

CONCEPT OF SKIN DISEASE WITH SPECIAL REFERENCE OF KUSTHA ROGA

***Dr Preeti Sidar, **Dr Nikhil Ranjan Nayak**

**MD Scholar, **H.O.D. Department Of Rog Nidan Evum Vikriti Vigyan*

Shri N.P.A. Govt. Ayurved College, Raipur(C.G.)

ABSTRACT

Skin is an outermost cover of the body plays a chief role in maintaining barrier between internal & external environment. In addition, the healthy skin is the primary requirement for the beauty as well as having an attractive personality, which are the basic instincts of the general term used in Ayurveda to denote disease of skin. "Kustha" is the general term used in Ayurveda to denote disease of skin. Kustha are mainly divided into seven type of Mahakustha and eleven type of Kshudra Kustha. The prevalence of skin disease becoming more due to faulty diet & life style, excessive & improper use of chemicals-cosmetics, soap, shampoo, deodorant, unhygienic practices, unnecessary and overuse of antibiotics and steroids. In Ayurveda text books Viruddha aahar-vihar, vegdharan is nidan of all type of tvak vikar (skin disease). Knowledge of Nidan is most important for management of all tvak vikar (skin disease). In ayurveda first step of chikitsa is "Nidan Parivarjan". Sadhya-Asadhyata is also important part in management of tvak vikar (skin disease).

INTRODUCTION

The term skin is commonly used to describe the body covering. Skin is the largest sense organ in the human body which has the function of perceiving senses like pain, touch, temperature, pressure etc. It also provides protection to the whole body from external surrounding by covering it. When skin gets affected it may also affect the person psychologically. In addition the healthy skin is the primary requirement for the beauty as well as having an attractive personality, which are basic instincts of the human being. Kustha is the general term used in Ayurveda to denote disease of skin. Kustha are mainly divided into seven types of Mahakustha & eleven type of Kshudra Kustha.

NIDAN

- Consumption of foods and drinks, which are mutually contradictory, liquid, fatty and heavy. Suppression of natural urges especially vomiting.
- Performance of physical exercise and exposure to intense heat just after taking heavy meals.

- Improper implementation of prescribed order in relation to cold, heat, fasting and diet.
- Usage of cold water just after exposure to intensive sun heat, exertion and fear.
- Indulgence of food during indigestion and intake of food before the digestion of previous meal.
- Improper administration of biopurificatory procedures i.e Vaman, Virechan, and Nasya karma.
- Consumption of freshly harvested grains, curd, fish, salt and sour substances in excess.
- Excessive intake of black gram, radish, flour preparation, sesamum, milk and jiggery.
- Performing sexual intercourse during indigestion.
- Sleeping during day time.
- Indulging in mischievous act like insulting Brahmins, teachers, elders and other respectful persons, along with other sinful and heinous activities.
- Indulging in physical exercise and sexual intercourse after intake of sneha (unctuous substances) or Vamana karma (emesis).

- Regular consumption of meats of domestic, marshy and aquatic animals with milk.
- Immersion in water immediately after having been exposed to heat.
- Sudden suppression of bouts of vomiting. ⁽¹⁾

PURVRUPA

- Loss of touch sensation or numbness
- Excessive perspiration or absence of perspiration
- Discoloration and appearance of rashes in the skin
- Itching, piercing pain, physical exhaustion and tingling sensation.
- Feeling of exhaustion without any physical work followed by suffering from difficulty in breathing and it disturbs sense perception greatly.
- Excessive pain in case of suppuration, burn, bite, fracture and dislocation.
- Excessive pain in ulcerated wounds with their quick origin and delayed healing of even small wounds.
- Production of heat and heaviness.
- Burning sensation and numbness in the extremities.
- Roughness in skin or smoothness in skin.
- Spreading of wound to other body parts and frequent occurrence of edema.
- Blackish discoloration of the blood.
- Stacking of excreta in the body specially in the orifices. ⁽²⁾

SAMPRAPTI

Different types of Nidan leads to vitiation of Tridosha which spread throughout the body and vitiate Twak, Rakt, Mansa, Ambu and thus help in the manifestation of Kushtha roga. The whole process is known as samprapti. In Charak samhita sutra sthan Charak has described the seven Dravyas, involved in Samprapti, which are Vata, Pitta, Kapha, Twka, Rakta, Mansa and Lasika. Acharya Charak has emphasized the dual part played by nidan. i.e. simultaneous vitiation of tridosha and also shaithilyata in the dhatus such as Twak, Rakta, Mansa and Lasika. Thus, the vitiated Tridoshas gain momentum to vitiate Shithila Dhatus and hence the disease Kushtha gets manifested. ³

Nidan sevana



Tridosha Prakop`



Twak, Rakta, Mansa and Lasika shaithilyata



Further Vitiation of Doshas occurs



Doshas gets accumulated at the place of Dhatu Shaithilyata



Kushtha

Acharya Sushruta described that Doshaja and Karmaja Hetus leads to aggravation of Pitta and Kapha which inturn produces Avarana of Vata and thus aggravation of Vata. Vitiated vata enters into the Tiryaka Siras with two other vitiated Doshas and their spread leads further vitiation. Thereafter it reaches to Bahya Rogamarg (Tvaka, Rakta, Mansa and Lasika) and spread throughout the body, producing (rounded skin lesion) at the gathering site of Doshas. If the Doshas are not treated properly at this stage, they enter into the deeper Dhatus of the body and produce complication⁴.

TYPES

Acharya Charak classified into seven types or eighteen types or innumerable varieties. When the morbidised humors are classified according to the various combination, diseases too, fall into similar classification except in the case of irremediable disorders. Acharya Charak has divided Kustha into two categories, (1) Mahakustha and (2) Ksudra Kustha⁵

I. Mahakustha - 7

- (1) Kapal,
- (2) Udumber,

- (3) Mandala,
- (4) Rishyajivha
- (5) Pundarika
- (6) Sidhm
- (7) Kakanaka

II. Kshudra kustha - 11

1. Charma
2. Ekakustha,
3. Kitibh
4. Vipadika
5. Alasaka
6. Dadru
7. Charmadala,
8. Pama
9. Visphotaka
10. Sataru
11. Vicharchika⁵

TYPES ON THE BASIS OF DOSHA PREDOMINANCE – 3

1. Vataj Kustha
2. Pittaj Kustha
3. Kaphaj Kustha⁶

TYPES ON THE BASIS OF DHATUGATVA – 7

1. Rasagata
2. Raktagata
3. Mansagata
4. Medagata
5. Asthigata
6. Majjagata
7. Shukragata⁷

ROOPA

- Kapal Kusths – It is dark red in colour like the broken piece of an earthen pot, which is dry, hard, thin, very painful and irregular in shape, is named the Kapal Kustha.
- Udumbara – It is accompanied with burning, pruritus, pain and redness, which is covered with tawny hair and which resembles the

gular fig in color named the Udumbara Kustha.

- Mandala Kustha – It is whitish reddish, localised, piled up, glossy, elevated at the edges and overlaps one another, is named the Mandala Kustha and is formidable in nature.
- Rishyajivha Kustha – It is hard, red in the margins and dark in the center, painful and has resemblance in form to the tongue of a musk deer, is named the Rishyajivha Kustha.
- Pundarika Kustha – It is whitish, with red margins, which resembles the petal of a white lotus, which is elevated and accompanied with burning, is named the Pundarika Kustha.
- Sidhma Kustha – It is white or coppery, thin, which give out fine dust when rubbed, which is of the colour of the flower of the bottle gourd and which generally makes its appearance on the chest is named the Sidhma Kustha.
- Kakanaka Kustha – It resembles in colour the jequirity seed, which is not suppurative or acutely painful, and which displays the full developed symptoms of tridoshas is named the Kakanak Kustha. It is incurable.
- Ekakustha – It does not sweat, which is extensive in size and which resembles in form as the scale of the fish.
- Charm Kustha – Affected area becomes thick like elephant skin is Charma Kustha.
- Kitibh Kustha – Patches are blackish brown in color, rough like a corn and coarse in nature. Patches are exudative, round, thick, patches are unctuous and black with severe itching.
- Vipadika – Manifestation of cracks in hand & feet with excessive pain associated with itching and burning sensation.
- Alasaka Kustha – Appearance of nodular growth associated with itching and reddish discoloration.
- Dadru Kustha – It is accompanied with itching, redness and pimples. It is circular in shape and elevated.
- Charmadala Kustha – Charmadala kushtha is red, itching, attended with eruption, painful and which breaks open and is tender to touch.
- Pama kustha – Pama Kustha has whitish dark and red papules with severe itching.

- Visphotak Kushtha – Visphotak Kustha has white and red papules and thin skin.
- Sataru Kusth – It is red and dark which cause burning pain and has many fissures.
- Vicharchika – Which has iching eruptions, which is drak and has profuse discharge.⁸
- Vataj Kustha – Constriction in skin, loss of sensation, sweating, swelling, cracking, shortening of extremities and loss of voice.
- Pittaj Kustha – Ulceration and suppuration, cracking, loss of extremities, toes, ear and nose, redness in eye and appearance of Krimi over Kushtha lesion.
- Kaphaj Kustha – Iching discolouration, swelling, exudation and heaviness.⁹
- Rasagata Kustha – Loss of touch sensation, perspiration, mild iching, discolouration, roughness.
- Raktagata Kustha – Numbness in skin, horripilation, sweating, itching, formation of pus having bad smell.
- Mansagata Kustha – Thickness of skin, dryness of the mouth, roughness of the skin, appearance of skin eruption, prickling and bursting pain and stability.
- Medagata Kustha – Bad smell and accumulation of dirt over body, pus formation, manifestation of parasitic infestations (krimi) in the wounds and mutilation of body parts.
- Ashthigata Kustha – Deformity in nose, reddish discoloration of eyes, appearance of parasitic infestation in the wound and loss of voice.
- Shukragata Kustha – Shortening of extremities, limited motion, splitting of body parts, gradual spreading of wounds and all above symptoms.¹⁰

SADHYASADHYATA

The wise physician should consider that condition incurable which is accompanied by all the sign and symptoms, if the patient is weak and afflicted with thirst and burning, and if his gastric fire is almost extinguished and parasites have greatly destroyed the body tissue.¹¹

MANAGEMENT

- Ayurveda emphasizes on three fold therapeutic management of the diseases Samshodhana, Samshamana and Nidana Parivarjanan in all types of disorders including dermatological disorder.
- Acharya Sushruta advises the use of Nasya Karma every third day, Vaman on every fifteenth day, Virechan on every month and Raktamokshana on every six month for the management of Kushtha Roga.¹²
- Doshanusar Chikitsa – In the treatment of Kushtha where Vata is predominant, Ghee should be administered, where Kapha is predominant, the Vaman procedure should be done and where pitta is predominant, Raktamokshan should be done after Virechan is given to the patient.¹³
- Samsaman Chikitsa should be done by Tikta Kashaya Dravya after Samsodhan Chikitsa.¹⁴
- Pathya – Laghu Anna, tiktarasa shak, Ghrita, making food with Bhilawa, Triphala and Neem, old grain, the flesh of Jangal animal, green gram, sneak gourd are recommended as diet¹⁵
- Apathya – Guru Anna, Amala rasa, milk, curds, flesh of Aanup animal, fish, Gur and Til are contra-indicated.¹⁶

CONCLUSION

Kushtha is one of the oldest known disease to mankind. It is described as one of the most chronic disease in Ayurveda system of medicine. Skin is an important organ of communication with the external world. Seat of sparshnendriya (organ responsible for touch sensation) and has an internal relationship with Mann. Therefore any type of psychosocial stress, directly or indirectly involved in the manifestation and or exacerbation of skin disease. In the present era stress & altered immunity are the major

factors responsible for the manifestation of a wide range of skin disease. The prevalence of Kustha is increasing day by day. There is need to find out treatment modality which will help in prevention & cure of the disease. Nidan Parivarjan is most important and first step for management in skin disease after that Sodhana therapy, the Dosha that are pacified by Shodhana never recurs but those pacified by Langhan, Pachana (Shaman) etc. may recur. Hence repeated Samshodhana is very important in Kushtha Chikitsa (skin disease).

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