CONCEPTUAL STUDY OF KUSHTHA WITH SPECIAL REFERENCE TO DIFFERENT AYURVED SAMHITAS

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INTRODUCTION

Ayurveda is an ancient science came into existence with major noble causes one is maintenance of Swasthya and other is treatment of diseases.

स्वस्थस्य स्वास््य रक्षणम आतुर्स्य विकार प्रशमनं च ।

…………(CHA. SU. 30/26)

Nature always doing better for all living being, but life of modern man declined the human immunity day by day so many diseases born and becomes rigid. Kushtha is one of the such disease. It is one of the MAHAGADA defined by Ayurveda which not only affect the skin but also other dhatu for e.g.: rakta, mansa etc.

Skin is the largest organ of body it reflects Physical, mental, and physiological state of an individual.

Skin not only covers and protects the body but also perform some function of excretion and metabolism.

Out of 18 types of Kushtha explained in Bruhatrayi 7 are Mahakushtha and 11 are Kshudrakushtha. While going through modern textbook of dermatology, we can find that psoriasis is the commonest autoimmune disease occurring in humans. Its most of the signs and symptoms resemble with Kushtha Aahar, nidra and brahmacharya are three sub pillars, which support the body itself. Here ahara has been enumerated first and which shows its importance. Food plays a decisive role in development, substances reproduction and
termination of life. Through centuries, food has been recognized as an important factor for human beings, in health and diseased state. Unfortunately, hardly one or two percent individuals in India follow the codes and rules of Dietic.

Man has a natural tendency towards change in the life at every stage and the food & food habits are also covered by this tendency. But unfortunately, he either by ignorance or by his carelessness never cares about the harmfulness of his food & food habits. As a result, he may have to pay penalty for his nonjudicious change. According to Ayurveda the non-beneficial or harmful food is termed as the Ahita Ahara, which includes so many things.

In Ayurveda a Novel concept of viruddha ahara has been condensed. Since the effect of this viruddha ahara is in different from ahita ahara, this viruddha ahara may be included under the ahita ahara group. Charaka has mentioned —whatever articles of food, which having dislodged the morbid humours do not eliminate them from the body, are to regarded as unwholesome.

Kushta constitute one of the largest group among the skin disorders in general practice and hospital reporting patients. Over the years, the number of patients opting for Ayurvedic treatment has also increased dramatically due to adverse less and permanent curative methods. All the skin diseases including Kushta can be prevented if effective care is taken in terms of avoidance of predisposing factors.

MATERIAL AND METHODS

Conceptual Review on kushtha

- Twak sharir Introduction
  
  Among all the bodily organs skin is more easily inspected and more frequently exposed to infection, disease or injury than any other structure. Because of its visibility, skin reflects our emotions and also features of physiology or pathology. Changes in skin Colour may indicate homeostatic imbalances in the body. Many interrelated factors affect both the appearance and health of the skin, including nutrition, hygiene, circulation, age, immunity, genetic traits, psychological state, and drugs. So important is the skin to one's image that people spend much time and money to restore skin to a more normal or youthful appearance.

- Ayurvedic review: In Ayurveda the word twacha or charma is used for describing the skin. Twacha is derived from Twach-Samvarne Dhatu meaning the covering of the body.`
Charka described Twacha as the Matruja Bhava (Maternal factor) which is one of the six Bhavas essential in the development of fetus.

Vagbhata described the formation of Twacha as due to Paka of Rakta Dhatu by its Dhatvagni in the fetus. After Paka, it dries up to form Twacha, just like the deposition of cream over the surface of boiled milk.

- **Layers of the skin** - Regarding the number of layers of skin there is difference of opinion between the Acharyas Charaka described six layers of skin but while elaborating these layers he has explained only two layers and the rest of the four layers were described as terms of the diseases.

**Table No.1: Layers of Skin according to Charaka.**

<table>
<thead>
<tr>
<th>No.</th>
<th>Layer</th>
<th>Name</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Prathama</td>
<td>It is Udakadhara, which is consider as Bahya-Twak</td>
</tr>
<tr>
<td>2</td>
<td>Dvitiya</td>
<td>It is Asrigdhara</td>
</tr>
<tr>
<td>3</td>
<td>Tritiya</td>
<td>It is Sidhma, Kilas Sambhavadhishthana</td>
</tr>
<tr>
<td>4</td>
<td>Chaturtha</td>
<td>It is Dadru, Kushta Sambhavadhishthana</td>
</tr>
<tr>
<td>5</td>
<td>Panchami</td>
<td>It is Alaji, Vidradhi Sambhavadhishthana</td>
</tr>
<tr>
<td>6</td>
<td>Shashti</td>
<td>If this layer is injured then the individual trembles and feels as if entering in darkness</td>
</tr>
</tbody>
</table>

Sushruta has described seven layers of skin. He has also mentioned the thickness of each layer along with the diseases which occur in that layer.

**Table No.2: Seven layers of skin according to Sushruta.**

<table>
<thead>
<tr>
<th>No.</th>
<th>Name</th>
<th>Thickness</th>
<th>Disease</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Avabhasini</td>
<td>1/18 of Vreehi (0.05 to 0.06 mm)</td>
<td>Sidhma, Padmakantaka</td>
</tr>
<tr>
<td>2</td>
<td>Lohita</td>
<td>1/16 of Vreehi (0.06 to 0.07 mm)</td>
<td>Tilakalaka, Nyachchha, vyanga</td>
</tr>
<tr>
<td>3</td>
<td>Shweta</td>
<td>1/12 of Vreehi(0.08 to 0.09 mm)</td>
<td>Charmadala, Mashaka, Ajagallika</td>
</tr>
<tr>
<td>4</td>
<td>Tamra</td>
<td>1/8 of Vreehi(0.12 to 0.15 mm)</td>
<td>Kilasa, Kushta</td>
</tr>
<tr>
<td>5</td>
<td>Vedini</td>
<td>1/5 of Vreehi(0.2 to 0.3 mm)</td>
<td>Kushta, Visarpa</td>
</tr>
<tr>
<td>6</td>
<td>Rohini</td>
<td>1 Vreehi(1 to 1.1 mm)</td>
<td>Granthi, Arbuda, Apachi, Shleepada, Galaganda</td>
</tr>
<tr>
<td>7</td>
<td>Mamsadhara</td>
<td>2 Vreehi(2 to 2.1 mm)</td>
<td>Bhagandara, Vidradhi, Arsha</td>
</tr>
</tbody>
</table>

Vagbhata has described seven layers of skin similar to Sushruta. He has not given any description. Commentator Arunadatta and Hemadri also 35 named them according to Sushruta's method. c) Sharangadhara has also mentioned seven layers of skin along with the probable onset of diseases. The names of first six layers are same as Sushruta but the seventh layer is named as Sthula which is the site of Vidradhi.
CLASSIFICATION OF KUSHTHA

The word 'Kushta' is a broad term, which covers almost all the skin diseases. Kushta is produced invariably by the vitiation of the seven factors i.e. 3 Doshas and 4 Dushyas. But different types of pain, colour, shape, specific manifestation etc. are found in Kushta because of Anshanshakalpana of the Doshas. Accordingly Charaka Kushtas are in fact of innumerable types, but for systemic study they are classified into two major groups 7 Maha Kushta & 11 Kshudra Kushta. There is no difference of opinion between any Acharya about the total number of Kushta, but difference of opinion in symptoms & names of some of Kushta exists. Chakrapani has clarified that in Kshudrakushta, the symptoms of Mahakushta are manifested in milder form.

Table No.3: The difference between MahaKushta and Kshudrakushta are as follows.

<table>
<thead>
<tr>
<th>No.</th>
<th>Mahakushtha</th>
<th>Kshudrakushtha</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Bahu Bahul Dosa Arambahta</td>
<td>Alpa Dosa Arambhata</td>
</tr>
<tr>
<td>2</td>
<td>Bahulakshana</td>
<td>Alpalakshana</td>
</tr>
<tr>
<td>3</td>
<td>Excessive discomfort</td>
<td>Less discomfort</td>
</tr>
<tr>
<td>4</td>
<td>Penetrates into deeper Dhatu</td>
<td>Less tendency to penetrate in deeper Dhatu</td>
</tr>
<tr>
<td>5</td>
<td>Mahat Cikitsa</td>
<td>Alpa Cikitsa</td>
</tr>
<tr>
<td>6</td>
<td>Chronic</td>
<td>Less Chronic</td>
</tr>
<tr>
<td>7</td>
<td>Loss of skin functions like Supti.</td>
<td>Less functional skin deformities</td>
</tr>
</tbody>
</table>

- **Paribhasha**

1. According to Arunadatta Kushta is defined as that which causes disfigurement to the body.
2. Todaramalla says it causes contempt.
3. According to Siddhanta Kaumudi, the condition in which different body organs, Dhatus, Upadhatu are destroyed is known as Kushta.
4. In Shabda Kalpadruma it has been described as the disease which cause despise or contemptible.
5. In Halayudha Kosha it is mentioned that - Vitiated Rakta leads to destruction of body and hence called as Kushta‘.
6. Commentator Arunadatta mentions Kushta as one which causes vitiation as well as discoloration of the skin.
7. Acharya Charaka and Sushruta noted saptha dravya Sangraha i.e. Tridosha, Twacha, Rakta, Mamsa and Lasika which makes the skin Kutsita (deformed). If it is neglected then normal condition of whole body may be affected so it is called as Kushta.

- **Paryaya of Kushta**
  
  The Paryaya of the word Kushta can be broadly divided into two groups.
  
  1. Meaning as a disease
  2. Clinical presentation of Kushta

- **Meaning as a Disease**- Vyadi, Aamaya, Gada, Gadaahvam, Gadavayam, Gadakayam.

- **Clinical presentation of Kushta**
  
  ✓ Aapyam – which consists of water
  ✓ Utpalam – means to burst open
  ✓ Jaranam – Delayed or decomposed
  ✓ Rujaa – Which gives pain 44
  ✓ Raaman – which shines with colour
  ✓ Padmaka – which resembles lotus flower i.e, having red colour
  ✓ Kauverim – This disease was attached to Kubera
  ✓ Kutsitam – Contemptible
  ✓ Basuram – To appear with shining or distinguished by
  ✓ Nirujam – Without pain.

**DISCUSSION ON KUSHTHA**

- **Charaka Samhita**
  
  Charaka described it in detail first time, a long range of skin diseases with their etiology, pathogenesis & specific classification under the heading of Kushta. Charaka has described 18 types of Kushta. Seven types of Kushta have been described as a Mahakushta in detail in Nidana Sthana. In the Chikitsa Sthana eighteen types of Kushta have been classified under 7 Mahakushta & 11 Kshudrakushta. Apart from the description of Kushta in NI. - 5 & Chi. -7, there are some other references which are related to Kushta, some of them are as follows:
  
  a) Kushta is described as the Samanya Hetu of Nija Shotha.
  b) Kushta is considered as a Santarpanjanya Vyadhi.
  c) It is included as one of the disease caused by Rakta.
d) Use of Stambhana Dravyas in the initial stage of Raktapitta, Raktarsha & Amatisara leads to Kushta.
e) Kushta is noted in Lekhan Yogya & Prachhana YogyaVyadhi.
f) Agnikarma is contraindicated in Kushtaja Vrana.

- **Sushruta Samhita**
  Aacharya Sushruta first time clearly described the Anuvansika (Hereditary) & Krimija (Infectious) Nidana as a causative factor of Kushta. Kushta has also been included in list of Auopasargika Roga, which may spread from one person to the other. Sushruta has also explained the Dhatugatavata or Uttarotar Dhatu Pravesha of Kushta Roga. The numbers of Kushta described by Sushruta are the same as that of Charaka but Dadru has been mentioned under Mahakushta & Siddhma under Kshudrakushta. There are also some differences of names. Sushruta has described Chikitsa of Kushta in two chapters i.e. Kushta Chikitsa and MahaKushta Chikitsa. Guggulu, Shilajita, Shveta Bakuchi etc. Rasayana drugs are mentioned in its Chikitsa.

- **Ashtanga Hridaya**
  Vagbhata has followed Sushruta regarding classification of Mahakushta & Kshudra kushta (A.H.NI. 14/6, 20-30). But Ekakushta has been mentioned under Kshudra kushta with same Lakshanas as described by Charaka (A.H.NI.14/19, 28).

- **Bhela Samhita**
  Bhela Samhita has described Kushta Roga in both Nidana & Chikitsa Sthana. Specially indicated, polluted water as a etiological factor of Kushta.

- **Kashyapa Samhita**
  Kashyapa Samhita has described 18 types of Kushta as Charaka, except that Shvitra, Vishaja Kushta & Sthulruksha instead of CharmKushta, Alasaka & Visphotaka.Kashyapa has given the classification of Kushta on the basis of its Sadhya & Asadhyata. Thereby 9 Kushta are described as Sadhya while other 9 are Asadhya.

- **CONCLUSION**
  In the changed circumstances and varied life style, as a result of modernization and globalization, the core idea of nidana explained by our age old classics, still observed very much resolved.
REFERENCES