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 Nidanas. These both diseases are possessing indistinguishable Sampraptis in the form of Kleda (Bahudrava Shleshma). Taking Kledaadhihikya 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 & Kle-daadhikya.

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 Bastipradesha² & hence excessive Drava is excreted in the form of Mutra³. 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-vriddhi 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 Dravatva 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 ‘Anushangi’ for Prameha & ‘Dirgharoganama’ for Kushtha. The commentator Chakrapani has specified the meaning of ‘Anushangi’ as ‘Punarbhavi’ that mean the disease can occur in future very recurrently or the Bhava of that Vyadhi occurs Punh-punh. ‘Dirgharogana-nama’ 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 is not only stated as the leading Hetus in Prameha but also in Kushtha by mentioning Dravas-nigdha-guru Ahara, Adhyashana, Navanna, Pishtanna, Dadhi, Tila, Kshira, Guda etc as Nidanas. But in Kushtha Nidana Atisantap, Gharma etc Raktadushtikara Hetus are also specified along with Kaphakara Hetus.

Literary review on Sampraptis of Prameha & Kushtha

Samprapti of Prameha

Nidanasevana causes Shelshmapradhana Tridoshaprapkopa which give rise to Sharirra-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 Sthanasamshraya to Basti & Vamkshana Pradesha & excreted in the form of Mutra to generate Prameha disease.

Samprapti of Kushtha

Nidanasevana causes Tridoshaprapkopa which give rise to Shaithilya in Dhatus. These entire Shaithilya in the form of Kleda getlocked (Stanasamshraya) 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 (Krisha), but Samshodhana Karma is also indicated in the Pramehi who is having Dosha & Baladhikya.

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 & Vataprapkopa. Here Snehapana 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

1. Guduchi
2. Chitraka
3. Haldi-Daruhaldi
4. Salasaradi-Gana
5. Nimba
6. Khadir
7. Trifala
8. Amalatasa
9. Manjishtha
10. Shweta-khadira

“Guduchi” is Vyadhi-pratyanika Dravya in both Prameha & Kushtha. Remaining drugs are taken from Sushruta Chikitsa which are repeatedly used in Kushtha Chikitsa.

Kalpa Samanata
Some Kalpas are given below which are used in both the diseases by practitioners.
1. Madhvasava
2. Ayasakriti
3. Kanakabindu-arishtha

There are many other Kalpas given in Prameha which one can apply in Kushtha by Yukti-pramana & vice-versa.

“Falamtrika Dharunisha Vishala Mustam cha Nikwathyha Nisha sakalkam...” This quotation has come for Prameha Chikitsa containing the Dravyas having “Kledanashosha” property. Therefore this Kalpa can be exploiting in Kushtha Chikitsa which helps in Samprapti-vighatanaas it is having “Kledanashosha” property.

While doing the Chikitsa, physicians are mostly concentrating on famous Dravyas or famous Kalpas for Upashaya-prapti. But as Chikitsa is one type of Samprapti-vighatana, therefore by doing “Kledanashosha Chikitsa” one can get relief to some extend 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. 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 Siddhan, 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 similarthen 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’ 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 Aushadi-kalpas of one disease to another disease sharing the equivalent symptoms or having identical Sampraptis.

REFERENCES


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