

आरोग्यमंदिर

पत्रिका

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AROGYAMANDIR PATRIKA



KARSHYA VIKAR
VISHESHANK

Editorial

In the Arogyamandir Patrika of March 2008, we have discussed about Medoroga (Obesity). This topic was suggested by the Vaidya fraternity because, the number



of patients taking treatment for Medoroga has been got increased enormously. Over the period this decade, along with the obesity, the Karshya is not only rising but increased a lot. This, in turn resulted in increased number of patients of Karshya. Karshya is also being observed in high economic group. In this situation, the want is to get detail knowledge about Karshya. Thus, we are going to discuss about 'कृशस्य भावः कार्यः' in this issue.

We have tried to cover all the aspects of Karshya in this issue of Arogyamandir Patrika. Today, we can see that, there is a competition of being Krusha and maintain the size upto the mark of Krusha. One who has achieved zero figure for his own benefits, was never been of zero figure nor maintained zero figure for all the time. One should not follow blindly who is doing the things intentionally. This is very important for a layman which should always be kept in mind.

Sincerely,

Vd. Shailesh Nadkarni

Vishayapravesha

Most of the times, we look at the body structure of the person & try to decide whether the person is fat/obese or he is lean/thin. We also instantly come to the conclusion that those who are lean will not be positioned to perform well. But, it is really a fact that a person who appears to be well built is really able to perform much better and the one who appear to be lean is not able to perform? In today's time there are various methods available to make certain parts of the body appear to be well built either by ways of various available medicines. But, is it really true, that a person who is lean & thin can use various types of medicines available in the market and various types of exercises can make them well built? Is it a fact that Krusha person really able to get over his Krushata at that been so, would it not have happened that anybody and everyday would have completely change one's structure? In fact, the person remains what he is in built with minor changes that can come about, but the original Prakruti and therefore the physique does not really changed.

Introduction

Sushrutacharyaji has described 'Deerghayu' in the words,

गूढसन्धिसिरास्नायुः संहताङ्गः स्थिरेन्द्रियः।

उत्तरोत्तरसुकुक्षेत्रो यः स दीर्घायुरुच्यते॥ सु. सू. ३५/५-६

A person becomes Deerghayu when he/she has joints covered appropriately with the Sira and Snayu, the body is Sanhat i.e. muscular due to Mansa as well as the all Indriya are Sthira. By the Sootra, सममांसप्रमाणस्तु समसंहननो नरः। दृढेन्द्रियो विकाराणां न बलेनाभिभूयते। च.सू. २१/१८ the person having appropriate quantum of Mansa, the Sharir Avayava (Body parts) are Drudha, is admirable. Because, such person has capacity of bearing any disease. The person has ability to bear the hunger, thirst and Vyayam as well as he can survive in hot and cold climate as well. This is because of his/her muscles are well built. Sama Jatharagni of such person helps in appropriate digestion of the consumed Ahar (Cha.Su. 21/19).

But, in today's times, not only Sthoulya but Atikarshya has also become a major problem. Atikrusha persons are also becoming the targets of criticism just as the Atisthoola person. Sushrutacharyaji has categorised Atisthoola as well as Atikrusha persons as Ati Nindaneeya in the Sootra,

अत्यन्तगर्हितावेतौ सदा स्थूलकृशौ नरो।

श्रेष्ठो मध्यशरीरस्तु कृशः स्थूलास्तु पूजितः। सु.सू. १५/४२ Charakacharyaji has also mentioned eight types of Nindita Purusha in Ashtau Ninditeeyadhyaya. Cha.Su. 21/3. One of them is Atikrusha. Ability to work and immunity of Atikrusha persons may be impaired in most cases and therefore different types of Vikar get developed in such persons due to low Sharirik Bala and Vyadhikshamatva.

Vyutpatti -

The word 'Krusha' is derived from the original Sanskrit Dhatu 'कृश' ('Krusha') and the Pratyaya 'प्यञ्' (Sanskrit Shabdakosh - Apte). The verb कृश् - कृश्यति means weak or powerless.



Swamala

- Helpful in Poshan of Rasadi Saptadhatu by virtue of Rasayan Karya
- Enhances Sharirik and Manasik Bala by virtue of Balya Karya
- Useful in Vyadhi Pratikarkshamata
- Effective in improving vigor and vitality
- Beneficial in Agnipradeepan
- Helpful in relieving Dourbalya developed after Jeerna Vyadhi



Function of Mansadhatu is 'Lepan' as mentioned in the Sootra प्राणनं जीवनं लेपः स्नेहो धारणपूरणे । अ. ह. सू. ११/४. Lepan means covering. Asthi, Sandhi and Dhamani get covered by the Mansadhatu and hence, that is also considered as the function of Mansadhatu. Medodhatu acts as Snehan i.e. helps maintain the whole body to be Snigdha. Mansa and Medodhatu give appropriate shape to Nitamba, Udara, Urah, Greeva, Kapola, Bahu and Uru etc. These Avayava become Shushka (Lean) due to the Kshaya of Mansa and Meda. Body appears to be completely skinny as if the body is made up only of bones. Naturally therefore, the Dhamani become more prominent. Sandhi becomes Sthoola and face appear to have got enlarged. This situation is termed as 'Karshya'.

Hetu –

प्राणाः प्राणभृतामन्नमन्त्रं लोकोऽभिधावति ।

वर्णः प्रसादः सौख्यं जीवितं प्रतिभा सुखम् ॥

तुष्टिः पुष्टिर्बलं मेधा सर्वमन्त्रे प्रतिष्ठितम् ।

च. सू. २७/३४९

Charakacharyaji has described 'Anna' as the Prana of all the living things. Thus, all the animals get attracted towards Anna i.e. want Anna. The factors depending upon Anna are Varna, Pleasant mind, Swar, Jeevan, Pratibha (Personality), Sukha, joy, Sharirik Pushti, Bala and Medha. Through the Sootra, अन्नं वृत्तिकराणां (श्रेष्ठम्) । of Charak Samhita (Sootrasthan Adhyaya 25/40), it is explained that, Anna is Shreshtha most important amongst the things which help in the Yapana i.e. maintainance of health. Thus, it is important for one to consume Ahar in appropriate quantum and at appropriate time in order to be sustain oneself and live well. A person without consuming food can sustain self approximately upto three weeks depending upon his/her Sharir Bala, Prakruti and weight. Ahar consumed at appropriate time get digested by the Sharirastha Agni of thirteen types and thereafter helps increase the life expectancy. It is mentioned clearly by Charakacharyaji as, काले भुक्तं समं सम्यक् पचत्यायुर्विवृद्धये । च.सू. १५/७ Thus, it is important to consume food only at appropriate time.

As described in the Ashtang Sangraha, वयोऽहोरात्रिभुक्तानां तेऽन्तमध्यदिनाः क्रमात् । (अ.ह.सू. १/८) a day can be divided into Vataja

Kal, Pittaja Kal and Kaphaja Kal. The ideal Anna Pachan Kal is Pittaja Kal i.e. Kal of Prakrut Prakopa of Pitta. Thus, Ahar consumed in this Kal gets easily digested in Amashaya and Pakvashaya. Approximately Madhya part of a day i.e. from around 10 am to 2 pm can be considered as Pittaja Kal and hence, it is the best time to have the food. The Agni present in the body is working properly when the external fire in the climate i.e. heat of the Sun is present. Thus, usually Ahar should not be consumed after sunset, though Laghu Ahar can be consumed between evening 7 pm to 9 pm in the night. Ahar consumed in other than this duration is termed as 'Ateetaka Bhojan'. Secretion of Kapha at Prakrut Kal helps in Kledan of Anna. Vice versa inappropriate Udirana of Kapha may not result in proper Kledan of Ahar. Thus, improper Vighatan of Mahabhoota present in Panchabhoutik Ahar may not result in appropriate production of Ahararasa.

As mentioned in the Sootra, तत्राहारप्रसादाख्यो रसः । च. सू. २८/४, Rasa get formed from Prasada Bhaga of Ahar which helps in formation of the successive Dhatu and Poshan of entire Sharir. This Aharaprasadajanya Rasa helps in making the Sharir Prasanna, Tarpita and helps in enhancing the Bala of the Sharir. Thus, Ahar is very important for the Sharir. Jatharagni should be Pradeepta for the Pachan of consumed Ahar. In the Sootra from Ashtanga Hrudaya Chikitsasthan 10/80, नाभोजनेन कायान्निदीप्यते नातिभोजनात् ।

यथा निरिन्धनो वह्निरल्पो वाऽतीन्धनावृतः ॥, it is explained that Agni cannot remain Pradeepta without food being consumed nor due to food consumed in excess quantity. Acharyaji has given an example to understand this. It is explained as the fire cannot be maintained in absence of firewood or when excess quantity of firewood covers the flame because, it quenches the fire. In the same way, Ahararasa of a quality cannot be formed when the Jatharagni is

not Pradeepta and improper Pachan of consumed Ahar. It results into Karshya due to inappropriate Poshan of Sharir.

Sthoulya and Karshya get developed due to Ahararasa. Sushrutacharyaji explained this as, रसनिमित्तमेव स्थौल्यं कार्श्यं च । सु. सू. १५/३७ Karshya also get developed due to inappropriate production of Ahararasa. Food consumed in appropriate quantity and at appropriate time is not only sufficient for proper digestion of the food. But, the other factors

described are, मात्रयाऽप्यभ्यवहृतं पथ्यं चान्नं न जीर्यति । चिन्ताशोकभयक्रोधदुःखशय्याप्रजागरैः ॥ च.वि. २/९ Though food is consumed in appropriate quantity, it cannot get digested due to Chinta, Shoka, Bhaya, Krodha, Dukkha Shaya and keeping late in the nights. As described by Charakacharyaji, एकरसाभ्यासो दौर्बल्यकराणां (श्रेष्ठम्) । च.सू. २५/४०, which means, regular and continuous use

of either of one Rasa may lead to Dourbalya. Thus, it is important to include all of the six Rasa in the Ahar in order to avoid Karshya.

Rasadhatu gets formed after proper formation of Ahararasa. This Rasa Dhatu gets Dooshit due to consumption of food which is hard to digest such as, Guru, Sheeta in Sparsha and Veerya, Atisnigdha and Ahara in Atimatra along with Chinta.



Charakacharyaji has explained this as, गुरुशीतमतिस्निग्धमतिमात्रं समश्नताम्। रसवाहीनि दुष्यन्ति चिन्त्यानां चातिचिन्तनात्॥ च.वि. ५/१३, The successive Dhatu tend to get Kshaya due to above mentioned factors and results in Kshaya of Mansadhatu and Medodhatu. This inturn may develop Karshya. Sphik (Buttocks), Kapola, Oshtha, Jananendriya, Uru, Pindika, Udara and Greeva become Shushka (Lean) due to Kshaya of Mansa Dhatu. (Su.Su. 15/13) (These Lakshana can also be observed in Medokshaya.)

Bhavprakashakar has described Hetu of Karshya in the following Sootra,

वातो रुक्षान्नपानानि लङ्घनं प्रमिताशनम्।

क्रियाऽतियोगः शोकश्च वेगनिद्राविनिग्रहः॥

नित्यं रोगी रतिर्नित्यं व्यायामो भोजनाल्पता।

भीतिर्धनादिचिन्ता च काश्चकारणमीरितम् ॥ भा.प्र. ४०/१-२

These are –

1. Rooksha Anna – e.g. Yava, Green gram, Rajamasha, moat, horse gram, peas, cucumber etc.
2. Rooksha Pana – e.g. Sneharahit Yoosha, Rooksha Madya like Madhvik etc.
3. Langhan – Not having food even though feeling hungry
4. Pramitashan – consuming less quantity of food. Including only one Rasa in diet regularly. Ateeta Kal Bhojan means having food after the appropriate time of food has been passed.
5. Kriyatiyoga – Ativyayam, Ativyavaya, Adhyashan, Atiyoga of Vamanadi Shodhan Karma.
6. Vega Nidra Vinigraha – Nidra Vegavarodha i.e. keeping late in the night may cause Vataprakopa. Kshudha Veganigraha results into inappropriate Dhatu Poshan. Jaliyansha gets depleted due to Trushna Veganigraha.
7. One who is diseased frequently.

Karshya get developed due to all above factors.

Charakacharyaji has also mentioned Nidan of Karshya in Cha. Su. 21/10-12 as follows :-

सेवा रुक्षान्नपानानां लङ्घनं प्रमिताशनम्। क्रियातियोगः शोकश्च वेगनिद्राविनिग्रहः॥

रुक्षस्योद्वर्तनं स्नानस्याभ्यासः प्रकृतिर्जरा। विकारानुशयः क्रोधः कुर्वन्त्यतिकृशं नरम्।

च.सू. २१/१०-१५



5. Use of Udvartan on Rooksha Sharir.
6. Avoiding Abhyanga before Snan in Rooksha Sharir.
7. Rooksha or Vata Prakruti person
8. Born to the Krusha – Mata and Pita
9. Excessive anger

These are the causes of Karshya.

Regular consumption of Rooksha Anna-Pana does not cause Pushti of Mansa, Meda and Vasa. This inturn results in Karshya due to lack of Pushti.

As Sthoulya may get developed due to Beeja Svabhav. In the similar manner, Karshya may also develop as a result of Deha Prakruti of Mata and Pita.

Sushrutacharyaji has mentioned the factors causing Upashoshan of Rasadhatu. These are Vatavardhak Dravya such as moat, horse gram, chick pea, Bajara etc. along with Ativyayam, Ati Maithun, Ratri Jagaran, Trushna, Kshudha, consuming Kashaya Rasa and Bhojan in Alpa Matra etc. This Rasadhatu results in inappropriate Poshan of Sharir. The end result is that, person becomes Krusha.

Rasa-Raktadi Dhatu, Indriya, Bala, Veerya gradually become Ksheena in Vruddhavastha. Lakshana seen are Parushata in skin, tearing and loss of luster of skin etc. Due to Mansa Dhatu Kshaya in Vruddhavastha, the parts like Sphik (Buttocks), Greeva, Mansapeshi of Udara, Oshtha and Pindika become lean. (Su.Su. 35/36)

Vatavruddhi developed due to the causes like Rooksha Ahar-Vihar, Ratri Jagaran, Ati Chankraman, Ativyayam, Ativyavaya and Atichinta, inturn results in Karshya. (A. Hru. Su. 11/5-6)

Manasik Hetu –

Factors such as, frequent weeping, worrying and continuously having fear of something or the other etc. lead to Vata Prakopa. Hunger gets decreased and dryness gets increased. This results in Karshya. Prakopa of Vata as well as Pitta occur due to Atichinta, Nidranasha or Alpa Nidra. This causes inappropriate digestion of the consumed Ahar and further results in Kshaya of Rasadi Dhatu. 'Karshya' is the end result of this. Krodha is the Pitta Prakopak Manasa Bhava which may cause Shoshan of Dhatu because of raised Ushnatva of Pitta.

In the Sootra, मानसः पुनरिष्टस्यालाभाल्लाभाच्चानिष्टस्योपजायते॥ च. सू. ११/४५ it is mentioned that, not getting desired things and receiving unwanted things lead to extreme Vataprakopa. This results in Manasa Roga as well as Karshya.

Shatavari Kalpa

- Excellent in Garbhaposhan Karya
- Useful for Poshan of Rasa to Shukradhatu
- Acts as Stanyajanan and Shukrjala
- Helpful in enhancing Sharirik Bala
- Beneficial in relieving mental irritability developed due to Rasakshaya



1. Regular consumption of Rooksha Bhojana and Pana
2. Langhan on inspite of being hungry avoiding to take the food
3. Atiyoga of Kriya such as Vyayam etc.
4. Dharana of the Vega such as Mala – Mootra etc.



Santarpana and Apatarpana –

The one who consumes Snigdha, Madhur, Guru, Pichchhila, Anoop Mansa, milk, curd etc. in Atimatra as well as who hates physical activity and used to rest full of the day, sleeping at day time, continuous sitting etc. may develop Santarpanajanya Vikar like Sthoulya due to Vruddhi of Kapha, Meda and Vasa. Apatarpana is exactly opposite to it which get developed due to consumption of Rooksha Padartha. Ati Apatarpana results in Karshya which results in Kshaya of Varna, Oja and Shukra. The other symptoms may develop are Parshwashoola, Aruchi, Shrotra Dourbalya (Deafness) etc. along with Hrudaya Peeda, Mala–Mootra Sanga, Shoola at Parvasthi–Sandhi–Jangha–Uru and Trik. In addition to these, different types of Vatavikar can also get developed due to Ati Apatarpana. It also causes Kshaya of Saptadhatu namely Rasa, Rakta, Mansa, Meda, Majja and Shukra. The Dhatu which majorly get hampered are – Rasadhatu, Mansadhatu, Medodhatu and Shukradhatu.

Ashvagandharishta

- Useful in improving Dhatuposhan by virtue of Dhatvagni Pradeepan
- Beneficial in relieving Manasik and Sharirik Dourbalya
- Being Mansadhatuposhak, effective in Karshya
- Helpful in Shukrakshaya by virtue of Rasayan and Vajeekeeran
- Effective in Moorchchha, Bhrama and Anidra



Samprapati –

1. The factors causing Upashoshan of Rasadhatu are Atirooksha Ahar Sevan, Ativyayam, Atimaithun, excessive Adhyayan, Bhaya, Shoka, Chinta, Ratri Jagaran, Kshudha, Trushna, Kashaya Rasa and Alpa Bhojan etc. Kshaya of Rasadhatu results in inappropriate Poshan of Sharir and thereby results in Karshya.
2. Rasadhatu gives Poshan from Sagarbhavastha till death. In Sagarbhavastha, it is termed as Tarpana. Garbha cannot get sufficient Ahararasa, if the mother consumes Ahar in Alpa Matra in Garbhini Avastha. This inturn results in inappropriate Poshan of the Garbha. Garbha becomes lean which inturn results in Karshya from birth. Charakacharyaji has described this as,

प्रमिताशनसेविन्या गर्भो म्रियतेऽन्तः कुक्षेः, अकाले वा संसते, शोषी वा भवति।

च. शा. ८/२१

3. Consuming food in lesser quantity may result in Kshaya of Rasadhatu, Mansadhatu and Medodhatu. It may develop Karshya. Inappropriate Ahar Pachan resulted from Vikruti of Jatharagni and Dhatvagni may develop Karshya.
4. Causes of Mansavaha Srotas Dushti are consumption of Abhishyandi Ahar e.g. curd and Guru Ahar along with sleeping at day time. (Cha.Vi.5/15) Medovaha Srotas Dushti occurs due to lack of exercise, sleeping at day time, excessive consumption of Medovardhak Padartha e.g. Ghee, Cottage Cheese (Paneer). Mansavaha and Medovaha Srotas Dushti may lead to Vikruti of Mansa and Meda. This results in Karshya.
- Dhatukshaya also results from Kaphakshaya, excessive Raktasrav, Shurkrasrav developed due to masturbation or excessive coitus etc. and Atipravrutti of Purishadi Mala. Atishukrasrav results in Dhatu Shosha by the Pratilom Gati.
5. Rasadhatvagnimandya causes Rasasheshajeerna, which leads to formation of Malarooopa Kapha. This Kapha develops Avarodha in Rasavaha Srotas. This results in inappropriate Poshan of Raktadi Dhatu and thereafter Karshya may get developed.
6. Rasadi Dhatu gradually tend to get depleted in Vruddhavastha. Thus, one can become Krusha in Vruddhavastha. If the Yapan Karma of Rasadhatu is impaired, then also one can become Krusha.

Lakshana of Karshya –

शुष्कस्फिगुदरग्रीवो धमनीजालसन्ततः।

त्वगस्थिशेषोऽतिकृशः स्थूलपर्वा नरो मतः॥ च. सू. २१/१५

The above Sootra explains the Lakshana of Atikrusha. The body parts like Sphik (Buttocks), Udara (Abdomen) and Greeva (Neck region) become lean of the Atikrusha person. The skin of the person becomes so thin showing webs of the Dhamani all over the body. The physique resembles as if only skin and bones are remained in the body. The Parva (Joints) seem to be enlarged due to loss of bulkiness of the Mansa and Meda.

Dosha of Atikarshya -

Charakacharyaji has enlisted the Dosha of Atikarshya in the 21st Chapter – Ashtau Ninditeeyadhyaya of Sootrasthan.

व्यायाममत्तिसौहित्यं क्षुत्पिपासामयौषधम्।

कृशो न सहते तद्वदतिशीतोष्णमैथुनम्।

प्लीहा कासः क्षयः क्षासो गुल्मोऽशस्युदराणि च।

कृशं प्रायोऽभिधावन्ति रोगाश्च ग्रहणीगताः॥ च.सू. २१/१३-१४

The Atikrusha person is unable to perform Vyayam. The person neither can have larger quantity of food at a time nor can he/she bear the hunger or thirst for longer time. Any disease or Teekshna Aushadhi makes the condition of Atikrusha person worst. Also, the endurance towards Atiushna, Atisheeta and Ati Maithun gets decreased. Atikrusha person usually gets diseased due to Pleeha, Kas, Kshaya, Shwas, Gulma, Arsha, Udara and Grahani. This happens because of the Balakshaya. Sushrutacharyaji has added to it that, Atikrusha person cannot

carry heavy weight and the person usually becomes victim of Vataroga. Atikrusha person may die due to one of the diseases such as, Shwas, Kas, Shosha, Pleeha, Udara, Agnimandya, Gulma and Raktapitta. Further, Sushrutacharyaji mentioned सर्व एव चास्य रोगा बलवन्तो भवन्त्यल्पप्राणत्वात्। सु.सू. १५/३९ that means, the diseases from which the Atikrusha person is suffering may get aggravated. The underlying cause of this is, 'Alpa Pranatva' of Atikrusha person.

Balatva of Atikrusha –

Charakacharyaji has mentioned Atikrusha in the list of Ashtau Nindita on the last rank. The list is arranged in ascending order of Sadhyata. Also, the Atisthoola and Atikrusha person are more Nindita respective to the Chikitsa point of view.

Thus, it is cleared that 'Atikrusha' Avastha is curable as compared to the remaining seven Nindita specifically Atisthoola. By the Sootra,

स्थौल्यकार्श्ये वरं कार्श्यं समोपकरणौ हि तौ।

यद्युभौ व्याधिरागच्छेत् स्थूलमेवातिपीडयेत् ॥

च. सू. २१/१७

Charakacharyaji has mentioned that though Atikarshya and Atisthoulya are included in Ashtau Nindita; Atikrusha is much better than Atisthoola. When both of these get any disease, then Sthoola suffers more inspite of having similar resources of Chikitsa as the Atikarshya.

Sushrutacharyaji explained that Balatva and Abalatva of Sthoola and Krusha should be examined on the Sthiratva and Vyayam Bala. It is explained in the below Sootra.

Shishubharan Rasa

- Effective in improving Pachanshakti of children
- Beneficial in increasing immunity of children
- Balya as well as effective in physical and mental development of child
- Helpful in enhancing Bala by giving Poshan to Mansadhātu and Asthidhātu of the child
- Effective in relieving Dourbalya developed in children



Where he says,

केचित् कुशाः प्राणवन्तः स्थूलाश्चल्पबला नराः।

तस्मात् स्थिरत्वव्यायामैर्बलं वैद्यः प्रतर्कयेत्॥ सु.सू. २५/४

It is observed that, Krusha person is Balavan inspite of being lean while Sthoola having huge body have Alpa Bala.

Bhavprakashkar also illustrated this point in the Karshyadhikar in the following Sootra.

आधानसमये यस्य शुक्रभागोऽधिको भवेत्।

मेदोभागस्तु हीनः स्यात्स कृशोऽपि महाबलः॥

मेदसस्त्वधिको यस्य शुक्रभागोऽल्पको भवेत्।

स स्निग्धोऽपि सुपुष्टोऽपि बलहीनो विलोक्यते॥ भा.प्र. ४०/५-६ कार्श्याधिकार

Krusha person becomes Balavan when the Shukra is predominant than Meda. When Meda part is excessive than the Shukra, during Garbhadhan, then Sthoola person also become Balaheen. We can also observe this practically.



Consequences of Karshya -

- Weakness
- Weight loss
- Fatigue
- Mental problems
- Greater chances of infection due to compromised Vyadhi Kshamata
- Slower wound healing
- Decreased bone strength
- Impaired functioning of heart, lungs & GI system

Karshya may get developed due to indulging the earlier mentioned Hetu. Also, it can be observed associated with many diseased conditions. These are tabulated as below –

Sr . No.	Vyadhi	Reference
1	Vataja Moorchchha	Cha. Su. 24/36
2	Vataja Unmada	Cha. Ni. 7/7, Cha. Chi. 9/10
3	Kaphaja Krumi & Purishaja Krumi	Cha. Vi. 7/12
4	Kshataksheena	Cha. Chi. 11/65
5	Udara & Pleehodara	Cha. Chi. 13/21
6	Arsha	Cha. Chi. 14/21
7	Vataja Grahani	Cha. Chi. 15/62
8	Pakvashayagata Visha	Cha. Chi. 23/115
9	Arajaska Yonivyapat	Cha. Chi. 30/17

Kshudha Vega Vidharan can develop Karshya over a period of time. The one who is not taking sufficient sleep in the night may develop Karshya. Physiological conditions like – Garbhini specifically in the fifth month of pregnancy may become Krusha (Cha.Sha. 4/21)



Karshya may be seen associated with Rajayakshma (Tuberculosis), Diabetes, Cancer, Gastroenteritis, Chronic illness such as HIV/AIDS, Crohn's disease or untreated coeliac disease, Hyperthyroidism etc.

Karshya may develop due to either of the two ways :-

Anulom - Rasa Dhatu to Shukra Dhatu

Pratilom - Shukra Dhatu to Rasa Dhatu

Karshya may get associated with Kshaya of the Sharirastha Ghatak. Charakacharyaji has described this in the following Sootra.

कफशोणितशुक्राणां मलानां अतिवर्तनम्।

कालोभूतोपघातश्च ज्ञातव्याः क्षयहेतवः॥ च.सू. १७/७७

Kaphakshaya, Raktasrav, Shukrasrav, Atipravrutti of Purishadi Mala, Kal (Vardhakya, Adanakal), Bhootopaghata etc. lead to Karshya. Vatavruddhi is also a cause of Karshya (A. Hru. Su. 11/5).

Suvarna Vasant Malati

- Effective in Dhatvagnivardhan and improving Dhatu Pariposhan
- Useful in enhancing Vyadhi Pratikarkshamata
- Beneficial for improving Sharirik Bala
- Helpful in relieving Karshya associated with Dhatvagnimandya
- Useful in Dhatukshaya developed due to longstanding diseases



Criteria for measurement of Karshya –

- In Ayurved 'Anguli Parimana' is applied for measuring the body parts. So one can find out the difference between Anguli Parimana of the body before and after Karshya. Due to the Kshaya of Meda and Mansa of the Parva, Anguli Parimana found to be increased in Karshya as compared to whatever it is prior.
- Prakruti Parikshana – Person having Vata Prakruti is Krusha by birth.
- Lakshana of Mansakshaya and Medokshaya prove helpful in diagnosing the Karshya.

Mansa Sara	Meda Sara	Mansakshaya	Medokshaya
Shankha, Lalata, Krukatika, Akshi, Ganda, Hanu, Greeva, Skandha, Udara, Kaksha, Vaksha, Pani, Pada, Sandhi are Sthir, Guru, Upachita	Varna, Swar, Netra, Keshha, Loma, Nakha, Danta, Oshtha, Mootra, Purisha are Snigdha	1. Sphik, Greeva, Udara Shushkata 2. Sphik – Ganda – Oshtha – Upastha – Uru – Vaksha – Kaksha – Pindika – Udara – Greeva Shushkata, Roukshya, Gatrasada, Dhamani Shaithilya	1. Ayasa, Tanutvam Udarasya 2. Sandhi – Shoonyata, Roukshya

Modern criteria of diagnosing Malnutrition -

- Body Mass Index (BMI) = kg/m^2

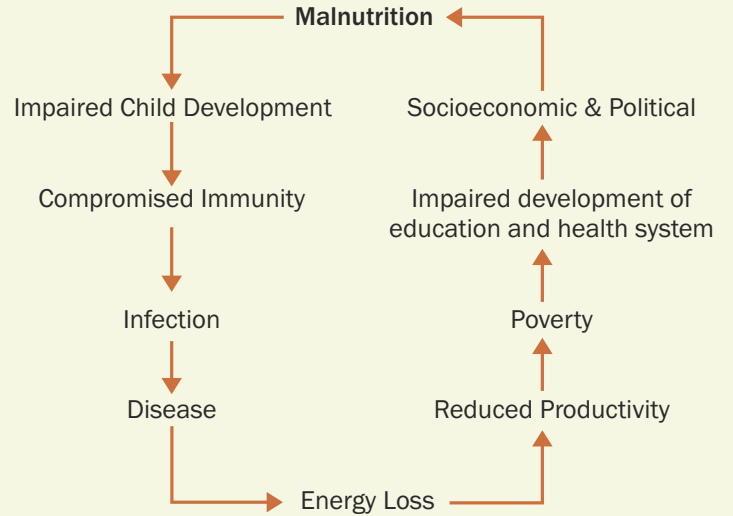
- Unintentional weight loss of more than 10% within the last 3-6 months or BMI below 20 kg/m^2 plus unintentional weight loss of more than 5% within the last 3-6 months

Mid Upper Arm Circumference (MUAC)

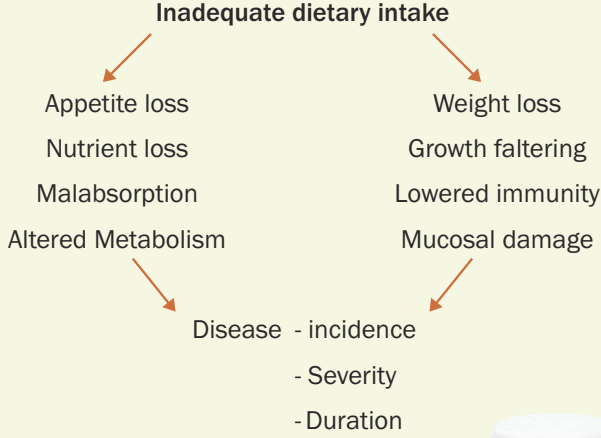
i) MUAC < 125 mm > 110 mm

ii) MUAC < 110 mm or presence of bipedal oedema

Malnutrition & infectious disease –



Malnutrition / Infection cycle



Abhraloha Tablets

- Improve Rasa – Rakta Dhatvagni
- Helpful in increasing Raktanu
- Effective in relieving Dourbalya associated with Pandu
- Useful in mental irritability



Chikitsa -

सर्वदा सर्वभावानां सामान्यं वृद्धिकारणम्।
नहासहेतुर्विशेषश्च प्रवृत्तिरुभयस्यस्तु॥ च.सू. १/४४

In Karshya, there is Kshaya of the Sharir Dhatu specifically Mansa and Medodhatu. According to Samanya Vishesh Siddhanta, Kshaya of any specific Ghatak of the body can be replenished by using the Dravya having similar properties, actions and same composition.

Therefore, Charakacharyaji has advised repeated Bruhan Chikitsa for the Atikrusha. This is explained in the following words,

सततं व्याधितावेतावतिस्थूलकृशौ नरो।
सततं चोपचर्यो हि कश्चनैर्बृहणैरपि॥ च.सू. २१/१६

Atisthoola and Atikrusha are usually diseased from any of the disease. Thus, they should always and regularly be treated with their respective type of Chikitsa i.e. Karshan for Atisthoola and Atikrusha should be treated with the Brumhan.

Charakacharyaji has also suggested Brumhan in the form of Laghu and Santarpana. It is mentioned as,

कृशानां बृहणार्थं च लघु सन्तर्पणं च यत्॥ च.सू. २१/२०

Here, Laghu Tarpana helps in Agnivardhan being Laghava in nature and helps in Poshan by virtue of Santarpana Karya. But, Guru and Santarpana can be used with appropriate Sanskar.

Brumhan – Definition of Brumhan is given in the below Sootra,

बृहत्वं यच्छरीरस्य जनयेत् तच्च बृहणम्॥ च.सू. २२/९

The Dravya which brings 'Brumhatva' in the Sharir, is termed as 'Brumhan Dravya'.



Qualities of Brumhan Dravya are –

गुरु शीतं मृदु स्निग्धं बहलं स्थूलपिच्छिलम्॥
प्रायो मन्दं स्थिरं श्लक्ष्णं द्रव्यं बृहणमुच्यते। च.सू. २२/१३-१४

Brumhan Dravya are Guru, Sheeta, Mrudu, Snigdha, Bahala, Sthoola, Pichchhila, Manda, Sthir and Shlakshna in Guna.

So, whatever is Brumhan may it be Ahar, Vihar should be advised to the Atikrusha person.

Chikitsa generally is given in the three forms –

- Ahar
- Vihar
- Aushadha

Ahar for Atikrusha –

Brumhan Dravya in the form of Laghu Santarpana is advisable to Krusha.

Charakacharyaji has advised use of newly produced grains in the Ahar of Atikrusha person.

These are –

नवान्नानि नवं मद्यं ग्राम्यानूपोदका रसाः।
संस्कृतानि च मांसानि दधि सर्पिः पयांसि वा॥
इक्षवः शालयो माषा गोधूमा गुडवैकृतम्।
च.सू. २१/३०-३१

Usually newly produced grains are not advised for immediate use. But, in case of Atikrusha they are advised after appropriate Sanskar to make them Laghu because of their Guru Guna. Bhavprakashkar has explained properties of newly produced grains as,

धान्यं सर्वं नवं स्वादु गुरु श्लेष्मकरं स्मृतम्। भा.प्र. धान्यवर्ग ८८

Atikrusha person is advised to have the newly produced grains, newly prepared Sandhan Kalpa. Also Mansarasa prepared from the Mansa of Gramya, Anooop and Audaka animals can be taken in diet. The Sanskarit Mansarasa can be used. The animal should be healthy young and should not be died due to the assault of the poisonous weapon.

Milk, curd and Ghee are also advised to add in the diet. Food prepared from Ikshu, Shali rice, black gram, wheat and jaggery can be used.

Vihar –

Appropriate sleep, pleasant mind and comfortable bedding help Atikrusha person to put on upto some extent weight. The person

should avoid excess worry, coitus and exercise. Keep one self calm. One can meet the lovable person to please the mind. Snigdha Udvartan followed by Snan is advisable. Also use of garlands of aromatic flowers and white cloths are specifically advised to the Atikrusha person.

Overall, the actions which do not vitiate or aggravate Vata are beneficial in the Chikitsa of Atikrusha person.

Aushadhi –

1) Charakacharyaji has advised the Chikitsa in the below Sootra,
..... यथाकालं दोषाणामवसेचनम्।।

रसायनानां वृष्याणां योगानामुपसेवनम्। च.सू. २१/३२-३३

Charakacharyaji has advised Sanchit Dosha Nirharan i.e. Doshavasechan at appropriate Kal i.e. Vaman in Vasant Rhotu for the Nirharan of Kapha Dosha. For Pitta Virechan in Sharad Rhotu and in Varsha Rhotu Basti can be done for Vata Dosha.

Drakshovin Special

- Improves Jatharagni
- Effective in appropriate digestion of food
- Useful for relieving Sharirik and Manasik Dourbalya
- Helpful in treating Dhatukshaya
- Useful in relieving Lakshana such as Annadwesha and Adhman



- 2) Rasayan and Vrushya Yoga can also be used. Use of Rasayan Dravya proves beneficial in order to delay ageing and avoid Dourbalya. Some of Rasayan Yoga are Pippali Vardhaman Rasayan, Shilajit Rasayan and most importantly Chyavanprash.
- 3) Use of Basti is mentioned specially in the Chikitsa of Atikrusha. The Sootra बस्तयः स्निग्धमधुरास्तैलाभ्यङ्गश्च सर्वदा। च.सू. २१/३१ explains that Basti and Abhyanga prepared from Snigdha, Madhur Rasatmak Taila prove beneficial in the Chikitsa of Atikrusha. In Bhavprakash Samhita use of Ashvagandha Taila is mentioned for Abhyanga.
- 4) Dravya of Brumhaniya Mahakashaya are Ksheerini, Rajakshavak, Ashvagandha, Kakoli, Ksheerakakoli, Vatyayani, Bhadrudani, Bharadwaji, Payasya and Rushyagandha. These Dravya can be used for Bruhan in suitable form.
- 5) Kakolyadi Gana mentioned by Sushrutacharyaji is also useful for the same. Dravya of Kakolyadi Gana are Kakoli, Ksheerakakoli, Jeevaka, Rhushabhak, Mudgaparni, Mashaparni, Meda, Mahameda, Amruta, Karkatashrunji, Vanshalochan, Padmakashtha, Shweta Kamala, Ruddhi, Vruddhi, Draksha, Jeevanti and Yashtimadhu.
- 6) Granthokta Kalpa such as, Drakshasava, Ashvagandharishta can be given for the weight gain in Karshya. These also help for Agnideepan.
- 7) Suvarna (Suarna) Bhasma proves beneficial by virtue of its Rasayan Karma.
- 8) Daily use of Shatavari Kalpa with lukewarm milk gives excellent result owing to Saptadhatu Poshana Karma.

9) The Yoga like Swamala, Drakshovin Special also help in Karshya for Brumhan Karma.

Charakacharyaji has sum up the Chikitsa of Karshya as,

Dhatupoushtik Choorna

- Useful in Karshya by Dhatuposhan Karya
- Beneficial for improving Sharirik Bala by virtue of Balya Karya
- Effective in Poshan of Rasa to Shukradhatu
- Useful in Karshya by doing Poshan of Mansadhatu



अचिन्तनाच्च कार्याणां ध्रुवं सन्तर्पणेन च।

स्वप्नप्रसङ्गाच्च नरो वराह इव पुष्यति।।

च.सू. २१/३४

The above Sootra explains that, one who is not worrying about any things, daily and regularly having Santarpana Dravya along with proper sleep become excessively obese like a pig.

Is it not necessary to think?

Usually, the obese person is the topic of fun for all the people. But, we can generally observe that the Atikrusha person also falls to prey of the banter. This is because, the bones of the Atikrusha person become more prominent. While treating such patients is it not necessary to think that the person might be suffering from Bhasmak? Then, the answer is, 'Yes'. Thus, the person should be advised to consume Mansa Pushtikar Ahar. There is reduced elasticity of Meda as well as Mansapeshi of Atikrusha person. That is why it is necessary for them to indulge the food which should be not only provide strength but should also be Snigdha in nature. Is it not necessary that Jatharagni along with Mansa and Meda Dhatvagni should be treated?

Is it not necessary to advise Abhyang with Balya Dravya such as, Narayan Taila? Is it not necessary to think that the other Kalpa like Masha Taila will prove efficacious in such situation? Being a Vaidya, is it not our duty to think that Karshya also has equal importance in treatment just similar to Sthoulya? This is because, prevalence of Karshya is raised now a days.



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