

<https://doi.org/10.46344/jbino.2020.v09i5b.27>

UNDERSTANDING OF TERM “KARSHYA” W.S.R. PARATANTRA AVASTHA.

Vd. Renu A. Ganorkar 1, Vd.Chetan B. Sonawane²

1.Assistant Professor, Rognidan evam Vikruti Vidnyan Deptt.,Saptashrunji Ayurvedic College, Nashik
2Associate Professor,Ayurved Samhita Deptt, Ashvin Rural Ayurved College, Manchihill

ABSTRACT

Karshya is a clinical condition in which body get emaciated gradually. It is major health issue in developing countries. It is found that only nutritious food fails to treat karshya. It means that there is some other aspect while treating Karshya. Karshya is not only found as a swatantra vyadhi but it also found as a partantra avastha in various vyadhi. So before treating Karshya vaidya should know about all aspect of term Karshya. So the study is to provide an Ayurvedic view regarding term Karshya as a partantra avastha so we can successfully treat it. Hence the attempt is made to review of term Karshya from brihat trayee.

Introduction

Ayurved the most ancient Indian Medical science about healthy life. It provides the noble way to remain „Swastha” and also a way to get recover if suffering from a disease. According to Charakacharya, one should have equal proportion of all seven dhatus in the body.

सममांस प्रमाणस्तु समसंहननो नरः । दुहेन्द्रियो विकारणो न बलेनाभिमूयते ॥ च .सु.२१/१८.

At the same time, there are some exceptional cases given in the text-

इह खलु शरीरमधिकत्याद्यौपुरुषा निन्दिता भवन्ति, तथा-अतिदीर्घश्च, अतिह्रस्वश्च, अतिलोमा च, अतिकृष्णश्च, अतिगौरश्च, अतिस्थूलश्च, अतिकृशश्चेति ॥ च.सु.२१/३

तत्रातिस्थूलकृशयोर्युव एवापरे निन्दितविशेषा भवन्ति । च. सु. २१/४

Out of these eight only two i.e. Atisthoulya and Atikrush are described in detailed in the samhitas because these two are mentioned as vishesh Nindita vyadhi.

'कृश' word is made up of 'कृश तनुकरणे' which means अल्प, क्षीण, सूक्ष्म, अल्पमांस. Acharya Charaka mentioned following definition of Karshya is

शुष्कस्किगुदरशीवो धमनीजालसन्ततः । त्वगस्थिशेषोऽतिकृशः स्थूलपर्वा नरो मताः ।। च. सु. २१/१५

Acharya Charak classified the vyadhi (disease) as *Swatantra vyadhi* and *Paratantra vyadhi* (primary and secondary disease). Characteristic feature of primary disease are; the primary disease manifests its own symptoms independently, this morbid condition is caused by factor specific to the manifestation of the disease. This can be cured by the therapies prescribed for that particular disease. The secondary disease is characterised by opposite features.

Hence Karshya can be a *Swatantra vyadhi* (primary disease) or it can be a *Paratantra Vyadhi* (secondary disease) in the form of *Purvarupa* (prodromal symptom), *Roopa* (symptom), and *Upadrava* (complication) of another disease.

In this research work for study purpose „Karshya- as a *Paratantra Vyadhi*” is considered.

Material and Methods -

All the Ayurveda literature related with term Karshaya have been collected and studied.

Aim and objective -

To understand the term “Karshya” w.s.r. *Paratantra Avastha*.

Review –**Karshya – as a Prakrutavastha**

Karshya being a separate Vyadhi in one aspect, still there exist some conditions in which it is seen as a *Prakrut Avastha*. These natural conditions are:-

1. *Vataprakruti* - अल्पकेशो कृशो रुक्षः वाचालः चलमानसः । शा.पू. ६/२०
2. *Garbhiniavastha* - पञ्चमे मासि गर्भस्य मासशोणितोपचयो भवत्यधिकमन्येभ्यो मासेभ्यः, तस्मात्तदा गर्भिणि कार्श्यमापद्यते विशेषेण ॥ (च. शा. ४/२१)
3. *Vuddhavastha*
4. *Kal-aadankal*
5. *Desh-jangaladesha*

Karshya – as a Hetu (Etiological Factor) observed in other manifestations:

Vyadhi	Ch.Sm	Su.Sm	A.H.	A.S.	M.N.
Purishvahastrotas dushti	+	-	-	-	-
Vishamjwara	+	-	+	+	+
Atisara	-	-	+	+	-
Jalodara	-	-	-	+	+
Shotha	-	-	-	-	+
Pittaja Pratishtaya	-	+	-	-	-

Karshya –as a Poorvarupa (Prodromal symptom) observed in other manifestations

Vyadhi	Ch.Sm	Su.Sm	A.H.	A.S.	M.N.
Arsha	+	+	+	+	+
Gulma	+	-	-	-	-

Karshya- as a Lakshana (symptom) observed in other manifestations

Vyadhi/ avastha	Ch.Sm	Su.Sm	A.H	A.S	M.N.
Rasa pradoshaj vyadhi	+	+	+	-	-
Medakshaya	+	+	+	-	-
Asthikshaya	-	-	-	-	-
Mamsa kshaya	-	-	-	-	-
Vataja Nanatmaja Vyadhi	-	-	-	-	-
Jarashosha	-	+	-	-	+
Raktagata-vata	+	-	+	+	+
Sannipatikjwar	+	+	-	-	-
Purishaj -Kaphaj Krumi	+	-	-	-	+
Grahani	+	+	-	-	+
Udar	+	+	-	-	+
Vatika Unmad	+	-	-	+	-
Vatik Murcha	+	-	-	+	-
Vataj Hrudroga	-	-	-	+	-
Pishaccha Unmada	-	+	-	-	+
Arajaska Yonivyapada	+	-	-	-	-

Karshya- as a Upadrava (complication) :

Vyadhi	Ch.sm.	Su.sm.	A.S.	A.H	M.N.
Vatajgulma	-	-	+	-	-
VatajUnmad	+	-	-	-	-
Kaphaj Grahani	+	-	-	-	-
Jwara	-	-	+	-	-
Chardi	+	-	-	-	-

Ashmari	-	+	-	-	-
Firanga	-	-	-	-	-
Hikka	-	-	-	-	+
Swarabheda	-	-	-	-	+
Trishna	-	-	-	-	+

Discussion and Conclusion –

1. Karshya being a Prakrut Avastha in conditions like Vataprakruti, Krushdeha, Garbhini (Pancham masa), Vruddhavastha, Adankala and Jangal desha
2. all these state of krushata cannot be entitled as a diseased condition. So there is no any specific treatment for this Prakrutavastha Karshya. In this conditions Vaat pradhanta is considered.
3. Purishvahastrotas dushti, Vishamjwara, Atisara, Jalodara, Shotha & Pittaja Pratishyaya In all these Vyadhi Karshya act as a hetu which takes part in the formation of disease. Hence karshya can also be called as „Nidanarthakar Roga“.
4. Acharya Charak mentioned Gulma and Arsha are the Upadrava of karshya; so ultimately Karshya becomes poorvarupa of both these vyadhi.
5. Rasa pradoshaj vyadhi, Dhatu kshaya avastha of Mamsa, Meda & Asthi, Karshya is one of the Vata Nanatmaja Vyadhi, Jarashosha, Raktagata-vata, Sannipatikjwar, Purishaj & Kaphaj Krumi, Grahani, Udar, Vatika Unmad, Vatik Murcha, Vataj Hrudroga, Pishaccha Unmada, Arajaska YonivyapadaIn all above disease or conditions Karshya is present as one of the symptom. So while treating karshya one should think about samprapti nashan of these vyadhis.
6. karshya is developed as an Upadrava (complication) in some diseases like Vatajgulma, VatajUnmad, Kaphaj Grahani, Jwara, Chardi, Ashmari, Firanga, Hikka, Swarabheda, Trishna. In this disease when chirkaritwa occurs then due to dhatukshaya and vataprakopa updrava like Karshya evolved.
7. It means that while treating Karshya. Karshya is not only found as a swatantra vyadhi but it also found as a partantra avastha in various vyadhi. So before treating Karshya avastha Vaidya should know about all aspect of term Karshya.

References

1. **Charaka Samhita with Ayurveda Dipika Commentry of Chakrapani** By Vaidya Yadavaji Trikamaji Acharya
Published by - Chaukhambha Prakashan, Varanasi. (2007 Edition)
2. **Sushruta Samhita with Nibandha Sangraha Commentry of Dalhana** By Vaidya Yadavaji Trikamaji Acharya
Published by-Chaukhambha Surabharati Prakashan, Varanasi (2010 Edition)
3. **Ashtanha Hrudaya with Sarvanga Sundara and AyurvedaRasayan Commentry of Arundatta and Hemadri** By Dr. Anna Moreshwar Kunte
Published by – Chaukhamba Sanskrit Sansthaan, Varanasi. (2010 Edition)
4. **Ashtanga Sangraha with Shashilekha commentary of Indu**
By Vaidya Yadavaji Trikamaji Acharya
Published by – Chowkhambha Sanskrit Series, Varanasi. (2008 Edition)
5. **Madhav Nidaana with Madhukosha commentary**
By Acharya Narendra Nath Shastri
Published by- Motilal Banarsidas, New Delhi. (2002 Edition)
6. **Sharangdhar Samhita**
By Pandit Parashuram Shastri
Published by Chowkhambha Sanskrit Series, Varanasi.(2000 Edition)

