

AYURVEDIC REVIEW ARTICLE ON KUSHTHA

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ABSTRACT

Skin is a shield which protects us from various external invasions. Skin is the organ of the body which is readily available for inspection by the eyes. Of all the organs, skin is larger one and is exposed to disease and injury. Because of its visibility, skin reflects once emotions and it is the index of normal physiology. It is a link between internal and external environment and is also the seat of complexion which maintains beauty and personality. It creates an individual identity in the society. Changes in skin colour may be due to homeostatic imbalances in the body. Many inter related factors affect health of the skin, including nutrition, hygiene, circulation, age, immunity, genetic traits, psychological state and drugs. In Ayurveda, the word 'Twacha' or 'Charma' is used for skin. Twacha is derived from the Dhatu- Twach Samvarne meaning covering of the body. All the skin diseases in Ayurveda have been discussed under the broad headings of Kushta. Twacha is the seat of Sparshajnanendriya, which is one among seats of Vata and it is very extensive among all five Jnanendriyas.

KEYWORDS: Kushta, Psoriasis, Dermatological disorder.

INTRODUCTION

Skin serves as the covering for internal organs and shields us from a variety of external intrusions. The biggest organ in our body is it. Out of the five "Gyanindriyas" mentioned in Ayurvedic scriptures, it is "Sparsha Gyan," or the sense of touch, and as such, it has a significant impact on both a person's physical and mental health. Unbroken skin serves as

the body's natural covering since it protects the body from sickness and its degradation causes a wide range of issues. Skin conditions are responsible for a tremendous lot of anguish, suffering, disability, and monetary loss. In addition, they constitute a major social impediment because they are visible. In the traditional Ayurvedic literature, all skin conditions are referred to as kushtha (skin illnesses). The term "kushtha" (skin illnesses) refers to skin malformation, color change, and loss of skin integrity. It was known as Aupsargika roga by Acharya Sushruta. It qualifies as a Raktaja vikara.

The word Kushtha is derived from Kushnati vapuh meaning that which alters complexion of body by extracting. It is a chronic disease which presents with ugly texture and altered tactile perceptions of the skin. It is combined product of ectoderm as well as of mesoderm. According to Acharya Charaka, All the types of kushtha are caused due to vitiation of tridosha with involvement of skin, blood, lymph and muscular issue. Kushtha is often translated in English as leprosy, which is not correct because of absence of Mycobacterium leprae, though the appearance of skin lesions of mahakushtha resemble leprosy. In this article, classical details of types of Kushta are studied elaborately along with its modern corresponding skin diseases.

Premonitory sign and symptoms (poorva roopa)

Sparsajnatva is a loss of touch sensitivity in the vicinity of a skin lesion.

- Ati sweda or Nava - Excessive perspiration or a lack of feeling.
- Loma harsha, Kandu, Toda, Shrama and Klama - stinging pain, physical tiredness, and mental and emotional lethargy skin patches (kotha) that are elevated and discolored.
- Shoolam - excessive discomfort in the areas with ulcers.
- Vrana adhikam - These ulcers appeared instantly and persisted over time.
- Daha, Suptangata - a burning feeling, and numbness.

Pathogenesis (samprapti)

The four vitiated doshas—Vata, Pitta, and Kapha—vitate the other three.

- Rasa Dhatu or Tvak-skin
- Rakta Blood
- Mamsa - Muscle tissue
- Ambu - Lymph or plasma part of blood tissue
- These make up the seven-fold pathogenic component of Kushta when combined. Kushta Dravya Sangraha is the collective name for them.

All 18 varieties of Kushta (skin disorders) are brought on by the aforementioned seven elements. Kushta is never brought on by the vitiation of only one of the listed pathogens. Consequently, they are all inevitably responsible for the disease's development

- Etiology Pathogenic factors
- Types of Kushtha Lakshanas of Maha Kushtha and Kshudra Kushtha

Modern skin disorder with their Sign & Symptoms Etiology:

Aharaja Nidan^[1] Viruddha annapana, excessive intake of guru, snigdha, drava, new grains, curds, fish, salty and sour food items, black grams, radish, food prepared from flour paste, sesame, milk and jaggery products. Viharaja Nidan Excessive exercise and exposure to heat after taking the heavy meal. Restraining natural urges like vomiting, Entering into cold water immediately after one is afflicted with Bhaya, Shrama and Santapa. Indulging in food and other habits which have been restricted during the phase of Panchakarma. Sexual intercourse immediately after taking food, sleeping during day time, insulting peers like brahmin / guru . Pathogenic Factors: The vitiated three doshas- vata, pitta, kapha along with impaired tvak, rakta, mamsa and ambu (lasika) together constitute seven essential entities which play role in pathogenesis of kushtha. Kushtha can be classified into seven mahakushtha (major skin disorders) and eleven kshudrakushtha (eleven minor skin disorders). Single dosha cannot cause kushtha on its own i.e. kushtha is not an nanatmaja (disease caused by single specific dosha) disease. Types of Kushtha: Mahakushtha: 1- Kapala, 2- Udumbhara, 3- Mandala, 4- Rshyajihwa, 5- Pundarika, 6- Sidhmaand, 7- Kakanaka. Kshudrakushtha: 1- Ekakushtha, 2- Charmakhya, 3- Kitibha, 4- Vaipadika, 5- Alasaka, 6- Dadru, 7- Charmadala, 8- Pama, 9- Visphota, 10- Shataru, 11- Vicharchika Mahakushtha.^[2]

MAHAKUSHTHA LAKSHANAS SKIN DISORDER SIGN & SYMPTOM SDIAGRAM

1- Kapala Krishnaarunavarna, Similar to broken piece of earthen pot(Kapala), Ruksha Parusha, Tanu, Bahu toda (Dosha- Vata) Tuberculoid leprosy Raised erythematous border & atrophic center, hypo pigmented macule Thick Dry skin, Severe Pain 2- Udumbara Similar to Pakwa Udumbara Phala Ragaparita, Lomapijara (hair on the patch become brown) Daha,Kandu,Ruja (Dosha- Pitta) Vasculitis Flat red/palpable purpura Dark spots Intense itching 3- Mandala Shwetakravarna Mandalakar pidika Utsanna,Sthira, Sthyana(ghana) (Dosha- Kapha) Tinea Variant Circular ring shape Pale macules, Reddish papules Defined and raised 4- Rishyajihwa Raktaparyanta Antahshyava (red in edges and brown inside) Resembles the tongue of Rshya (a type of deer with blue testicles), Karkasha, Vedana (Dosha- Vata-Pitta) Lichen planus Purplish, flat bumps most often in inner forearm, wrist or ankle Itching Blisters break to form scabs or crusts Painful sores in mouth 5- Pundarika Shwetakraparyantaresembles Pundarikadala (lotus petal) Utseda Daha (Dosha- PittaKapha) Discoid Lupus Erythematous Lighter in center with rim darker edges Elevated Burning sensation, itchy, tender 6- Sidhma Shwetatamravarna resembles Alabupushpavarna Tanu (Dosha- Vata- Kapha) Plaque Psoriasis silvery scales Bleeding or cracking of plaques Intense Itching 7- Kakanaka Resembles Gunjavarna Apakam, Teevavedana (Dosha- Tridosha) Squamous cell Carcinoma Erythematous infiltrated painful Keratotic nodule that may ulcerate.

Management (Chikitsa): • Nidanparivarjana^[3] • Bahyaparimarjana chikitsa (Lepa) • Antahparimarjana chikitsa (Aushadh sevana) Kushthnashaka yog: Churna: - Mustadi churna - Kushthadi churna - Triphaladi churna Kwatha: - Patoladi kwatha Lepa: - Sidhmadi lepa - Kushthadi lepa Ghrita: -Mahatikta - Mahakhadir ghrita Taila: -Kushthadi taila - Kanakakshiri taila • Asava : - Madyasava • Arista : - Kanakabindu arista.

DISCUSSION

The skin diseases are long time consuming, easily not curable and require patience to take medication for longer duration. KushtaRoga cannot occur without the vitiation of Tridoshas. Since the disease manifestation starts from the Nidana, first line of treatment should be NidanaParivarjana. It stops in the further progression of the diseases by restricting the vitiation of Doshas. The therapy which aims at radical removal of causative morbid factors is called as

Samshodhana. According to AcharyaSharangadhara, KushtaRogaoccurs due to DoshaBahulyata. These Doshas are Tiryagami and very difficult to treat by Shamana Aushadhi.^[4,5] AcharyaVagbhata says that, Snehapanam is given to the KushtaRogi in the PurvarupaAvastha. AcharyaCharaka states that, in Vata Dosha Pradhana Kushta, one should first administer Virechana and then give NiruhaBasti with Madhuphaladi Sidha Taila.Kushta is TridoshajanyaVyadhi, therefore first predominant Doshas should be treated and then Anubhandha Doshas. Periodical advice of Panchakarma procedures indicates the extent of the Dosha involvement in the KushtaRoga. ShodhanaKarmas are indicated in Bahudoshaavastha. VamanaKarmais indicated for Kaphapradhanaand Doshotklesa Kushta in Charaka Chikitsasthana. For this purpose, Raktamokshana is done at every six months, Virechana is to be done at every one month and Vamana is to be given every 15 days. Shamanatherapy is very useful in treatment of Kushtha. After completing the Shodhana Karma, Shamana Chikitsa is indicated to pacify the remaining Doshas. In present life style when people do not have enough time from their busy schedule for Shodhana therapy in such cases Shamana therapy is to be advised. Charaka has described Shamana therapy with Tikta and Kashaya Dravyas.Shamana Aushadhi is more effective, when it is administered after Samshodhana. The use of external therapy is also important in Kushtaroga since the Sthanasamasraya and Vyaktasthana is Twacha. The importance of external therapy can be understood by the references of much different Lepa yoga in the classics.

CONCLUSION

All the skin diseases in Ayurveda have been discussed under the broad headings of Kustha. According to Acharya Charaka, Kushtha Roga cannot occur without the vitiation of Tridoshas. Acharya Vagbhata has defined the Kushta Roga as that which causes Vaivarnya and Dushti to the Twacha. For proper diagnostic approach of the disease, lesions are classified into various groups and named in a scientific way. The dermatological disorders as mentioned in Ayurveda are highlighted here with modern science. Since the disease manifestation starts from the nidana, first line of treatment should be Nidana parivarjana. It stops in the further progression of the diseases by restricting the vitiation of the doshas. Kushtha is tridoshajanya vyadhi, therefore first predominant doshas should be treated and then anubandha doshas.

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