



Original Article

## A REVIEW ON KARSHYA

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### Abstract

**Purpose** - To keep up with ever changing ever growing field of research in modern medical science. The Ayurvedic concepts need to be analyzed and updated in relevance with developments in the contemporary sciences. Now a day, *Karshya* is a common problem which is affected to millions of people. It is a condition, which arise due to malnutrition. Malnutrition is one of the most serious problem facing the world today. According to Ayurvedic classics, there is detail description about Atikarshya laxanas as Shushka Sphik, Greeva, Udara, Dhamanijala Santata, Twak Shosha, and Asti Shosha. In Ayurveda, *Karshya* has not been mentioned as a separate disease. However, one can assess the *Karshya* Laxanas by looking into the above features of Atikarshya.

**Materials and Methods** - Classical Ayurvedic texts, Commentories, Various Article, Previously conducted research studies thoroughly reviewed and analysed.

**Key words** – *Karshya*, Malnutrition

### INTRODUCTION

In the present era, physical appearance carries an important role as it is one among the factor for a person to be fit. Now a day, *Karshya* is a common problem which is affected to millions of people. It is a condition, which arise due to malnutrition. Malnutrition is one of the most serious problems facing the world today. India is one of the leading countries in this aspect, where about 212 million people are registered as malnutrition.

According to Ayurvedic classics, there is detail description about *Atikarshya lakshanas* as *Shushka Sphik*, *Greeva*, *Udara*, *Dhamanijala Santata*, *Twak Shosha*, *Asti Shosha*. In Ayurveda, *Karshya* has not been mentioned as a separate disease. However one can assess the *Karshya Lakshanas* by looking into above features of Atikarshya.

A majority contributing factor in *Karshya* is the media, which projects lean male and female models as the symbols of perfect beauties. Hence, people starve and cut off food to become lean thinking to have perfect beauty. Along with this unhygienic food, Unbalanced food, Eating less in proportion due to poverty, Busy life which force people to have faulty eating time tables, ignorance about food customs, psychological facts like stress, anxiety, all these are contributing factors for the person to lose weight and become *Karshya*.

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## AIMS AND OBJECTIVES

To study in detail about *Karshya*.

## REVIEW ON KARSHYA

### DERIVATION

- The '*Karshya*' is derived from the root '*Krish*' which means to keep short, to become lean, to become emaciated, to lessen, diminish, Alternate, Weak, Feeble, Spare, Small, Little, Minute, Insignificant.<sup>1</sup>
- The word *Krusha* is derived from '*Krusha tanu karana*' dhatu which means *Alpa*, *Sookshma*, *Ksheena*. (*Vachaspathyam*).

### DEFINITION

- Presence of *Krusha Bhaava* denotes *Karshya*. (Amarakosha)
- *Karshya* is that which leads to leanness. (Ayurvedeeya Shabdakosha)
- As per Monier William's dictionary the word *Krusha* means lean, emaciated, thin, weak and feeble.<sup>2</sup>

### SYNONYMS OF KARSHYA

According to Amarakosha-Stoka, *Alpa*, *Kshullaka* *Sookshmam*, *Dabhra* *Krusha*, *Tanu*, *Maatra*, *Triti*, *Lava*, *Lesha*, *Kana*, *Anu*.

### KARSHYA

*Karshya* or *Krushata* when develops because of *Svatantra Hetu* or its own etiological factors, then it is called as *Karshya Roga*; if associated with a symptom in other disorder it is only called as *Karshyata* or *Krushata* in which person goes on losing his weight due to *Rooksha Annapana*, *Langhana*, *Pramitashana*. He cannot tolerate *Sheeta-Ushna*, *Trushna* etc & easily get affected with other diseases. His immunity in both aspects i.e., *Vyadhi Bala Virodhitatwa* & *Vyadhi Utpadaka Pratibandhakatwa* is reduced. This is the result of *Rasa-Rakta-Mamsa Dhatu Kshaya*, which gives rise to *Sharira Bala Kshaya* and *Alpa Prana Shakti*. So impairment in

functioning of *Dosha*, *Dhatu* & *Mala* is seen. That's why he is not called *Swastha* & this disease becomes one of the separate disease entity.

Like this, many diseases are seen where *Karshya* is present as one of the *Lakshana* or *Purva Rupa* or *Upadrava*. In many disorders *Karshya* is found to be one of the *Nidana*.

Charaka has explained two types of *Vyadhi* i.e., *Svatantra Vyadhi* & *Paratantra Vyadhi*. *Svatantra* is *Anubandhya* & *Paratantra* is *Anubandha*. In *Svatantra Vyadhi*, its *Nidana*, *Lakshana* & *Chikitsa* are clearly found whereas in *Paratantra Vyadhi* these are not found separately.

So *Karshya* can be considered as a disease in *Svatantra Vyadhi* & as a *Lakshana* in *Paratantra Vyadhi*.

### NIDANA PANCHAKA

#### *Karshya in the form of Praakruta Avastha:*

There is no doubt that *Karshya* is a disease but in some physiological condition of the human body, *Karshya* is seen naturally i.e., there are no pathological abnormalities. Those conditions are as follows.<sup>3</sup>

1. *Vata Prakruti*
2. *Krusha Deha*
3. *In Garbhini Avastha*
4. *In Vruddha Avastha*
5. *Kala – Adana*
6. *Desha – Jangala*

#### *Karshya -- In the form of Vyadhita Avastha (Diseased state):*

*Karshya* is seen as a one of the feature in so many disorders. It is seen in the form of *Nidana*, *Purvarupa* & as well as in the form of *Upadrava*.

#### *Nidanarthakara Roga of Karshya*<sup>4,5,6,7</sup>

1. *Pureeshavaha Srotodusti*
2. *Vishama Jvara*
3. *Atisara*
4. *Jalodara*

5. *Shotha*
6. *Pittaja Pratishyaya*

The above conditions represents *Nidanatmaka Swaroopa* of *Karshya*. Here *Karshya* is the responsible factor in the development of disease process. This is called as *Nidanarthakara Roga*.

#### **Diseases in which *Karshyata* occurs as *Purvarupa*<sup>8</sup>**

Charaka had explained that, *Karshya* is seen to be as a *Purvarupa* in *Gulma* & *Arsha Vyadhi*.

#### ***Karshya* in the form of *Lakshana*<sup>9</sup>:**

1. *Mamsa Kshaya*
2. *Meda Kshaya*
3. *Asthi Kshaya*
4. *Rasa Pradoshaja Vyadhi*
5. *Vataja*
6. *Nanatmaja Vyadhi*
7. *Jara Shosha*
8. *Raktagata Vata*
9. *Sannipatika Jwara*
10. *Pureeshaja*
11. *kaphaja krimi*
12. *Grahani*
13. *Udara Roga*
14. *Vatika Unmada*
15. *Vataja Moorcha*
16. *Vataja Hrudroga*
17. *Pishachadusta Unmada*
18. *Krusha Prameha*

From the above table it is clear that, *Karshya* is seen in the form of *Lakshana* in some of the conditions and disease. In most of the above diseases, *Karshya* is seen as sequel of *Uttarotara Dhatu Kshaya* along with other symptoms of that particular disorder.

#### ***Karshya* in the form of *Upadrava Swaroopa*<sup>10,11,12,13,14</sup>:**

1. *Vataja Gulma*
2. *Vatika Unmada*
3. *Kaphaja Grahani*
4. *Jwara*
5. *Chardi*

6. *Ashmari*
7. *Phiranga*
8. *Hikka*
9. *Swarabheda*
10. *Trushna*

Form the above conditions; it is clear that, *Karshya* is seen as complications of other disorders. The person becomes *Atyanta Krusha* / *Ksheena* when these complications worsen.

#### ***KARSHYA* -- IN THE FORM OF *SVATANTRA VYADHI***

##### **1. *NIDANA OF KARSHYA***

According to *Kaaryakarana Vada*, no *Kaarya* is possible without *Kaarana*. *Utpanna Vyadhi* is *Kaarya* & its *Nidana* or *Hetus* are *Karana*. Based on references regarding *Nidana* of *Karshya* in both *Brihatrayas* & *Laghutrayas*, the following classifications are made.

##### ***AHARAJA NIDANA OF KARSHYA*<sup>15</sup>**

1. *Rookshanna*
2. *Langhana*
3. *Pramitashana*
4. *Vatala Ahara*
5. *Kashaya Rasa*
6. *Ati Sevana*

##### ***VIHARAJA NIDANA OF KARSHYA*<sup>16</sup>**

1. *Kriyatiyoga*
2. *Rooksha*
3. *Udvartana*
4. *Ati-Snaana Abhyasa*
5. *Ati-Vyayama*
6. *Ati-Vyavaya*
7. *Nidra Nigraha*
8. *Atiadyayana*
9. *Kshudha Nigraha*
10. *Pipasa Nigraha*

##### ***MANASA NIDANA OF KARSHYA*<sup>17</sup>**

1. *Shoka*
2. *Bhaya*
3. *Chinta*
4. *Krodha*
5. *Dhyana*

## 2. POORVARUPA

In case of *Karshya* none of the *Acharyas* have mentioned *purvaroop* of *Karshya*.

### 3. RUPA OF KARSHYA<sup>18</sup>

1. *Sphik Shushkata*
2. *Udara Shushkata*
3. *Greeva Shushkata*
4. *Sirajala Santata*
5. *Twak Asthi Shosha*
6. *Sthula Parva*
7. *Vata Roga Prayaha*
8. *Atisheeta Asahishnuta*
9. *Atiushna Asahishnuta*
10. *Vyayama Asahishnuta*
11. *Kshut Nigraha Asahishnuta*
12. *Pipasa Nigraha Asahishnuta*
13. *Maha Aushada Asahishnuta*
14. *Maithuna Asahishnuta*

### SAMPRAPTI<sup>19</sup>

As mentioned earlier the dietary habits of the patient of *Karshya* are such that, he takes less *Pushtikara Ahara*. On the other hand his habits are such which may be considered as responsible for excessive use of energy. So the body may have to break the valuable tissue. If this condition persists for longer period then the condition of *Atikarshya* develops.

So in this condition first *Kshaya* of circulating *Rasa dhatus* occurs which leads to the less nutritional supply to the other *dhatus* leading to the depletion and ultimately resulting is *Atikrishata*.

### UPADRAVA: <sup>20,21,22,23</sup>

1. *Pliha Vriddi*
2. *Kasa*
3. *Swasa*
4. *Kshaya*
5. *Gulma*
6. *Arsha*
7. *Udara Roga*
8. *Grahani Roga*
9. *Agnimandya*
10. *Raktapitta*

### 11. Jwara

### 12. Shosha

### 13. Paarshwashoola

### 14. Unmada

### 15. Pralapa

### SADYASADHYATA:

The *Sadyasadhyata* of *Atikarshya* is always *Asadhyata* but *Krishna* person can lead a healthy life if they do not further indulge in etiological factors described for *Krishna* or *Atikrishna* persons and follow the correct method of *Dinacharya* and *Rutucharya* described in *Ayurveda*.

Acharya Vagbhata says<sup>24</sup>, *Karshya* is better than *Sthaulya*, because there is no treatment for *Sthula* person. Neither *Brihmana* therapy nor *Langhana* therapy are sufficient to control excessive accumulation of fat, mitigation of *Vata* and *Agni*, while the use of *Madhura Snigdha* foods and others comforts can cure the *Karshyata*, but *Sthaulya* is not easily cured by the use of opposites.

However Acharya Bhavamishra mentioned in the context of *Karshyadhikara* about *Asadhyata* of *Karshya Chikitsa* such as the person who is *Swabhawatha Atikrishna*, *Mandagni*, *Nirbala* then the person's *Atikrishata* will be *Asadhyata* for *Chikitsa*.<sup>25</sup>

### CHIKITSA:

To get the good effect of the *Chikitsa* we have to adopt the *Chikitsa* in a proper way. By considering all the classical references of *Karshya Chikitsa* we can arrange the *Chikitsa* in a systematic way as follows..

#### 1. Nidana Parivarjana<sup>26</sup>

In the previous pages the classical references of *Karshya Nidanas* were mentioned. So avoiding these *Nidanas* is the first line of treatment

#### 2. Agni Deepan<sup>27</sup>

In the present context i.e. in *Karshya Vyakti* usually the *Agni* will be in

Vishamavastha or Mandagni. So to maintain Agni the Brihmana therapy of Laghu Santarpana should be adopted.

3. Paachana<sup>28</sup>

In Samprapti of Karshya it is observed that the Ama has important role in the manifestation of Karshya disease. So to treat the Karshya patient the prerequisite is to adopt the Ama Pachana Chikitsa. After giving the Deepana Dravyas next Pachana Dravyas like Shunti etc. should be administered.

4. Samshodhana<sup>29</sup>

Acharya Sushruta and Acharya Vagbhata recommended Brihmana Basti, having Mrudu, Snigdha etc. properties. Before administration of Brihmana Basti the patient should undergo Mrudu Samshodhana in the form of Purva karma.

5. Samshamana<sup>30</sup>

Shamana therapy is a sort of conservation treatment. It is mainly employed in the form of drug treatment according to severity of disease as well as the condition of the Rogi. Some of the examples are Ashwgandha Churna, Amritarnava Rasa, Purnachandra Rasa, Karshyahara yoga, Karshya Rasakalpa etc.

6. Rasayana and Vajeeekarana<sup>31</sup>

Ancient Acharyas opines that Rasayana, Vajeeekarana, Balya, Brimhaniya, Jeevaniya type of drugs should be administered specially the drugs belonging to Madhura Skanda, Along with that Ashwgandha, Vidariganda, Shatavari, Bala, Atibala, Nagabala etc. are recommended by Acharya Sushruta.

## DISCUSSION

An apparently lean and thin looking person may be known as Krisha. To understand this condition the words used in the Ayurvedic literature like Krisha and Atikrisha may be considered.

Following descriptions can support to consider Karshya as a separate disease. Charaka explains, Svatantra Vyadhi, which has well established Nidana, Laxanas and Chikitsa. On the other hand, Paratantra Vyadhi is an Anubandha, having minor or not well established Hetu, Linga and Aushada. After noticing Karshya disease, it can be labeled as Paratantra Vyadhi.

Karshya or Krushata when develops because of Svatantra Hetu or its own etiological factors, then it is called as Karshya Roga; if associated with a symptom in other disorders it is only called as Karshyata or Krushata. It is that condition in which person goes on losing his weight due to Rooksha Annapana, Langhana, Pramitashana etc. He can't tolerate Sheeta-Ushna, Trushna etc & easily get affected with other diseases. His immunity in both aspects i.e. Vyadhi balavirodhitwa & Vyadhi Utpada Pratibhandhakatwa is reduced. This is the result of Rasa-Rakta-Mamsa Dhatu Kshaya, which gives rise to Shareerabala Kshaya & Alpa Prana Shakti. So impairment in functioning of Dosha-Dhatu & Mala is seen. That's why he is not called Swastha & this disease becomes one of the separate disease entity. Like this, many diseases are seen where Karshya is present as one of the Lakshana or Purvarupa or Upadrava. In many disorders Karshya is found to be one of the Nidana. Charaka has explained two types of Vyadhi i.e. Svatantra Vyadhi & Paratantra Vyadhi. Svatantra is Anubandhya & Paratantra is Anubandha. In Svatantra Vyadhi, its Nidana, Lakshana & Chikitsa are clearly found whereas in Paratantra Vyadhi these are not found separately.



In Karshya all the dhatus are in Ksheenavastha & also predominance of Vata Dosha is present. So for the nourishment of Dhatus, the Ahara Dravya which possesses the same property in respect to Vruddhi of particular Dhatu is indicated. Ex, for the purpose of Mamsa Dhatu Vruddhi one has to consume Mamsa & in Shukra Kshaya one has to consume Ghruta & Dugdha.

### CONCLUSION

Karshya is a disease caused physiologically and also pathologically (nutritional deficiencies). The description of Karshya as a disease along with its diagnosis and treatment are available in classical texts of Ayurveda. The detail study about the disease provides insight into hazards of Karshya and provide valuable key for the effective management.

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