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Kushth A Chronic Skin Disorder- Literary Review

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ABSTRACT: In ancient Ayurveda, skin disorders are vastly described under '*kushth rog*'. Generally, it is also called *twak dosha* and *kushth rog* is further divide into two categories e.g. *mahakushth* and *kshudra kushth*. It is mentioned that due to *pitta pradoshaj vikar* and *rakt pradoshaj vikar*, skin diseases arise. Some acharya considered it as result of sin deeds as well. Acharya Charak, has described it as *a rakt pradoshaj vikar* and Sushruta has described it as an '*Aupsargik Vyadhi*'. In our classical texts there is clearly mentioned the etio pathogenesis like *sapta dravyas*, *vata*, *pitta*, *kapha*, *twacha*, *rakta*, *ambu/ lasika*, *mansa* they all together manifest the wide range of skin disorder, classification, clinical features and management etc. Due to modified life style, lack of physical exercise, mental stress, over eating, nutrition deficiency skin diseases are commonly observed. In worldwide, there is 1/3 leprosy cases found in India. WHO and govt. of India have also run various programs to prevent this, the National Leprosy control program was dispatched by the Govt. of India in 1955. It can be treated in the early stage by using of herbs, Ayurvedic formulations, detoxification process (*panchkarma*) etc.

Keywords:- *Ayurveda*, *kushth rog*, skin disorder, *Auosargik vyadhi*,

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INTRODUCTION:

Skin is largest organ of the body to communicate with external environment. In the *five gyanendriyas twacha*(skin) is one of them which is responsible for sprash gyan or touch sensation. The function of skin is to thermal regulation; provide protection from pressure and mechanical impacts, micro-organism, chemicals and radiation etc. *Kushth* is generally described in skin disorders in our classical texts. It considered as a *rakt pradoshaj vicar* and also called as *Mahagad*. Here it starts from the skin and progressively enters dhatus and takes serious forms¹. All the disorders of the skin have been included in the *kushth* (leprosy) and for this, the word “*Tvagamaya*” has been used. Acharya has been included kusht in *kshudra rog* as well *maha rog*. In modern medical science, it is considered as a bacterial disease. It originates from bacteria called ‘*Mycobacterium laprae*’. It is the oldest

infection found in humans. Its accumulation or incubation period has been reported to be 3–7 years. It also has another name ‘Hansen's Disease’ or ‘public health hazard’.

Giving its definition-

- “*kushnati vapu iti kushtham*.”
- “*twach kurvanti vavranay dushta kushthmupshanti tat kalenopekshitam yasmad sarvam kushnati tadwapu.*”
- Amar-kosh - “*Kushnati angam kush nishkarshay nikushi iti kathan, kutshitam tishtati va.*”

*Nidana & samprapti*²-

Describing its nidana, Acharyas has said that by

1. *virodhiannpanani* (taking *viruddh-aahar*),
2. *chardi veg pratighat* (stopping the velocity of *Vamana*),

3. *drutam sheetambu sevinaam* (suddenly going into very cold water after walking or working in the sun),
 4. *vyayambuktopsevinaam* (doing exercising after taking meal),
 5. *ajeeran-adhyasheenam* (taking food over undigested food)
 6. *panchkarmoupcharinaam* (complications of *panchkarma*)
 7. *navann-dadhi-matsya ati sevan* (excessive intake of curd, fish, new grains)
 8. *Ati lavan-amla sevan* (excessive intake of amla and lavan ras)
 9. *Vyayam api ajeerane* (doing intercourse over in-digested food)
 10. *Paap karm kurvtam* (sin deeds)
 11. *Diva-swapan* (day sleeping)
 12. *Vipran guru gharshitam* (disrespecting of guru and elders)
- Due to these *nidana* vitiated *vata, pitta, kapha doshas* together go into the *Tiriyakagami Sira* and cause kushth by contaminating the *twacha, rakta, mansa dhatu and ambu/lasika*. The place where the deformed doshas enters the body produces a *mandala*. *Acharya Charaka* has also described *sapt dravyas* in it; consisting *Tridosha- vata pitta, kapha* and four *dushya-twacha, rakta, lasika and Mansa dhatu*. These three doshas together with “*dosh-dushay*” generate kushth throughout the body. After these *sapt dravyas* are contaminated, there are 18 types of kushth. These all are *tri-doshaj*.

Type- *Acharya* has given the following types-

- *Acharya Sushruta* has given its 18 types from which 7 are *maha-kushth* and 11 *kshudra-kushth*.
- *Acharya Charak* has given its 7, 18 and innumerable type.

Table no.1: Classification of *maha kushth* according to *bruhat-tryai* –

<i>Acharya charak</i> ³	<i>Acharya sushurta</i> ⁴	<i>Acharya vagbhata</i>
<i>Kapal</i>	<i>Kapal</i>	<i>Kapal</i>
<i>Oodumbar</i>	<i>Oodumbar</i>	<i>Oodumbar</i>
<i>Mandal</i>	<i>Arun</i>	<i>Mandal</i>
<i>Rishyjavah</i>	<i>Rishyjavah</i>	<i>Rishyjavah</i>
<i>Pundrik</i>	<i>Pundrik</i>	<i>Pundrik</i>
<i>Sidhm</i>	<i>Dadru</i>	<i>Dadru</i>
<i>Kaknak</i>	<i>Kaknak</i>	<i>Kaknak</i>

• Table no.2: Classification of *kshudra kushth* according to *bruhat-tryai* –

<i>Acharya charak</i> ⁵	<i>Acharya sushurta</i> ⁶	<i>Acharya vagbhata</i>
<i>Ek kushth</i>	<i>Ek kushth</i>	<i>Ek kushth</i>
<i>Charm kushth</i>	<i>Shoolarushk</i>	<i>Charm kushth</i>
<i>Kitibh</i>	<i>Kitibh</i>	<i>Kitibh</i>
<i>Vipadika</i>	<i>Maha kushth</i>	<i>Vipadika</i>
<i>Alsak</i>	<i>Visarp</i>	<i>Alsak</i>
<i>Dadru</i>	<i>Parisarp</i>	<i>Sidhm</i>
<i>Charmdal</i>	<i>Charmdal</i>	<i>Charmdal</i>
<i>Pama</i>	<i>Pama</i>	<i>Pama</i>
<i>Visphot</i>	<i>Sidhm</i>	<i>Visphot</i>
<i>Shtar</i>	<i>Raksa</i>	<i>Shtar</i>
<i>Vicharchika</i>	<i>Vicharchika</i>	<i>Vicharchika</i>

Table no.3 (A): According to Acharya, dosha sambandh in maha-kushth –

<i>Type of kushth</i>	<i>Dosha-sambandh</i>	
	<i>Acharya charaka</i> ⁷	<i>Acharya sushurta</i> ⁸
<i>Kapal kushth</i>	<i>Vata</i>	<i>Pitta</i>
<i>Odumbar</i>	<i>pitta</i>	<i>Pitta</i>
<i>Mandal</i>	<i>Kapha</i>	-----
<i>Rishya-jivah</i>	<i>Vata-kapha</i>	<i>Pitta</i>
<i>Pondrik</i>	<i>Pitta-kapha</i>	<i>Kapha</i>
<i>Sidham</i>	<i>Kapha-vata</i>	-----
<i>Kaknak</i>	<i>Tridoshaj</i>	<i>Pitta</i>
<i>Arun</i>	-----	<i>Vata</i>
<i>Dadru</i>	-----	<i>Kapha</i>

Table no.3 (B): According to Acharya, dosha sambandh in kshudra-kushth –

<i>Type of kushth</i>	<i>Dosha-sambandh</i>	
	<i>Acharya charaka</i> ⁹	<i>Acharya sushurta</i> ¹⁰
<i>Ek-kushth</i>	<i>Vata-kapha</i>	<i>Kapha</i>
<i>Charm-kushth</i>	<i>Vata-kapha</i>	-----

<i>Kitibh</i>	<i>Vata-kapha</i>	<i>Pitta</i>
<i>vipadika</i>	<i>Vata-kapha</i>	-----
<i>Alsak</i>	<i>Vata -kapha</i>	-----
<i>Dadru</i>	<i>pitta-Kapha</i>	-----
<i>Charmdal</i>	<i>Pitta-kapha</i>	<i>Pitta</i>
<i>Pama</i>	<i>Pitta-kapha</i>	<i>Pitta</i>
<i>Visphot</i>	<i>Pitta-kapha</i>	-----
<i>Shataru</i>	<i>Pitta-kapaha</i>	-----
<i>Vicharchika</i>	<i>Kaphaj</i>	<i>Pitta</i>
<i>Sthoolaruksh</i>	-----	<i>Kapha</i>
<i>Maha-kushth</i>	-----	<i>Kapha</i>
<i>Visarp</i>	-----	<i>Pitta</i>
<i>Pari-sarp</i>	-----	<i>Vata</i>
<i>Sidham</i>	-----	<i>Kapha</i>
<i>Raksa</i>	-----	<i>Kapha</i>

Pre-symptoms of kushth¹¹ –

- Sparsh-agyan
- Ati-sweda
- Asweda
- Vevarnya
- Koth
- Lom-harsh
- Kandu
- Tod
- Shrm-klm
- Daah-suptangta

Table no.4 : Lakshana of different kushth-

<i>Type of kushth</i>	<i>Lakshana</i>	
	<i>Acharya charaka¹²</i>	<i>Acharya sushurta¹³</i>
Kapal	<i>Krishana, arun, kapalabh, ruksh, parush, tanu, tod-bhaul</i>	<i>Krishana kapalika prakashani, osha, chosh, pratidaah, dhomayan, kshipr-utthan, shigrah-paak, krimiaj</i>
Oodumbar	<i>Daah, kandu, rooja, raag, lom-pinjar, oodumbar-falabhasam</i>	<i>Pakva-oodumbar phalakriti varna, osha, chosh, pratidaah, dhomayan, kshipr-utthan, shigrah-paak, krimiaj</i>
Mandal	<i>Shweta, rakta, sthir, styan, snigdh, utsann</i>	-----
Rishyjivah	<i>Karkash, rakta-paryant, anath-shayav, savedanam</i>	<i>Rishy-jivah prakashani, khar, osha, chosh, pratidaah,</i>

		<i>dhomayan, kshipr-utthan, shigrah-paak, krimiaj</i>
Pundrik	<i>Shweta, rakta-paryant, so-utsedh, sdaah</i>	<i>Pundrik-patra prakashan, utsann, pari-mandal, kandu, chir-utthan</i>
Sidhm	<i>Shweta, tamra, tanu, alabu-pushp varna</i>	-----
Kaknak	<i>Apakam, teevra-vednam, kaknati varna</i>	<i>Apakam, teevra-vednam, kaknati varna, rakta Krishna, osha, chosh, pratidaah, dhomayan, kshipr-utthan, shigrah-paak, krimiaj</i>
Arun	-----	<i>tanu, tod, bhed, visarpani, swap-yukta, osha, chosh, pratidaah, dhomayan, kshipr-utthan, shigrah-paak, krimiaj</i>
Dadru	-----	<i>Atasi-pushp varna, tamra, visarpani, pidikavaan, utsann, pari-mandal, kandu, chir-utthan</i>

Type of kushth	Lakshana	
	Acharya charaka¹⁴	Acharya sushurta¹⁵
Ek-kushth	<i>Asweda, maha-vastu, matsay-shkalopamm</i>	<i>Krishna, arun varna</i>
Charm-kushth	<i>Hasti-charmvat, bahal</i>	-----
Kitibh	<i>Shyav, khar sparsh, parush</i>	<i>Sraavi, vridhh, ghan, ugra-kandu, Krishna varna, snigdh-sprash</i>
vipadika	<i>Pani-paad sphootan, teevra vedana</i>	<i>Kandu, daah, rooja, paadgat</i>
Alsak	<i>Kandu, raag, gand</i>	-----

Dadru	<i>Kandu, raag, pidika</i>	-----
Charmdal	<i>Rakta-kandu, sphoot, ruk, sprash asahay</i>	<i>Osh, chosh, kandu</i>
Pama	<i>Shweta, arun, shyav kandu pidika</i>	<i>Sraav, kandu, pari-daah, anu-pidika</i>
Visphot	<i>Shweta-arun abhas, tanu twacha</i>	-----
Shataru	<i>Rakta-shyav, daah, arati, bahu-vrana</i>	-----
Vicharchika	<i>Kandu, pidkia, shyav, bahu-strav</i>	<i>Raji, ati-kandu, arati, rooja, ruksh</i>
Sthoolaruksh	-----	<i>Sthool-kathin arunshi, sandhishu-ati-darun</i>
Maha-kushth	-----	<i>Twak sankoch, bheda, supti, ang-saad</i>
Visarp	-----	<i>Moorcha, vidaah, arati, tod, paak, sarpvatisarvato</i>
Pari-sarp	-----	<i>Srvati, shane-sarpanti</i>
Sidham	-----	<i>Apayi, kandu, shweta, urdav-kaay</i>
Raksa	-----	<i>Pidika sharire, sraavheen, kandu</i>

Acharya Vagbhata¹⁶ has also describe the type of *Maha-kushth* according to the tridosha as –

1. *Vataj*
2. *Pittaj*
3. *Kaphaj*
4. *Vaat-pittaj*
5. *Vaat-kaphaj*
6. *Pitta-kaphaj*
7. *Tridoshaj*.

Prognosis¹⁷ –

1. The leprosy consisting of all the *three doshas, aadi-bal pravrut, pondarik, kaknak kushth & asthi, majja dhatu-gat kushth* are incurable.
2. *Medo-dhatugat kushth* are *yapya*.
3. When *kushth* occurs in *twacha, rakt, Manas dhatu-gat and Vata-kapha* predominant, *kapal, odumber, rishyjiwah, siddhm kushth* are practicable/ curable.
4. *Kapha-Pitta kushth and mandal kushth* is ill-practiced.

Management -

1. All *kushth* is *Tridoshaj*, so first of all knowing the strength of the doshas is must. The strong dosha should be treated first and then the *anubandh dosha* is treated¹⁸. Treatment is also given according to the *doshas*. For example-

- *In Vata Pradhan doshas - ghrutpaan,*
- *In kapha Pradhan dosha-vaman,*
- *Rakta-mokshan and purgation in the pitta Pradhan dosha¹⁹.*

Acharya Chakrapani has clearly explained the *sanshodhan chikitsa* with repetition in fix time interval his commentary Chakradatta²⁰ and Acharya Sushruta and Yog Ratnakar have also told the same sequence.

- *Vaman in 15-15 days,*
- *virechan on 1-1 months,*
- *nasya on 3-3 days,*
- *rakt-mokshan* should be done on 6-6 months and after this, *sneh-paan* should

be done so that the leprosy patient does not lose his strength.

2. When there is a decrease in *bala* and outbreak of *Vata*, therefore, those who have minor doshas should remove the blood using the *shring* or *albau* after cleansing and in case of excess and deep seated doshas, blood should be extracted by *siravedh*²¹.
3. *Sneh-paan* should be done after purification and blood circulation by purgation or *vaman* because the weak cell with the modification disturbs the person's *vaat*²².
4. *kshar* is used in *kushth* in which *Shastra karma* cannot be done²³.
5. Use of the *lepa* in leprosy patients after *sanshodhan* has been reported such as -
On the release of *dushit pitta*, *kapha* and *rakta* should be tested with the help of *tikta-kashay dravyas*.

Treatment -

The Acharyas have mainly mentioned-

1. ***Sanshodhan chikitsa*** (*revision therapy*)
 - a. *vaman karma*
 - b. *virechan karma*
 - c. *raktmokshan*
 - d. *Basti karma*
 - e. *Nasya karma*
2. ***Sanshaman chikitsa*** (*modification therapy*)
 - a. *Antah-parimarjan* (*internal application*)
 - b. *Bahi-parimarjan* (*external application*)
3. *Nidan parivarjan*.
 1. ***Sanshodhan chikitsa*** –
 - a. *Abhyantar snehan- maha-tikta ghrut, tiktak ghrut, triphala ghrut, maha-khadir ghrut etc.*
 - b. *Vamana karma- kutuj, madanphal, madhuk, nimb yog*²⁴.
 - c. *Virechana karma – nishoth, danti-mool, triphal*²⁵.

d. *Niruh basti* – decoction of kutuj along with daru-haridra, khus, patol, nimb, madanphal²⁶.

e. *Nasya karma* – nasya of equal amount of danti-mool, marich, tulsi beej, pippli, vidang and saindhav²⁷.

2. **Sanshman chikitsa** –Under the treatment of leprosy, the use of antah-parimarjan (internal scavenging), bahi-parimarjan(external cleansing)and the use of medicinal substances is described.

a. In bahi parimarjan, lepa, pralepa, pradeh, taila, snaan are used.

b. In the antah parimarjan, mainly Tikta-Kashaya Rasa is used.

In antah parimarjan, there is many preparation likewise –

- Suddh gandhak, suddh shilajatu, kushth-kuthar ras, vyadhi-haran ras etc.

Arogyvardhini vati, yograj gugglu, keshor gugglu, panch-tikt ghurt gugglu etc.

- *Bakuchi churn, manjishthadi churn, panch-nimb churn, triphaladi churn etc.*

- *Patoladi kwath, kadhiraarisht, kanak-bindu arisht etc.*

- *Maha-tiktak ghrut, panch-tikt ghrut, triphala ghrut etc.*

- *Bakuchi tail, kanak-khseeri tail, chalmogra tail, somraji tail, karanj-nimb tail etc.*

- *In bahi parimarjan, there is different type of lepa – manahshiladi lep, karanjadi lep, harikayadi lep etc.*

Apart from this, the medical formulations are mentioned like –

Patoladi kwath, mustadi churn, triphala

churn, kanak-bindu arisht, kanak-khseeri

taila, maha-tikat ghrut, tiktak ghurt, maha-neel ghrut (for external use) etc.

Others –

1. Use of *gandhak* along with *amla juice* and *honey*.

2. Both *Acharya Charak* and *Sushruta* have described the use of *snaan* for *kushth*. *Acharya Charak* has told '*Siddharthak-Snaan*'.

3. Different types of *lepa* are given like - *Acharya Sushruta* has described the '*Sapta Siddha lepa*²⁸', while *Acharya Charaka* has described '*four lepas*'.

4. If the wound occurs in the *kushth*, then *Vajraka* and *Maha-Vajraka oil* are described to apply on the wound.

5. All *kushth* gets destroyed in 1 month by consuming *Guduchi Swaras / Kwath / Ghrut*.

Acharya Charak has also described *kushthghan mahakashay* in *sutrasthan chapter-4*²⁹.

Khadir, abhaya, amlak, haridra, arushk, saptparn, aaragvadh, karveer, vidang, jati-pravaal etc. All these 10 *darvyas*, *Acharya* have described as *kushthghan dravyas*.

Pathya-apathya-

Pathya- *light, tikta ras enhancing food, moong-masoor daal, wheat, puran ghрут,*

gomutra, nimb-haridra-amlaki-khadir-patol, madhu, lahsun, light exercise, abhyang and siddharthak snnan etc.

Apathya- *viruddh ahar, navann, vidhai, abhishayandi-guru-sheet-snigdha ahar, dahi, til, lakuch, dugdh, diva-shayan, vegdharan and excessive exercise etc.*

DISCUSSION –

kushth/ leprosy is a chronic disease. In which there is including some skin changes like- patches, loss of sensation, burning sensation, itching, numbness, smoothness or roughness and gradually increase in size of granulation lesions/ wound. It may be later spread in mucous membrane or peripheral nervous system. In curable stage of leprosy, if it was ignored by once then

there may be maggot formation in lesions/ ulcers. In *ayurveda kushth* is broadly explained by most of the *acharyas* in *bruhat-tryai* both *acharya charak* and *sushruta* explained about 18 type of *kushth* diving it into two broader classification i.e. *maha kushth* and *khudra kushth*. Explaining

further, acharyas given detailed description of *nidana*, *bheda*, *dosha-sambandh*, *samprapti*, *poorva-roop*, *lakshana*, *treatment*, *pathya-apathya* and prognosis.

In treatment part acharyas vastly defined specially *sanshodhan chikitsa* followed by *sanshaman chikitsa*.

CONCLUSION –

Kushth rog is a major public health hazard.

In *ayurveda*, most of the skin disorders

including ring-worm, leprosy, boils, leucoderma etc. are describe under *kushth*.

Detailed study of its symptoms and management as given in ayurvedic texts can

lead us to low numbers of such cases and easy treatment available. This ultimately

take us to ‘*swasthasya swasthya lakshnam aatursya vikar prashmanm ch*’.

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