



Comparative Study of Poorvarupas of Kushtha Mentioned in Various Classical Ayurvedic Texts.

Dr. Prerana Patil,

Asst. Professor, Dept. of Samhita Evam Siddhant, Yashwant Ayurvedic College, Post Graduate Training & Research Center, Kodoli, Maharashtra

ABSTRACT

Kushtha i.e skin diseases are prevalent in society on large scale. According to WHO around 900 million people worldwide suffer from skin diseases at any given time. Kushtha is a disease causing considerable discomfort as well as has a lot of stigma in society due to its unsightliness. If Symptoms of Kushtha can be recognized before actual disease erupts, i.e the poorvarupas or premonitory symptoms are recognized, we can stop the disease from manifesting. An attempt to collect the Poorvarupas from various classical texts like Charaka, Sushrut, Ashtang hriday, Ashtang Sangraha, Laghutrayee, Harit samhita was made in this paper. 24 poorvarupas like Aswedanana, Atiswedanam, Parushyam Atislakshnata, Vaivarnyam, Kandu, Nishtoda, etc were collected and comparison was done regarding which Poorvarupa is mentioned in which text, and meaning of these poorvarupas were elaborated. Hence this article can be useful for Vaidya community to refer to all the Poorvarupas of Kushtha together, and help prevention of Kushtha.

Keywords: Kushtha, Poorvarupas of Kushtha, Skin diseases, Premonitory symptoms of Kushtha.

INTRODUCTION

There are two types of Kushta, i.e skin diseases described in Ayurvedic classics. 7 types of Mahakushtas- Kapala, Udumbhara, Mandala, Rushyajihwa, Pundarika, Sidhma and Kakanaka and 11 types of Kshudrakushta - Eka, Charmakhya, Kitibha, Vipaadika, Alasaka, Dadru, Charmadal, Pama, Visphot, Shataru and Vicharchika are described.

Poorvarupas are that tool of Nidan panchak, which helps us diagnose the disease in its earlier stages and stop the disease process and progress. Various samhitas have described different poorvarupas, and hence a comprehensive list of them is necessary.

AIMS AND OBJECTIVES

- To compare Poorvarupas of Kushtha found in various Ayurvedic classical texts.

Objectives-

1. To collect Poorvarupas of Kushtha from various classical Ayurvedic texts.
2. To elaborate meaning of these Poorvarupas.
3. To compare all the poorvarupas found in ayurvedic classical texts and find which poorvarupas are mentioned in each text.

MATERIAL AND METHOD

Material:-

Source of Data-

- a. Charaka Samhita
- b. Sushruta Samhita
- c. Ashtang Sangrah
- d. Ashtang hriday
- e. Madhav Nidan
- f. Sharangadhara Samhita
- g. Bhavprakash
- h. Harit Samhita

Methods:

As this is literary review, the adhyaya Kushtha was referred from above given material. The poorvaroopas from these granthas were collected. An attempt was made to define the poor various, and then a comparative study was made to assess which poorvarooopa is mentioned in which grantha

LITERATURE REVIEW

Table 1: Comparison of poorvarupas from various classical texts.

Purvarupa	Ch	Su	A.S	A.H	Bh	Ha	M.N	B.P

Aswedanam	+	+	+	+	+	+	+	-
Atiswedanam	+	+	+	+	+	+	+	+
Parushyam	+	+	-	-	-	-	-	-

Atislakshnata	+	-	+	+	-	+	+	+
Vaivarnyam	+	-	+	+	+	+	+	+
Kandu	+	+	+	+	-	-	+	+
Nishtoda	+	-	+	+	-	-	+	+
Suptata	+	+	+	+	+	-	+	+
Pariharsha	+	-	+	+	+	-	+	+
Lomaharsha	+	+	+	+	+	+	+	+
Kharatvam	+	-	+	+	-	+	+	+
Usmayanam	+	-	-	-	+	-	-	-
Gauravam	+	-	-	+	+	-	-	-
Svayathu	+	-	-	-	-	-	-	-
Kothonnati	+	-	+	+	-	-	+	+
Shrama	+	-	+	+	-	-	-	-
Klama	+	-	-	-	-	-	-	-
Visarpagamanam	+	+	-	-	-	-	-	-
Kayachhidresu Upadeha	+	-	-	-	-	-	-	-
Pakva-Dagdha- Dasta Bhanga- Kshata-upaskalitesu Ativedana	+	-	+	+	-	-	-	-
Svalpamapi Vrananam Dushti	+	-	+	+	-	-	-	-
Svalpamapi Vrananam asamrohanam	-	-	+	+	-	-	-	-
Ashrujah Krishnata	-	+	+	+	-	-	-	-
Vrananam Shighrah Utpatti Chirah Sthiti	-	-	+	+	-	-	-	-

Definitions Of Poorarupas Found In Kushtha

Asweda:

स्वेदोऽत्यर्थं न वा काष्ण्यं स्पर्शज्ञत्वं क्षतेऽतिरुक् ।
सन्धिषैथिल्यमालस्यं गृहं पिडकोद्गमः ॥16॥

Sweating will be absent or significantly reduced due to swedovah strotavrodh (Ch. Chi.29/16).

अस्वेदो वह्निमान्द्यं च लोमहर्षस्तथैव च ॥२२६॥
कफावृते समाने स्याद्ग्राणां चातिशीतता ।

This avarodh can also be due to Kapha Avruta Samana vayu (Ch. Chi.28/226,227).

Swedadhikya :

Atisweda is due to vitiation of Rakta. (Ka. Su. 27/63-64 – Chakrapani).

The vitiated Dosha gets into Rakta, which increases sweat production (A. H. Ni. 14/14)

पित्तावृते समाने स्यादुपघातस्तथोष्मणः ।
अस्वेदो वह्निमान्द्यं च लोमहर्षस्तथैव च ॥२२६॥

Pittavrita Samana Vayu can also cause Swedadhikya (Ch. Chi. 28/226).

Parushya :

The skin becomes parusha.i.e

There is difference of opinion about meaning of Twak Parushya -

Yogindranath Sen -Kathinata felt in Twak

Gangadhra -Absence of Chikkanata

Kharata - (Hemadri)

स्यात्किट्टं केशलोमास्थनो, मज्जः स्नेहोऽक्षिवित्त्वचाम्।

Generally, the skin is little bit oily, due to twaksneha the Mala of Majja Dhatu (Ch. Chi. 15/17). but the increased Khara Guna of Vayu and decreased Snigdha and Drava Guna of Kapha leads to Twak Parushya.

Atislakshanata :

Excessive secretion of Twak Sneha leads to Atislakshanata.

Vaivarnya :

It is the change in original skin colour of a person Shyava, Rakta, Shukla etc. are different color in different types of Kushtha.

Kandu:

Itching sensation is kandu.

Kandu is mainly due to Kapha Dushti (Ch. Chi. 5/10, Su. Ni. 5/18, A. H. Su. 12/53). It is chief symptom of Vicharchika and also can be felt as a Purvarupa of Kustha.

Toda:

It means pricking sensation in the body. It is a type of pain due to Vata Prakopa. (Ch. Chi. 7/14 - Yogindranath)

Suptata:

It means Sparshahani due to Vata or Kapha dushti (Ch. Su.20/12-17- Chakrapani). Loss of Sparsha or Shunanga or Jadata (Yogindranath Sen) Suptata is Sparsha Gnanabhava (Gangadhara)

Paridaha/Daha :

Means burning sensation, it is due to vitiated Pitta. Moreover, Asayapakarsha of Pitta leads to Daha

प्रकृतिस्थं यदा पित्तं मारुतः श्लेष्मणः क्षये स्थानादादाय गात्रेषु यत्र यत्र विसर्पति॥४५॥

तदा भेदश्च दाहश्च तत्र तत्रानवस्थितः। गात्रदेशे भवत्यस्य श्रमो दौर्बल्यमेव च॥४६॥

(Ch. Su. 17/46).

Hence, vitiated Pitta or Vata can produce Daha.

Pariharsha (Loma Harsha) :

Means feeling of Shaityata (coldness) (Ch. Ni. 5/7 - Chakrapani)

Kharatva:

Means lack of Snigdhata also called Amarshana. Rukshata along with Karkasha Sparsha is Kharata (Kanthadatta).

Ushmagana:

Feeling of heat in the body due to Ushna guna Vriddhi of Pitta.

Gaurava:

Feeling of heaviness in the body is due to Kaphavridhi. Vitiated Vata produce Ashayaparsa of Kapha causes Guruta in the body

हीनपित्तस्य तु श्लेष्मा मारुतेनोपसंहितः। स्तम्भं शैत्यं च तोदं च जनयत्यनवस्थितम्॥५५॥

गौरवं मृदुतामग्रेर्भक्ताश्रद्धां प्रवेपनम्। नखादीनां च शुक्लत्वं गात्रपारुष्यमेव च॥५६॥ (Ch.

Su. 17/55-56).

Visarpana Abhikshanam Cha Kaye:

It means spreading of Dosha in the body within short time. It indicates the acuteness or severity of pathology, mainly associated with Pitta and Rakta vitiation.

Kaye Chhidreshu Upadeha :

It means Srava/moistness in different opening of the body. Chhidra are the pathway of excretion of Mala and after Avarodha due to Upadeha or Mala it leads to Ama formation in the body and produce disease like Kustha.

Pakva, Dagdha, Dushta, Bhagna, Upaskhalitusu Atimatra**Vedanam:**

Any kind of such injuries to the body may give excess feeling of pain in the body.

Svalpanam Cha Vrananam Dushti Asanrohanam :

It means that delaying of healing or lack of proper healing of ulcer. Due to Dhatvagnimandya there may be hinderance in proper healing of wound and also there may be lack of complete healing.

Vrananam Shighra Uttapati Chira Sthiti :

Minor injuries to body results into ulcer formation and such ulcers do not heal timely. Kustha is Chira Kalina Mahavyadhi, which is difficult to cure hence after treating the symptom, patient again indulges in etiological factors, and there can be recurrence of disease.

RESULTS AND CONCLUSION

The poorvarupas of Kushthas are not the same in all granthas. Premonitory symptoms like Asweda, Atiswedan, Lomharsha, Vaivarnya are mentioned by most of the classical texts, while Klama, kayachidreshu upadeha, Visarpagamanam, Vrananam shigraha utpatti chirat sthiti were found in very few texts. So a comprehensive list of poorvarupas which has been created is useful as any one granth may not give the complete picture.

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