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## PREVENTION AND CURE OF KUSTHA ROGA THROUGH AYURVEDA

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### ABSTRACT

Healthy skin is the Reflection of healthy body where in the affection of former will not only have an impact on somatic makeup but also on psychological and social aspect of an individual. 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. the actual factors of *kustha* which become imbalanced are the three *doshas* and thus basically disease process may be correlated with the three *doshas* *vata*, *pitta* and *kapha*. So, there should be balanced diet and physical exercise and avoid contraindicated food, drinks, excessive intake of tila, milk, fishes, meat, intake of uncooked food.<sup>1</sup> *Kushta* is one among the *Ashtamahagada*, *santarpanjanya* & *Raktapradoshajavikara* No other disease is seen, which is most painful and most troublesome of all the diseases. Thus it is necessary to deal with this considering all the factors like dosha, desha, kala, bala etc. Hence *Antahaparimarjana* and *Bahiraparimarjana* is adopted. When clear manifestation of diseases appear *sanshodhanchikitsa* should be beneficial, *kusthatherapy* is required according to *doshas*. The patient suffering from *kustha* with more of vitiated *doshas* should be given eliminative therapies like *vaman* and *virechna karma*. depending upon the nature of the therapy, *sansarjana karma* should be followed.<sup>ii</sup>

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## INTRODUCTION

Prevention and cure are main goal in *Ayurveda*. The object (of *Ayurveda*) is to protect health of the healthy and to alleviate disorders in the diseased.<sup>iii</sup> *Kustha* are caused by the simultaneous vitiation of all the three *doshas*. Depending upon the dominance of one or the other *doshas*, they are known as *vatika*, *paittika* etc. the seven causative factors responsible for the manifestation of *kustha* are the three *doshas* and four *dhatu* (*tvak*, *mamas*, *soniata*, *lasika*). in the primary stage of *kustha* only four *dhatu*s are vitiated but subsequently all other *dhatu*s in the entire body are affected. in the prevention of *kustha roga* avoid to intake of mutually contradictory food, drinks, excessive intake of food preparation of freshly harvested grains, curd, fish, salt etc.<sup>iv</sup>

*Nidana*<sup>v</sup>: *Tvakdosa*s disease of the skin -arises from improper foods such as incompatible, overlapping and unaccustomed, suppression of natural urges, improper administration of therapies like oletion etc. vomiting sinful acts and effects of action of previous lives. Patient of skin disease should be avoid the use of meat, fat, milk, curd, oil, kulattha, masa, nispava, iksu, pista, vikara, (eatables prepared from corn flour), *amla* (sour), *viruddhasana* (incompatible foods), *adhyasana* (over eating) *ajirnasana* (uncooked foods or that cause indigestion), *vidhai* (foods which cause burning sensation during indigestion), *abhisyanandi* (which increase moisture inside the tissues) sleeping during day and copulation.

**Causative Factors:** *Kustha* is caused by the vitiation of *doshas*, in person indulging in unwholesome regimens as follows:

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- (a) Intake of mutually contradictory food and drinks which are liquid, unctuous and heavy.
- (b) Suppression of the urge for vomiting and other natural urges.
- (c) Performance of physical exercise in excessive heat and after taking very heavy meal.
- (d) Transgression of the prescribed order with reference to heat and cold as well as fasting and intake of food.
- (e) Use of cold water immediately after exposure to the scorching sun, exertion or exposure to frightening situation.
- (f) Intake of uncooked food and intake of food before the previous meal is digested.
- (g) Transgression of the procedure of *panchakarma*.
- (h) Excessive intake of food preparations of freshly harvested grains, curd, fish, salt, sour substances.
- (i) Excessive intake of *masa, mulaka, pastry, tila, milk and jaggary*.
- (j) Performance of sexual act in the state of indigestion.
- (k) Sleep during day time.
- (l) Insult to brahmins and preceptors and other sinful acts.<sup>vi</sup>

**Morbid factors:** *Kushtha* is caused by the morbidity of seven factors. they are the three *doshasvata, pitta* and *kapha* which get vitiated by the causative factors and four dhatu of the body -*tvaka, mamsa, soniata* and *lashika* which get vitiated by the morbid *doshas*. the seven causative factors responsible for the manifestation of *kushtha* are the three *doshas* and four *dhatu* (*tvak, mans, soniata, lasika*). for the manifestation of *kushtha*, the abnormalcy of *dhatu*s is not in the form of increase or decrease in quantity but is the changes in their actual composition due to the vitiation by the *doshas*.<sup>vii</sup>

**Pathogenesis:** The three vitiated *doshas, vayu, pitta, kapha*, in turn vitiate the *tvaka, mamsa, rakta* and *ambu*. These taken together, constitute the seven-fold pathogenic substances of *kushtha*. the seven and eleven varieties of *kushtha* are caused by all of them.<sup>viii</sup>

### Premonitory signs and symptoms

- (a) *Sparsaghantva* (anaesthesia)
- (b) Excessive perspiration or absence of perspiration.
- (c) Discoloration and elevation of the patches (*kotha*) in the skin.
- (d) Horripilation, itching, pricking pain, physical exhaustion and mental fatigue.
- (e) Excessive pain in ulcerated parts.
- (f) Instantaneous appearance and continued persistence of these ulcers.
- (g) Burning sensation and numbness of limbs.<sup>ix</sup>

Premonitory symptoms of *kushtha* are lack of perspiration or excessive perspiration, roughness of excessive smoothness, discoloration, itching, pricking pain, numbness, burning sensation, tingling sensation, horripilation, coarseness, production of heat, heaviness, frequent occurrence of oedema and acute spreading, sticking of excreta in the body specially in the orifices, excessive pain in case of suppuration, burn, bite, fracture and dislocation, putrefaction and non-healing of even small wounds.<sup>x</sup>

### Types of *kushtha*

Eighteen type of *kushtha*

### Mahakustha- 7Kshudrakusthas- eleven

- |                      |                       |                         |
|----------------------|-----------------------|-------------------------|
| (1) <i>Kapala</i>    | (1) <i>Ekakustha</i>  | (7) <i>Chamadala</i>    |
| (2) <i>Udumbara</i>  | (2) <i>Charmakhya</i> | (8) <i>Pama</i>         |
| (3) <i>Mandala</i>   | (3) <i>Kitibha</i>    | (9) <i>Vishphota</i>    |
| (4) <i>Rsyajihva</i> | (4) <i>Vipadika</i>   | (10) <i>Sataru</i>      |
| (5) <i>Pundarika</i> | (5) <i>Alaska</i>     | (11) <i>Vicharchika</i> |
| (6) <i>Sidhma</i>    | (6) <i>Dadru</i>      | (7) <i>Kankanka</i>     |

### Sign and symptoms of *maha-kustha*<sup>xi</sup>

(a) ***Kapalakustha:*** The patches in the skin look like black and reddish pieces of *Kapala* (broken pieces of earthen pot) ununctuous, rough and thick to touch and Associated with excessive pain and difficult to cure.

(b) ***Udumberakustha:*** White and red in colour, stable, compact, unctuous and circular in shape with elevated patches, patches are matted with each other and difficult to cure.

(d) ***Rsyajihvakustha:*** Rough, red in edges and brown inside and painful. It is resembling the tongue of *rasa* (a type of antelope with blue testicles).

(e) ***Pundarikakustha:*** white in colour with red edges, resembling the leaf of lotus. elevated and accompanied with burning sensation.

(f) ***Sidmahmakustha:*** It resembles the flower of *alabu* and generally located in the chest. White and coppery in colour, Thin and when rubbed, it emits small particles of the skin in the form of dust.

(g) ***Kankankakuatha:*** Red in colour like the seed of *gunja*, it does not get suppured, extremely painful and incurable.

### Sign and symptoms of *Kshudrakustha*<sup>xii</sup>

(a) ***Ekakustha:*** It resembles the scales of fish, Absence of perspiration and Extensive localisation.

(b) ***Charmakustha:*** The skin over the patch becomes thick like the skin of the elephant.

(c) ***Kitima:*** Blackish brown in colour, Rough in touch like a scar tissue and hard to touch.

(d) ***Vipadika:*** Associated with cracks in palms and soles of feet as well as excruciating pain.

(e) ***Alaska:*** Nodular growth associated with excessive itching sensation and redness.

(f) ***Dadru:*** Itching sensation, redness, pimples and circular patches with elevated edges.

(g) ***Charmadala:*** Redness, itching, pustules, pain, cracks in the skin and tenderness.

(h) ***Pama:*** Excessive itching, eruptions which are either white, reddish or blackish brown in appearance.

(i) ***Vishphota:*** Spot variety of *kushtha* is characterized by pustules which are either white or reddish in appearance. these pustules have a thin skin.

Table 1.

According To Samhita	Charaka Samhita <sup>1</sup>	Susruta Samhita <sup>1</sup>	Asanga Hr̥dyā <sup>1</sup> Astanga Samgrah <sup>1</sup>	Kasyapa Samhita <sup>1</sup>	Madav Nidan <sup>1</sup>	Yoga ratnaker <sup>1</sup>	Bhel Samhita <sup>1</sup>	Sharngdhar Samhita <sup>1</sup>
Types of kushtha	7\18\ □□□□□□	7\18	7 □□□□□□□□ 7 □□□□□□□□□□ 11	18	7 □□□□□□□□ 7 □□□□□□□□□□ 11	□□□□□□□□ 7 □□□□□□□□□□ 11	18	18

Table 2.

According to Charak Samhita	According to Susruta Samhita	According to Astangahr̥dyā Astangasangrah Samhita	According to Kashyapa Samhita
Kapala	Kapala	Kapala	Kapala
Udumbera	Udumbera	Udumbera	Sidhma
Mandal	Arun	Mandal	Sthularuska
Rsyajihva	Rsyajihva	Rsyajihva	Dadru
Pundrika	Pundrika	Pundrika	Pama
Sidhma	Dadru	Sidhma	Kitibha
Kaknaka	Kaknaka	Kaknaka	Vicharchika

(j) **Sataru**: Several ulcerated patches which are red or blackish brown in colour and which are associated with burning sensation as well as pain.

(k) **Vipadika**: Blackish brown eruptions associated with itching sensation and excessive exudation.

#### Predominancy doshas in kushtha<sup>xiii</sup>

Table 3.

Types of Mahakushtha	Predominant doshas
Kapala	Vata
Audumbar	Pitta
Mandal	Kapha
Rsyajihva	Vata and pitta
Pundarika	Piitta and kapha
Sidhma	Vata and kapha
Kankan	Vata, pitta and kapha

Table 4.

Types of Kshudrakushtha	Predominant doshas
Charma, ekakhya, kitima Vipadika, alaska	Vata and kapha
Pama, sataru, vishpotadadru, charmadal	Pitta and kapha
Vicharchika	Kapha

**Varieties of diseases and doshas<sup>xiv</sup>**: One can determine the nature of the predominant dosha from the specific variety of kushtha. The causative factors are determined on the basis of specific manifestation and from the manifestation, one can also determine the specific pathogenic factors are determined on the basis of, the specific nature of the manifestation of kushtha and vice versa. For example, the manifestation of kapala type of kushtha leads us to infer vāyu as the predominant vitiating pathogenic factor. Similarly, from the predominant vitiating pathogenic factors such as predominant vāyu, pitta etc. one could determine the specific variety of kushtha such as kapala mandala.

**Sign and symptoms of vitiating doshas<sup>xv</sup>**: Vitiating vāyu in kushtha; Roughness, dryness, parusya (hardness), khara (coarseness) horripilation and brown as well as reddish coloration. due to vitiating pitta in kushtha; burning sensation, redness, exudation, suppuration, smell like r:rw meat, stickiness and angapatana (sloughing of limbs).

Vitiating kapha in kushtha white colouration cold in touch, itching, localisation, elevation, heaviness, maggot formation and stickiness.

**Prognosis<sup>xvi</sup>**: A wise physician must not undertake the treatment of the following types of patients suffering from kushtha.

(1) The patient of kushtha with the signs and symptoms of all the three predominantly vitiating doshas. (2) the patient who is weak. (3) The patient who is suffering from morbid thirst and burning sensation.

(4) The patient having no digestive power. (5) The patient having maggots' in the patches of kushtha,

**Prevention of kushtha<sup>xvii</sup>**: Person should partake foods prepared from old Sali, sastika, yava, godhuma, koradusa, syamaka, udalaka, etc. along with yusa (soup) of mudga, adhaki and similar pulses or soup (meat soup added with nimbapatra, aruskarapatra, partake food along with ghee or sarsapataila (mustered oil) boiled with mandukparni, avalguja, atarusak and rupikapusapa are habituated to meat, meat of animals of jangala region devoid of fat may be allowed. Vajrakataila should be used for anointing and massage kasaya (powder or paste) of drugs of the gana for massaging decoction of khadira for drinking and pouring on the body or tub bath. this is the regimen of food and activities to be adopted.

**Line of Treatment<sup>xviii</sup>**: All varieties of kushtha are caused by the simultaneous vitiating of all the three doshas. However, some doshas predominant and others are not. Keeping this in view, and after ascertaining this from manifested signs and symptoms the physician should decide the line of treatment. In the beginning, the predominately vitiating dosha should be alleviated. Thereafter, the remaining secondarily vitiating doshas should be alleviated. The patient suffering from kushtha dominated by vāyu should first be administered ghee internally. The patient suffering kushtha dominated by kapha should first be administered emetic therapy. The patient suffering from kushtha dominated by pitta should first be administered blood-letting and purgation therapies. For emetic and purgation therapies to a patient suffering from kushtha, the recipes described in the Kalpa section should be employed.



*Triphalamodaka Manjistadi tail*  
*Sarvangasundarigutika Arka tail*  
*Dardadilepa Sinduradya tail*<sup>xxii</sup>  
*Siravedha Sarjikadilepa*  
*Prachan Avalgujadilepa*  
*Khadirakalpa Draksadichurna*  
*Abhya (Haritki) Rasotavahaldi*<sup>xxiii</sup>

In *kushta* with predominance of *vata* first of all frequent drinking of only *grata* without mixing with scum of boiled rice is beneficial; in others (due to *pitta*, *kapha*) *tiktasarpi*; emesis, purgation and cleansing enema.<sup>xxiv</sup>

## Conclusion

Success of the Treatment depends on *Trisutra* of Ayurveda. The prevalence of *Kushta* is increasing day by day there is need to find out treatment modality which will help in prevention and cure of the disease. The *Dosha* that are pacified by *shodhana* never recurs but those pacified by *langhanapachana* etc may recur. Hence repeated *samshodhana* is very important in *Kushtachikitsa*. By giving *shodana* the vitiated *doshas* are eliminated, the power of digestion and metabolism is enhanced, diseases are cured, normal health is restored, sense organs, mind, intelligence and complexion become clear, gain of strength, plumpness, offspring and virility occur, person is not affected by old age and lives long without any disease. The unique feature of *pancakarma* therapy is to destroy the disease from the root level.

## DISCUSSION

Patients with *Kushta* approach various health care systems with a hope to get cure. It is a condition in which the vitiated *doshas* combine with the seven dhatus of the body to produce the symptoms. All Acharya's have emphasized on *Shodhana* therapy in the management of *Kushta*. The therapy which expels out the morbid *doshas* from the body is known as *Shodhana*. By nature, *Kushta* is difficult to cure disease, so it is called '*Dushchikitsya*' but by the application of *shodhana* therapy, cure of the diseases becomes easier due to removal of the root cause, hence *shodhana* has great importance in *Bahudoshavastha*. Both *shodhananga* and *shamanangasnehapana* to be done. *Sneha pana* is useful as a *vataamupurvachikitsa*. *Sneha pana* helps in *shesadoshanirharana* from kosta.

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