

**Significance Of Nidanas In The Etiopathogenesis Of Kushta – A Conceptual Study****Dr Ranjit Prataprao Patil**

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**Abstract:**

*Kushta is a common problem encountered in the society nowadays due to the unhealthy life style of the people. In Ayurvedic texts eighteen types of Kushtas have been elaborated according to their severity and prognosis. All the three doshas like Vata, Pitta and Kapha along with Sapta Dushyas are vitiated due to the Aharaja, Viharaja and Acharaja Hetu.*

*Keywords: - Kushta, Ahara, Vihara*

*Aims and Objectives: To study the Literary Aspect of Nidanas in the Etiopathogenesis of Kushta*

*Materials and Methods: Literature of Charaka Samhita, Susruta Samhita, Ashtang Hridaya, Ashtang Sangraha and Madhav Nidana*

**Introduction:**

The process of evolution of the disease right from the contact of the nidana with the body, to the manifestation of the disease in its full form is known as Samprapti or Etiopathogenesis (Mad. Nid. 1/). Most of the acharyas have described the common samprapti of the disease kushta which depicts the pradhanta of kapha dosha. Acharya charaka opines the dual part played by the etiological factors. These causative factors apart from vitiating the kapha pradhana three doshas from their normal status also cause shithilta in four dhatus like tvak, rakta, mamsa and lasika (shaithilyam aapadyante). During the second stage of development of the disease the aggravated doshas proliferate in their respective habitat and gain momentum.

These circulating doshas get lodged in the above dhatus (sthana adhigamana), where the vitiation of dhatus takes place due to their shaithilyata. This leads to manifestation of the pathology as kushta. Due to indefinite permutations and combinations of dosha, dushya, sthana etc, kushta may present itself in infinite varieties (Cha. Nid. 5/)

Acharya susruta holds the point of view that vayu in combination with the agitated pitta and kapha enters in to the tiryag siras (vessels or ducts) which are transversely spread (sirah samprapadya)

and reach to bahya roga marga (samuddhuya bahyam margam prapti) to produce kushta (Su. Nid. 5/)

Acharya vagbhata says aggravated kapha pradhana tridoshas get lodged in tiryag siras (sirah prapadya), causing shaithilya in tvak, rakta, mamsa, lasika causing kushta (Ash. Hri. Ni. 14/).

According to charaka samhita due to various nidana sevana, tridoshas gets vitiated simultaneously and produces shaithilyata in the tvak, mamsa, rakta and ambu. Then tridoshas gets localized in shithila dhatu and vitiating them with lakshanotpatti of kushta roga. According to acharya susruta, nidana sevana causes vitiation of vata, which carry vitiated pitta and kapha to the tiryag gami sira at the level of bahya roga marga i.e. tvak, rakta, mamsa and ambu. Here these vitiated doshas get seated thus causing kushta.

One of the fundamental principles of ayurveda is the karya-karana siddhaanta. The kaarya-the production of the disease is not possible without the kaarana-nidana or hetu. Ultimately the aim of the physician is to cure as well as to prevent the disease. Moreover, the knowledge of nidana is useful to provide proper guidance for therapy as well as in the prevention of the disease.

Etiological factors of kushta in different ayurvedic texts may be classified in to following groups.

- 1) Aharaja hetu
- 2) Viharaja hetu

## 3) Acharaja hetu

1) Aharaja hetu- Aharaja hetus are chief responsible factors in the production of the kushta (skin diseases). Among them viruddha and mithya ahara are the main dietary factors.

a) Viruddha Ahara- 'Viruddha' or 'vairোধika' is the technical terms for incompatible or antagonistic. It means that, which acts as antagonistic to physiological factors (Cha. Su. 26/)

b) Mithya Ahara- mithya ahara means improper diet. 'The diet which is opposite to ashtau ahara vidhi visheshayatanani ' is designated as mithya ahara (Mad. Ni. 2/).

2) Viharaja hetu- Viharaja hetu (causes pertaining to activities) also play an important role in the production of skin disease. Mithya vihara, vegadharana and panchakarmapacharan are few such main vihara hetus.

a) Mithya vihara- it means improper activities. The activities opposite to 'svasthavritta' (regimes which are laid for being healthy) is the 'mithya vihara'.

b) Vega Vidharana- it may be included under the heading of mithya vihara, but being a peculiar type of mithya vihara it is counted under a separate heading. Acharya charaka has stated thirteen types of 'vegas'- natural urges in sutrasthana, the suppression of which are harmful to the body. It seems that, amongst the above vegas, the suppression of vamaṇa, mutra and purisha may produce skin disease.

c) Panchakarmapacharin- it is also a significant cause in the production of skin disease. Chakrapani has commented that 'panchakarmapacharinam' means improper activities during the panchakarma therapy may lead to skin diseases (Cha. Chi. 7/).

3) Achara hetu- it means causes pertaining to behavior. Good morals (sadvritta) are also necessary for a man to be healthy. In nidana sthana and vimana sthana, acharya charaka has mentioned the involvement of krimi in the disease kushta(Cha. Nid.5/). Acharya susruta has also stated that all types of kushtas originate from vata, pitta, kapha and krimi(Su.Nid. 5/).

**Conclusion:**

If proper nidana (causative factors) are identified in the production of kushta (skin disorders) then according to the types of various nidanas mentioned in the ayurvedic texts the various kushtas can be treated by nidana parivarjana principles mentioned in various ayurvedic texts.

**Reference:**

1. Madhavnidana 1st & 2nd chapter;
2. Charaksamhita Nidanasthana 5th Chapter;
3. Susrutasamhita Nidanasthana 5th Chapter;
4. Ashtanghridaya Nidanasthana 14th Chapter;
5. Charaksamhita Sutrasthana 26th Chapter;
6. Charaksamhita Chikitsasthana 7th Chapter.