ETIOPATHOLOGICAL STUDY OF KUSTHA

Dr. Rupa Bara¹* and Dr. Namrata Khobragade²

¹M.D.Scholar, Post Graduate Department of Rog Nidan Evum Vikriti Vigyan, Govt. Ayurved College Raipur Chhattisgarh.
²Reader, Post Graduate Department of Rog Nidan Evum Vikriti Vigyan, Govt. Ayurved College Raipur Chhattisgarh.

ABSTRACT

In Ayurveda all skin disease have dealt under the headings of Kustha and all type of kustha have been considered as raktavaha srotodushti janya vikara and tridoshaja origin.¹ Kustha is one of the most chronic disorder as described in Ayurveda.² Kustha is classified into two groups Mahakustha and kshudrakustha which is further divided in to seven types and eleven types respectively.³ Ayurved has explained the five tools for manifestation of disease known as Nidanpanchak. They are nidan, purvarupa, rupa, upashaya and samprapti, which help to diagnose & treat any disease.⁴

KEYWORDS: Kustha, Nidan, Purvarupa, Rupa, Upasaya, Samprati.

INTRODUCTION

In ayurveda kustha is described as rakta pradosajvyadhi. The disease Kustha is characterised by discolouration, loss of touch sensation, appearance of rashes, excessive or no perspiration etc. Chronicity of the disease develops deformity and makes the entire body ugly.⁵

Nidan

Etiological factors of kustha as mentioned in different ayurvedic texts may be classified into following groups vizAharaja nidan, Viharaja nidan, Acharaja nidan & other nidan.
1) Aharaja Nidan

(a) Virudhahara
The entire drug or diet which excites the dosa but does not eliminate it out of the body, become harmful. So they causes various disorders. Acharya charak has mentioned 18 types of virudhahara.\[6\]

Virudhaahara as Nidana of Kushta\[7\]
1. Eating fish with milk especially chilchim fish.
2. Gramya, Anupa, Audaka mamsa with milk.
3. Mulaka, Lasuna with milk.
4. Lakucha with milk.
5. Kushumbhshak with madya & madhu

(b) Mithya Ahara
Mithya Ahara means the diet which is not according to rule i.e. improper diet charaka has described Aharvidhivisheshayatana in which there are eight factors determine the utility of food.

Mithya Ahara as nidan of Kushtha\[8,9\]
1. Excessive drava, snigdhaahara
2. Excessive Amla, Lavana, Katu, Kshara
3. Guru Ahara
4. Adhyashana
5. Vishamashana
6. Ahitasnana
7. Intake of food during ajeerna
8. Excessive & continuous use of madhu, phanita, matshya, lakucha, mulaka, kakamachi and intake of above substances even in ajeerna
9. Excessive Snehna
10. Intake of vidahiAhara during vaman Karma.
11. Intake of Navanna, dadhi, masha, matsya, mulaka, tila, pishtanna, kshira, guda.

2) Viharaj Nidan\[10,11\]
1. Suppression of natural urges especially vomiting.
2. Performance of physical exercise and exposure to intense heat just after taking heavy meals.

3. Drinking cold water just after exposure to intensive sun heat, exertion and fear.

4. Improper administration of biopurificatory procedures i.e. vamana, virecan, basti and nasya.

5. Vyavaya in Ajeerna

6. Sleeping during day time.

3) Acharaja Nidan[^12]

Indulging in mischievous acts like insulting brahmins, teachers, elders and other respectful persons, along with other sinful and heinous activies.

4) Anya Nidan

a) Kulaja Nidan[^13,14]

Acharyasushruta has mentioned that kustha is adibalapraavrittadisease. Adibalapraavritta diseases are those which are produced by the abnormalities of sukra&shonita.

b) Krimijanya Nidana[^15]

kustha is a subtype of Raktajakrimi and it manifests kustha disease. According to acharya charak Sonitaja krimi vikara manifest due to consumption of Kustha producing causative agents.

c) Aupasargika Nidan[^16]

Acharya sushruta has mentioned that kustha is a Aupasargika roga. Acharya sushruta Pointed that kustha can be spread to the heathy person through the frequent contact of diseased person and so it can be called Aupasangikaroga.

**Purvarupa**

Before the actual manifestation of Kustha certain symptomatology has been observed are as follows.[^17,18,19]

- Loss of touch sensation or Numbness.
- Excessive perspiration or absence of perspiration.
- Discolouration and appearance of rashes in the skin.
- Horripilation, itching, piercing pain, physical exhaustion and tingling sensation.
Feeling of exhaustion without any physical work followed by not suffering from difficulty in breathing and it disturbs Sense perception greatly.

- Excessive pain in case of suppuration, burn, bite fracture and dislocation.
- Excessive pain in ulcerated wounds with their quick origin and delayed healing of even small wounds.
- Production of heat and heaviness.
- Burning Sensation and numbness in the extremities.
- Roughness in skin or smoothness in skin
- Spreading of wound to other body parts and frequent occurrence of oedema.
- Blackish discolouration of the blood.
- Sticking of excreta in the body especially in the orifices.

Bheda
1. According to charak- Acharya charak has mentioned that Kustha divided into two categories Mahakustha and KshudraKustha, which further classified into seven types and eleven types respectively.
2. On the basis of Dosha predominance.\[^{[20]}\]
   1. Vataja
   2. Pittaja
   3. Kaphaja

1. On the basis of Dhatugata\[^{[21]}\]
   2. Rasagata
   3. Raktagata
   4. Mansagata
   5. Medagata
   6. Asthigata
   7. Majjagata
   8. Shukragata

Rupa
Mahakustha\[^{[22]}\]
1. Kapala kustha
   Blackish-red patches resemble like that of broken pieces of earthen pot, rough & sever pain.
2. **Audumbara kustha**
Burning sensation itching, pain and redness in the affected area. The hairs are brown in colour in the affected area. It is just like ripened udumbara fruit (fig) in colour.

3. **Mandala kustha**
Patches are white and red in colour. it is stable, compact, unctuous and circular in shape with elevated margin.

4. **Rsyajihva kustha**
Patches are rough with red margins, internally blackish discolouration, painful and similar to the tongue of rsya (a type of antelope).

5. **Pundarika kustha**
Patches are whitish discolouration with red margins, raised, simulating lotus petals and burning sensation.

6. **Sidhma kustha**
Patches are white and copper colour, thin, leaves out dust like powder on rubbing and simulates flowers of bottle gourd.

7. **Kakanaka kustha**
Patches are red in colour simulates like that of gunja seed. It does not suppurate and manifest severe pain.

**Ksudrakushta**[23]
1. **Ekakustha:** That which does not perspire is extensive and like fish-scales is known as ekakushta.
2. **Carmakhya:** Thick-skinned like elephant is the carmakhya type.
3. **Kitibha:** Kitibha is blackish, rough, like a corn and coarse.
4. **Vipadika:** The tearing of hands and feet with excessive pain is known as vipadika.
5. **Alasaka:** Appearance of nodular growth associated with itching and reddish discolouration.
6. **Dadru:** That having raised patch associated with itching, redness and pimples is dadru.
7. **Carmadala:** Patches are reddish associated with itching, eruptions and pain, leaves off flakes and has tenderness.
8. **Pama:** Excessive itching, patches are either white, reddish or blackish brown in colour.
9. **Visphota:** It is white and reddish having thin-walled, eruptions.

10. **Sataru:** It is red or blackish, associated with burning sensation and pain and consisting of multiple boils.

11. **Vicarcika:** Vicarcika consists of pimples itching, blackish and with excessive discharge.

**Upasaya (Pathya)**[24]

**Aharaj**

As regards diet, the light cereals and bitter vegetables are wholesome in kushtas. Likewise the edibles and ghrtas mixed with bhallataka triphala and nimba should be used. Old cereals, meat of wild animals, green gram and patola are recommended in kusthas.

**Viharaja:** Yamana, virecha, nasya, raktamokshna, ksara karma, utsadana.

**Anupshaya (Apathya)**[25]

**Aharaja:** Guru anna (mash), amlaras(takra, khatteber), milk, dadhi, tila, fish, mulaka, anupamamsa, guda.

**Viharaja:** Papa karma, guru Ninda, gurugharsna,divasvapna, visamasana, atapasevana, vegavarodha, vyayama.

**Samprapti**

Due to consumption of Nidanatridosas become agitated and brings looseness in Dhatus (Tvak (Rasa), Rakta, mamsa and Ambu). Thus the vitiated dosas getting accomodation in those tissues, staying there in affect tvagadidhatu morbidity leading to manifestation of kushta[26]

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NidanSevana
   ↓
Tridoshaprokopa
      ↓
Shaithlyta in Tvak, Rakta, Mamsa, lasika
         ↓
Further doshaprapkopa
            ↓
These doshas gets enlodged in vitiated dushyasthana and do dushti of twagadidhatu
               ↓
Kustha
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Sampraptighataka\textsuperscript{[27]}

Dosa – Pitta-slesma – Vata in successive order
Dusya – Twaka, Rakta, Mamsa, Lasika
Agni - Jatharagni, dhatuvagni
Srotas - Rasavaha, Raktavaha, Mamsavaha, Swedavaha
Srotodusti - sanga
Adhisthana – tvak,
Svabhava - Cirakari

Sadhyasadhyata\textsuperscript{[28,29]}

<table>
<thead>
<tr>
<th>S.No.</th>
<th>Sadhya</th>
<th>Asadhya</th>
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<tbody>
<tr>
<td>1</td>
<td>Primary stage</td>
<td>Secondary stage or further stage</td>
</tr>
<tr>
<td>2</td>
<td>Vitiation of Vata-Kapha</td>
<td>Vitiation of Kapha-Pitta &amp; Vata Pitta dominance.</td>
</tr>
<tr>
<td>3</td>
<td>Involvement of Twak, Rakta, mamsa</td>
<td>Involvement of medodhatu and uttarotaradhathu, it is yapya then asdhya</td>
</tr>
<tr>
<td>4</td>
<td>Kapala, udumbar, mandal, pundrik, sidhmkusth.</td>
<td>Kakanakkustha (pundrik – sushruta)</td>
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CONCLUSION

In the Ayurvedic literature skin diseases were included under Kushta, which is divided into two groups, Mahakustha & Kshudrakustha. Five means of diagnosis (nidanpanchaka) namely Nidana, Purvarupa, Rupa, Upasaya & Samprapti are included under rogaprakisha. Knowledge of NidanPanchaka is essential for diagnosis, Prognosis, treatment, differential diagnosis etc.

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