

Kushtha Vyadhi Samprapti and Chikitsa Vichar WSR to Ekakushtha

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Ayurveda is one of the ancient health care disciplines which is still relevant to the contemporary world. It is oriented to all the phases of human life and body apart from treating the ailments. The primary goal of Ayurvedic medicine is to maintain the good health, prevent illness, promote longevity and treat disease when necessary. Ayurveda advises that it is essential to maintain the body's natural state of internal balance for optimal health, which depends upon fundamental concept of Ayurveda like, Panchamahabhuta, Dosha, Dushya, Agni, Ama, Prakriti etc. The Understanding of all these principles is must to assess the evaluative process of development of disease.

In Ayurveda, all skin diseases have been described under the umbrella of kushtha. They are further classified into Mahakushtha and Kshudra Kushtha. Acharyas have described that all Kushthas have tridoshic involvement but the individual variety of Kushtha depends on the predominance of particular dosha.

Objectives:

1. To study Kushtha vyadhi from different samhitas
2. To study samprapti, dosha dooshya involvement in Kushtha vyadhi
3. To study appropriate approach for chikitsa in Kushtha vyadhi

Charaka also described symptoms of predominance of Dosha in Kushtha. It is also useful in the diagnosis and management of the disease (Ch. Chi. 7/34,35,36).

Table showing Predominant Dosha Symptoms:

Dosha	Symptoms
Vata	Rukshata, Shosha, Toda, Shula, Sankocha, Aayama, Parushya, Kharata, Harsha, Shyava-Arunata
Pitta	Daha, Raga, Parisrava, Paka, Visragandha, Kleda, Angapatana
Kapha	Shvaitya, Shaitya, Kandu, Sthairya, Utsedha, Gaurava, Sneha, Kleda

According To Dhatugatva:

Table showing Dhatugatva wise classification

Types	Symptoms
Rasagata	Sparsahani, Sveda, Alpakandu, Vaivarnyam, Rukshata
Raktagata	Sunnata, Romharsa, Svedadhikya, Kandu, Durgandhita Puya
Mamsagata	Sthula, Mandala, Mukhasosha, Karkasata, Pidika, Toda, Sphota, Sthira Mandala
Medogata	Durgandha, Malavridhhi, Puya, Krimi, Angabhedana
Asthi & Majjagata	Nasabhanga, Raktanetrata, Svarabhanga, Ksate Krimisambhava
Sukragata	Kaunya, Gatisaya, Angaanam Sambheda, Ksatarpanam

SAMPRAPTI:**According to Charaka:**

Because of the various causative factors all the 3 Doshas are simultaneously provoked, which in turn involve the four body elements viz. Tvaka, Rakta, Mamsa & Lasika. The 4 Dushyas become morbid and lose their character. These provoked

Doshas settling themselves in these vitiated body elements & getting localized there, further vitiate themselves to produce Kushtha (Ch. Ni. 5/6).

Samprapti according to Sushruta:

After taking Viruddhahara & unwholesome diets, Pitta & Kapha are vitiated & cause avarana of Vata, leading to aggravation of Vata. These provoked Doshas through Tiryaga Shiras reach Bahyamarga and vitiate Tvak, Rakta etc. As a result of involvement of the Tvak by the aggravated Doshas, Mandalas are formed & the skin becomes elevated. If no proper management is done at this stage the deeper Dhatus like Meda, Asthi & Majja are also involved (Su. Ni. 5/3).

Samprapti according to Vagbhata:

The provoked Doshas reach to the Tiryaga Shiras & then vitiate Tvaka, Rakta, Mamsa and Lasika and by making them deranged & weak, they pass to the external surface of body, causing discolouration of the skin & produce Kushtha.

Samprapti Ghataka of Ekakushtha:

1. Dosha:

All Kushthas are Tridoshaja. However, in Ekakushtha the dominance of Vata-Kapha is mentioned by Charaka and Kapha by Sushruta. While commenting on this Gangadhara mentioned that blackish-red discoloration seen in Ekakushtha is due to Vata and the symptoms like Asvedanam and Mahavastu should be considered due to dominance of Vata Kapha. The involvement of Doshas in the common Lakshana of Ekakushtha is analysed which is summarized as follows.

Lakshanas	Dosha
Asvedanam	Vata-Kapha
Mahavastu	Kapha
Matshyashakalopama	Vata-Kapha
Krishna-Aruna Varna	Vata-Pitta
Kandu	Kapha
Vedana	Vata
Bahalata	Kapha
Twaka Rukshata	Vata

Based on above it can be said that out of the eight symptoms, two are due to Vata, three are due to Kapha, two are due to Vata-Kapha and one due to Vata-Pitta. Hence, it can be concluded that Ekakushtha is Tridoshaja Vyadhi with predominance of Vata Kapha.

2. Dushya:

Charaka has described that seven Dravyas are vitiated in Kushtha i.e. Tridosha & four Dushyas (Twaka, Rakta, Lasika & Mamsa). While commenting on this Chakrapani pointed out that in the initial stage only above four Dhatus are vitiated but in the later stage deeper Dhatus also became vitiated Chakrapani has also described that if only four Dhatus are vitiated then it is "Samanya Dushti" (General Pathogenesis). While on the vitiation of deeper Dhatus, it may be considered as "Vishesha Dushti" (Specific Pathogenesis). Samanya Dushti occurs mainly in Kshudrakushtha while Vishesha Dushti occurs in Mahakushtha.

3. Srotasa:

For example Mainly the Srotodushti of Rasavaha, Raktavaha, Mamsavaha and Svedavaha Srotas are found in Ekakushtha.

Lakshana	Srotasa	Srotodushti
<u>Asvedanam</u>	<u>Rasavaha, Raktavaha</u>	Sanga
<u>Mahavastu</u>	<u>Rasavaha</u>	Sanga
<u>Matshyashakalopama</u>	<u>Rasavaha</u>	Sanga
<u>Krishna-Aruna Varna</u>	<u>Rasavaha, Raktavaha</u>	<u>Vimargagamana</u>
<u>Kandu</u>	<u>Rasavaha, Raktavaha</u>	Sanga
<u>Vedana</u>	<u>Rasavaha</u>	Sanga
<u>Bahalata</u>	<u>Mamsavaha</u>	Sanga
<u>Twaka Rukshata</u>	<u>Rasavaha</u>	Sanga

Among four types of Srotodushti Sanga & Vimargamana are observed in Ekakushtha. Above analysis of the symptomatology according to type of Srotodushti shows that 90% are due to Sanga (obstruction in Srotas) & the rest due to Vimargagamana (Alteration of the pathway).

4. Aama & Agni:

Agnimandya is the root cause of all the diseases, causing Ama & Amavisha formation. The Amavisha spreads to whole body & disturb the normal physiology of the Dhatus, thereby rendering them Shithila. The Dhatvagni is also deranged. Thus the Dhatu Shithilata further progresses. The three Doshas & Poshaka Amsha of 4 Dushyas reach the Shithila Dushya & settle there to initiate the pathology in that tissue.

5. Udbhava Sthana:

The Udbhava Sthana is Amashaya & Pakvashaya.

6. Sanchara:

This is through the Tiryaga Sira.

7. Adhishthana:

In kushtha, the Twak is the main Doshadhishthana. Sushruta mentioned that the whole skin is deranged by the vitiated Doshas.

8. Vyadhimarga:

Kushtha is considered as a Bahya Rogamargaja Vyadhi because in kushtha the vitiation of Twak, Rakta & Mamsa and other dhatavas and entities occurs.

9. Svabhava :

The nature of the disease is Chirakari. According to modern science, psoriasis is a chronic relapsing disorder.

As per above description, **Samprapti Ghatakas** of Ekakushtha may be constituted as follow:

Dosha	Tridosha –
Dushya	Twaka, Rakta, Mamsa, Lasika
Srotodushti	Sanga and Vimargagamana
Agni	Jatharagni & Dhatvagni Mandya
Udbhavsthana	Amashaya, Pakvashaya
Sanchara	Tiryaga Sira
Adhishthana	Twaka
Vyadhimarga	Bahya
Svabhava	Chirakari

Among the responsible Doshas, Vata has Shighrakari property, which is responsible for the spreading of lesions on the body surface; on the other hand, Kapha causes deep, firm and larger patches (Mahavastu). The word Matsyashaklopamam indicates the typical type of skin lesion. The Snigdhtva and Slakshanata of vitiated Kapha when mixes with similar properties of Lasika, Twaka and Mamsa produces the smooth and silvery skin. But due to vitiated Vata lesions are not very smooth and Shlakshana but a little rough, which gives appearance, like scale of fish.

General Samprapti of Kushtha: mentioned in Samhitas as due to the indulgence of various Nidanas simultaneous aggravation of Dosha in general and Vata-Kapha in particular in the

production of Ama & Dhatu Shaithilyata occur. Then the vitiated Dosha along with Ama, move through Tiryaga Sira and get settled in to the Twak & Mamsa along with vitiated Rakta & Lasika, this cause obstruction in Rasavaha, Raktavaha, Mamsavaha & Svedavaha Srotas producing the symptoms like Asvedanam, Twak Vaivarnyata, Mahavastu etc. If Kushtha is not treated at this stage it further progresses to the deeper Dhatus.

Sadhyasadhya:

Charaka, Sushruta and Vagbhata have described symptoms of curable and incurable as follows: Table (12).

Symptoms	Ch.	Su.	A. H.
Asadhya	Tridoshaja, Balarahita rogi, Trusha & daha, Yukta, shantagni	Kushtha invading asthi, majja, and shukragata is asadhya	Tridoshaja and asthimajjagata kushtha asadhya.
Yapya		Medogata	Medogata
Krichha sadhya	Kaphapittaja, vatapittaja Kushtha		Pittaj, dwandwaja,
Sadhya	Vatakaphaja, ekdoshaja kushtha	When the rogi is jitendriya and Kushtha is invading rasa, rakta and mamsa dhatu.	Kaphaja, dominant of vata, and ekadoshaja

(Ch. Chi. 7/36), (Su. Ni. 5/28), (A. H. Ni. 14/31, 32, 33)

Upadrava:

Prasravana, Angabheda, Anga-Avayava Patanam, Trisha, Jvara, Atisara, Daha, Daurbalya, Arochaka, Avipaka.

Kushtha As Arishta Lakshana

- Charaka says that if a person suddenly develops small & big papulosquamous lesions, discolouration or patches on the face; it is considered to be bad prognosis (Ch. In. 1/12).
- In the context of arishta lakshanas present in the purvarupa of various diseases, it is explained that if a person gets very big wound even with light injury by grass, and even after treatment if it does not heal, the

person would suffer from severe Kushtha roga ultimately leading to death (Ch. In. 5/14).

3. If a person gets dream that he has applied ghee all over his body and he is putting havana in the non ignited fire; and flowers of lotus are seen on his chest region; then he will surely die with kushtharoga (Ch. In. 5/15).

Chikitsa

Ayurveda emphasizes on three folds therapeutic management of the diseases viz; Samshodhana (purification), Samshamana (pacification) and Nidana Parivarjana (avoiding causative factors).

Shodhana Chikitsa:

Samshodhana is one of the most important therapies of Ayurveda which deals mainly with elimination of the Aggravated Doshas from the body. These Doshas (toxins and waste material) should be eliminated from natural as well as nearest root of the body.

Importance of Samshodhana:

दोषाः कदचित् कुप्यन्ति जिता लन्यनपाचनैः।
जिता संशोधनेर्नै तु न तेषां पुनरुद्भवः॥

च. सू. १६/२०

The morbid Doshas subdued by Langhana and Paachana may sometimes be again provoked, but in the case of those which are subdued by Samshodhana (cleansing procedures), there is no possibility of such recurrence.

Methodical administration starts with the Pachana and Deepana followed by Snehana and Svedana then administration of suitable Shodhana in accordance to the Dosha and site of the diseases.

Shamana Chikitsa:

Shamana Chikitsa is given for two specific purposes –

- To treat Kushtha, the patients who are unfit or contraindicated for Shodhana Karma.
- To subside the remaining Doshas after Shodhana Karma.

For the treatment of Kushtha Roga, The selection of the drug is based upon below mentioned principles –

Drugs having the properties of:

- Rasa, Rakta Prasadana.
- Rasa, Rakta Shuddhikara.
- Rasavaha, Raktavaha Sroto Shodhana.

Chikitsa sutra of Kushtha:

In Shodhana Chikitsa, Among the Pancha Shodhana here, Vamana, Virechana, and Raktamokshana are indicated in the Kushtha. Vamana is to be applied in the treatment of Kapha predominant Kushtha, Virechana and Raktamokshana in the treatment of Pitta predominant Kushtha.

So here, Vamana is considered as the best treatment of Ekakushtha due to Vata-Kapha predominance.

The frequency of the Shodhana procedure in Kushtha is described by Sushruta, among them **Vamana** is to be administered after every **15 days in Kushtha**.

The patient with Bahu-Dosha should be subjected repeatedly to the Samshodhana taking care to his strength and vitality.

As the present study is concerned with the Shodhana chikitsa, some details about Vamanakarma are given in Vamanakarma review.

Pathyapathya

पथ्यं पथोऽनपेतं यद्यच्चोक्तं मनसः प्रियम्।

यच्चाप्रियमपथ्यं च नियतं तन्न लक्षयेत्॥

The drugs & regimes which do not adversely affect the body & mind are regarded as Pathya & those, which adversely affect them, are considered as Apathya.

Pathya:

Shuka: Purana Dhanya, Shastika Shali, Yava, Godhuma

Kudhanya: Koradusha, Shyamaka, Uddhalaka

Shimbi: Mudga, Adhaki, Masura.

Shaka: Tikta Shaka e.g Patola.

Ghrita: Medicated Ghee prepared with Bhallataka, Triphala & Nimba.

Mamsa: Jangala Mamsa (without Meda).

Mishra: Mudga mixed with Patola.

Apathya:

Dravadravya: Dadhi, ksheera.

Ahara: Pista vikara, Viruddha Ahara, Navanna, Adhyashana, Ajeernashana.

Shimbi: Kulattha, Masha, Nishpava, Tila
Ikshu varga: Guda, Ikshu Vikara
Shaka: Mulaka
Mamsa: Anupa mamsa, Vasa, Oudhaka mamsa
Vihara: Diwaswapna, Vyavaya, Vegarodha,
Vyayama

Conclusion

While treating kushtha vyadhi detail samprapti of kushtha should be observed. In this work the focus of study was on samprapti and chikitsa vichar of kushtha vyadhi. Dosh dooshya samurchhana and related symptoms are the most important aspects besides hetavas while treating kushtha. Pathya and apathy vivechan help to keep the symptoms and samprapti in control while treating the disease.

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