

ELUCIDATING VYADHIJANAKTVA OF KUSHTA IN TERMS OF SHEETOSHNA
VYATYASA NIDANA[Arun Kumar M¹](#), [Nagaraj S²](#)¹ Assistant professor and PhD Scholar,² PhD-Guide, Professor and HOD, Department of Roga Nidan,

Sri Dharmasthala Manjunatheshwara College of Ayurveda and Hospital, Kuthpady, Udipi, Karnataka, India

Corresponding Author: arunsdm@rediffmail.com<https://doi.org/10.46607/iamj1109032021>

(Published online: March 2021)

Open Access

© International Ayurvedic Medical Journal, India 2021

Article Received: 07/02/2021 - Peer Reviewed: 11/02/2021 - Accepted for Publication: 17/02/2021



ABSTRACT

The entity by which something is produced specifically is known as *Nidana*. It is *Adikarana*- means to prime factor among diverse determinants of disease. Illness is because of different causes and its effect is seen in the form of *linga*-symptoms of a disease. Because of which ancient seers propounded the *Trisutra Ayurveda*, namely *hetu-linga* and *Aushadha*. In many contexts of *Samhitha*, while *Nidana* engendering *Vyadhi*, *Guna*- properties are described, because properties have considerable importance in pharmacological, pathological action. One such context is *Kushta Nidana*, where aetiology delineated as *Sheetoshna Vyatyasa* - interchange use of cold and hot properties. This article foregrounded on the proposition of *Karya-Karana-Vada* of Ayurveda, to throw light on the expository of *Gunas* in manifesting *Kushta*.

Keywords: *Sheeta Guna, Ushna Guna, Kushta*

INTRODUCTION

Guna (property) is the second category of the *Vaisheshika* School of philosophy. Along with the

Dravya (drug or a substance) and *Karma* (action), *Guna* (property) forms the triad. This triad has an actual

existence. Among the triad which has an actual existence, properties are very important since we consume substance for their properties. Jesus Christ stated that if the salt is not having its taste, it is good enough only to be put on the ground and tramped. Substances are sought by us for their properties. *Ayurveda* has surpassed all other philosophies in the enumeration of *guna*. This is mainly because *Ayurveda* is a practical science. In the practical application of substances for various uses, *Ayurveda* has to consider their properties because properties have considerable importance say in pharmacological, pathological action of substances. In *Ayurveda*, knowledge of a substance invariably invites the knowledge of its properties owing to its pathological aspects.

Aim and Objective: To critically analyse the *Sheetha (cold)* and *Ushna Guna (hot quality)*. To elucidate *Sheetha* and *Ushna Guna* in manifestation of *Kushta*.

Methodology: A conceptual study is made after reviewing Ayurvedic texts and their commentaries, relevant data from articles, periodicals, journal and published articles, internet media.

Insight into the Guna: The term *guna (property)* is derived from the root *guna(property)* which means *Amantrana*, to invite, since properties invite people to substances, it is known by the name *guna (property)*¹. According to *Charaka Samhita*, *guna (property)* is the inherent and inert cause. *Charaka* enumerates 41 properties classified into four groups, Namely *arthaguna*, *gurvadigunah*, *paradiguna* and *aatmaguna*. Among them, *gurvadiguna*'s are 20 in number and many terms used to denote the 20 properties, few are *vimshatiguna*, *shareeraguna*, *samaanyaguna* and *rasa bhoutikadravyakarmagunah*. Though the last name is lengthy, prefers to physico-chemical and pharmacological properties and it is descriptive of the true nature of the group. Amid *vimshatiguna*, *sheeta (cold)* and *ushna guna (hot in property)* need to go into detail, as these are mentioned as a prime cause in manifestation of *kushta*. *Sheeta (cold)* is opposite to *ushna (hot)*. Cold substances are endothermic as they extract heat from the environment and reduce heat in the substances in contact with them. In *vaisheshika* and *tarka* philosophies, *sheeta (cold)* is the subdivision of *sparsha*

(touch), *sparsha (touch)* being *ushna (hot)*, *sheeta (cold)* and *anushnasheeta (neither hot nor cold)*. Cold touch is the innate property of the primary existent water. In *Ayurveda* *Sheeta (cold)* is a *Guna (quality)* as well as a *Veerya (potency)*. From a pharmacological point of view, cold substances are generally anabolic whereas hot substances are catabolic. Cold substances are *Sthambhakas*² arrest movement and they cause stagnation. They are used for arresting flows of substances in the body. According to *Sushruta Samhita*, substances with cold properties generate pleasure - *hladana*, are stagnating- *stambhana* and are indicated in fainting- *moorcha*, thirst- *trishna*, burning sensation- *daha* and excessive sweating- *sveda*³. *Bhava Prakasha* expresses the same idea. Of these six *Rasas (taste)*, *Madhura (sweet)*, *Tikta (bitter)* and *Kashaya (astringent) rasas (tastes)* are *Sheeta (cold)* in Nature⁴. *Amla Rasa (sour taste)* is *sheeta (cold)* in *sparsha (touch)* but *Ushna (hot)* in *veerya (potency)*. *Madhura (sweet) vipaka (post digestive effect)* is *sheeta (cold)* in nature. *Sheeta guna (cold qualities)* increases *Kapha (One of the three basic humours of body)* and *Vata Dosha (One of the three basic humours of body)* and reduces *pitta (One of the three basic humours of body)*. Philosophies consider *Ushna (hot)* as a type of *sparsha (touch)* and it is innate in the existent *Agni (digestive fire)* is opposite to *Sheeta (cold)* and is especially digestive. *Ushna (hot)* is also considered as *veerya (potency)* in *Ayurveda*. *Ushna guna (hot in quality)* produces diaphoresis, generate sweating. In *Ayurvedic* context, *Ushna (hot)* to *sparsha (touch)* and *Ushnaveerya (hot in potency)* are to be differentiated. *Madhya (alcoholic preparations)* may be cold to touch, but on consuming it, it produces *sveda (perspiration)*. Hence it is hot in potency. *Ushna (hot)* is a very important pharmacological property in *Ayurveda* as in the final enumeration of potencies into two *Ushna (hot)* is the one and another being *Sheeta (cold)*. *Ushna (hot)* causes *Bhrama (giddiness)*, *glaani (languor)*, *trishna (thirst)*, *daaha (burning)* and *Ashupakita (easy and quick digestion)*⁵. It reduces *Vata* and *Kapha (basic humours of body)*, it increases *pitta (One of the three basic humours of body)*. We can group all the properties into two diametrically opposing batches, *Ushna (hot)* and *sheeta (cold)*.

DISCUSSION

In aetiology of all types of *Kushtas*, it is described as non-compliance of the prescribed rules concerning the order of resorting to *Ushna (hot)* and *Sheeta (cold)* regimens is the prime factor⁶. Chakrapani further stated that *sheeta (cold)* and *Ushna (hot)* regimens should be adopted in particular order⁷. Adoption of cold regimens immediately after hot regimens and vice versa, and also the adoption of cold and hot regimens in inappropriate time leads to the causation of *Kushta*. We can categorise most of *dravya's (substance)* mentioned in the *Kushta Nidana* into two batches of *Sheeta-dravya (cold substances)* and *UshnaDravya (hot substances)*. Not following *Sheeta (cold)* and *Ushna (hot)* food articles as per the *Shastra* is also a pattern of *Sheetoshna Vyatyasa (exposure to sudden interchange use of cold and hot substance)* and said to vitiate all three *doshas (bodily humours)*. Though *Sheetoshna Vyatyasa Nidanans (factors causing a sudden interchange of cold and hot substance)*, causes an increase of all three *doshas (bodily humours/regulatory functional factors of body)* in the body but do not expel them out of the body and they remain antagonistic to the *Dhatu (tissue)*⁸. All drugs and diets which exhibit such action are to be regarded as unwholesome, *viruddhaahara*. Such regimens not only provoke the *doshas (Bodily Humours regulatory functional factors of body)* but also aggravate the *dhatu (tissue)*.

Effect of *Sheetoshnavyatyasanidana* in *Agni Dusti* and *Amotpatti*:

For proper maintenance of positive health, food is the key factor. The *agni (digestive fire)*, the power of digestion and metabolism, upon which depends the quantity of food intake, varies according to the season and the age of the individual⁹. *Saatmyaahara (habituated food)* taken in excess quantity for more duration or mutually contradictory substances may cause *Agni dushti (vitiating of digestive fire)* and it is believed to be *Aama Pradoshaka (disorders due to undigested food)*¹⁰. Further, it is stated in *Astanga Samgraha*, *Sheetoshna Vyatyasa (sudden interchange use of cold and hot substance)* has *Atiabhishyandhi (excess production of moisture in the tissue)* property and acts like *Amavisha*, a clinical condition characterised by the manifestation

of toxic symptoms resembles those of the poisoning. The result of such toxicity may exhibit immediately or may produce the latent cumulative effect of that *Garavisha (artificial poisons)*¹¹. The presentation in both situations is the manifestation of diseases including *Asta Mahagadas (8 group of diseases having incurability)* or may end up with life. So *Kushta* which is one among *Mahagada (diseases having incurability)* may manifest with acute presentation or may present chronic in relation to *Sheetoshna Vyatyasanidana*.

Effect of *Sheetoshnavyatyasanidana* in *Dhatudusti*:

By nature, *sheetoshna vyatyasa* may result in *Gunavi-praheena-veerya* i.e. with weak potency. Such a state is like *Dushi visha (cumulative toxicity)*. *Dhatupradoshan (diseases affecting dhatus)* is the effect brought about by *Dushivisha (cumulative toxicity)*¹². Residing in *Rasa Dhatu* produces *Rasa Dhatu Vikaras*. *Sheetoshnavyatyasa*, because of their contradiction in their potency, they vitiate *Rakta Dhatu (blood tissue)* and bound to cause diseases relating to *shonita (blood)*¹³. *Deliquescent-Abhishyandi* is (*produce more moisture in the tissue*) the quality culpable of undermining the *Mamsavahasrotas (channels transporting muscle tissues)*¹⁴. The result of *Sheetoshna Vyatyasa (sudden interchange use of cold and hot substance)* is *Mahabhishyandhi*¹⁵ (*produce more moisture in the tissue*), which is certain to vitiate *Mamsa Dhatu (muscle tissue)*, consequencing in obstruction of the channels of circulation. *Sheetoshna vyatyasa nidana (factors causing sudden interchange of cold and hot substance)* may also result in *Rasadi Dhatu Dusti (tissue disorder)* with no *Doshaprakopa (aggravation of bodily humours)*, by its *Vishistashakti (special power)*¹⁶, which cannot be even expelled out. The intricate corollary is the aberrant action of *Dhatu* and bringing forth *Rasadi Dhatu Krita Vyadhi (tissue disorder)* namely *Kushtadi*. The etymological meaning of *Lasika (lymph)* is flowing out with the same level and shining in character. *Lasika (lymph)* is the *Udaka (water)* and is found in between *Mamsa (muscle)* and *Twak (skin)*¹⁷. *Lasika (lymph)* is also considered as *Rasamala* (waste product of circulatory fluid). As *Rasa (assimilated part of the food)* and *Mamsa Dhatu (muscle tissue)* vitiated, in turn, vitiates *lasika (lymph)*, which results in *Shaithilya* or looseness

of *dhatu*. According to *Charaka*, the four *Dhatu*s (*tissue*) are only generally affected and the specific vitiation of *Dhatu* (*tissue*) follows seriatim one after the other. In the primary stage of *Kushta* only four *Dhatu*s (*tissue*) are vitiated, but subsequently, all other *Dhatu*'s (*tissue*) in the entire body is affected. When all the *Dhatu*s (*tissue*) are involved *Oja Kshaya* (decrease in essence of all *dhatu*) is certain¹⁸. The excellence of *Dhatu* is *Saara* (essence)¹⁹. Among the *Asta-Saara* (essence), *Twak Saara* (essence of skin) is affected in *Kushta*. The contributory factor for *Twak Saara* (essence of skin) is *Sweda* (sweat/perspiration). The fundamental action of *Sweda* is *Kleda* (*body fluid*) and *Twak Soukumarya* (*delicate or soft skin*)²⁰. *Sheetoshnaakramasevana* is the explicit aetiology for *Swedavaha Sroto Dusti* (*defect of sweat channel*)²¹. *Sweda Dusti*, in turn, affects *Twak Saara* (essence of skin *tissue*). The absence of excellence of respective *dhatu* in the individual results in *Saaraheenata* (*decrease in essence*) which preferably results in *Twak Shithilata*.

Effect of Sheetoshnavyatyasanidana in Krimi Utpatti.

Madhavakara remarks incompatible food combinations are one among the factors for genesis of *Krimi* (worm). *Charaka* mentions all the *Kushta Nidanans* are the reason for *Raktaja Krimi Utpatti* (worm originated from vitiated blood)²². *Raktaja Krimis* are six and these six causes only *Kushta*. As it is said in *Sushruta*, all the skin diseases are caused by the involvement of *Vata*, *Pitta*, *Shleshma* and *Krimi* (worm originated from vitiated 3 bodily humours & blood)²³.

Effect of Sheetoshnavyatyasanidana on Doshas.

No *kushta* manifests itself because of the aggravation of only one *dosha*²⁴. *Sheetoshna Vyatyasanidana* causes simultaneous vitiation of all three *doshas* (*bodily humours*). *Sheetaguna* (cold property substances) is said to aggravate *Vata* and *kapha* (*bodily humours*), whereas *Ushna Guna* (*hot property substances*) aggravates *Pitta* (*bodily humour*) and in combination, it is *Tridosha Kopaka* (*aggravation of bodily humours*). Considering the *Margavorodha* (*obstruction of path*) because of *nidana* (*etiology*), *Dosha* (*bodily gains tiryakgati* (*oblique movement*)²⁵, affects *Bahya Roga Marga* (*external path*)²⁶ and localised in *Twagadi*

*Dhatu*s (*body tissues*), vitiates *Dhatu*s (*tissues*) and so produce *Kushta*.

CONCLUSION

Nidana acts as *Dosha Hetu* or *Vyadhi Hetu* by their properties and action. Sometimes *dosha* vitiation by *Sheeta guna*, *Ushna Guna* or by *Kramavyatyasa*. At times *Dosha Kopa* by *Katinya* (gradual accumulation) or by *Doshantara* in terms of *Anubandha* or *Samsarga*, sometimes by several other mechanisms such as *Ashayapakarsha* etc. *Nidana* has a plurality in its causation of vitiation of any *dosha*. Elucidation of *Nidana* (*etiology*) is necessary for the proper identification of *dosha* (*bodily humours*), the *Rogotpatti* (*disease origin*), *Rogavastha* (*disease stage*), *Roga Bala* (*strength of disease*), and *Sadhya-Asadhyata* (*prognosis*) of disease. Understanding the different forms of *nidana* (*etiology*) gives us an important idea about the nature of disease manifestation. *Sheetoshna Vyatyasa Nidana* has a pivotal role in vitiation of *Agni* (*digestive fire*), *Dosha* (*bodily humours*), *Dhatudushti* (*tissues defect*), and *Krimiutpatti* (*infestation*). Always the first line of treatment is *Nidana Parivarjana*- to avoid causative factor. So, focus to be laid on core principle of *Sheetoshna Vyatyasa* on *Vyadhijanakatva* (*disease manifestation*) - of *Kushta* and also in management of it.

REFERENCES

1. Agnivesha, Charaka, Dridabala, Charaka Samhita, Sutra Stana, Deerghanjivitiyaadhyaya, 1/51, edited by Yadavji Trikamji Acharya, Chaukhambha Sanskrit Sansthan, 2015; 13.
2. Hemadri, Hridaya, Sutra Sthaana, Aayushkameeya Adhyaya, 1/18, edited by Pandit Sadashiva Shastri, Chaukhambha Surabharathi Prakashana, Varanasi, 2017; 12.
3. Sushruta, Sushruta Samhita, Sutra Stana, Annapanavidhi Adhyaya, 46/515, edited by Yadhavji Trikamji Acharya, Chaukhambha Sanskrit Sansthan, Varanasi, 2017; 252.
4. Vagbhata, Astanga Hridaya, Sutra Sthaana, Rasabheddeya Adhyaya, 10/10, edited by Pandit Sadashiva Shastri, Chaukhambha Surabharathi Prakashana, Varanasi, 2017; 175.

5. Vagbhata, Astanga Hridaya, Sutra Sthaana, Dravyadivigyaneeyaadyaya,9/18, edited by Pandit Sadashiva Shastri, Chaukhambha Surabharathi Prakashana, Varanasi, 2017; 169.
6. Agnivesha, Charaka, Dridabala, Charaka Samhita, Nidana Stana, shoshanidanaadyaya, 6/6, edited by Yadavji Trikamji Acharya, Chaukhambha Sanskrit Sansthan, 2015; 220.
7. Chakrapani, Charaka Samhita, Nidana Stana, shoshanidanaadyaya, 6/6, edited by Yadavji Trikamji Acharya, Chaukhambha Sanskrit Sansthan, 2015; 220.
8. Agnivesha, Charaka, Dridabala, Charaka Samhita, Sutra Stana, Atreyabhadrakapyeya Adhyaya 26/85, edited by Yadavji Trikamji Acharya, Chaukhambha Sanskrit Sansthan, 2015; 150.
9. Chakrapani, Charaka Samhita, Sutra Stana, Matrashiteeya, 5/3, edited by Yadavji Trikamji Acharya, Chaukhambha Sanskrit Sansthan, 2015; 36.
10. Agnivesha, Charaka, Dridabala, Charaka Samhita, Vimana Stana, Trividhakusheeya, 2/8, edited by Yadavji Trikamji Acharya, Chaukhambha Sanskrit Sansthan, 2015; 238.
11. Vagbhata, Astanga Hridaya, Sutra Sthaana, Aschotanajanavidhi Adhyaya, 23/29, edited by Pandit Sadashiva Shastri, Chaukhambha Surabharathi Prakashana, Varanasi, 2017; 307.
12. Sushruta, Sushruta Samhita, KalpaStana, AnnapanarakshakalpaAdhyaya,1/26-27, edited by Yadhavji Trikamaji Acharya, Chaukhambha Sanskrit Sansthan, Varanasi, 2017; 560.
13. Agnivesha, Charaka, Dridabala, Charaka Samhita, Sutra Stana, Atreyabhadrakapyeya, 26/83, edited by Yadavji Trikamji Acharya, Chaukhambha Sanskrit Sansthan, 2015; 149.
14. Sharangadhara, Sharangadhara Samhita, Pratama Kanda Kanda, Chaturtha Adhyaya, 4/24, edited by Bramhananda Tripaati, Choukamba Surabharathi Prakashana, 2010; 51.
15. Agnivesha, Charaka, Dridabala, Charaka Samhita, Sutra Stana, Atreyabhadrakapyeya, 26/82, edited by Yadavji Trikamji Acharya, Chaukhambha Sanskrit Sansthan, 2015; 149.
16. Sushruta, Sushruta Samhita, Chikithsa Stana, Hitahiteeya Adhyaya,20/3, edited by Yadhavji Trikamaji Acharya, Chaukhambha Sanskrit Sansthan, Varanasi, 2017; 94.
17. Chakrapani, Charaka Samhita, NidanaStana, Pramehanidana, 4/37, edited by
18. Yadavji Trikamji Acharya, Chaukhambha Sanskrit Sansthan, 2015; 215
19. Chakrapani, Charaka Samhita, Nidana Stana, Gulmanidana, 3/4, edited by Yadavji Trikamji Acharya, Chaukhambha Sanskrit Sansthan, 2015; 208
20. Agnivesha, Charaka, Dridabala, Charaka Samhita, Vimana Stana, Rogabhishagjiteeya, 8/114, edited by Yadavji Trikamji Acharya, Chaukhambha Sanskrit Sansthan, 2015; 278
21. Sushruta, Sushruta Samhita, ChikithsaStana, Doshadhatumalakshayavriddivijnaneya,15/5, edited by Yadhavji Trikamaji Acharya, Chaukhambha Sanskrit Sansthan, Varanasi, 2017; 68.
22. Agnivesha, Charaka, Dridabala, Charaka Samhita, Vimana Stana, Srotasamvimana, 5/22, edited by Yadavji Trikamji Acharya, Chaukhambha Sanskrit Sansthan, 2015; 252
23. Agnivesha, Charaka, Dridabala, Charaka Samhita, Nidana Stana, Unmadanidana, 7/11, edited by Yadavji Trikamji Acharya, Chaukhambha Sanskrit Sansthan, 2015; 224
24. Sushruta, Sushruta Samhita, NidanaStana, Kushtanidana, 5/6, edited by Yadhavji Trikamaji Acharya, Chaukhambha Sanskrit Sansthan, Varanasi,2017; 283.
25. Agnivesha, Charaka, Dridabala, Charaka Samhita, Nidana Stana, Kushtanidana, 5/4, edited by Yadavji Trikamji Acharya, Chaukhambha Sanskrit Sansthan, 2015; 218
26. Agnivesha, Charaka, Dridabala, Charaka Samhita, Sutra Stana, Kiyantashiraseeya, 17/112, edited by Yadavji Trikamji Acharya, Chaukhambha Sanskrit Sansthan, 2015; 105
27. Agnivesha, Charaka, Dridabala, Charaka Samhita, SutraStana, Tisraishaneeya,11/49, edited by Yadavji Trikamji Acharya, Chaukhambha Sanskrit Sansthan, 2015; 77

Source of Support: Nil

Conflict of Interest: None Declared

How to cite this URL: Arun Kumar M & Nagaraj S: Elucidating Vyadhijanaktva Of Kushta In Terms Of Sheetosha Vyatyasa Nidana. International Ayurvedic Medical Journal {online} 2021 {cited March, 2021} Available from: http://www.iamj.in/posts/images/upload/584_588.pdf