as well as a karmaja vikara. *Kushta* has been considered under *raktapradoshaja vikara* and *santarpanajanya vyadhi*, hence the *rakta dushtikara nidaanas* and *santarpaka nidanaas* also contribute in the formation of *kushta*. The fact that the *nidaanas* told are *tridosha prakopaka* is also invariable.

वातादयस्त्रयो दुष्टास्त्वग्रक्तं मांसमम्बु च।
दूषयन्ति स कुष्ठानां सप्तको द्रव्यसङ्ग्रहः॥

The *tridoshas*, *twak*, *mamsa*, *shonitha* and *lasika* are responsible for the causation of *Kushta*.^[1] These *saptakodravya sangrahas* are a mandatory factors in causation of *kushta* since these are the *aarambha karanas* (pre-requisites) as quoted by *chakrapani*. It is necessary to understand the involvement of each of this factor and the role they play in the manifestation of *kushta*.

The role of tridoshas - “*Rogastu dosha vaishamyam, doshasamyam arogatha*”.^[2] It is well known fact that for any *vyadhi* to occur *tridoshas* itself is the root cause and of course *Kushta* is not an exception. In *Charaka samhitha* it is mentioned that all types *kushta* are caused due to *tridoshas* and the strength of the *doshas* are variable.^[3] But still there is description of 18 varieties of *kushta* having different *dosha* dominance for example- “*kaphapraya vicharchika*”.

Doesn't the above two statements appear contradictory? How can *kushta* occur due to *tridosha* and also have a particular *dosha* in dominance? Though *kushta* is caused due to the *tridoshas* there is “*dosha amsha vikalpa*”^[4] in them. That means – *vata*, *pitta* and *kapha dushti* can occur at different degrees (*tara- tama bhava*). Either *vata* can be dominant or both *vata* and *kapha* can be equally dominant and so on. This degree of permutations and combinations leads to different types of *vedana*, *varna*, *samsthana* etc. causing different types of *kushta*. This is an example wherein *vikalpa samprapti* plays an important role.

The role of chatur dushyas- 1) *Twak*- *Twak* is sometimes synonymously used with *rasa dhatu*. *Twak* is also the substratum in which any *dushti* of the *rasa dhatu* is expressed.

Twacha has a very proximate relation with *rasa dhatu*. *Acharya dalhana* states that the *bahya rasa* is *twacha* itself.^[5] None the less, the role of *twak* in *kushta* is highly appreciable as it is seen by direct inference.

2) *Rakta*- A characteristic feature of *vishuddha rakta* is *varna*.^[6] *Varna* is a character expressed in the *twacha* and it is also noteworthy that the *prakruta varna*^[7] definitely undergoes a variability in *kushta*. The *sara lakshana*^[8] of *rakta* also includes *varna* as a criteria. Thus the part played by *dushita rakta* in causing *vikruta varna* is highly justifiable.

3) *Mamsa*- The *upadhatu* of *mamsa* is *twacha* and *vasa*.^[9] Thus there is a close proximity between *mamsa* and *twacha*. In other words *mamsa dushti* can definitely be expressed in the *twacha*.

4) *Lasika/Ambu*- *Kushta* being a *kleda pradhana vyadhi* and *kleda* being a part and parcel of the *ambuvaha srotas* the role of *ambu* for the manifestation of *kushta* is obvious.

SAMPRAPTI – According to Charaka samhitha

The process of manifestation^[10]- त्रयो दोषाः युगपत् प्रकोपमापद्यन्ते; त्वगादयश्चत्वारः शैथिल्यमापद्यन्ते; तेषु शिथिलेषु दोषाः प्रकुपिताः स्थानमधिगम्य सन्तिष्ठमानास्तानेव त्वगादीन् दूषयन्तः कुष्ठान्यभिनिर्वर्तयन्ति॥

Initially there is simultaneous aggravation of the *tridoshas* – at the same time there is *shithilatha* of the four *dushyas* – at this juncture there is interaction between the *shithila dooshyas* and the *tridoshas* – they together gets displaced – gets settled either superficially or deep rooted in the four *dooshayas* – leading to *kushta*.

Shithilatha of *dhatu* is equated to *sanghata haani* or *swaroopa haani* of the *dhatu*s. This is also contributing to the formation of increased *kleda* in the *shareera*. The *dooshyas* mentioned in *kushta* undoubtedly undergo *shithilatha*, this also signifies the loss of structural integrity.

Thus it is not just the functional deficit that takes place in *kushta* but there is equal involvement of structural deformity in the form of *shithilatha*. When *shithilatha* sets in the *dhatu*s are unable to perform their *prakruta karma* and moreover *kushta* is one *vyadhi* which has the involvement of all the *tridoshas*, thus both the *doshas* and *dushyas* and their degree of vitiation leads to the different types of *kushtas*. This explains why there are 18 different types of *kushta*.

According to Sushrutha samhitha^[11],

तस्य पित्तश्लेष्माणौ प्रकुपितौ परिगृह्यानिः प्रवृद्ध स्तिर्यग्गाः सिराः सम्प्रपद्य समुद्भूय बाह्यं मार्गं प्रति समन्ताद्विक्षिपति, यत्र यत्र च दोषो विक्षिप्तो निश्चरति तत्र तत्र मण्डलानि प्रादुर्भवन्ति, एवं समुत्पन्नस्त्वचि दोषस्तत्र तत्र च परिवृद्धिं प्राप्याप्रतिक्रियमाणोऽभ्यन्तरं प्रतिपद्यते धातून्भिदूषयन्॥

Due to exposure to various *nidanas*, the aggravated *vata* carries *pitta*, *kapha* reaches (*samprapadya*) and explodes the *tiryak gami siras*. Thereafter it spreads inside them and

vitiates inside siras and afflicts the twacha, rakta, mamsa and lasika that is; wherever the dosha traverses in all those areas mandalas will be formed, this gets formed in the twacha initially, depending on the strength of the nidaana and the extent of dosha dushti, it may further reach the abhyantara dhatus.

In the above samprapti, the terms like 'tiryak siras' 'samprapadya' 'samudduya' need a clarification. What is the relevance of tiryak siras? Tiryak siras are the one that reaches the roma koopa and does the sweda vahana and also rasa tarpana to the twacha.^[12] Tiryak siras are the medium through which nourishment and also pathology at the level of twacha can set in. The term samprapadya is told in association with the tiryak siras which means to reach the abode. Through this it reaches the bahya marga, here the term samudduya is used which means 'to explode or to be produced'.

The next term that needs clarification is 'samanthat vikshipati' for which acharya dalhana has commented as "samanthaaditi sarvadeharogatvam". Thus this is referring to spreading of the dosha through out the bahya marga(twacha). Finally the term nishcharati means to 'rise' or to 'come forth', this is again referring to the doshas that form the mandalas.

Acharya Sushruta has explained the samprapti with a different orientation than that of Charaka samhitha. While the description of charaka is emphasising on the events of the samprapti or in other words the functional pathology, Sushruta's version is explaining the disease pathway/ pathological anatomy of the same.

Samprapti according to Ashtanga hridaya^[13]

सिराः प्रपद्य तिर्यग्गास्त्वग्लसीकासृगामिषम्॥

दूषयन्ति श्लथीकृत्य निश्चरन्तस्ततो बहिः॥

त्वचः कुर्वन्ति वैवर्ण्यं दुष्टाः कुष्ठमुशन्ति तत्॥

The vitiated *doshas* reaches the *tiryak gata siras* and cause vitiation of *twak*, *rakta*, *mamsa* and *lasika* by starting the process of *shithilikarana* and thus *vivarnata* of the *twacha* can be seen which can later take deeper seats thereby causing *dhatugata kushta*.

The *samprapti* as explained in *Ashtanga hridaya* seems to be simple and it also comprehensively includes both *Acharya Charaka* and *Sushruta*'s view point clubbed together. It has included both the functional pathology - shaithilyata of dhatu and also the

structural components of the disease involved i.e tiryak siras. The difference lies with respect to the symptom described that is 'vivarnata' in *Ashtanga hridaya* whereas mandala formation is the pratyatma lakshana told in Sushruta. Ofcourse both *vivarnata* and *mandala* formation will be seen in kushta, but orientation of describing is different. While, the former is indicating the varna vikriti, the later is indicating the the samsthana vikriti. Thus it can be deduced that though the terms and description of kushta samprapti differ in each samhitha, the intrinsic nature of the samprapti is the same.

CONCLUSION

“कुष्ठं दीर्घरोगाणां” as stated in *yajjapaurushiya adhyaya* of *Charaka samhitha*.^[14] This itself denotes the chronicity of the *vyadhi*. Thus there is a necessity for an early intervention. A proper *chikitsa* can be planned only when the exact *samprapti* is known- “*samprapti vighatanameva chikitsa*”. For achieving this motto the role of all the components that cause *kushta* is to be essentially known. The role of *saptakodravys* are mandatory for manifestation of *kushta*, but the degree of involvement of each of these components can vary; but the *samprapti* should be viewed as a whole and not fragmented. Lest not to be forgotten that *kushta* is one of the *karmaja vyadhi* too.

REFERENCES

1. Acharya Y T(Editor). *Charaka Samhitha of Agnivesha*. Varanasi, Choukambha prakashana: Reprint Edition, 2016; 450.
2. Pandit Sadashiv Shastri(Editor) *Ashtanga Hrudaya of Vagbhata*. Varanasi: Choukambha Orientalia, Reprint edition, 2016; 14.
3. Acharya Y T(Editor). *Charaka Samhitha of Agnivesha*. Varanasi, Choukambha prakashana: Reprint Edition, 2016; 451.
4. Acharya Y T(Editor). *Charaka Samhitha of Agnivesha*. Varanasi, Choukambha prakashana: Reprint Edition, 2016; 216.
5. Acharya YT (editor) *Sushruta samhita of Sushruta*, Varanasi, Choukambha prakashana: Reprint Edition, 2017; 385.
6. Acharya Y T(Editor). *Charaka Samhitha of Agnivesha*. Varanasi, Choukambha prakashana: Reprint Edition, 2016; 125.
7. Acharya Y T(Editor). *Charaka Samhitha of Agnivesha*. Varanasi, Choukambha prakashana: Reprint Edition, 2016; 216.

8. Acharya Y T(Editor). Charaka Samhitha of Agnivesha. Varanasi, Choukambha prakashana: Reprint Edition, 2016; 278.
9. Acharya Y T(Editor). Charaka Samhitha of Agnivesha. Varanasi, Choukambha prakashana: Reprint Edition, 2016; 514.
10. Acharya Y T(Editor). Charaka Samhitha of Agnivesha. Varanasi, Choukambha prakashana: Reprint Edition, 2016; 217.
11. Acharya YT (Editor) Sushruta samhita of Sushruta, Varanasi, chaukamba prakashana; Reprint Edition, 2017; 282.
12. Acharya YT (Editor) Sushruta samhita of Sushruta, Varanasi, chaukamba prakashana Reprint Edition, 2017; 385.
13. Pandit Sadashiv Shastri(Editor) Ashtanga Hrudaya of Vagbhata. Varanasi: choukambha Orientalia, Reprint edition, 2016; 524.
14. Acharya Y T(Editor). Charaka Samhitha of Agnivesha. Varanasi, Choukambha prakashana: Reprint Edition, 2016; 132.