



## 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., "Gnyate Amantrayate Loka Anena Iti Gunah".<sup>[1]</sup> *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".<sup>[2]</sup> *Kushta* is manifested by the vitiation & association of *Saptakodravyasangraha*. Depending on the *Amshaamshaavikalpa* classification of *Kushta* varies up to *Aparisanya*. 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-Sheetta 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*.

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.

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

<b><i>Purvarupa</i></b>	<b><i>Lakshana</i></b>				<b><i>Upadrava</i></b>
	<b><i>Aharaja</i></b>	<b><i>Viharaja</i></b>	<b><i>Manasika</i></b>	<b><i>Anya</i></b>	
<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

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* *Stabdhatwa*, *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*.

✓ क्लेदमाद्रत्वं 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 Udukaamsha 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*.

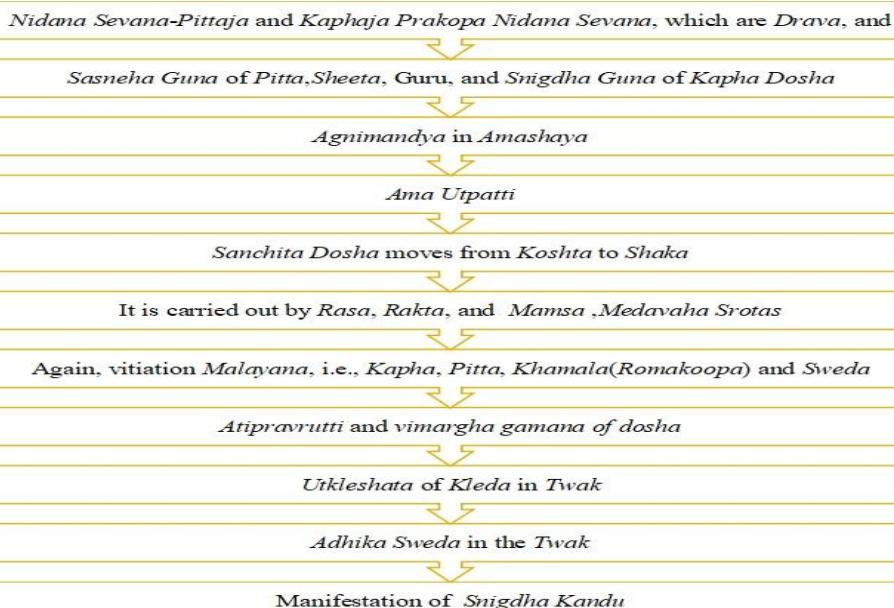
## DISCUSSION

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 *Vruddhi* 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 *Khavaigunya* 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 *Vruddhi* 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 Adhisthana*. *Kandu* is mentioned as *Pitta* as well as *Kapha Dosha Vikruta Karma*. Acharya *Sharngadhara* mentioned *Kandu* as *Nanatmaja Vyadhi* of *Vata Dosha*.

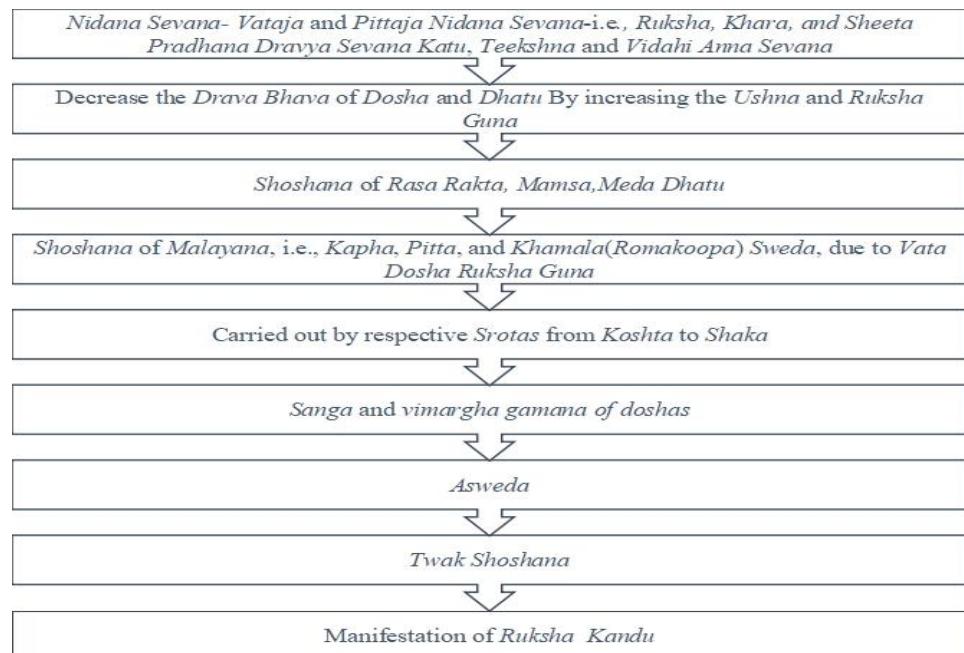
### Discussion on Samprapti of Snigdha and Ruksha Kandu

*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*. Vitiation of respective *Malayana*, i.e., vitiation in *Dosha* and *Dhatu*, reflects that the vitiation of respective *Malayana* takes place. Leads to *Atipravrutti* 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 *Rusha 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

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

\*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 Amsha 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-Sheetta 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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