



## Review Article

### KANDU SAMPRAPTI VIVECHANAM (ETIOPATHOGENESIS OF PRURITUS) - A CRITICAL LITERARY REVIEW

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#### ABSTRACT

The concept of *Shatkarana Dravyas* forms the foundation of *Dhatu Samya* in Ayurveda, with *Samanya* and *Vishesha Siddhanta* playing vital roles in maintaining health and treating disease. *Guna* is the key determinant of *Dravya*, and understanding disease through *Guna* facilitates effective management. *Kandu* is a significant symptom in *Kushta Roga*, it is a *Vedana Vishesha*. It manifests in both as a symptom expressed through *Hetu*, *Purvarupa*, *Lakshana*, and *Upadrava* in various *Vyadhis* and independently, either in *Santarpanajanya* and *Raktapradoshaja Vikara* or *Apatarpanajanya Vikara*. Based on this, the presentation of *Kandu* exhibits in two forms, i.e. *Snigdha Kandu* and *Ruksha Kandu*. The *Snigdha Kandu* manifestation through *Kapha-Pitta Dosha* vitiation, and *Ruksha Kandu* manifests predominantly through *Vata-Pitta Dosha* predominance.

#### INTRODUCTION

*Shatkarana Dravyas* are the foundation for *Dhatu Samya*, i.e., *Karya*, which is the core concept of *Ayurveda*. Among them *Samanya -Vishesha* are the two that help in maintaining health as well as managing the diseases. Through *Samanya* and *Vishesha*, the *Dravya*, *Guna*, and *Karma* facilitate *Dhatu Samya*. *Guna* is the main factor of a *Dravya* to be considered in all the aspects, i.e., “*Gunyate Amantrayate Loka Anena Iti Gunah*”.[1] *Samanya* and *Vishesha*, in relation to *Guna*, are considered the utmost in understanding and managing *Vyadhi*.

Among many *Vyadhis* described in Ayurveda, *Kushta* persists for a longer period of time and disturbs the well-being of body and mind, i.e., “*Kushta Deerga Roganam Pradhanam Iti*”.[2] *Kushta* is manifested by the vitiation & association of *Saptakodravyasangraha*. Depending on the *Amshaamshaavikalpa* classification of *Kushta* varies up to *Aparisankya*. Mainly based on the variation in the *Guna* of *Dosha*, a specific variety of *Kushta* is manifested and diagnosed.

The *Lakshanas* of *Vyadhi* are the reflections in the status of *Gunas* of bodily elements. *Kushta* is one disease that contains multiple *Lakshanas* like *Shula*, *Daha*, *Kandu*, *Srava*, etc. Among them, *Kandu* is one of the *Pradhana Lakshana*, which is referred due to features like *Asweda* and *Atisweda* of *Kushta*.

*Kandu* refers to *Gatravighrana* means scratching or rubbing. It is a *Vedana Vishesha* and manifests in both as a symptom expressed through *Hetu*, *Purvarupa*, *Lakshana*, and *Upadrava* in various *Vyadhis* and independently, either in *Santarpanajanya* and *Raktapradoshaja Vikara* or *Apatarpanajanya Vikara*. *Kandu* primarily appears in two forms: *Snigdha* and *Ruksha Kandu*. This is mainly due to vitiation in *Udaka Amsha* in the *Shareera*. *Snigdha Kandu* arises from the predominance of *Snigdha-Guru Guna* of *Kapha Dosha* and *Sasneha-Drava Guna* of *Pitta Dosha*, causing increased *Kledamsha* in *Twak*. *Ruksha Kandu* results from *Ruksha-Laghu-Sheeta Guna* of *Vata Dosha* and *Ushna-Teekshna Guna* of *Pitta Dosha*, leading to *Kleda Shoshana* in *Twak*. *Kandu* resembles the features of itch, which is described as an unpleasant sensation over the body.

#### AIMS AND OBJECTIVES

1. To explore the concept of *Kandu* and its categorization.

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2. To interpret the manifestation of *Snigdha Kandu* and *Ruksha Kandu*.

### Derivation of the word *Kandu*

गात्र घर्षणे ||<sup>[3]</sup>

The word *Kandu* refers to scratching over the body.

### Categorisation of *Kandu*<sup>[4]</sup>

As per *Acharya Kashyapa* in *Sutra Sthana Vedana Adhyaya*. Describes two types of *Kandu*.

**Table 1: Manifestation of *Kandu* as a *Purvarupa*, *Lakshana*, and *Upadrava Avastha***

<i>Purvarupa</i>	<i>Lakshana</i>				<i>Upadrava</i>
	<i>Aharaja</i>	<i>Viharaja</i>	<i>Manasika</i>	<i>Anyā</i>	
<i>Kasa</i> <sup>5</sup>	<i>Adhika Amla Rasa Sevana</i> <sup>9</sup>	<i>Divaswapna</i> <sup>11</sup>	<i>Bhaya</i> <sup>13</sup>	<i>Kaphaja Vikruta Karma</i> <sup>14</sup>	<i>Vamana, Virechana Ayoga</i> <sup>21</sup>
<i>Vatarakta</i> <sup>6</sup>	<i>Adhika Lavana Rasa Sevana</i> <sup>10</sup>	<i>Asnana</i> <sup>12</sup>		<i>Pittaja Vikruta Karma</i> <sup>15</sup>	<i>Sneha Vibhrama</i> <sup>22</sup>
<i>Kushta</i> <sup>7</sup>				<i>Krimija Vyadhi</i> <sup>16</sup>	
<i>Bhagandara</i> <sup>8</sup>				<i>Santarpanotta Vyadhi</i> <sup>17</sup>	
				<i>Chardi Vega Nigraha</i> <sup>18</sup>	
				<i>Shonita Dushti</i> <sup>19</sup>	
				<i>Adhika Sweda Vruddhi</i> <sup>20</sup>	

\*The above table describes the manifestation of *Kandu* as *Purvarupa*, *Lakshana*, and *Upadrava* in a specific condition

### Mechanism of *Kandu*<sup>[23]</sup>

The *Udaka* present in the *Shareera* exists in quantities of 10 *Anjali*. This *Udaka* takes shelter in the *Twak* and is responsible for nourishing the *Raktadi Dhatu*. When imbalanced, this *Udaka* is removed through *Purisha* in the form of *Atisara* and through *Mutra*, resulting in *Lasika* and *Pooya* in wounds. When this *Udaka* becomes vitiated, it can cause skin disorders like *Dadru*, *Kandu*, *Vicharchika*, *Twagamaya* (skin diseases), and *Kilasa*.

Additionally, with the assistance of *Ushma* and *Maruta*, this *Udaka* can also induce *Sweda* in the *Shareera*.

### Relationship between *Swedavaha Srotas* and *Kandu*

*Srotas* are responsible for the transportation and transformation of *Dhatu*. As per *Acharya Charaka*, *Srotas* are innumerable in number, but the 13 *Srotas* specifically play a major role in physiological as well as pathological conditions.<sup>[24]</sup>

### *Sweda Karma*<sup>[25]</sup>

*Sweda* gives *Kledatwa* (*Ardratwa*), and *Mardhavata* to *Twak*. It does the action of maintain *Sneha* in *Twak*.

### *Swedavaha Srotas Pradushta Lakshana*<sup>[26]</sup>

Excessive sweating or no sweating at all. Roughness or smoothness, burning sensation and

1. ***Sushka Kandu (Ruksha Kandu)***- Is a condition where children scratch their bodies, crying and wanting to scratch again and again.

2. ***Ardra Kandu (Snigdha Kandu)*** - In the same way as *Sushka Kandu*, *Ardra Kandu* also manifests. When scratching brings pleasure, it can lead to a discharge, followed by pain and a burning sensation.

horripilation are all caused due to vitiation of *Swedavaha Srotas*.

### *Sweda Vruddi Lakshana*<sup>[27]</sup>

*Adika Sweda* causes *Dourgandhya* and *Kandu* in the body.

### *Sweda Kshaya Lakshana*<sup>[28]</sup>

*Sweda Kshaya* causes *Romakoopa Stabdhata*, *Twakshoshata*, *Sparsha Vaigunya*, *Swedanasha*.

### *Dhamani network in the Twak relation to Sweda*<sup>[29]</sup>

The *Tiryag Dhamani*, which are four in number and spread transversely, were successfully divided into hundreds and thousands of branches. The opening of the transversely spreading *Dhamanis* conveys sweat to the exterior body of the skin and also conveys *Rasa*, both interior and exterior.

### The concept of *Udaka* description, through *Loka Purusha Samyata*<sup>[30]</sup>

This *Siddhanta* states that whatever is present in the world, that all present in the human.

✓ *Aap(Loka)=Kleda* in the *Purusha*.

*Jala* in the *Loka* compared as *Kleda* in *Purusha*.

✓ क्लेदमार्द्रत्वं च | (*Dalhana teeka*)<sup>[31]</sup>

*Kleda* means the one that produce *Ardratwa*.

✓ क्लेदाभावे हि शोषः स्यात् ||<sup>[32]</sup>

The *Abhava* of *Kleda* produce *Shosha*. Increased *Shoshata* in the *Twak* leads to the manifestation of *Kandu* in *Twak*.

Therefore, the categorisation of the Kandu manifestation is based on the total quantity of Udakaamsha in the body. Due to the vitiation of Swedavahasrotas is the main factor for Asweda and Ati sweda leads to excessive dryness and discharge over the skin, respectively, manifest the Ruksha as well as Snigdha Kandu.

## DISCUSSION

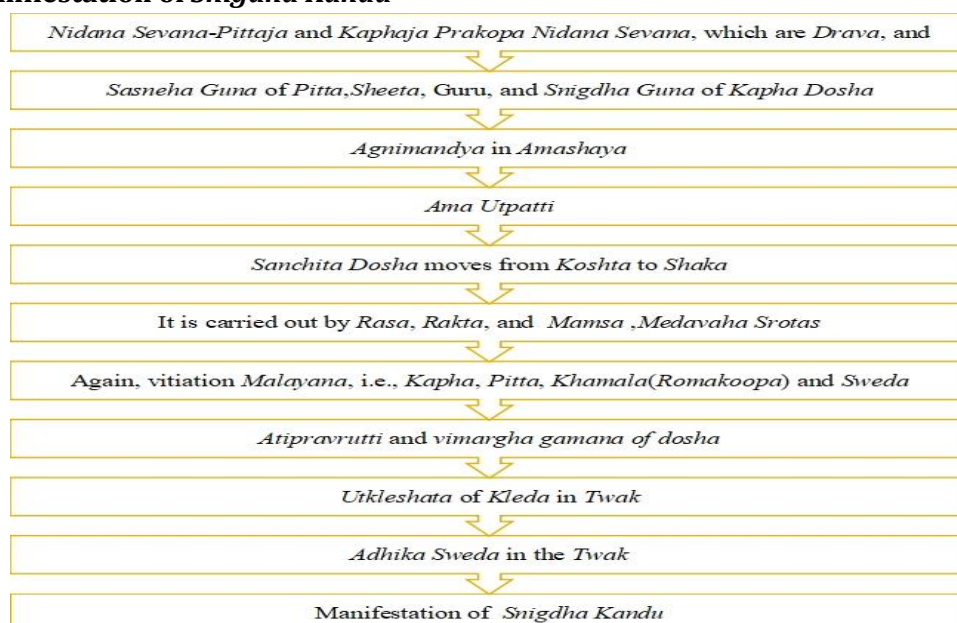
Among 20, Shareerika Guna, Snigdha, and Ruksha Guna are of equal importance in Roga Utpatti and Roga Shamana. Sneha Guna in the Shareera represents the Drava (Udakabhava) Guna of Dosha, Dhatu, and Mala. Because the Sneha Guna is a Samsiddhika Guna of Udaka Mahabhuta. Ruksha Guna in the Shareera represents the Vayu, and Teja Mahabhuta which cause Shoshana and Kharata. Some Dosha, Dhatu and Mala are expressed in Snigdha Guna, and some are Ruksha Guna. So, the maximum components in Shareera represents Drava or Snigdha in nature due to Jala Mahabhuta, and only a few components represent Ruksha and Kharata in nature.

So, the total quantity of Udaka in Shareera is about 10 Anjali. Any deviation in the form of Vriddhi and Kshaya leads to the manifestation of disease. The circulation of the above Dravadi Dhatu is by the Vyana Vayu stimulation leads to the normal function of Shareera as explained in Grahani Dosha Chikitsitam Adhyaya of Charaka Samhita. Vitiated Dravadi Dhatu, carried out by Vyana Vayu, wherever there is a Khavaigunaya present, in that place, manifestation of the respective disease is observed.

Thus, vitiated Udaka in Shareera is the main cause for the manifestation of Santarpanotta and Apatarpanotta Vyadhi as per its Vriddhi and Kshaya

## Manifestation of Snigdha Kandu

### Illustration 1: Manifestation of Snigdha Kandu



respectively. So, Kandu manifestation by both Santarpanotta and Apatarpanotta Vyadhi.

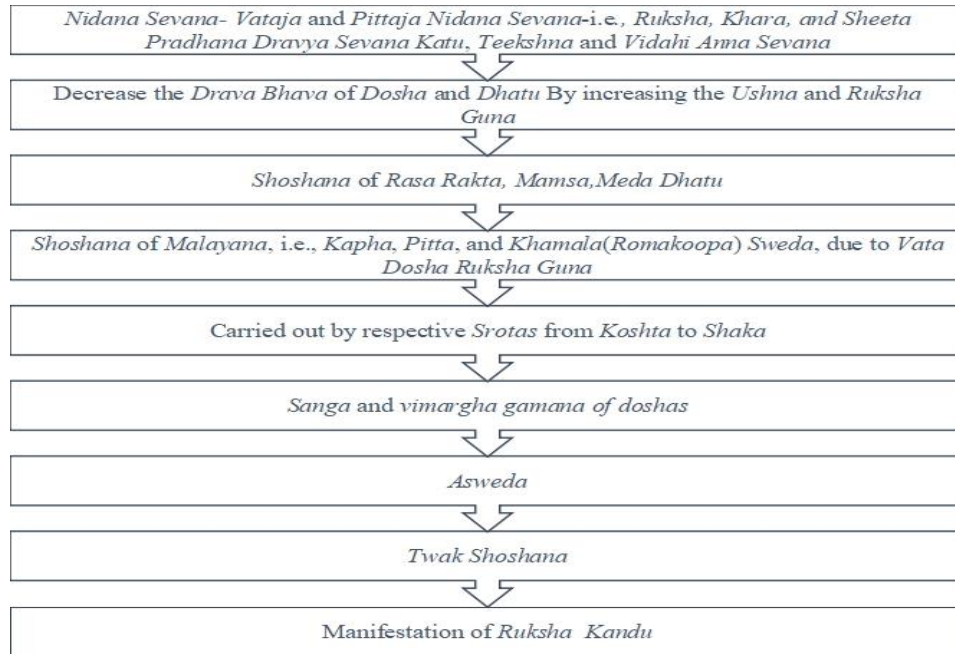
Kandu is a type of Vedana that is mainly perceived through Sparshanendriya. Because, Twak is considered as Vedana Adhithana. Kandu is mentioned as Pitta as well as Kapha Dosha Vikruta Karma. Acharya Sharngadhara mentioned Kandu as Nanatmaja Vyadhi of Vata Dosha.

## Discussion on Samprapti of Snigdha and Ruksha Kandu

Kandu predominantly manifests through the Santarpanotta Nidana, i.e., mainly Snigdha, Guru, Sheeta Guna of Kapha Dosha, and Sasneha and Drava Guna of Pitta. Leads to an increase in Snigdha Guna in Shareera, and it causes Agnimandya and Amotpatti. Excessive Snigdha Guna of Dravataha Dhatu (Rasa, Rakta, Mamsa and Meda Dhatu) in the Shareera is carried out by Koshta to Shaka through Vyana Vayu. Vitiating of respective Malayana, i.e., vitiation in Dosha and Dhatu, reflects that the vitiation of respective Malayana takes place. Leads to Atipravritti of Srotas. So, excessive Sweda in Twak leads to the manifestation of Kandu.

On the other hand, through Viparyaya Tantrayukti, Apatarpanotta Nidana, i.e., Ruksha and Khara Guna of the Vata Dosha, and Ushna Guna of Pitta Dosha, leads to Ruksha Guna Pradhana in Shareera. Increase the Ruksha Guna in Shareera, causing Shoshana of Dravataha Dhatu, mainly Rasa, Rakta, Mamsa and Meda Dhatu, leads to Shoshana of Malayana and causes Srotas Sanga, which causes Asweda and Shoshana of Twak, resulting in manifestation of Kandu.



**Manifestation of Ruksha Kandu****Illustration 2: Manifestation of Ruksha Kandu****Samprapti Ghataka****Table 2: Samprapti Ghataka of the manifestation of Kandu**

<i>Dosha</i>	<i>Snigdha Kandu-Pitta and Kapha Dosha</i> <i>Ruksha Kandu- Vata and Pitta Dosha</i> Types of involvement of Dosha- <i>Vyana Vata, Bhrajaka-Ranjaka-Pachaka Pitta, Kledaka-Tarpaka Kapha</i>
<i>Dushya</i>	<i>All Dravataha Dhatu, mainly Rasa-Rakta-Mamsa-Meda Mala-Sweda</i>
<i>Srotas</i>	<i>Rasavaha-Raktavaha-Mamsavaha-Medavaha-Swedavaha</i>
<i>Sroto Dushti Prakara</i>	<i>Snigdha Kandu- Vimargagamana and Atipravrutti</i> <i>Ruksha Kandu-Sanga and Vimargagamana</i>
<i>Agni</i>	<i>Snigdha Kandu-Jataragni and Dhatwagni (Mandagni)</i> <i>Ruksha Kandu-Teekshnagni</i>
<i>Udbhavasthana</i>	<i>Snigdha Kandu-Amashaya</i> <i>Ruksha Kandu-Pakwashaya</i>
<i>Sancharasthana</i>	<i>Sarvashareera</i>
<i>Vyaktasthana</i>	<i>Twak</i>
<i>Rogamargha</i>	<i>Bahya</i>
<i>Vyadhi - Swabhava</i>	<i>Ashukari, Chirakari, depending on the involvement of Dosha and Dushya</i>
<i>Sadhyaasadhyata</i>	<i>Sadhya-Navotta</i> <i>Kashta Sadhya-Chirota</i>

\*The above table describes the *Samprapti Ghataka* of both *Ruksha* and *Snigdha Kandu*

**CONCLUSION**

- *Kandu* is a Key Symptom of *Kushta*, arising from *Dosha-Guna* imbalance, which governs the characteristics of *Kandu* and overall clinical presentation.
- *Kandu* is a *Vedana Vishesha* and manifests in both as a symptom expressed through *Hetu, Purvarupa,*

*Lakshana*, and *Upadrava* in various *Vyadhis* and independently, either in *Santarpanajanya* and *Raktapradoshaja Vikara* or *Apatarpanajanya Vikara*.

- *Kandu* primarily appears in two forms: *Snigdha* and *Ruksha Kandu*. This is mainly due to vitiation in *Udaka Amsha*, which naturally exhibits *Snigdha*

*Guna as a Samsiddhika Guna of Jala Mahabhuta and the Shoshana of Udaka Amsa in Shareera leads to the Ruksha Kandu.*

- *Snigdha Kandu* arises from the predominance of *Snigdha-Guru Guna* of *Kapha Dosha* and *Sasneha-Drava Guna* of *Pitta Dosha*, causing increased *Kledamsha* in *Twak*.
- *Ruksha Kandu* results from *Ruksha-Laghu-Sheeta Guna* of *Vata Dosha* and *Ushna Teekshna Guna* of *Pitta Dosha*, leading to *Kleda Shoshana* in *Twak*.
- *Atipravrutti* and *Sanga, Vimarga Gamana* are varieties of *Sroto-Dushti*, manifesting respectively in *Snigdha Kandu* and *Ruksha Kandu*.

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