

EFFICACY OF AYURVEDIC MANAGEMENT IN SIDHMA KUSHTA

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ABSTRACT

Skin diseases are a major worry for today's society and are a common occurrence. *Kushta* a type of skin disorder mentioned in ayurveda is a *tridoshaja vyadhi* where *rasa*, *rakta*, *mansa* and *Ambu* are the main *dushya*. *Sidhma kushta* is one of the eighteen kushta roga's mentioned in the *charak samhita*.^[1] Because of its symptoms and high recurrence rate, it is a serious worry. *Vaat* and *kapha doshas* are predominant in *sidhma kushta*.^[2] *Kushta roga* is managed in Ayurveda by *shodhana*, *shaman chikitsa*, and *bahi parimarjana chikitsa*. In *sidhma kushta*, *Shaman Chikitsa* in the form of *Dhatu Pachak* Formulations has demonstrated remarkable effect. There is primarily *dushti* of *rakta* and *mansa dhatu* in *kushta* because the *doshas* become deeply ingrained in the *dhatu* and pollute them. **Aim:** To study the efficacy of Ayurvedic management in *sidhma kushta*. **Material and method:** A male patient of 40 year came to opd with erythematous, whitish & Reddish lesion spreading the abdomen, both hands, chest region with complaints of

burning sensation, pricking pain, itching followed by Scales all over it. In these a combination of *raktapachak* and *mansapachak* were given in the churn form with warm water for 45 days. **Observation and result:** Improvement were noted in the symptoms with *pachak yog*. **Conclusion:** This yog is effective in *sidhma kushta*.

KEYWORDS: *Sidhma kushtha, raktapachak, mansapachak yoga.*

INTRODUCTION

Our bodies' skin serves as the canvas on which our inner harmony is expressed. According to Ayurveda, it is one of the five sensory organs and is in charge of touch perception. Skin diseases are referred to in Ayurveda as *kushta*, which means exposed disorder. One of the most prevalent health issues in people nowadays is skin illness. Skin diseases afflict millions of people worldwide due to a variety of reasons, including immune system abnormalities, environmental conditions, heredity, and lifestyle choices. Skin disease can range from mild, temporary to severe & chronic impacting not only physical health but also emotional & mental well being. There are two types of *sidhma kushta*, they are *sidhma* & *pushpikasidhma*.^[3] Rather these types can be termed as stages of *sidhma kushta*. *pushpikasidhma* is the first stage of *sidhma kushta* in which the *dosha dushya sammurchhana* is weak, local immunity is strong and hence the *samprapti* does not invade the consecutive *dhatu* at all. *Sidhma* is next stage of *Pushpikasidhma*. If *pushpikasidhma* is left untreated and *nidana sevana* continues, then its *dosha- dushya* complex become so strong that it starts to invade the consecutive *dhatu* one by one manifesting the symptoms and the *samprapti* become powerful & strong.

CASE DISCUSSION

A 40 year old male patient came to opd with erythematous skin lesion over abdomen, both upper limb and back side of neck region since 4year, itching was severe with burning sensation all over the skin lesion, this complaints started 4 year ago and first over abdomen and then gradually spread to limbs, neck. He took allopathic treatment for 6 month and got relieved. On stoppage of medicine complaints recurred. He has a habbit of taking spicy food, non-vegetarian diet including more of fish and dadhi sewan and for better management he consulted in our opd.

Past history

No History of any major illness.

No any surgical history.

In drug history patient reported history of Methotrexate allopathic medication.

General examination

S1S2 heard no added sound

RS Air entry bilaterally equal

CNS-conscious and well oriented

Astavidha Pariksha

Nadi-Vaat pittaj

Mala-samyak(2 times per day)

Mutra-samyak(5-6 times per day)

Jivha-sama

Shabdha-normal

Sparsha-rough

Drik-normal

Akriti-madhyam

Height-5'9" Weight-62kg

Blood pressure-140/88mmhg, Pulse rate-76/mm

Local examination

Site of lesion-Trunk, both limb

Itching-severe itching is present all over the lesion throughout the day and night

Inflammation-moderately present

Colour-Reddish, silvery white

Touch-Rough, dry, hard

Distribution – Assymetrical

Type of study- A case study.

Location- Mumbai

Informed consent of patient was taken

MATERIAL AND METHOD

Raktapachak churn –*patol, sariva, musta, patha, kutki*

Mansapachak churn-*nimbatwak, patol, triphala, musta, indrayav, Mridvika*

Method of drug administration

A combination of *raktapachak* and *mansapachak* yog 2.5gm was given with warm water twice a day for 45 days

5gm of *haritaki churn* was given at night with warm water for 45 days

Treatment schedule**Duration of treatment** -45 days

Review after every 15 days

Table 1: Asessment criteria for *sidhma kushta*.

Features	Grade1	Grade2	Grade3	Grade4
Type of distribution of patches	Normal skin	Rashes distribution over the trunk only	Rashes distribution over the Trunk and neck	Rashes distribution over the trunk, neck and limbs
Colour	Normal skin colour	Nearer to skin colour	White / brown pink	Coppery brown
Itching	No itching	Mild itching	Moderate itching	Severe itching
Scaling	No scaling	Mild scaling	Moderate scaling	Severe scaling
<i>Rukshata</i> (dryness)	No dryness	Mild dryness	Moderate dryness	Severe dryness

Table 2: Observation and Result.

Features	Before treatment	Review		After treatment
		After 15 days	After 30 days	
Type of distribution of patches	Rashes distribution over the trunk,neck and limbs	Rashes distribution over the trunk,neck and limbs	Reduced distribution over the trunk,neck and limbs	Reduced distribution over the trunk,neck and limbs
Colour	White / brown pink	White / brown pink	Brown colour	Nearer to skin colour
Itching	Severe itching	Moderate itching	Mild itching	Occasionally mild itching
Scaling	Severe scaling	Moderate scaling	Mild scaling	No scaling
<i>Rukshata</i> (dryness)	Moderate dryness	Moderate dryness	Mild dryness	No dryness



Fig-1



Fig-2

DISCUSSION

Virudha aharadi nidana impairs *tridosha* and results in *dushya* of *twak, rakta, mamsa*, and *ambu* in *kushta roga*.^[4] *Rasa rakta dusti* plays a significant role in the *samprati* process of *kushta* when it comes to the skin manifestation of illness. The lesion in this instance where located in the abdomen, trunk, and both limbs, as they dry out they take on a white, powdery appearance. The symptom most closely resemble *sidhma kushta* which is characterized by lesion that appears to be dry and scaly and are itchy. The signs indicate a predominance of *vata* and *kapha*. As *jwar* is the root cause of all the diseases and *dhatwa agnimand* leads to vitiation of *dhatu*, so *shamana chikitsa* was scheduled as a treatment and *nidana parivarjan* and *dhatu pachak* yoga were provided i.e, *rakta* and *mansa pachak*. The polyherbal combination called *dhatu pachak yoga* are referred in the *charak samhita*^[5] and *ashtang hridaya*^[6] in the *jwar adhikara*. However *jwar* is synonymous to *vyadhi* hence it can be correlated because *rakta pachak* and *mansa pachak* are employed in treating *jwara* because, according to *yukti pramana*, *jwara* is the starting point of all diseases etiopathology. In *kushta yadhi* we see there is dominance of *aam* in the body, this *aam* may not only be at the *jatharagni* level, but at the *dhatvagni* level, and *dhatu pachak yoga* works best at increasing the *dhatvagni* and decrease *aam* in the body. The elements of *rakta pachak yoga* include *patol patra*, *sariva*, *musta*, *patha*, *kutki*.^[7] The *mansa pachak yoga* is composed of *nimba patra*, *patol patra*, *triphala*, *mridvika*, *musta* and *kutaj*.^[8] The majority of the *dhatupachak* are *tikta rasa pradhan*, *agni deepan*, *srotorodha nashak*, *klednashak* is caused by the predominance of *tikta rasa* in *rakta* and *mansa pachak*. Along with *dhatupachak yoga* *haritaki churn* was used at night, *haritaki* acts on *mansadhatu* as *mansadhatugat mala shodak* and *mansadhatuwardhan*. Due to its *ushna virya*, *mansadhatugat kled shoshan* occurs and it improves the quality of *mansadhatu*. It also increases *mansadhatvagni*, which increases the

agni and perform *deepan pachan kriya*, which causes *aam pachan* and primarily *dhatugat aam pachan*. Moreover, It functions as *mala shodhan*, primarily *kushta*, which is caused by *malasanchay* and *garvish* that are created as a result of incorrect *aahar*. This results in *anuloman* of all *doshas* and *garvish* from the body and reduces *kled* from the body reducing the *kushta*.^[9]

Action of *Raktapachak yog*

1. **Patol:** *Patol* functions as both *pachak* and *dhatu shodhak* because of its *tikta rasa*. By purifying every *dhatu*, its *mool churna* lowers *kushta* and enhances skin complexion by causing *virechan*,^[10] which eliminates *doshas* from the body.
2. **Sariva-** is known as *tridosha shamak* because it balances the *tridosha*, which is the source of *kushta*. This lessens prickly pain, dryness, and discolouration of the skin. It specifically lowers *mansagat pitta* and improves *rasa* quality and *rakta dhatu*.^[11]
3. **Musta-** *Musta* is utilised as *pachak dravya*, because of its *tikta rasa* it helps in *aampachan* by lowering *kapha dosha* and reduces *kandu* and *shotha*.^[12]
4. **Patha-** *Patha* causes the *raktadhatugat dosha pachan* and *shaman*. It reduces the *daha, kandu* by taking the body's heat away.^[13]
5. **Kutki-** *Malasachay* is one of the main cause of *kushta*. *Kutki* is crucial *dravya* since it eliminates toxins that purify the blood as well as *malbhedan* and *pitta shodhan* from the body and aid in lowering *kushtha*.^[14]

Action of *Mansa pachak yog*

1. **Nimba -** It is utilised for *sama dosha pachan* and because of its *tikta rasa*, it reduces *rakta gat kled* and enhance the quality of *rakta* by *raktaprasadan* which also reduces *kled daha* and *kandu*.^[15]
2. **Patol-** Because of its *tikta rasa* *patol* function as both *pachak* and *dhatu shodhak*. Its *mool churn* produces *virechan*, which is the result of all *dhatu* and improves the complexion of skin while lowering the *kushta*.^[10]
3. **Triphala-** it shows its action by *pachan, deepan* and *shodhan* of all *doshas* which are present in *leen* states in *dhatu*s and decreases *kushta roga*.^[16]
4. **Mridvika-** It acts as *rechan* by reducing *pitta* from the body and decrease *daha* purify the blood and nourishes the skin.^[17]
5. **Musta-** *Musta* is utilised as *pachak dravya*, because of its *tikta rasa*, it helps in *aampachan* by lowering *kapha dosha, kandu* and *shoth*.^[12]

6. **Kutaj-** its primary effect is observed on *koshta*, where its *tikta rasa* and *katu vipaka* induce the *agni* leads to *deepan karya*, resulting in *mansagatdosha shaman*.^[18]

CONCLUSION

According to the findings *dhatupachak yoga* had a substantial effect on *kandu, daha*, colour and number of *mandala* variables following treatment. The treatment efficacy was also found to be extremely significant over the follow-up period. The patient in this case study finished the entire course of therapy without experiencing any medication side effects. Thus it is indicated that people with *sidhma kushta* could benefit from using *dhatupachak yoga*.

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