

**AYURVEDIC ASPECT OF KOTHA WITH SPECIAL REFERENCE TO
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ABSTRACT

Ayurveda is the science of life providing guidelines on ideal daily and seasonal routines, diet, behavior and proper use of senses for healthy and happy life. It suggests health as the balanced and dynamic integration between our environment, body, mind, and spirit. Ayurveda has given many fundamental principles to understand concepts in this contemporary modern world.^[1] In Ayurveda some diseases are not mentioned completely, which are termed as *Anukta* or *Leshokta* diseases, we can be studied in accordance with modern science. One such ailment is *Kotha* which is not fully described or what is described is insufficient. When considered in modern science, *Kotha* can be correlated with gangrene based on its symptoms. Gangrene is not specifically mentioned in Ayurvedic classics but when studied in accordance with *Kotha* with the help of *samprapti*, *lakshanas*, *strotas* *dushti* it can be well understand. This paper will be a sincere

effort to put forth Ayurvedic aspects of gangrene with special reference to *KOTHA* (*Dushtavrana*).

KEYWORDS: *Dushtavrana*, Gangrene, *Kotha*.

INTRODUCTION

Ayurveda is described as *Anaadi* and *ShashwatShaastra* because of its principles, which were mentioned several years ago. Due to the boon of research, these principles are now also applicable and accepted by modern science. In Ayurvedic text certain diseases or conditions are not mentioned or is insufficiently elaborated. Such diseases are termed as *Anukta* or *Leshokta*. These conditions should be studied and explored under the umbrella of *Dosha*, *Dushya*, *Strotas*, *Agni*, *Aam* etc. With the help of these principles, many diseases can be studied from view of today's modern aspect.

One such disease in *Sushruta Samhita* which has very little description is *Kotha*. It is termed as “कोथः पृतिभाव” which means putrefactive process.^[2] *Kotha* has very limited description in *samhitas*, but it can be considered and treated with the principle of *Dushtavrana*. *Dushtavrana* results when *vranashotha avastha* is not treated with continuation of consuming causative factors i.e *Hetus*. Likewise, gangrene is tissue destruction caused either by infection or in untreated cases of cellulitis.

Commentator of *Sushruta Samhita* Acharya *Dalhana* has described the definition of the word *kotha* as process of putrefaction. Putrefaction and necrosis process are seen in ulcer, like untreated ulcer referred as *Dushtavrana*.^[3] According to modern science, *Kotha vyadhi* can be correlate with gangrene, in terms of *lakshanas* (symptoms), *Hetus* (causes) and *Samprapti* (pathogenesis). On the basis of this, Ayurvedic aspect of Gangrene will be studied in present paper with special reference to *Kotha*. More researches should be promoted in this field to explore the principles of Ayurveda.

AIMS

To study the ayurvedic aspect of gangrene with special reference to *Kotha*.

OBJECTIVES

- To find surgical management of modern disease according ayurveda.
- To explain ayurvedic aspect of gangrene.

MATERIALS

1. Ayurvedic contemporary text.
2. Review article on ayurvedic aspect of gangrene.
3. Articles related of cellulites and gangrene.

METHODS

Literary review from various research articles from ayurvedic text, previous studies, epidemiological data, information available on internet will be critically analyzed, assessed and evaluated as title selected here.

CONCEPT OF ANUKTA VYADHI KOTHA

As described in the *Sushruta Samhita*, *Kotha* means the process of putrefaction of the *Snayu*, *Mansa*, *Sira* and can be correlated with gangrene because gangrene means necrosis of tissue associated with putrifaction.^[4] *Kotha* has very limited description in *samhitas*, but it can be considered and treated with the principle of *Dushtavrana*. *Dushtavrana* results when *vrana* is not treated with continuation of consuming causative factors i.e *Hetus*. Similarly gangrene is tissue destruction caused by infection or untreated cases of cellulitis.^[5] According to *Acharya Charaka*, one need not to be ashamed if he or she is unable to name particular disease, in fact it is not necessary to know the exact nomenclature as it is not always possible.

DushtaVrana (Acute and chronic wounds), which is difficult to heal. *Dushta* is one in which there is localization of *Dosha Vata*, *Pitta* and *Kapha*. *Vrana*, which had a bad smell, has abnormal color, with profuse discharge, intense pain and takes a long period to heal. *DushtaVrana* is a long standing ulcer where removing debris enabling drug to reach healthy tissue is more important. Wound which is contaminated and healing process is very slowly is known as *DushtaVrana*. *Vrana* which has foul smell, continuously flowing putrefied pus along with blood, with cavity, since long time and has smell etc. *Vranalakshanas* are high in intensity, and which is almost opposite to *Shuddha Vrana* is *DushtaVrana*.^[6] In this context we can understand it as a non-healing or contaminated wound.

हेतू (CAUSES)

KOTHA	GANGRENE
<p>शारीरिक: “ पवनपित्तकफशोणितसन्निपातनिमित्तः “ सु. ची. १/३</p> <p>आगतुज: “ पुरुषपशुपक्षीव्यालसरीसृपप्रपतनपीडनप्रहार।” सु. ची. १/३⁽⁷⁾</p>	<p>Pathological - Atherosclerosis, Diabetic Ulcer, Carbuncle.</p> <p>Others - Trauma</p>

KOTHA (DUSHTA VRANA) LAKSHANAS

“ पूतिपूयअतिदुष्टसृकसावउत्संगीचिरस्थितीः

दुष्टोव्रणोअतिगंधादीः शुद्धलिंगविपर्ययः ॥मा.नि

तत्रातिसंवृतोअतिविवृतोअतिकठिनोअतिमृदुरुत्सन्नो

अवसन्नोअतिशितोअत्युष्णः कृष्णरक्तपितशुक्लादीनां॥

वर्णानामन्यतमवर्णोभैरवः पूतिपूयमांससिरास्नायुप्रभा

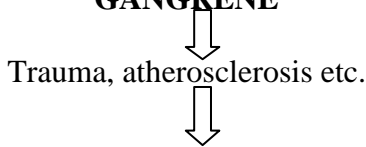
पूर्णः पूतिपूयास्त्राव्युन्माद्युत्संगमनोजददर्शनगन्धो॥

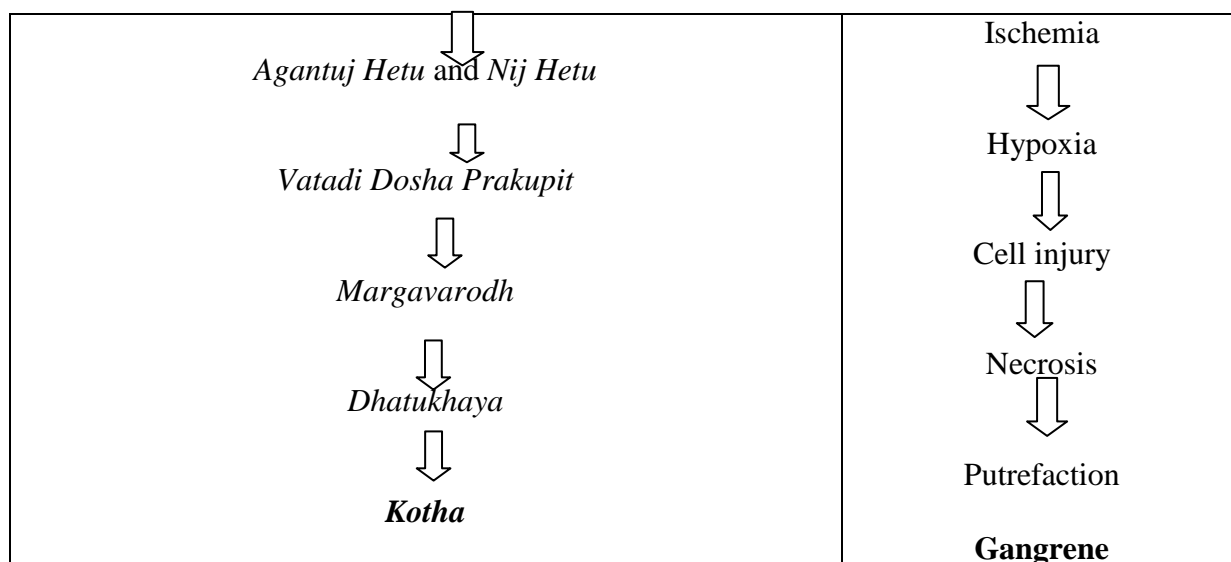
अत्यर्थवेदनावान्दाहपाकरागकण्डुशोफपिडकोपद्रुतो।

अत्यर्थदुष्टशोणितास्त्रावीदीर्घकालानुबन्धीचेतिदुष्टव्रणलिंगानि॥ सु.सु. 22/7^[7]

KOTHA	GANGRENE
उत्संगीचिरस्थिती	Edematous Swelling
पूतिपूयअतिदुष्टसृकसाव	Discharging pus
अतिगंधादी	Foul Smelling
कृष्णरक्तपितशुक्लादीनां	Colour changes which vary among dark red, green, and black
अत्यर्थवेदना	Throbbing pain
त्रातिसंवृतो	Narrowing of Blood vessels
अत्युष्ण	Hot
न्दाह	Burning sensation at the site
पाक	Suppuration
राग	Redness
कण्डु	Itching
शोफ	Swelling
पिडको	With boils

SAMPRAPTI (PATHOPHYSIOLOGY)

KOTHA	GANGRENE
SAMPRAPTI (PATHOPHYSIOLOGY) Gangrene is considered as <i>Kotha</i> under <i>DushtaVrana</i> due to <i>Margavarana</i> and <i>DhatuKashya</i> . The two main co-morbidities that cause <i>VataVyadhi</i> are <i>Margavarana</i> (encapsulation) and <i>DhatuKshaya</i> (depletion of <i>Dhatu</i>).	PATHOPHYSIOLOGY of GANGRENE 



DISCUSSION

In *Sushruta Samhita* there is very little description of diseases such as *Kotha*, but in *Samhita* the word *Kotha* is described as symptom in *ChhedayagadVyadhi*, *StanaVidradhi*, *Prameh*, *Pidika* and *Dushtavranas*.^[8]

The symptoms of *Dushtavranas* (Infected wound) described in *Sushruta Samhita* correspond to Gangrene in which *NijaDoshas* like *Vata*, *Pitta*, *Kapha* are physiological causes and *AgantujHetu* are pathological or traumatic causes.

Commentator *Dalhana* has described the definition of the word *kotha* as the process of putrefaction. Putrifaction process is seen in *Dushtavranas* (*Putibhavah*), if a *Dushtavranas* is not treated the *Mans*, *snayu* and *Sira* are affected step by step.^[9]

Also, if the infected wound is not treated, the process of putrefaction is seen, which is termed as gangrene.^[10] The symptoms of *Dushtavrana* described in *Sushruta Samhita* are similar to *Kotha Vyadhi* such as *Vedonarvan* -Severe pain, *Daha* -Burning sensation at the site, *Paka* -Suppuration, *Raga*-Redness, *Puyasravya* –Discharging of pus, *Manojnadarshana* -With ugly sight, *Kandu* -Itching, *Shopha* -Swelling, *Pidaka* -Withboils, *Mrudu* -Soft, *Bhairava* -Frightful, *Putimamsasirasnayu* -Full of pus, muscles, vessels, ligament.

CONCLUSION

In *Sushruta Samhita* there is no description of diseases such as *kotha*, but in *Samhita* the word *kotha* is described in terms of symptoms and *Roghakvarana*. As in Ayurveda some *anukta*, *leshokta* diseases are described, one of them is *kotha*. Therefore, it is necessary to

give a complete description of this disease and correlate it with modern diseases to aid in treatment of disease. This information can be used for Ayurvedic treatment. From the discussions made above, it can be concluded that the Gangrene can be correlated with *Kotha* (*Dushtavrana*).

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