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## A CRITICAL STUDY OF CHARAKOKTA MAMSAPRADOSHAJA VIKARA

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### ABSTRACT

The importance of *Charaka Samhita* in curing diseases by medication is well understood by the verse “*Charakastu chikitsite*”. To eradicate any disease from its root, it is necessary to have the complete understanding of the nature of the disease. Many categories of the diseases are identified; one of them being ‘*pradoshaja vikara*’. In this type, the aggravated *doshas* are responsible for vitiating the weak *dhatu* (fundamental tissues), *indriya* (sense organs), *upadhatu* (sub-tissues) or *mala* (waste).

Among various *dhatupradoshaja vikaras*, ‘*Mamsapradoshaja vikara*’ are diseases that are seen on vitiation of *Mamsa dhatu* (muscle tissue / flesh) by aggravated *dosha* (regulatory principle). Similar diseases can also be observed on vitiation of *Mamsavaha srotas* as vitiated *dhatu* can vitiate its *srotas* and vice versa. The common line of treatment is *Samshuddhi* (body cleansing procedure according to Ayurveda), *Shastrakarma* (surgery), *Ksharkarma* (a para-surgical procedure) and *Agnikarma* (cautery).

**KEYWORDS** – *Pradoshaja vikara*, *Mamsa dhatu*, *Srotas*, *Aahar*

### INTRODUCTION

‘*Deho hi aaharsambhavaha*’<sup>1</sup> is the utmost important quote from *Charaka* emphasizing that the growth and nourishment of our body is dependent on *Aahar* (food). *Acharya Charaka*, in the same chapter, has described four types of *aahar*, the process of *aahar parinaman* (digestion), formation of *dhatu-updhatu-mala* (fundamental tissues-subtissues-wastes) as the result of proper digestion, etc. Special attention of readers is drawn towards the fact that any ‘*apathya*’<sup>2</sup>(improper food and regimen) will result in vitiation of *doshas* (regulatory elements) leading to *dhatuvikruti* (vitiation of fundamental elements). *Dhatu*, in *Ayurveda*, refers to the 7 fundamental tissue elements that constitute the human body. The term ‘*dhatu*’ is further extended to any entity that holds or supports the body. *Mamsa dhatu* (muscle tissue / flesh) is the 3<sup>rd</sup> in sequence of 7 *dhatu*s

responsible for *lepan karma* (providing the structural and protective covering) to the inner organs and other structures of the body. *Mamsa dhatu* provides stability, strength, bulkiness and heaviness to the body.

As *dhatu*s are formed and nourished as a result of action of *dhatwagni* (fraction of digestive power located in and responsible for conversion of body tissues) on *Aahar*, any change in the food directly affects the quality and functions of the *dhatu*. The aggravation of *doshas* due to '*apthyakar aahar-vihar*' not only vitiates *dhatu*s but also their *srotas* (channels). *Chakrapani*, commentator of *Charaka Samhita*, further explains that *doshas* only when increased in quantity can vitiate others. When reduced in quantity, they are unable to vitiate others; they only manifest as symptoms. Thus the term "*dhatubhirviguna*" does not mean that food and regimens should have attributes opposite to those of the *doshas*, they only should be unwholesome for those *dhatu*s.<sup>3</sup>

Aggravated *doshas* when produce *dhatuvikruti*, they manifest as '*dhatupradoshaja vikara*'.<sup>4</sup> This article is dedicated to in depth understanding of *Mamsapradoshaja vikara*, their pathogenesis, signs & symptoms, etc. according to *Charaka Samhita*.

## AIMS AND OBJECTIVES

1. To study the *Mamsapradoshaja Vikara* as described in *Charaka Samhita*.
2. To emphasize the importance of knowledge of *Mamsapradoshaja Vikara* in clinical and surgical practice.

## MATERIALS

1. Classical text of *Ayurveda* with compendia - *Charaka Samhita*.
2. Other texts such as – *Shabdakalpadruma*, *Vachaspatyam*, *Ayurvediya Shabdakosha*
3. Various articles (related to the topic) published in national and international journals.

## REVIEW OF LITERATURE

### *Dosha*

*Vata*, *Pitta* and *Kapha* are known as the *Sharir doshas*<sup>5</sup>. These *doshas* in *Prakrut avastha* (in a state of equilibrium) are responsible for all the *shubha lakshanas* (desired effects) like *upachaya* (growth and nourishment), *bala* (strength), *varna* (complexion) and *prasada* (happiness); while in *Vikrut avastha* (vitiating state) produce *ashubha lakshanas* (undesired effects) in the form of disease.<sup>6</sup>

*Doshas* in the state of equilibrium dwell in their respective areas but when vitiating, they may get mobilized in *Koshtha* (viscera), *Shakha* (tissues) or *Marma-Asthi-Sandhi* (Vital points-Bones-Joints).<sup>7</sup>

### *Dhatu*

*Rasa* (tissue fluids / plasma), *Rakta* (blood), *Mamsa* (muscle tissue / flesh), *Meda* (adipose tissue), *Asthi* (osseous tissue), *Majja* (bone marrow) and *Shukra* (gametes) are the 7 fundamental elements mentioned in *Ayurveda* as '*dhatu*'. After the action of *Jatharagni* (main digestive power residing in Stomach and Duodenum) followed by *dhatwagni* and *panchabhautik agni* (agni present in and responsible for conversion of 5 physical elements), *aahar* is converted into *dhatu*s. The process of conversion of *poshak rasa* (nourishing part) into *poshya dhatu* (nourished, stable form) is explained by *Chakrapani* with the help of 3 laws – *Kshirdadhi Nyaya* (complete transformation), *Khalekapota Nyaya* (selective transformation) and *Kedarkulya Nyaya* (sequential transformation)<sup>8</sup>.

*Mamsa* is a *Sanskrit* word meaning "meat", "muscle" or "flesh". The root '*mam*' means "to" or "into me". '*Sa*' has several meanings; among them one is "knowledge" and is used as a pronoun for God Shiva or Vishnu. *Mamsa*, therefore, has both physical and spiritual significance.<sup>9</sup> In *Ayurveda*, it is described as the 3<sup>rd</sup> tissue to

be formed in the sequence of tissue formation. It is formed from its predecessor tissue *rakta* (blood). Though the properties of *Mamsa dhatu* in humans are not directly described in *Charaka Samhita* but they are said to be similar to that of *Aja mamsa* (Goat flesh / muscle tissue in Goat) which are enlisted in *Mamsavarga*. Hence, the qualities such as *naati sheeta* (not too cold), *naati guru* (not too heavy to digest), *naati snigdha* (not too unctuous), *adoshala* (does not vitiate any *dosha*), *anabhishtandi* (non-obstructive to body channels) and *bruhanam* (nourishes body tissues) are applicable to *Mamsa dhatu* also.<sup>10</sup>

### **Srotas & Srotomoola**

*Acharya Charaka* has defined *srotas* as channels of circulation that carry the *dhatu*s (tissue elements or their constituents) undergoing transformation to their destination.<sup>11</sup> These channels of circulation do not carry the *sthira* (stable) *dhatu*s but only mobile *dhatu*s that are destined to be transformed to another *dhatu* situated elsewhere. The tissue elements undergo transformation from their previous states, viz. *Rakta* (blood) to their subsequent states, viz. *Mamsa* (muscular tissue) etc. Each *srotas* has *moolasthana* (root / organ for origin). The *moolasthana* of *Mamsavaha srotas* are *Snayu* (ligaments) and *Twak* (skin).<sup>12</sup>

Causes of vitiation of *Mamsavaha srotas* are *abhishtandi bhojan* (foods that tend to cause oozing / discharges or effusion in the body), *sthoora & guru bhojan* (foods that are bulky or dense in nature and heavy to digest) and *bhuktwa cha swapatam diwa* (sleeping during daytime immediately after meals).<sup>13</sup>

### **Mamsapradoshaja vikara**

*Mamsapradoshaja vikara* are diseases that are seen on vitiation of *Mamsa dhatu* by aggravated *dosha*. These *vikaras* are 10 in number, namely – *Adhimamsa*, *Arbuda*, *Keela*, *Galashaluka*, *Galashundika*, *Pootimamsa*, *Alaji*, *Galaganda*, *Gandamala* and *Upajivhika*.<sup>14</sup>

#### 1. **Adhimamsa** - *adhikam mamsam yatra*.<sup>15</sup>

It is an overgrowth related to skin and muscular tissue. Though some *Acharyas* consider *Medhra* (penis), *Apatyapatha* (vaginal canal), *Gala* (throat / neck), *Talu* (palate), *Mukha* (mouth), *Nasika* (nose), *Karna* (ear), *Akshi* (eyes) and *Vartma* (eyelids) as the sites of *Arsha*, *Acharya Charaka* emphasizes that the overgrowths in these locations should be considered as *Adhimamsa*. However, they may be labeled as *Medhrarsha*, *Nasarsha* etc. depending upon the location.<sup>16</sup> It is a disease of *Bahya rogamargaja*.<sup>17</sup>

#### 2. **Arbuda** – *Vartula unnatam*.<sup>18</sup>

It is a local circular elevation (in flesh or other soft tissues). *Acharya Charaka* has mentioned the term *Nasa arbuda* (nasal polyp) as one of the complications of *Dushta pratishyaya* (chronic sinusitis associated with purulent phlegm).<sup>19</sup> Further mention of the term *arbuda* is found in *Netraroga chikitsa* (treatment of eye diseases) as indication for one of the *kalpas* (medication) which indicates the occurrence of *netra arbuda*.<sup>20</sup>

#### 3. **Keela** – The term ‘*Keela*’ denotes ‘*Arsha*’ in this reference.<sup>21</sup> *Arsha* is an outward growth appearing in the shape of nails/ piles. When the overgrowth is present in either one of the 3 *Gudavalis*, then only it can be termed as *Arsha* (piles / haemorrhoids). According to *Acharya Charaka*, overgrowth at other places should be included in *Adhimamsa*. *Meda*, *mamsa* & *twak* are the *dushyas* (corrupted / influenced by vitiated *doshas*) in *Arsha*.<sup>16</sup>

Depending upon the development, *Arsha* can be classified into 2 types – *Sahaja* and *Uttarkalaja*.<sup>22</sup> *Uttarkalaja* is also termed as *Agantuja Arsha*. Though, the pathogenesis involves vitiation of all 3 *doshas*, depending upon the permutation and combination of *tridoshas* and their dominance, *Arsha* is further sub-divided into 7 types.<sup>23</sup> For the treatment purpose, *Vata-Kapha* dominant types are considered as *Shushka*, while *Pitta-Rakta* dominant are considered as *Sravi* or *Ardra*.<sup>24</sup>

#### 4. **Galashaluka** – It is the disease of *galapradesh*<sup>25</sup> (throat) with pricking sensation as dominant feature. *Acharya Charaka* has recommended *Shirovirechana* in this condition.<sup>26</sup>

5. **Galashundika** – As the name suggests, it is an elongated structure present in throat resembling the trunk of an elephant. *Acharya Charaka* has enlisted it as one of the 56 *pratyangas* (sub-divisions of the body) present in *Shadanga* (6 divisions of the body) .<sup>27</sup> Also, when vitiated *Kapha* resides in *Kakala* region (*talumoola* acc. to *Chakrapani* / Uvula), it actively generates a swelling known as *Galashundika*.<sup>28</sup> The condition is curable with *Shirovirechana*.<sup>26</sup>
6. **Pootimamsa** – *Acharya Charaka* has used the term '*Pooti*' at many places to express the putrefaction process leading to foul smell at that site. However, the term '*Pootimamsa*' (the foul smelling flesh / muscle tissue) as a whole has been first mentioned while enlisting the *Mamsapradoshaja vikara*. Further mention of the term is found in *Prameha Nidana* chapter as '*Pootimamsa pidaka*' which are found in *Pramehi* as a result of vitiation of *Mamsa dhatu* by aggravated *Kapha dosha* and vitiated *Meda dhatu*.<sup>29</sup> All these references point towards the fact that putrefaction process is a result of surplus presence of vitiated *kapha dosha*.
7. **Alaji** – It is a disease of *Bahyamarga*<sup>17</sup> found in the 5<sup>th</sup> layer of *twacha*.<sup>30</sup> *Alaji* is mentioned as one of the 7 *prameha pidaka* found in uncontrolled *Pramehi*. *Tamra* (red coloured), *sahoola* (painful) swelling with *parisruta agra* (that oozes from its tip) is known as *Alaji*.<sup>31</sup>
8. **Galaganda** – It is one of the *Nanatmaja vikara* of *Kapha dosha*<sup>32</sup>. *Nanatmaja vikara* are those which are caused by the vitiation of one *dosha* only. Other 2 *doshas* do not play any role in the pathogenesis of that disease. Which means, *Galaganda* is a purely *kapha dosha* disease. When vitiated *Kapha dosha* resides in *galabahya* region (outer side of neck / throat), it gradually generates a swelling known as *Galaganda*.<sup>33</sup> It is a disease of *Bahyamarga*.<sup>17</sup> The condition suitable is suitable for *Shirovirechana*.<sup>26</sup>
9. **Gandamala** – Singular swelling on the side of the neck is known as *Galaganda* and when there is a chain of multiple swellings then it is called *Gandamala*. Both the conditions are *Sadhya* (curable) but when associated with *Peenasa* (sinusitis associated with purulent phlegm), *Parshwashoola* (pain on lateral side of chest / pleurisy), *Kaasa* (cough), *Jwara* (fever), *Chhardi* (vomiting) etc. as complications, they become *Asadhya* (non-curable).<sup>34</sup>
10. **Upajivhika** – It is one of the 56 *pratyangas* of the body present in pair.<sup>27</sup> According to commentator *Chakrapani*, the structure is present below as well as above the *jivha* (tongue). When vitiated *Kapha* resides in *jivhamoola* region (root of the tongue), it actively generates a swelling known as *Upajivhika*.<sup>35</sup> The condition is suitable for *Shirovirechan*.<sup>26</sup>

## DISCUSSION

*Dosha* being the regulatory principles in the body, the balanced state of *dosha* is the key to good health. *Dosha* has a unique tendency to get vitiated. The etiological factors of *dosha* vitiation may lead either to *Kshaya* (deficit) or *vrুদ্ধhi* (increase / overgrowth) of *dosha*. When aggravated *doshas* come in contact with weak body tissues or other elements, their amalgamation leads to the development of *pradoshaja vikaras*. One of the etiological factors of *dosha* vitiation is *Aahar* or food. *Infact*, *Aahar* is one of the *trayopsthabha* (3 main pillars required for sustenance of life) which is responsible for nourishing and repairing the wear and tear of the body. One of the classifications of *aahar* is *hitaahar* and *ahitaahar*. Since the later becomes the *hetu* for *dosha* vitiation, *Acharya Charaka* has emphasized on the mindfulness in selection of *hitaahar* over *ahitaahar*.

Food that has the ability to block the channels of transportation and produce secretions in the body like *Mandak dadhi* (thick - semiformed curd), food that is bulky in nature and heavy to digest like *Mamsa* (meat) has the capacity to vitiate *Mamsa dhatu* and its channel directly. Not only food but the habit of sleeping during day time just after having meals is responsible for vitiation. The primary reason behind is all these factors vitiate the

*Kapha dosha* which always stays in *ashray-ashrayee* relation with *Mamsa dhatu*. Secondly, *Panchabhautik* configuration of *Mamsa dhatu* (*Prithvi*) and *Kapha dosha* (*Prithvi and jala*) are similar. *Kapha dosha* and *Mamsa dhatu* even have similar attributes such as *guru, sheeta, snigdha, manda, sthira* etc. According to *Samanya-Vishesh Siddhanta*, increase in the attributes of one factor leads to the increase in the similar attributes of another factor. Hence, vitiation of *Kapha* with all these etiological factors leads to vitiation of *Mamsavaha srotas* and *Mamsa dhatu*. Moreover, the current practice of marinating the meat in curd and spices before using them to make different delicacies is the perfect example wherein all the *aaharaja hetus* of *Mamsavaha srotodushti* are consumed at the same time.

*Vyadhikshamatva* (immunity) is dependent on the strength of *deha / sharira* (body), *man* (mind) and *agni* (digestive power) of the individual. When *sharira bala* of certain body part or system is diminished, that part is termed as *khavaigunya or srotovaigunya* and such region becomes prone for disease manifestation. Hence, when aggravated *doshas* come in contact with such *khavaigunya yukta Mamsa dhatu*, *Mamsapradoshaja vikara* are developed.

Total 10 *Mamsapradoshaja vikaras* are enlisted by *Acharya Charaka* in the 28<sup>th</sup> chapter of *Sutrasthana*. However, their references are found scattered all over the *Charaka Samihita*. For better understanding, all the references are put together in table format as follows:-

**Table 1 – Summary of Mamsapradoshaja Vikara**

| Sr. No. | Mamsapradoshaja Vikara | Adhishthana                             | Dosha                           | Kaala required for expression of disease | Roga Marga          |
|---------|------------------------|---|---------------------------------|--|---------------------|
| 1       | Adhimamsa              | Medhra, Yonipath, Netra etc.            | Not found                       | Not found                                | Bahya               |
| 2       | Arbuda                 | Nasa, Netra etc.                        | Not found                       | Not found                                | Not found           |
| 3       | Keela                  | Gudavali                                | Tridosha – Apana vayu pradhaana | Not found                                | Abhyantara          |
| 4       | Galashaluka            | Gala (Kantha)                           | Not found                       | Not found                                | Probably Abhyantara |
| 5       | Galashundika           | Kakal (Talumoola)                       | Kapha                           | Aashu                                    | Probably Abhyantara |
| 6       | Pootimamsa             | Not found                               | Kapha                           | Not found                                | Not found           |
| 7       | Alaji                  | Twacha, Mamsala awakasha, marma, sandhi | Tridosha – Pitta pradhaana      | Not found                                | Bahya               |
| 8       | Galaganda              | Gala parshwa                            | Kapha - Nanatmaja               | Shanaihi                                 | Bahya               |
| 9       | Gandamala              | Not found                               | Not found                       | Not found                                | Bahya               |
| 10      | Upajivhika             | Jivhamoola                              | Kapha                           | Aashu                                    | Probably Abhyantara |

The above table suggests that -

- Most of the *vikaras* belong to *Jatrurdhwa* region (head and neck). *Jatrurdhwa* region is a known major site of *kapha dosha*.
- Most of the diseases show swelling or overgrowth of the tissue involved.
- The pathogenesis of most diseases is localized which may be due to the *sthira guna of kapha*.
- After enlisting *Galashundika* and *Upajivhika* as body parts, repeat mention of the exact terminologies in *Mamsapradoshaja vikara* suggests that *Acharya Charaka* has used the same nomenclature for organ and it's disease.
- Though few references are found regarding *Arbuda*, *Pootimamsa*, *Galashaluka*; none explains the specific etiological factors, pathogenesis or site for the occurrence of these diseases.

According to the given location and sign & symptoms of *Mamsapradoshaja vikaras*, they can be correlated to some known pathological conditions described by modern science. The table showcasing the same is as follows :-

**Table 2 – Correlation of *Mamsapradoshaja Vikara* with modern pathological conditions**

| Sr. No. | <i>Mamsapradoshaja Vikara</i> | Modern Pathological Conditions  |
|---------|-------------------------------|---|
| 1       | <i>Adhimamsa</i>              | Overgrowth of muscular / fleshy tissue                                  |
| 2       | <i>Arbuda</i>                 | Tumors, Myoma   |
| 3       | <i>Keela</i>                  | Piles / Haemorrhoids  |
| 4       | <i>Galashaluka</i>            | granular eruptions within the throat associated with pricking sensation |
| 5       | <i>Galashundika</i>           | Uvulitis  |
| 6       | <i>Pootimamsa</i>             | Foul smell in muscular tissue due to putrefaction                       |
| 7       | <i>Alaji</i>                  | Red coloured eruptions in skin, in eye                                  |
| 8       | <i>Galaganda</i>              | Goiter  |
| 9       | <i>Gandamala</i>              | Scrofula / cervical lymphadenopathy                                     |
| 10      | <i>Upajivhika</i>             | Cystic swelling of tongue   |

The common line of treatment mentioned is *Samshuddhi* (body cleansing procedures), *Shastrakarma* (surgery), *Ksharkarma* (a para-surgical procedure where plant based salts is used) and *Agnikarma* (cautery). All these procedures are the classical *Ayurvedic* procedures advised in *Kapha dosha* diseases. This clearly indicates the dominance of vitiated *kapha dosha* in the pathogenesis of *Mamsapradoshaja vikaras*. Even according to the modern science, most of the conditions mentioned in table no. 2 require surgical procedures like excision, scrapping etc. as they involve elevation due overgrowth or inflammation of the tissue involved.

## CONCLUSION

*Mamsapradoshaja vikaras* are developed as the result of amalgamation of aggravated *doshas* and weak *Mamsa dhatu*. References of *Mamsapradoshaja vikara* are found scattered in *Charaka Samhita*. Most of the conditions are found to be due to vitiated *kapha dosha*. Specific indication of *Shirovirechana* in *Galaganda*, *Galashaluka*, *Galashundika* and *Upajivhika* confirms that. These conditions are predominantly from head and neck region, localized, usually *ekmargaja* (limiting to one route) with few signs & symptoms and are curable. Few of them are described as complication due to uncontrolled primary disease. Only *Keela* is explained in detail.

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