

## “A LITERATURE REVIEW ON KARSHYA VYADHI - AYURVEDIC PERSPECTIVE”

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**Abstract** - Karshya is a medical disorder where the body gradually becomes malnourished. An Apatarpanjanya Vyadhi, too. Karshya is considered to be one of the eight socially undesirable individuals named by Acharya Charka. The main causes of Karshya include Langhana, Rukshaannapana, vataprakopaka Ahara Vihar, among others. Each of them aggravates vata. Agni dushti, which results from vitiated vata, reduces the amount of Rasa dhatu and other dhatus that are produced, among other things. A person who is overly lean has thick nodes, dried-out buttocks, an empty stomach, and a neck with only traces of skin and bone. These are the primary clinical characteristics of Karshya that can be evaluated clinically using measures and linked to undernutrition to aid in correct therapy.

BMI, hip and waist circumference measurements, waist-to-hip ratio, etc. are anthropometric measurements. Karshya and malnutrition are connected. In Karshya, proper diagnosis and treatment are crucial since untreated symptoms such as Pleehavridhi, Kasa, Kshaya, Shwasa, and Gulma can be fatal. Undernutrition is a result of inadequate food intake and specific diseases, according to modern thinking. In order to aid in the right management of disease, this article explains Karshya as it is described in Ayurveda using contemporary characteristics and connected with undernutrition.

**Keywords:** Karshya, Undernutrition, karshya vyadhi, Vidarikanda ,Brihana, Apatarpanjanya, Leanness

### **Introduction –**

The twin burden of malnutrition, which affects adult populations in developing nations like India, and is characterized by the coexistence of underweight and a growing prevalence of overweight/obesity. The most pervasive health and nutritional issue in poor nations is karshya

(leanness). The word 'Krush' is derived from root 'Krush Tanukarane' with 'Acha Pratyaya' [1]. Its literal meaning is to become Krusha and thin. It means a condition or disease in which the body of person becomes emaciated, having less quantity of rasa dhatu further causing a status of mam- sahinata or mamsakshaya. According to Acharya Caraka, a lack of food intake in sufficient amounts is the main cause of karshya (leanness). Karshya (Leanness) is described as "Karshyam Mamsakshayam" by Acharya Dalhana, which refers to a person's krusha and slender physical mentality. Karshya (Leanness) and atikarshya exhibit all degrees of malnutrition, especially undernutrition ranging from mild to severe [2]. Karshya (Leanness), which is vata pradhan vyadhi, bruhan, and rasayana, has been promoted for its management in the classics.

In poor countries, the majority of adults have karshya, a Rasapradoshaja vikara. This occurs as a result of inadequate nutrient intake and a lack of awareness of its importance. Poverty and poor personal hygiene are additional factors that lead to the formation of the karshya. As a result of a lack of essential nutrients such proteins, carbohydrates, vitamins, minerals, and other micronutrients, adult populations may display undernutrition [3]

Karshya roga is the term used when krushata or karshya arises as a result of swatantra hetu or another aetiology. If it exhibits signs of other disorders, it is referred to as Karshyata or Krushata. Karshya roga is the term used when krushata or karshya arises as a result of swatantra hetu or another aetiology. If it exhibits signs of other disorders, it is referred to as Karshyata or Krushata.

When a person consistently loses weight as a result of rooksha annapana, langhana, pramitashana, etc., it is referred to as krushata. Krusha or a lean person has a poorer immune system and is more prone to illnesses or disorders. Dosha-dhatu bala impairment is evident in such a person. As a result, they are not referred to as swastha, or healthy.

In this review article, the literature of karshya reflected in bruhat trayi will be presented.

### **Review of Literature:**

a. Caraka Samhita: Karshya is frequently mentioned there in the form of upadravas for various illnesses and conditions. 'Karshya' is mentioned in the Caraka Samhita in the following ways:

i. There is a subtle mention of karshya in the Caraka sutrasthana 13/38 shloka.

- ii. Once again, Karshya is referred to as a swedana ayogya rugna using the words durbala and ati vishushka.
- iii. Karshya is supposedly the outcome of Nidra Naasha, according to the 21st chapter of the Caraka Sutrasthana.
- iv. Atikarshya is regarded as one of the Ashtanindita Purusha in the 21st chapter, second sholka, of the Caraka Sutrasthana.
- v. In the 22nd chapter of the Caraka Sutrasthana, the 26th sholka-karshya is referred to as a sign for Brimhana chikitsa. The 38th sholka of the same chapter makes reference to Brimhana Chikitsa's samyak yoga as being karshya dosha nivarana.
- vi. Karshya is regarded as one of the apatarpan janya vikara in the Carak sutrasthana 23/27 sholka.
- vii. The eighth chapter of Caraka vimanasthana, at 117 sholka, elaborates on the nuances of anthropometry, or prana pariksha.
- viii. In the second chapter of Caraka Siddhasthana, 8th sholka, when discussing the vamana ayogya rugna, Caraka says that an ati-krisha individual is unfit for completing vamana karma.
- ix. Two of the vataj nanatmaj vikara, Roukshya and Parushya, accidentally depict Karshya in the 20th chapter of the Caraka Sutrasthana.

b. Sushruta Samhita: The following are the specifics of its reference to "karshya":

- i. In Sushrut sutrasthana chapter fifteen, third sholka, the mamsa kshaya lakshanas, which are related to karshya, are stated.
- ii. In Sushrut sutrasthana 15th chapter 31, it is specifically mentioned that Sthoulya and Karshya are rasa nimittaj vyadhis.
- iii. Sushrut Sutrasthana 35th chapter 12-17th sholkas discuss anthropometry.

The 35th chapter of the Sushrut Sutrasthana divides deha into three categories: sthoola, krisha, and madhya. The following sholka notifies Nirantar Brimhana that Brimhana must be adopted for Krisha Deha.

c. Ashtang Sangraha and Ashtang Hridaya: The details of "karshya" references in these two texts are as follows:

i. In chapters 19 and 11 of the sutrasthana of Ashtang sangraha and Ashtang hridaya, respectively, Karshya is referred to as the lakshanas of vata vrudhhi.

ii. Karshya is a result of Ati-Langhana, according to Sholkas in Ashtang Hridaya Sutrasthana Chapter 14, Lines 29–34. Lakshanas and karshya treatment are also covered.

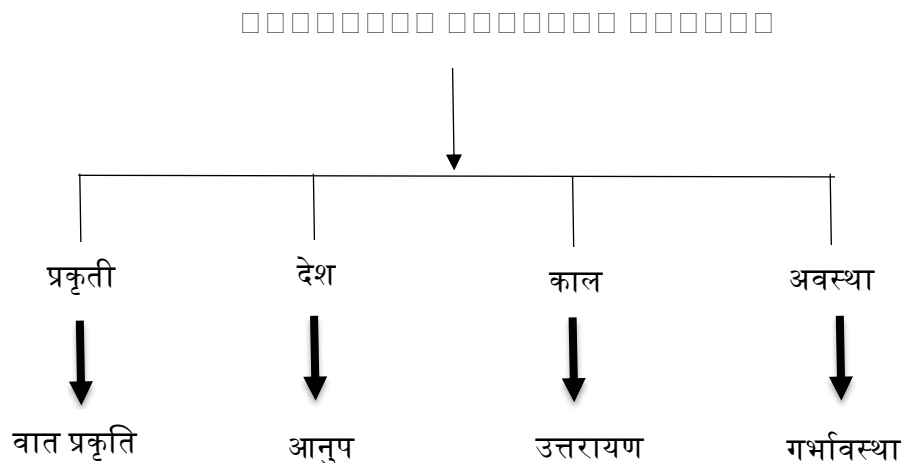
iii. The Ashtangi Hridya Sutrasthana's 18th chapter lists karshya as a contraindication to vamana.

iv. The lakshanas of Karshya are explained in Sholkas 49 and 50 of Ashtang Sangraha Sutrasthana Chapter 24.

• **Karshya Nidana:** Nidaan or Diagnosis of karshya:

Karshya is seen in two states- Prakrut and Vyadhi upadrava

• Karshya- Prakruta Avastha:



• **Karshya Hetu:**

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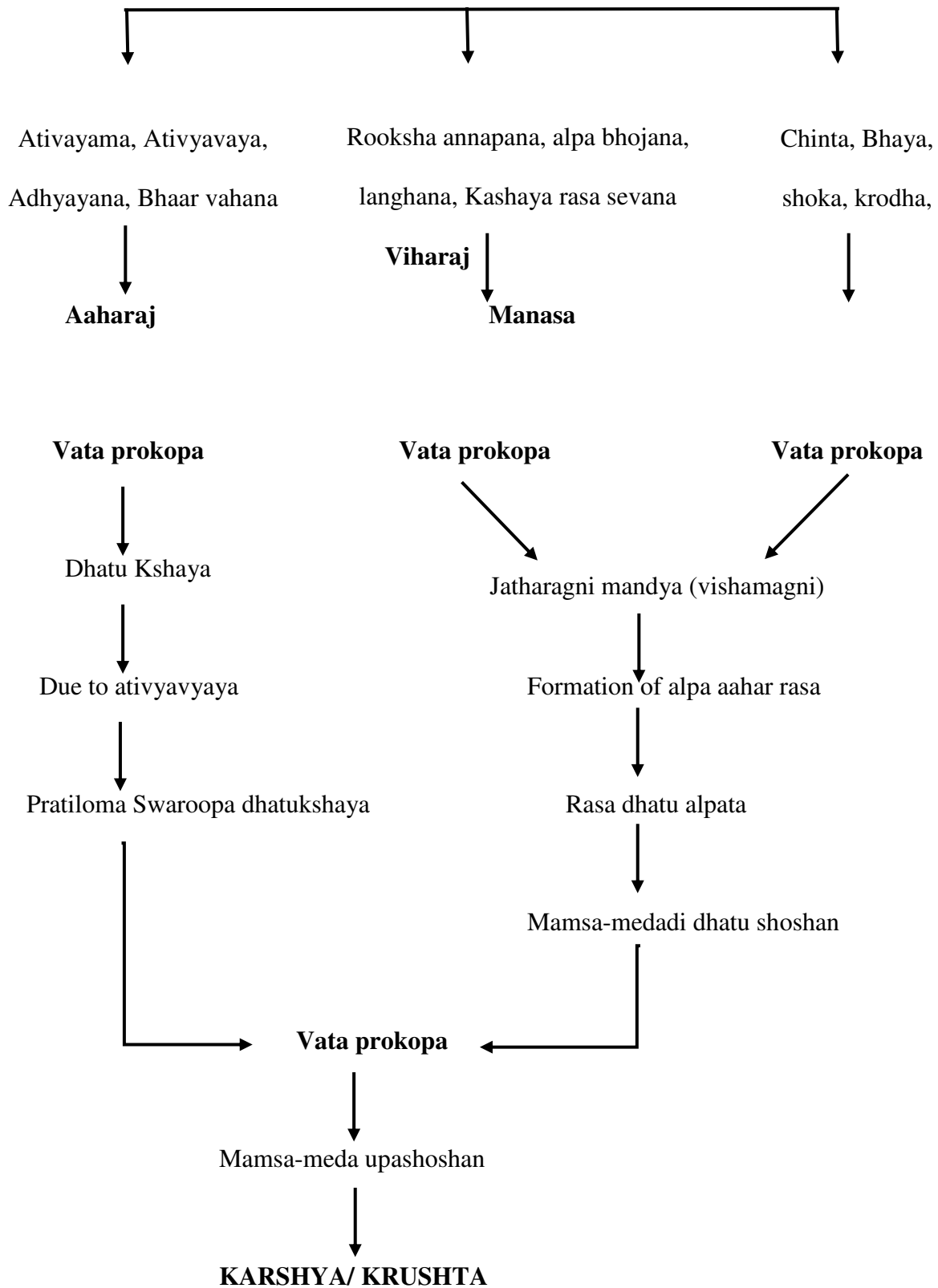


Vyayama asahana	+	-	-
Ayasa asahana	-	-	+
Kshut- pipasa asahana	+	+	+
Oushadha asahana	+	-	-
Oushadhasahate alpa balwat	-	-	+
Ati sheet-ushna asahana	+	+	+
Bhara asahana	-	+	-
Varsha asahana	-	+	+
Vata asahana	-	+	-
Amaya asahana	+	+	+
Vanhi mandata	-	-	+
Agni sada	-	-	-
Shushka sphik	+	-	+
Shushka udara	+	-	+
Shushka greeva	+	-	+
Dhamani jala darshana	+	-	-
Sthoola sira	-	-	+
Sthoola parva	+	-	+
Twagasthi sesha	+	-	-

**Schematic representation of Karshya Samprapti**

**Nidaan sevana**





● **Samanya Chikitsa:**

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(अ. □□. □□. १४/३४)

The Krusha sufferer should daydream, be content, get as much sleep as possible, relax, avoid tension, stop exercising, stop engaging in sexual activity, and think about and focus on things that are lovely and attractive to the eyes and mind.

According to Vagbhata, a Krusha person will become as healthy as a swine when they quit accepting stress, remain joyful, eat foods with santarpan characteristics, sleep well, and dream positively about their health.

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Navanna (new grains), nav nirmit madya (new and freshly prepared alcohol, especially one prepared from grains i.e., dhanyamlak), gramya-anup jalachara mamsa (red meat, especially sea food), meat specially marinated with curd and ghee (clarified butter), payas (sweet porridge), ikshu (sugarcane), shali (puffed rice), masha (black gramme), godhum (barley) and jaggery should be used as dietary regimen.

**Vishesh Chikitsa:**

**1)Vidarikanda prayog:**

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course of treatment and management strategy. Karshya is a disease that Charak has extensively discussed in Charak Sutrasthan 21. A person who is overly lean will have dried-up buttocks, an obvious vascular network, merely a remnant of skin and bone, and thick nodes. For Karshya patients, brimhana, rasayana, and vrishya have been recommended in the classics.

Karshya is mostly brought on by Dhatukshaya and is an Aptarpanajanya and Vata Pradhan vyadhi. Lavana rasa, amla, and Laghusantarpana Aharmadhur are also used as general therapeutic options. All Acharyas referred to a particular type of therapy as Brimhana therapy. After Sushruta regarded Karshya as a medical term for undernutrition. It has been discussed how rasa played a part in the creation of Karshya. The aforementioned conventional therapies should be used to treat this clinical condition appropriately. Because krishata is a preliminary stage, it must be handled carefully to prevent the development of atikarshya. Two types of malnutrition, karshya and atikarshya, are mild, moderate, and severe, respectively. In the classics, pharmacotherapies like brimhana, rasayana, and vrishya have been recommended for patients with karshya. Karshya treatment aims to produce a proportionate body. On the basis of its gunapanchaka, brimhana dravya's probable mode of action can be determined. It has been discovered that the bulk of brimhana are caused by guru, snigdha, sheet and manda guna, madhura rasa, and madhur vipaka.

#### Conclusion:

Due to a vitiated Vata Dosha, Karshya is an Apatarpanjanya Vyadhi in which Rukshata manifests throughout the body. A number of noteworthy feature manifestations include Sushka-Sphika, Udar, Griva, and many more. Clinical symptoms, contributing factors, problems, and recommended treatments for karshya have all been thoroughly discussed by Ayurveda. Understanding the causes of a problem will help to slow down or stop disease development. Different facets of nutritional inadequacy and a correct understanding of the condition's pathophysiology offer important keys for efficient management. Vatashaman, Agnideepan, and Snehana are required to manage Karshya. The ideal treatment regimen for the illness Karshya is provided by Nirantar Brimhan, which includes a healthy diet and routine in addition to Shodhana and Shamana therapy. We may provide healthy, immune-competent individuals to society in this way.

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