

A CRITICAL REVIEW OF DISEASE KUSTHA AND ITS AYURVEDIC MANAGEMENT THROUGH SINGLE AND COMPOUND DRUGS

W.S.R. TO BRIHATRAYS

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ABSTRACT

The Word *Kustha* denotes a pathological condition which distorts the body. It may manifest, superficially over skin or may affect the deeper tissue also. In Ayurveda diseases like Dadru, kandu, switra etc which affect superficial skin and diseases like aoudumar, kapal etc which may affect deeper tissue, all are considered as skin disease and they are described under the umbrella of Kushtha.^[1] *Ayurveda* is the science and art of healing that deals with all aspects of an individual. In *Ayurveda*, psychological factors have been given equal importance as physical & physiological factors in the etio-pathogenesis of various dermatological disorders. *Kushtha* Roga is considered as a *Papakarmaja* Vyadhi (a disease due to sinful activities)^[2] and a *Kulaja Vikara* (a hereditary disorder)^[3] and aupasargic vikara^[4] in *Ayurvedic*

system of medicine, in facts for the very first time, the effect of genes in production of skin diseases were mentioned by acharya Sushruta. There are various dietary (aharaja), habitual/regimental factors mentioned in ayurveda which causes dosh and dushya disturbance and produces the Kustha roga. Kustha was described mainly under two category i.e. maha kushtha and kshudra kushtha, which again described under eight and seventeen type. Though the factors which causes Kustha are same in all types of Kustha but due to other factors like

severity, location, manifestation process they all shows different character and respond to different treatment.

KEYWORDS: Review, Kustha, Skin disease, Ayurvedic Management.

INTRODUCTION

The word Kustha in broader sense can be used to denote a number of diseases which mainly affects skin. Kustha is a condition in which skin became distorted and there is breaking of body parts, which ultimately makes ugly appearance to the affected part of the body. Almost all Acharya have mentioned skin disease under the broad heading of Kustha, a few of them have mentioned skin disease under some other category like kshudra roga and some other had described skin disease independently in different chapter.

Charaka has mentioned 7 types of Kustha depending upon dosa in sutra sthan^[5] and in nidana sthana he mentioned that Kustha may be of 8, 18 or innumerable.^[6] Sushruta has given description of skin diseases under the heading of maha Kustha, kshudra Kustha and kshudra roga.^[7] Though Kshudra Rogas were not described in Charaka, but some of them like Tilakalaka, Nilika, Nyachcha, Vyanga were described by Charaka in Shvayathu chapter and in the description of Tvak.^[8] Kshudra rogas were also described by Acharya Vagbhatt. Sushruta was the first one who clearly described that Kustha caused by one or more abnormalities in the genome, especially a condition that is present from birth (congenital) and it is passed down from the parents' genes.^[9] He also described that Krimi is one of the causative factor of Kustha.^[7]

Nidan of kustha

Ayurveda classics mentioned a wide range of etiological factors for skin disorders have been mentioned which include physical, physiological, psychological, psychosocial, and hereditary and *Papakarma* (sinful activities) aspect. These are classified into *Sannikrishta Nidana* and *Vipkrishta Nidana* as follows-

A) *Sannikrishta nidana*

The *Saptko Dravya Sangraha* which are involved in the pathogenesis of *Kustha* can be considered as *Sannikrishta Nidana*. The *Sapta Dravya* are as follows- The three doshas i.e. *Vata*, *Pitta* and *Kapha* and four *Dushyas* i.e. *Tvaka (Rasa)*, *Rakta*, *Mansa* and *Ambu* or *Lasika*.^[10]

B) Vipkrishta nidana

Viprakrishta Nidan can be defined as the factors which are not directly involved in the production of the disease, but they aggravate causative factor (*Sannikrishta Nidana*) and thus causes the manifestation of the disease.

These types of nidana can be divided into three broad headings as mentioned below.

- i) **Kulaja nidana:** *Kushtha* is considered as *Adibala* (hereditary) *Pravratna Vyadhi*. Acharya Sushruta clearly mentioned that if, the male and female gametes are vitiated with *Kushtha* than it results into the birth of a *Kushthi* child ^[11]
- ii) **Poorva janmakranta:** According to Sushruta if the person suffered from *Kushtha* in his previous life and if he takes rebirth then he develops *Kushtha* in his present life also ^[12].
- iii) **Janmottarakalaja:** The etiological factors in present life can be categorized into three groups, *Aharaja* (diet & dietetic patterns), *Viharaja* (lifestyle related) and *Mansika* (psychological).
 - a) **Aharaja nidana** - These Nidanas include the intake of excess *Guru* (heavy in digestion), Liquid, *Snigdha Ahara*, *Mithya Ahara*, and *Viruddha Ahara* etc. Taking excessive *Guru* and *Snigdha Ahara* produces *Dushti* in *Rasavaha Srotas*. ^[13] Acharya Charak has also described “*Gurubhojanam Durvipakakaranam*”. *Guru Ahara* also leads *Dusti* of *Mamsavaha Srotas*. ^[14]
 - b) **Viharaja nidana** – *Viharaja Nidanas* are suppression of natural urges, excessive sun exposure, exposure to air conditioned, work place contradicting with hot and humid environment, over exertion and over exercises, day sleep, late night sleep and complications of *Panchakarma* therapy
 - c) **Mansika nidana** - *Ayurveda* described several factors like *Chinta* (worry), *Shoka* (sorrow), *Bhaya* (fear), abusing deities and teachers, different type of sinful activities and other forms of anti-rituals and anti-social activities which have a negative impact on the psyche/mind. This negative impact on mind leads to stress which in turn directly or indirectly plays a major role in the manifestation and or aggravation of dermatological disorders. Psychosocial stress and the related psychological factors are major culprits in the manifestation and or exacerbation of many dermatological disorders.

Till date several studies suggested that most of the dermatological disorders are chronic inflammatory, immunogenic and psychosomatic in nature. ^[15]

d) Sansargaja nidana

Kushtha is considered as *Sansargaja Vyadhi* (Communicable or infective disease).^[4]

Table 1: Comparitive study of nidana of kushtha as per different ayurvedic text.

Nidana	C.s^[16]	S.s^[17]	A.s^[18]
Ahara hetu	+	+	+
Viruddha ahara	+	-	-
Chilchim fish with milk	+	-	-
Mulaka and lasun intake with ksheera	+	-	-
Mulaka with gud	-		
Intake of food mostly containing hayanaka, yavaka, chinaka & uddalaka along with ksheera, dadhi, takra, kola, kulattha, masha, atasi, kusumbha & sneha	+	-	-
Continuous intake of gramya, audaka & anupa mansa with ksheera	-	+	-
Use of meat of deer with milk	-	-	-
Use of pippali, kakamachi, lakucha with dadhi & sarpisha	-	-	-
Intake of articles having sour taste with milk	-	-	-
Excessive use of green vegetables with milk	-	---	-
Intake of honey and meat after taking hot diet and vice-versa	-	-	-
Use of fish, citrus and milk together	-	-	-
Mithya ahara	-	-	-
Excessive use of navanna, dadhi, matsya, amla & lavana	+	-	-
Excessive use of tila, ksheera, & guda	+	-	-
Drava, snigdha, guru aharanam atyarthasevanam	+	-	-
Excessive oleation	+	-	-
Continuous & excessive use of madhu, phanita	+	-	-
Intake of food that would cause burning sensation	+	-	-
Intake of food during indigestion	+	+	-
Asatmya ahara	-	+	-
Adhyashana	+	+	-
Intake of polluted water	-	-	-
Vihara hetu	-	-	-
Mithya vihara	-	-	-
To do physical exercise & to take sunbath after heavy meals	-	+	-
To have a regular nap in the day	+	+	-
To do exercise after snehapana & vamana	+	-	-
Sudden change from cold to heat or heat to cold without judiciously following the rules of gradual change	+	-	-
Sudden change from santarpana to apatarpana & viceversa	+	-	-
Entering into cold water immediately after one is affected with fear, exhaustion & sunlight	+	-	-
Mithya sansargasevana	-	-	-
Vega-vidharana	-	-	-
Withholding of the natural urges i.e. Mutra & purisha vega	-	+	-

etc.			
Suppression of the urge of emesis	+	+	-
Panchakarmapcharana	-	-	-
Panchakarmani kriyamane nishidha sevanam	+	-	-
Improper administration of snehapana therapy	-	+	-
Achara hetu	-	-	-
Acts insulting bramhanas, teachers & other respectable persons	-	+	+
Indulgence in sinful activities	+	+	+

(+ denotes mentioned, - denotes not mentioned)

Purvarupa of kustha

According to Charaka-^[19]

स्पर्शादन्यत्वमतिस्वेदोनवावैवर्न्यमुन्नतिः।

कोठानांलोमहर्षश्चकण्डूस्तोदःश्रमःक्लमः॥

व्रणानामधिकंशूलंशीघ्रोत्पत्तिश्चिचरस्थितिः।

दाहः सुप्तान्गताचेतिकुष्ठलक्षणमग्रजम्॥

Charaka/CHIKITSA/7/11-12

According to Sushruta-^[20]

त्वक्पारुष्यमकस्माद्रोमहर्षः कुण्डूः स्वेदबाहुल्यमस्वेदनं

वाऽनङ्गप्रदेशानांस्वापःक्षतविसर्पणमसृजः क्रुष्णताचेतिः

Sushruta/Ni/5/4

According to Vagabhatta-^[21]

अतिश्लक्ष्णसरस्पर्शस्वेदविवर्नताः

दाहःकण्डूस्त्वचिस्वापस्तोदःकोठोन्नतिश्रमः

व्रणानामधिकंशूलंशीघ्रोत्पत्तिश्चिचरस्थितिः

रुढानामपिरुक्षत्वंनिमित्तेऽल्पेऽपिकोपनम

रोमहर्षोऽसृजःकाष्ण्यःकुष्ठलक्षणमाग्रजम्॥

A.H/san/14/11-12

Table 2: Comparative study of purva rupa of kustha as per different ayurvedic text.

Purvarupa	C.s^[19]	S.s^[20]	A.s^[21]
Aswedanam	+	+	+
Atiswedanam	+	+	+
Parushyam	+	+	-
Atishlakshana	+		+
Vaivarnya	+		+
Kandu	+	+	+
Nistoda	+	+	+
Suptata	+	+	+
Paridaha	+		+
Pariharsh	-	-	-
Lomaharsh	+	+	+
Kharatwa	+	-	+
Ushmayanam	+	-	-
Gauravam	+	-	-
Shwayathu	+	-	-
Visharpagamanam abhikshanam	+	-	-
Bahya chhidreshu upaleha	+	-	-
Pakva-dagdha dashta-bhagna - kshata- upashkha-litushuati-matramvedna	+	-	-
Svalpanam api vrananam dusti	+	-	-
Svalpanam api vrananam asamrohanam	-	+	-
Kothonnati	+	-	+
Sharama	+	-	+
Klama	+	-	-

(+ denotes mentioned, - Denotes not mentioned)

Samprapti of kustha

According to Charaka^[-22]

वातादयस्त्रयोदुष्टास्त्वग्रक्तमांसम्बुच

दुषयन्तिसकुष्ठानांसप्तकोद्रव्यसंग्रहः

अतःकुष्ठानिजायन्तेसप्तचैकदशैवच

नचैकदोषजंकिंचित्कुष्ठंमुपलभ्यते

(CHARAK/CHIKITSA/7/9)

Acharya Charaka described the seven dravyas, involved in the Samprapti, which are Vata, Pitta, Kapha, Tvaka, Rakta, Mansa and Lasika (Ambu). Charaka has emphasized the dual part played by Nidana i.e simultaneous vitiation of Tridosha and also Shaithilyata in the dhatus

such as Tvaka, Rakta, Mansa and Lasika. Thus the vitiated Tridosha gain momentum to vitiate shithila dhatus and hence the disease kushtha gets manifested.

According to Sushruta^[23]

तस्यपित्तश्लेष्माणोप्रकुपितोपरिगृह्यानिःप्रवृद्धिस्तिर्यग्गाः।

सिराःसंप्रपद्यसमुद्ध्यबाह्यमार्गप्रतिसमन्तद्विक्षिपति, यत्रयत्रचदोषोविक्षिप्तो

निश्चरतितत्रतत्रमण्डलानिप्रादुर्भवन्ति एवं समुत्पन्नस्त्वचिदोषस्तत्रतत्रचपरिवृद्धि

प्राप्याप्रतिक्रियमाणोअभ्यन्तरंप्रतिपद्यधातुन्-भिदुषयति॥

(Sushruta/N1/6/3)

Acharya Sushruta described that Doshaja hetus leads to aggravation of Pitta and Kapha which reaches the obliquely moving channels further aggravates and scatters them all around towards the external passage, wherever scattered dosha moves patches appear thus dosha started in skin further increases and if not treated, goes inwards vitiating dhatus.

According to vagabhatta^[24]

सिराःप्रपद्यतिर्यग्गास्त्वग्लसीकाऽसुगामिषम्॥

दुषयन्तिश्लथीक्रुत्यनिश्चरन्तस्ततोबहिः

त्वचःकुर्वन्तिवैवर्न्यदुष्टाःकुष्ठमुशन्तितत्॥

(AST. san /NIDAN/14/03)

Classification of kushtha

Kushtha is generally described as Tridoshaja Vyadhi but type of the Kushtha depends upon predominance of particular Dosha. Acharya Charak mentioned that Kushtha may be seven, eighteen or innumerable (Aparisankhyeya) types. But almost all authors including Charaka divided Kushtha into two categories, Mahakushtha and Kshudra Kushtha, which further classified into seven types and eleven types respectively.

Basis of classification of kushth into Kshudrakushtha and Mahakushtha includes^[25]

- ❖ Dosha arambhata
- ❖ Uttarottar dhatu anupraveshta
- ❖ Lakshanas (Clinical features)
- ❖ Chikitsa (Treatment)

Table 3: Comparative study of types of maha kustha as per different ayurvedic text.

Sr. No.	Name	Charaka ^[26]	Sushruta ^[27]	Vagbhatt ^[28]
1	Kapala	+	+	+
2	Udumber	+	+	+
3	Mandal	+	-	+
4	Risyahihwa	+	+	+
5	Pundarika	+	+	+
6	Sidhmas	+	-	-
7	Kakanaka	+	+	+
8	Dadru	-	+	+
9	Aruna	-	+	-

(+ denotes MENTIONED, - denotes NOT MENTIONED)

Table 4: Comparative study of types of kshudra kustha as per different ayurvedic text.

Sr. No	Name	Charaka ^[29]	Sushruta ^[27]	Vagbhatt ^[28]
1	EkaKustha	+	+	+
2	Charmakhya	+	-	+
3	Kitibha	+	+	+
4	Vipadika	+	-	+
5	Alasaka	+	-	+
6	Dadrumandal	+	-	-
7	Charmadala	+	+	-
8	Pama	+	+	+
9	Visphota	+	-	+
10	Shataru	+	-	+
11	Vicharchika	+	+	+
12	Sthulruska	-	+	-
13	MahaKustha	-	+	-
14	Visarpa	-	+	-
15	Parisarpa	-	+	-
16	Sidhma	-	+	+
17	Raksa	-	+	-
18	Gajacharma	-	-	-
19	Kachchu	+	-	+
20	Svitra	-	-	-
21	Visaja	-	-	-

(+ denotes MENTIONED, - denotes NOT MENTIONED)

Clinical features of different Mahakustha and Kshudra kustha

Clinical features depend on the severity and type of particular Kustha. The clinical features of different types of Kustha are as follows.^[30]

- **Kapala kushtha:** It is reddish black in colour like reddish black earthenware, irregular and associated with dryness and pain.
- **Udumber kushtha:** It is associated with burning, itching, pain and redness. The hairs are greyish or greyish white in colour at the site. It is just like fruit of ficus in colour.

- **Mandala:** It is characterized by stable, rounded and indurated plaques attached with each other's. It is white or red in colour and difficult to treat.
- **Rishyajivha:** Characterized by hard skin lesions which are similar to tongue of Rishya (a special type of beer) in shape. The colour is reddish black in centre and red in periphery and associated with pain. It is also associated with Krimi (probably primary or secondary infection).
- **Pundarika:** The lesions of Pundarika are indurated and associated with burning sensation. It is similar to the colour of the red lotus. Pundarika is also associated with pustulization and Krimi.
- **Sidhma:** The lesions are usually localized to chest and similar to the flower of Alabu (gourd) in colour. The lesions release powder on rubbing and associated with mild pain and burning.
- **Kakanaka:** It is similar to the Kakanantika in colour (red and black). It is never pustulizes and associated with severe pain or discomfort.
- **Ek-kushtha:** Characterized by large scaly plaques. Scales are similar to the fish scales.
- **Charma kushtha:** Its lesion covers a vast area. The skin becomes very thick like elephant skin.
- **Kitibha:** Characterized by reddish black and rough skin lesions associated with severe itching. The lesions are round in shape and occasionally associated with secretions.
- **Vipadika:** There is cracking of palms and soles which is associated with severe pain. Acharya Sushruta described the cracking of only soles which is associated with burning, pain and itching.
- **Alasaka:** The skin lesions are red in colour and associated with itching.
- **Dadru:** It is characterized by nodular lesion associated with erythema and itching.
- **Charmadala:** The skin lesions of Charmadala are red in colour and blisters or skin cracked with pain and associated with itching and paraesthesia.
- **Pama:** It is characterized by nodular skin lesions which are white or reddish black in colour and associated with severe itching.
- **Visphota:** White or red colour nodular lesions with thin skin.
- **Shataru:** Characterized by red or reddish black skin lesions and associated with burning and ulcerations (Multiple ulcers).
- **Vicharchika:** Vicharchika is characterized by blackish nodular lesions associated with itching and secretions. It produces pricking, tearing and numbness.

Kustha as per susruta^[31]**[1] Maha kustha**

- **Arun kustha**- It is caused by vata and is reddish, thin spreading. It produces pricking, numbness and tearing.
- **Dadru**- It is caused by kapha, it looks like linseed flower, coppery, with boils, spreading, round patches, itching and delayed appearance.

[2] Kshudra kustha

- **Visarpa**- Which spread all over the body by quickly involving the tvacha, rakta and mamsa and causes murcha, daha, etc
- **Parisarpa**- Discharging boils appears on the body which are very slow spreading.
- **Sidhma**- Thin, white and painless generally appears over upper part of the body.
- **Rakasa**- Boils with itching without discharge spreads all over the body
- **Sthula**- Having thick route wounds. This type of Kustha is very difficult to treat
- **Sthula ruska**- Large, very severe and hard in nature, generally appear on joints

A) Classification on the basis of dosha predominance

On the basis of Dosha predominance Kustha can be grouped into three categories.

- ❖ Vataja
- ❖ Pittaja and
- ❖ Kaphaja

B) Classification on the basis of dhatugatatva

On the basis of Dhatugatatva Kustha can be classified into seven categories on the basis of penetration in the particular Dhātu, which is as follows.

- Twak gata Kustha,
- Rakta gata kustha,
- Mams agata kustha,
- Med agata kustha,
- Asthi-majja gata kustha,
- Shukra-artava gata kustha,

Upadrava of kustha

प्रस्रवणमंगभेदःपतनान्यंगावयवनाम्।

तृष्णाज्वरातिसारदाहदौर्बल्याऽरोचकाविपाकाश्च

CHARAKA/NIDAN/5/11

Charaka has stated following complications of Kushtha which can be taken as complication of Vicharchika: Puyasravan, Angabheda, Trishna, Jwara, Atisara, Daha, Daurbalya, Arochaka, Avipaka, and Angavyavpatana.^[32]

Sadhya-asadhyata of kushtha

According to charaka^[33]

सर्वैर्लिङ्गैर्युक्तं मतिमान् विवर्जयेदबलम्। तृष्णादाहपरीतं शान्तिं गन्तुं तन्तुभिर्जग्धम्॥

वतकफप्रबलं यद्देकादोषोल्बणं न तत्कृच्छम्। कफपित्त-वातापित्तप्रबलानि तु कृच्छसाध्यानि॥

CHARAKA/CHIKITSA/7/37-38

One should reject the pt, if he is having all the symptoms, debility, thirst, burning sensation, loss of appetite, eating away by maggots. The type of Kustha which are predominant in vata-kapha or any single doshas are not difficult to treat while those having predominance of kapha-pitta or vata-pitta are difficult to treat.

Regarding prognosis, Acharyas have stated that the disease of Kushtha appearing in a person, who has full control over his sense organs and confined only to Twacha, Rakta and Mansa Dhatu of the body, involving Vata and Kapha Doshas should be regarded as curable and can be eradicated completely. In case of one, whose infection has penetrated the fatty or adipose tissue (Meda) is Yapyā, so is the Kushtha of double Doshas. Yapyā requires palliative treatment and is never rooted out. In a case when infection has reached the bone, the bone-marrow or semen or ovum or which is caused of the three Doshas together or any Kushtha having the complications as described later are all incurable. As Twacha, Rakta and Mansa Dhatus are generally vitiated in the disease Vicharchika, so it may be counted under the category of "Sadhya Kushtha". Charaka has stated that the improper regimen leads curable diseases to incurability; hence proper measures should be carried out at the early stages of the skin diseases.

Chikitsa sutra for kushtha

According to charaka^[34]

सर्वत्रिदोषजं कुष्ठं दोषाणां तु बलाबलम्। यथास्वैर्लक्षणैर्बुद्ध्वा कुष्ठानां क्रियते क्रिया॥

दोषस्य यस्य पश्यते कुष्ठेषु विशेषलिङ्गमुद्रिक्तम्। तस्यैव शमं कुर्यात्ततः परं चानुबन्धस्य॥

(CHARAKA CHIKITSA-7/ 31-32)

All the types of kusths are caused by tridoshas, hence the treatment is given according to the predominance or otherwise of doshas knowing from the respective symptoms. The doshas which are vitiated more should be treated first and there after associated one should be treated.

वात्तोतरेषु सर्पिवमनं श्लेष्मोत्तरेषु कुष्ठेषु।

पित्तोतरेषु मोक्षोरक्तस्य विरेचनं चाग्रे॥

वमनविरेचनयोगाः कल्पोक्ताः कुष्ठिनां प्रयोक्तव्याः

(CHARAKA CHIKITSA /7/39)

In the vata predominance Kustha ghee is recommended, vaman in kapha dominant kusth and in pitta dominant kusth virechan is indicated followed by rakta mokshana. The formulation said in kalpa sthan should be used in case of vaman or vichena in Kustha treatment.

प्रच्छनमल्पे कुष्ठे महति च शस्तं सिरव्यधनम्। बहुदोषः स शोध्यो कुष्ठी बहुशो अनुरक्षता प्रणान्।
दोषे ह्यतिमात्रं हृते वायुर्हन्यादबलमाशु॥ स्नेहस्य पानमिष्टं शुद्धे कुष्ठे प्रवहिते रक्ते।
वायुर्हि शुद्धं कुष्ठं कुष्ठिनबलं विवशति शीघ्रम्॥

(CHARAKA CHIKITSA /7/40-42)

In alpa Kustha prachchana and in bahu Kustha sira vyadhana is indicated. the kusth pt having plenty of doshas should be evacuated frequently taking care of his strength because on excessive elimination of dosha vayu ruins the weak pt. shortly. sneha pan is recommended during evacuation of bowel as because in weak pt. after evacuation , vayu gets aggravated quickly.

According to sushruta^[35]

तत्र पूर्व रूपेषु भयतः संशोधनमासेवेत। तत्र त्वक्संप्राप्तेशो धनालेपनानि,
शोणितप्राप्ते-संशोधनालेपनकषायपानशोणितावसेचनानि,
मासंप्राप्तेशो धनालेपनकषायओआनशोणितावसेचनारिष्टमन्थप्राशाः,
चतुर्थकर्मगुणप्राप्तं याप्यमात्मवतः संविधनवत्श्च, तत्र संशोधनाच्छोणितावसेचनाच्चोर्ध्व-
भल्लातशिलाजतुधतुमक्षीकगुग्गुल्वगुरुतुवरकखदिरासनायस्कृतिविधानमासेवेत,
पञ्चमं नैव चोपक्रमात्॥

(Sushruta/CHIKITSA/9/6)

During purva-avastha sodhana therapy in both direction recommended. When kushth localized in tvaka then sodhana and lepan in indicated. When it spreads to rakta dhatu then sodhan, lepana, kashaya pan, and rakta mokshan is recommended. when it soreads to mams then along with above mentione regimen use of arista, mantha and prasha is advised. when the disease attains the fourth stge involving meda and other dhatus then it become yapy and at that point if the patient is self controlled and faithfull in adhering to treatment then he should be treated withsodhan rakta mokshana and after that aloowed to consyume reciepes made from either bhallatak, shilajatu, dhatumakshiak, guggulu, aguru, tuvaraka, khadira, asan or ayaskriti.

पक्षात्पक्षाच्छर्दनान्यभ्युपेयाद्वासान्मासात्संसनंचापिदेयम्।
 स्राव्यंरक्तंवत्सरेहिद्विरल्पंनस्यंदद्याच्चत्रिरात्रात्रिरात्रत्॥

Sushruta/CHIKITSA/9/43

Administration of vaman karma on each 15 days. virechan karma at interval of one month, rakta mokshan twice in a year and nasya at three day interval should be taken.

General treatment for kushtha

Ayurveda emphasizes on three fold therapeutic management of the diseases viz; Samshodhana (biopurification), Samshamana (pacification) and Nidana Parivarjana (avoiding causative factors) for almost all types of disorders including dermatological disorders.^[36]

1. Sanshodhana,
2. Sanshamana
3. Nidana Parivarjana.

Sanshodhana: All Acahryas have emphasized on Shodhana therapy in the management of Kushtha due to some basic things relating to Kushtha Roga which are: - All three Doshas and Four Dushyas are vitiated in Kushtha. - A person having Kushtha Roga is called "Bahudoshi" because of vitiation of Dosha in greater extent. - In Kushtha, Doshas are Tiryakagami. Thus, this disease is difficult to cure by the nature so it is called "Duschikitsya".

The Samshodhan helps to maintain the Dosha and Dhatu Samya i.e to maintain the homeostasis & thus, leads to the repair and regeneration of different body tissues and also modulate the body immunity and cleanses the body channels by eliminating toxins out of the body. Therefore, Samshodhan is very important preventive as well as therapeutic measure for

a wide range of disorders including dermatological disorders.^[37] Sodhan therapy applied mainly as antah parimarjan, bahya parimarjan and shastra pranidhana.

A. Antah parimarjana (Internal purification): According to Acharyas, Shodhana should be carried out according to predominance of vitiated Dosha like in Vata dominance - Ghritapana, in Kapha dominance - Vamana and in Pitta dominance - Virechana & Raktamokshana are carried out. But any patient with excessive morbidity should be administered Shodhana at repeated intervals for elimination of Dosha with due care of presence his strength and vitality. Because elimination of Doshas in a single instance might weaken the patient and the aggravated Vata might endanger his life instantaneously.

B. Bahya parimarjana (External purification): Bahya Parimarjana is a type of management in which applying various medicated preparations to the skin does the purification of the body. There are so many medicated preparations mentioned in the classics in the treatment of Kushtha. They can be used as the Lepa, Parisheka, Avachurnana, Avgahan etc. prepared from Kushthhara dravyas.

C. Shastra pranidhana (Surgical intervention): Under the Shastra Prnidhana Chikitsa, different type of Shastras and Anushastras are used according to the Shastra karma. On the basis of the dominant Dosha Jalauka, Shringa or Alabu is advised for Raktamokshana.

4. **Sanshamana:** Shamana therapy is the one, which does not expel the Doshas. When they are not aggravated instead they are brought to normal. Charaka has advised Shamana therapy with Tikta and Kashaya dravyas after administration of proper Shodhana. It pacifies remnant Doshas. It can also be applied when Shodhana is contraindicated particularly in Bala, Vriddha, Sukumara, Garbhini etc. The main principle of Shamana therapy is to normalize and to maintain the levels of all three Doshas.

5. **Nidana parimarjana:** Nidana Parimarjana means to avoid etiological factors. This stops the further progression of the disease, by restricting vitiation of Doshas. Viruddha ahara and Mithya ahara-vihara are stated as main etiological factors of Kushtha Roga. So they should be avoided. Besides avoidance of that patient must take Pathya ahara-vihara.

Gayadas, the commentator of Sushruta Samhita has been quoted that the two types of treatment modalities viz Yuktivyapashraya and Daivyapashraya has been mentioned in

Ayurveda for the management of Kushtha Roga, as the disease Kushtha is originated due to derangement of Doshas and Paap Karma (sinful activities). Daivavyapashraya Chikitsa is a divine therapy or psychological therapy. It include chanting Mantras, Aushadhi and Mani Dhaaran (spiritual use of herbs and gems), Mangal Karma (propitiatory), Bali (offering oblations), Homa, Prayashchita (ceremonial penances), Upavasa (fasting), Swastyayana (rituals for social well being) etc. All these ritual activities directly or indirectly exert a positive impact on the mind (Manas) and therefore, lead to reduction in stress.

Pathya – apathy of Kustha.

Pathya: Some dietetic factors have been considered to be unharmed and indicated to be prescribed. These are termed as "Pathya". The list of "Pathya" for Kustha (being a variety of Kushtha) is tabulated below:

Table 5: Comparative study of pathya in kushtha as per different ayurvedic text.

Pathya	C.S ^[38]	S.S ^[39]	A.H ^[40]
Laghu anna	+	-	-
Tikta shaka	+	-	+
Purana dhanya	+	+	-
Jangala mansa	+	+	+
Shastika shali, yava, godhuma, uddalak	-	+	+
Masura	-	-	+
Ghrita	+	-	-
Mudga	+	-	+
Triphala	+	-	+
Bhallatak	+	+	+
Nimbba	+	+	+
Patola	+	-	+
Adhaka	-	-	+
Vasa	-	-	-
Chitraka	-	-	-
Parisheka avagaha of khadir	+	+	-
Brihati phala	-	-	-

(+ denotes MENTIONED, - denotes NOT MENTIONED)

Apathya: Some dietetic factors have been considered as major causative agents for the production of Kushtha. Acharyas have advised to refrain from such "Apathya Dravyas". The list of Apathya in Kustha is tabulated below:

Table 6: Comparative study of apathya in kustha as per different ayurvedic text.

Apathya	C.S	S.S	A.H	B.R
Guru anna	+	-	-	+
Dugdha	+	+	+	+
Dadhi	+	+	+	+
Amla rasa	+	+	+	+
Guda	+	+	+	+
Tila	+	-	+	+
Anupa mansa	+	-	+	+
Matsya	+	-	-	-
Mansa and vasa	-	+	-	-
Taila	-	+	-	-
Masha	-	+	+	+
Kulatha	-	+	-	-
Ikshu vikara	-	+	-	+
Mulaka	-	-	-	+
Madhya	-	-	-	+
Lavana	-	-	+	+
Vidahi anna	-	+		+
Abhishyandi anna	-	+	-	-
Vishtambhi anna	-	-	-	+
Maithuna	-	+	-	+

(+ denotes MENTIONED, - denotes NOT MENTIONED)

CONCLUSION

Kustha has been described in Brihatrayee as a disease which mainly despises and disfigures the body, whether it is skin or deeper tissue. In Brihatrayee there is a vast description of causative factors of Kustha which mainly involve inappropriate Aahara, Vihar. Some special and interesting causative factors denoted in Brihatree are Paap karma. For the first time role of genetics in producing diseases mentioned by Acharya Sushruta during Kustha description. Almost all Acharya accepted the classification of Kustha as Maha Kustha and Kshudra Kustha, they also mentioned nearly same treatment principal for Kustha i.e. samsodhana, Saman and Nidan Parivarjan with different protocols based on their observation. In Ayurveda all types of skin diseases can be included under the on broader term of Kustha.

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