

**KUSTHA: UNDERSTANDING AND AYURVEDIC APPROACHES FOR
HOLISTIC MANAGEMENT"**

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Article Received on
21 February 2024,

Revised on 11 March 2024,
Accepted on 31 March 2024

DOI: 10.20959/wjpr20247-31905



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ABSTRACT

Our skin acts as a shield to keep off various outside threats. The organ of the body that may be easily examined by the eyes is the skin. The skin is the largest organ and is most vulnerable to illness and damage. Skin is an indicator of normalcy and expresses emotions due to its visibility anatomy. It serves as a conduit between the inside and exterior environments and is also the location of the complexion, which preserves personality and beauty. In the community, it forges a unique identity. Skin colour changes could result from the body's homeostatic abnormalities. Skin health is influenced by a wide range of interrelated elements, such as diet, cleanliness, immunity, age, circulation, psychological state, and drug use. This comprehensive study delves into the intricate realm of Kustha, a term encompassing various skin disorders in Ayurveda. The abstract begins by elucidating the Ayurvedic perspective on skin ailments, highlighting the multifactorial nature of Kustha. It explores the fundamental principles

of Ayurveda that underpin the understanding of skin diseases and their classification within the Kustha spectrum. The abstract discusses the significance of Ayurvedic approaches in

managing not just the symptoms but also the root causes of Kustha, fostering a comprehensive and sustainable healing process. The integration of mind-body-spirit connections within Ayurvedic practices is highlighted as a key component in achieving a holistic equilibrium for those grappling with Kustha. In conclusion, the abstract underscores the relevance of Ayurvedic principles in comprehending and managing Kustha, offering a nuanced perspective for practitioners and individuals seeking a holistic approach to skin disorders.

KEYWORDS: Kushta, Psoriasis, Dermatological disorder.

INTRODUCTION

The skin is our body's largest organ. It is one of the five Gyanendriyas mentioned in Ayurvedic writings and regulates the sensation of "Sparsa Gyan," or touch. Kushtha has been investigated for the majority of skin problems.^[1] Twak rogas are referred to as "Kushtha" in Ayurveda; the name is derived from the root "Kushu," which signifies that the condition causes organ death by spreading from the inside to the exterior of the body. Twak roga is described as Kilasa, palita, with clinical images of gray and white patches, frequently from deeper layers of skin, affecting Asthi, Meda, Mamsa, and other regions of the body in the Atharvaveda. Kushtha diagnosis and therapy (Leprosy and other skin illnesses) is also mentioned in the Garuda Purana. Ayurveda's golden age is the Samhita period. Almost all of the samhitas classify Kushtha as either Maha Kushtha or Kshudra Kushtha, however there is considerable debate over how many people fall into either category, which may be related to the severity of the sickness.^[2]

Ayurvedic literature describe two types of Kushta: Kshudrakushta and Mahakushta.

Kshudrakushta is divided into eleven types, and Mahakushta into seven.

Mahakushta: Kapala, Udumbhara, Mandala, Pundarika, Sidhma, and Kakanaka are the members of the Mahakushta.

Kshudrakushta: Shataru, Paama, Visphota, Eka, Charmakhya, Kitibha, Vipadika, Alasaka, Dadru, Charmada, and Vicharchika. Shyava Krushna Varna, Parushata, Kharasparsha, Kandu, Ghanatwam, and Srava are among the Lakshanas of Kitibhakushta. According to contemporary science, Kitibhakushta and psoriasis share comparable and identical distinctive features.

The skin and joints are impacted by the illness known as psoriasis. Reddish-scaly skin spots are frequently the result of it. Psoriasis is a skin illness that disrupts a person's natural skin texture and appearance, leading to social stigma and perhaps lowering self-esteem. One of the most fascinating and confusing skin conditions is psoriasis. It is a papulosquamous skin condition with erythematous-squamous lesions that are well defined. Although the precise etiology of psoriasis is still unknown, genetics is thought to play a role. Its pattern of remission and aggravation is well recognized. Certain factors, including as the environment and streptococcal infection, might aggravate psoriasis. It is stressed that one of the main things that causes the condition to worsen is psychological stress.

The sickness itself can produce a reactive depression in the patient, exacerbating his condition. The prognosis and progress of a single patient are unpredictable. It is known as a *Punarbhavakara Vyadhi* in Ayurvedic literature. Psoriasis is rarely a life-threatening condition. At the moment, there is no effective treatment for psoriasis.

PUVA and corticosteroids are used to treat psoriasis in modern medicine. These treatments have major adverse effects such as liver and kidney failure, bone marrow depletion, and so on.

Kushtha Roga concept

The Samprapti of Kushtha begins with Tridosha's encounters with Twak, Rakta, Mamsa, and Lasika and eventually spreads to other Dhatus, depending on the power of the Samprapti ghataka. Kushtha has been used to characterize the vast majority of dermatological problems. The name "Kushtha" is a combination of "Kusnishkarshane" and "Kta," which means "to destroy" or "to scrap out." The suffix "Kta" means "firmness." As a result, the term Kushtha signifies "that which destroys with certainty."

Nidana

Ayurvedic system of medicine described a wide range of etiological factors for dermatological disorders. These can be classified into Sannikrishta Nidana and Vipkrishta Nidana as follows

Sannikrishta Nidana: Saptko Dravya Sangraha refers to the seven Dravyas or elements involved in the pathophysiology of Kushtha. The Sapta Dravya consists of three Doshas, Vata, Pitta, and Kapha, as well as four Dushyas, Tvaka (Rasa), Rakta, Mansa, and Ambu or Lasika.^[3]

Vipkrishta Nidana

These types of etiological factors are not directly involved in illness pathogenesis, but they aggravate the real causative factor (Sannikrishta Nidana) and hence play a vital part in disease pathogenesis. These are further classified into three groups: Adibala Pravratna or Kulaja (hereditary), Poorva Janmakrata, and Janmottarakalaja. Kushtha is classified as Adibala Pravratna Vyadhi (a inherited illness). Acharya Sushruta plainly said that if the male and female gametes are vitiated with Kushtha, it results in the birth of a Kushthi child, which also suffers from a specific dermatological ailment.^[4] Janmottarakalaja The etiological factors in present life can be categorizes into three groups, Aharaja (diet & dietetic patterns), Viharaja (lifestyle related) and Mansika (psychological).

Nidana Aaharaj

Consumption of mutually incompatible liquids, rich foods, and heavy beverages. Exercising in the scorching heat and immediately following a large lunch. Use cold water immediately after being in the hot sun, working out, or seeing a heinous occurrence. consuming an excessive amount of freshly harvested grains, curd, fish, salt, and sour foods. Milk, tila, masa, mulaka, pastry, and jaggary are all consumed in excess.^[5,6]

Nidana Viharaj^[7,8]

- Exercising vigorously in the gym soon after consuming a large amount of food.
- Eating a lot of high-nutritional foods soon after fasting, for example.
- Indulging in hot or cold foods at the same time, or one after the other. Eating hot and cold foods together, and frequently entering and exiting the aircon room in the heat.
- Indulgence in coitus following excessive or substantial meal consumption.
- Exercising when the stomach is full or after a large meal.
- Using antiemetics and suppressing vomiting
- Exercise, exertion, and sexual activity after consuming fatty foods such as ghee, butter, and so on.
- Failure to follow pathya-apathya or peyadi karma during and after panchakarma.
- Performing panchakarma without the supervision of a physician.

Mansika Nidana

Ayurveda identified several factors that have a negative impact on the psyche/mind, including Chinta (worry), Shoka (sorrow), and Bhaya (fear), as well as mistreating deities and teachers, engaging in other immoral activities, and engaging in other anti-rituals and anti-social

behavior. Stress is a result of this negative psychological influence, and stress contributes in the development and/or evolution of dermatological illnesses, either directly or indirectly.

Samprapti

Doshas become vitiated and spread throughout the body as a result of the irrespective Hetus, vitiating Dhatus and exhibiting disease. Kushtha is born when the Dravyas are interrupted, according to Acharya Charaka. Vata, Pitta, and Kapha are the three doshas, and the four dushyas are Tvaka, Mamsa, Rakta, and Lasika (Ambu). Kushtha Prabhava then spreads throughout the entire body. Charaka has emphasized Nidana's dual role in the Dhatus of Twak, Rakta, Mamsa, and Lasika, i.e., simultaneous vitiation of Tridosha and Shaithilyata in the Dhatus of Twak, Rakta, Mamsa, and Lasika. Thus, vitiated Tridoshas gain impetus to vitiate Shithila Dhatus, resulting in the disease Kushtha.^[9,10,11]

Symptoms of foreshadowing

Lack of sweating or excessive sweating, roughness or excessive smoothness, discoloration, itching, pricking pain, numbness, burning sensation, tingling sensation, horripilation, coarseness, production of heat, heaviness, frequently occurring oedema and acute spreading, sticking of excreta in the body particularly in the orifices, excessive pain in cases of suppuration, burn, bite, fracture and dislocation, putrefaction, and non-healing of even small wounds.

Lakshanas^[12,13]

Lakshana is the term used to describe the distinguishing characteristics of a Roga. Lakshana's synonyms are Rupa and Linga. Lakshana of a Roga will occur on the fifth stage of the Kriyakala, which is also known as Vyakta.

- Sparsha hani (loss of sensation on touch)
- Svedanatwa (Anhydrosis)
- Kandu (Itching), Vaivarnya (Discoloration! hypopigmentation)
- Rukshatwa (Dryness of skin)
- Romaharsha, Kandu (Itching)
- Vipuyaka (severe buildup of pus or creation of pastules)
- Vaktrashosha (Throat Dryness)
- Karkashya (rough and hard patches)
- Pidakodrama (appearance of macules)

- Kaunya (crippled state of hands and distortion of limbs)
- Angagati Ksaya (lack of limb movement).

Sankramikatwa (Contagiousness)^[14]

The Aupasargika" (infectious) diseases Kushtha (Leprosy and other skin disorders), Jwara, Shosha (Tuberculosis), and Netrabhisya (conjunctivitis) are transferable from one person to the other by the following encounters with the patient.

- a. Sexual relations
- b. Direct physical contact
- c. Respiration or droplet infection, for example.

Chikitsa

Ayurvedic medicine stresses three types of disease care, including dermatological disorders: Samshodhana (biopurification), Samshamana (pacification), and Nidana Parivarjana (avoidance of causative causes). Vaman (therapeutic emesis) is employed in Kapha dominant Kushtha, whilst Virechan (therapeutic purgation) and Raktamokshana (therapy blood-letting) are used in Pitta dominant Kushtha, according to Acharya Charaka. For the therapy of Kushtha Roga, Acharya Sushruta suggests Nasya Karma (nasal medicament) every third day, Vaman every fifteenth day, Virechan every month, and Raktamokshana every six months.^[15]

Most dermatological disorders are caused by a complex combination of immunologic, genetic, and environmental factors. Psychological stress and other associated variables play an important influence in the etiology of dermatological diseases.

Sidharthaka Snana Churna is an ayurvedic powder medicinal preparation. It is used to treat skin problems, leprosy, edema, and anemia, among other things. It lightens the skin's tone. It can be used for bathing, Vamana, virechana, or as an internal decoction. It is commonly used as a bath powder in the treatment of skin problems. Mustha, Triphala (Haritaki, Vibhitaki, Amalaki), Madanaphala, Karanja twak, Aragwadha twak, and Kalinga beeja are the ingredients of Sidharthaka Snana Choorna. In cases of skin disease, it is used as a bathing powder. The bulk of Ayurvedic medications used to treat dermatological disorders include Rasayana properties.^[16] Some examples include immunomodulator, adaptogenic, antioxidant, and antistress. As a result, rasayana medications play an important role in the treatment of dermatological issues. Kushta is relieved by Haridra, Panchatikta Ghrita Guggulu, which promotes blood flow, circulation, and purification.^[17] The Vata, Pitta, and Kapha Doshas are

all balanced. Haridra relieves Kushta Roga's itching, skin eruptions, and suffering. In Kushtha, Brahmi reduces edema and soothes blood vitiation. The katu, strong, and antibacterial properties of neem aid in the relief of Kushtha symptoms.^[18]

Sadhyasadyata

Sadhyasadyata of Kushta is mentioned in Ayurvedic classics, but Sadhyasadyata of Kitibha is not explained individually.

Before describing Chikitsa, Acharyas have enlightened the physicians on the status of Sadhya and Asadyata of the Roga, providing a full clue for treatment.

Sadya Kushta - Eka Dosholbana, Vata Kapha Pradhanata, which has solely affected Twak, Rakta, and Mamsa, has a good possibility of recovery in this situation.

Kruchra Sadya Kushta - The chances of getting cured in this Avastha are slim whether it is caused by Kapha Pitta Mishrita, Vata Pitta, or just Pitta Dosha.

Yapya Kushta - If the Doshas are in Medo Dhatu and the Rogi practices correct Bheshaja and Pathya, he would be free of Roga's afflictions. Vyadhi is likely to relapse after he stops Aushadhis and pursues Apathya.

Asadya Kushata - If the following characteristics exist: Sarva Lingayukta, Abala, Trushna, Daha, Santhagni, the presence of Jantu, Doshas that have attained Asthi, Majja, and Shukra Dhatus.

Upadrava

Upadravas occurs either after the complete manifestation of the disease or during the course of the diseases. Kushta Upadravas are as following

- Prasravana
- Angabheda
- Patana Anyangavayavanam
- Trushna
- Jwara
- Atisara
- Daha
- Dourbalya

- Arochaka
- Avipaka

Pathya-Apathya

Pathya is something which is detrimental to Srotas and Priya for Manas. Pathya Sevana, as well as Medicine will aid in the disease's quick and uncomplicated recovery.

Pathya: Consists of the herbs Laghu Anna, Tikta Shaka, Bhallataka, Triphala, Nimbayukta Anna and Ghrita, Purana Dhanya, Jangala Mamsa, Mudga, and Patola. Khadira Kashaya is recommended for Pana, Snana, and Parisheka.

Apathya: According to Acharya Sushruta, Varjya includes Mamsa, Vasa, Dugdha, Dadhi, Taila, Kulatha, Masha, Nishpava, Ikshu, Amla, Virudha Ahara, Adhyasana, Ajeerna, Vidahi, and Abhishyandi. Guru, Amla, Payas, Dadhi, Anupamamsa, Matsya, Guda, Tila are all mentioned by Acharya Charaka as Apathya.

DISCUSSION

In "Kustha: Understanding and Ayurvedic Approaches for Holistic Management," the article delves into the intricate realm of skin disorders, known as Kustha in Ayurveda. The discussion unfolds by emphasizing the significance of a holistic approach to managing these conditions. Ayurveda, with its roots in ancient Indian medicine, views health as a balance between mind, body, and spirit. The discussion explores the holistic nature of Ayurvedic treatments for Kustha, which extend beyond mere symptomatic relief. Ayurveda recognizes the interconnectedness of various bodily systems and aims to address the root cause of the skin disorders. By focusing on individual constitution, or dosha, Ayurvedic approaches tailor treatments to restore balance unique to each person. Furthermore, the article highlights the role of lifestyle and dietary adjustments in Ayurvedic management. Incorporating specific herbs, detoxification practices, and stress-reducing techniques are integral components. The holistic perspective extends to mental well-being, emphasizing the mind-body connection in promoting overall health. The discussion concludes by underlining the importance of personalized Ayurvedic interventions for Kustha, steering away from one-size-fits-all solutions. By embracing this holistic paradigm, Ayurveda seeks to not only alleviate symptoms but also to enhance the individual's overall well-being, fostering a harmonious equilibrium between physical, mental, and spiritual aspects of health.

CONCLUSION

In conclusion, "Kustha: Understanding and Ayurvedic Approaches for Holistic Management" underscores the profound wisdom embedded in Ayurveda when addressing skin disorders. The holistic management advocated by Ayurveda stands as a beacon, emphasizing the interconnectedness of the human body, mind, and spirit. By delving into the root causes of Kustha and tailoring interventions based on individual constitutions, Ayurveda offers a personalized and comprehensive approach. The article stresses the pivotal role of lifestyle modifications, dietary adjustments, and stress alleviation techniques in achieving lasting results. In adopting Ayurvedic principles, the conclusion highlights the shift from symptomatic relief to an enduring equilibrium of health. Embracing the holistic paradigm not only treats the manifestation of skin disorders but also nurtures overall well-being. The incorporation of specific herbs and detoxification practices underscores Ayurveda's commitment to restoring balance on a multifaceted level. Ultimately, the article concludes with a call to embrace Ayurvedic wisdom in the management of Kustha, recognizing its potential to foster holistic health. By integrating these ancient principles into contemporary practices, individuals may embark on a journey towards not only clearer skin but also a harmonious and balanced life.

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