



ASSESSING THE NIDANAS OF KUSTA – A REVIEW

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ABSTRACT

Nidana panchaka is the basic tool for roga rogi pareeksha. Based on nidana, purvaroop, roopa, upashaya and samprapti disease is diagnosed, understood and treated in Ayurveda. When kushta nidana is assessed there are multiple factors to be considered according to different acharyas. The nidanas of kushta should understood well before going to chikitsa. Kushta roga can be occur due to improper ahara vihara, due to manasika bhavas, as a manifestation of raktaja krimi, as sahaja, because of papakarma, as an adhibalapravruttha vyadhi, santharpanotha vyadi and as a sankramika roga. Ayurveda concentrates rogi as a whole rather than treating the symptoms. Thus before treatment physician should study patient's history in detail. Because nidana parivarjana is the prime treatment in any disease.

KEYWORDS: Kushta nidana, Ahara vihara, Poorvajanmakrita, Adhibalapravruttha, Raktaja krimi, Sankramika roga.

INTRODUCTION

Diagnosis and treatment in Ayurveda is based on two entities-roga pareeksha and rogi pareeksha. Roga pareeksha include five stages which are nidana, purvaroop, roopa, upashaya and samprapti. Understanding the concept of this make the physician to determine the differential diagnosis, prognosis, diagnosis and the treatment. Roga should be examined by nidana (Etiology), pragrupa (Premonitory symptoms), lakshana (Symptomatology), upashaya (Trial and error therapeutics), apti (Pathogenesis). Nidana means one which aggravates vatadi dosas. It may be due to intake of incompatible dietetics and improper activity.^[1]

Kushta roga is one among the maharogas explained in classics. Tvak is considered and jnanendriya which is vayu mahabhuta predominant and is a means for sparshajnana. Skin is the largest organ in human body and it is the communication between body and external environment. Skin acts as an immune barrier which fight against the allergens and other external physical trauma. Since nidana panchaka is the basic and prime treatment protocol in Ayurveda the nidanas should be considered with its all importance. Kushta nidanas can be vary in number, so it should be assessed in detail for the treatment.

Nidanas of kushta

Kushta nidanas are improper ahara vihara, due to manasika bhavas, as a manifestation of raktaja krimi, as sahaja, because of papakarma, as an adhibalapravruttha vyadhi, santharpanotha vikara and as a sankramika roga. According to vyadikriyakala the treatment for initial stages is nothing but the nidana parivarjana. The goal of Ayurveda is swastasya swastya rakshana and atura vikara prashamana. The dosha dushya sammurchana can be stopped in the initial stage by means of nidana parivarjana.

a) Aharaja nidana

- Kushta can be manifested in body due to virudha ahara sevana. Consumption of food and drinks which are mutually contradictory, liquid, unctuous and heavy.^[2]
- Regular consumption of meat of domestic, marshy and aquatic animals with milk.^[3] Matsya and payas (Milk) intake together is considered as virudha.⁴ This will results in virudhahara janya roga including kushta.^[5]
- Indulgence of food during indigestion and intake of food before the digestion of orevious meal. Consumption of freshly harvested grains, curd, fish, salt and sour substance in excess.^[6]

- Diet and dermatology are interrelated. Various food allergies and dermatitis are having skin manifestations. Pharmacological treatment is linked with diet management in skin diseases.

b) Viharaja nidana

- The viharaja nidanas are suppressing the natural urges especially chardi vegadharana, performance of physical exercise and exposure to intense heat just after taking heavy meals, usage of cold water just after exposure to intensive sun heat, exertion and fear.
- Improper administration of biopurificatory procedures, ie vama, virechana, basti and nasya karma, performing sexual intercourse during indigestion, sleeping during day time. Immersion in water immediately after having been exposed to heat.^[8]

c) Adhibala pravrutta vyadi

Adibala pravrutta diseases are those manifest due to morbidity of sukra and shonita which includes disease like kushta arsha etc. Afflicted sukra and shonita brings abnormalities in individuals through their inherent properties. It is subdivided into two varieties, matruja and pitruja.^[9] Because of vitiation of doshas there will be vitiation in shukra and shonita which will end up in progeny having low immunity and will be very prone to disease like kushta. It is said that pundarika and kakanaka kushta are manifested due to dushta sukra and shonita thus it is considered as asadya.^[10] Which and all bija or bijabhaga are having dushti, progeny will be having problems particular to the affected organ.^[11]

d) Sankramika roga

If person adopts close contact with the affected individuals he will be prone for the disease manifestation. If the person did following behavior with kushta patient then it leads to kushta in that individual.

- Constant close intimacy with patient.
- Touching the patient oftenly.
- Inhaling expired air of the patient.
- Eating together.
- Sleeping and sitting together.
- Wearing dress, garlands, and unguents used by patient who is suffering from contagious disease like kushta.¹²

e) Santharpanotha vikara

Kushta is kleda pradhana vyadhi and is one among the santharpanotha vikara. Santharpana is considered as overnourishment. one who consumes excess of unctuous, sweet, heavy, slimy substance, newly harvested rice, fresh wine, meat of marshy and aquatic animals, milk products, food preparations made of sugar, who avoids physical exercise, sleeps in day time, always lies in bed and sits at single place gets afflicted with diseases due to santarpana. All type of skin diseases, amapradoshaja vikaras, sterility, obesity etc disease will produced very fast by over nourishment.¹³

f) Sahaja

In ashtanga sangraha kushta disease included under sahaja vyadi. If kushta rogi dies and if he is reborn again, it appears in next birth also. That is why it is said to be troublesome disease.^[14] This is to explain the chronicity of the disease. Even kushta can be be janmantara because of its chronicity. It can be also considered as the result of bad deeds done by the person. While considering this daivavyapashrya chikitsa will be beneficial in case of kushta roga.

g) Manasika bhavas

The food that we intake have influence on *manasika bhavas*. It is said that wholesome food taken even in proper quantity do not get properly digested when the individual is afflicted with grief, fear, anger, sorrow, excessive sleep and excessive vigil.¹⁵ Also food should be consumed according to ashta ahara vidhi vishesha ayatana. Otherwise it will end up in kushta and other disease.

h) Paapakarma

Indulging in mischievous acts like insulting Brahmins, teachers, elders and other respectful persons along with other sinful and heinous activities.¹⁶ It is explained that kushta may manifest due to killing of Brahmana, women, pious persons, robbing, the wealth of others and indulging in sinful acts. If kushta rogi dies and if he born again, it appears in next birth also.^[17]

i) Raktaja krimi

Kushta is a subtype of raktaja krimi and it manifest kushta disease.^[18] Shoitaja krimi vikara manifest due to consumption of kushta producing causative agents. Treatment is similar to kushta chikitsa. Because of intake of substances which induces burning sensation inside the body, excessive consumption of unctuous, hot, watery substances, excessive exposure to sun and heat and because due to injury there will be dushti in raktavaha srotas. This will lead to various raktapradoshaja vikara including kushta.

DISCUSSION

Nidana parivarjana is the first step in chikitsa. Based on specific nidana a physician can determine whether the vyadi is curable or not. By the knowledge of nidana prognosis and diagnosis of a clinical condition can be made. If the skin disease occur due to any santarpanotha vikara the line of treatment will be apatarpana. In ayurvedic treatment principles the condition like this can be treated by various ruksha chikitsa like deepana, pachana, udvartana, takradharadi kriya.

Adibala pravrutta vyadi are incurable since the dushti is at the level of sukra and shonita. It is said that pundarika and kakanaka kushta are caused by adibala pravrutta etiology hence these are incurable. Here the treatment should be given to increase the quality of life. Various naimittika rasayanas along with proper diet and regimen can be taken are the line of treatment here. Tugaraka

rasayana, gandhaka rasayana, somaraji rasayana are some among them.

Aharaja nidana and viharaja nidana can be overcome by healthy diet and regimen. By following dinacharya, rtucharya, sadvritta palana, achara rasayana sevana the lifestyle can be modified. Consumption of barley, tikta rasa pradhana dravya, lasuna dadima, bitter gourd, jangala mamsa rasa can be included in diet. Patient should be made to understand that one should not do vegadharana, and other santarpanotha vikara.

One should maintain self-hygienic and environmental hygiene. By following cleanliness one can overcome sankramika vyadis and invasion of krimis to a great extent. Daily snana makes the body devoid of kandu, mala, srama, sweda and tantra.

Along with all the healthy bodily practices one has to keep up a healthy mind. While taking food, sleeping pattern and the thought process should be mentally fit and acceptable. By all these means the immunity of the body to fight against the vyadi will get increase. Thus nidana parivarjana needs important place in samprapti vighatana.

CONCLUSION

Nidana assessment is the first step to diagnose the vyadi. By precise diagnosis only better treatment will arise. Nidana parivarjana itself is the first step for samprapti vighatana. As kushta roga is a vast disease with numerous causative factors, the study of detailed history is needed. Kushta can occur due to aharaja viharaja, manasikaja, sahaja, adhibala pravrutta, santarpanodha vikara, sankramika roga or can be manifested due to raktaja krimi. Each nidana should be identified properly and has to adopt the treatment.

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