

Panchanidan of Kushtha Roga

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ABSTRACT:-

The Indian system of medicine has its own branch of speciality for understanding the disease process and proper diagnosis of a disease. Charaka has stated that the diagnosis is very important and essential before proceeding to medicine prescription. Ayurvedic way of diagnosis has 2 basic components namely 'Rogapariksha' and 'Rogipariksha', which refers to Examination of disease and Examination of patient respectively. Among them 'Rogapariksha' gives us the detailed knowledge about a disease starting from the etiological aspects to the actual manifestation of disease. The five basic components of 'Rogapariksha' are Nidana, Purvarupa, Rupa, Upasaya and Samprapti, which are collectively known as 'NidanaPanchaka'. Apart from diagnosing a disease, they also play a key role in planning the treatment of that disease. Nidana, the foremost component of 'NidanaPanchaka', not only gives the knowledge of causative factors of a disease but also helps in treatment by avoiding them. Purvarupa refers to Premonitory signs & symptoms and represents the 4th stage of disease formation. If physician is able to recognize them as early as possible and treat accordingly, then the further progression of disease is ceased. In the same way, every component of 'Nidana Panchaka' helps the physician for the better understanding of disease process and treating the disease at an earliest possible stage. The present review is intended to understand the panchanidan of Kushtha roga mentioned in Ayurvedic classics.

Keywords:- Panchanidan, Kushtha, Rogi Roga Pariksha.

INTRODUCTION:-

Word Kushtha means a pathological condition which despises the skin. Skin is an important organ of communication with the external world. It is one of the five Gyanendriyas which responsible for Sparsha Gyan or touch

sensation. Majority of the dermatological disorders have been described under the umbrella of Kushtha¹.

Skin is the largest organ of human body. Its size and external location makes it susceptible to wide variety of disorders. In recent years, there has been a considerable increase in the incidence of skin problem in the tropical and developing countries like India.

Kushta leads to subsequent destruction of skin and various other connected part of the body. Kushta is a Raktavaha Srota Dushti Vikara. Kushta dealt in Ayurveda encompasses many skin manifestations. Kushta is invariably produced by Aharaja, Viharaja, Manasika and other Nidana Such as Krimija Hetu, Samsargaja Hetu. All Acharyas of Bruhatrayi have enumerated Kushta to be 18 in number, though Acharya Charaka was the first to state Kushta as innumerable because of Vikara Vikalpa. Acharya Charaka also classified Kushta into two main categories as Mahakushta⁵ and Kshudra Kushta⁵ and are said to be seven and eleven sub-types respectively.

Aim and Objectives:

1. To study the Panchanidan of Kushtha roga as mentioned in Bruhatrayi detail.
2. To enlist the management of kushta roga.

NIDANA (ETIOLOGICAL FACTORS)

• Aharaja Nidana

These Nidanas include the intake of excess Guru (heavy in digestion), liquid, Snigdha Ahara, Mithya Ahara, Viruddha Ahara etc. Taking excessive Guru and Snigdha Ahara produces Dushti in Rasavaha Srotas⁹. Acharya Charak has also described 'Gurubhojanam Durvipakakaranam'¹⁰. Guru Ahara also leads Dusti of Mamsavaha Srotas¹¹. Excessive Drava (liquid) leads to Dushti of Raktavaha Srotas¹².

The Viruddha Ahara leads to impairment in Agni (digestive power). The vitiated Agni does not digest even the Laghu Ahara (food substance easy to digest), resulting in state of indigestion. The indigested food materials turns sour and acts like a poison, which is termed as Amavisha¹³. Tridosha gets provoked by such type of Amavisha¹⁴. In general, food substances and activities (Vihara) which are similar in quality to bio-humors (Doshas) and deleterious to the body elements (Dhatus) vitiate the body channels (Srotas). The vitiation results in Srotodushti i.e. malfunctioning of Srotas. The stages of Srotodushti are Atipravritti, Sanga, Siragranthi and Vimarga Gaman¹⁵. Intake of milk and fish together considered as Veerya Viruddha (contrary to potency). Milk and fish together leads to vitiation of Rakta (blood) and Srotorodha (obstruction of body channels) and formation of Ama. Vitiated Rakta is considered an important factor involved in the etio-pathogenesis of dermatological disorders. Ama may generate immunological reaction which is mainstay in the etio-pathogenesis of many dermatological disorders. Both milk and fish are the rich source of protein and the combination may generate new type of protein molecules, which may exhibit molecular mimicry and generate auto-immunity.

• **Viharaja Nidana**

Mithya-vihara includes conducts that are not conducive to the body like Diwaswapna (day sleep), practice of Vyayama after intake of excess quantity of food, Vegadharana specifically Chardi Vegadharana and indulging in Gramya Dharma after Sneha Pana or Vamana, inappropriate administration of Panchakarma¹⁸ and Apararpana or Santarpana at improper time contributes to

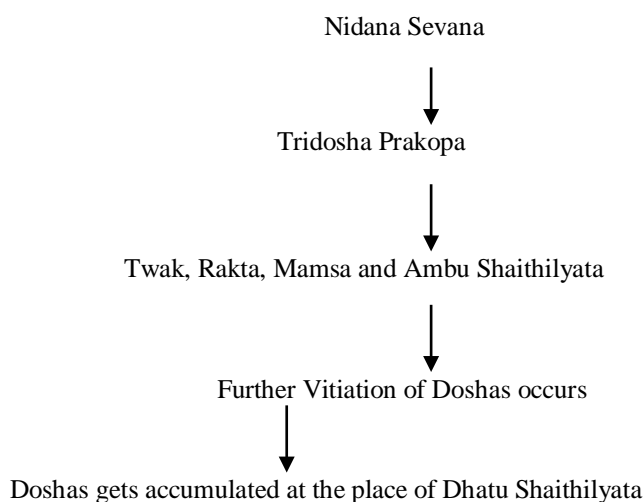
formation of Ama thereby deranging Vatadi Dosha causing Dosha Dushya Sammurchana leading to manifestation of Kushta Lakshana at the site of Kha Vaigunya.

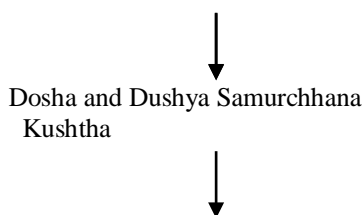
Purvaroop

1. Excessive Sweating
2. No Sweating
3. Hard Skin, Dry Skin
4. Tingling Sensation
5. Discolouration
6. Itching
7. Sensation Loss/ Numbness
8. No Sensation
9. Eruptive Rashes
10. Skin Inflammation
11. Easy Fatiguability
12. Fatigue
13. Delayed wound Healing
14. Blackish Colouration of Blood

Pathogenesis (Samprapti) of Kushtha

Different types of Hetus (etiological factors) leads to vitiation of Doshas which spread throughout the body and vitiate Dhatus and thus help in the manifestation of Kushtha Roga. The whole process is known as Samprapti²¹. Acharya Charaka described the seven Dravyas, involved in the Samprapti²², 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 Twak, Rakta, Mansa and Lasika. Thus, the vitiated Tridoshas gain momentum to vitiate Shithila Dhatus and hence the disease gets manifested





CLASSIFICATION OF KUSHTHA

The 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) types²⁷. 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. As per the view point of Charaka, Mahakushtha includes Kapal Kushtha, Udumber, Mandala, Rishyajivha, Pundarika and Kakanaka and Kshudrakushtha includes Ekakushtha, Charma Kushtha, Kitibha, Vipadika, Alasaka, Dadrumandala, Charmadala, Pama, Vishphota, Shataru and Vicharchika.

On the basis of Dosha predominance²⁹

On the basis of Dosha predominance Kushtha

can be grouped into three categories

- Vataja
- Pittaja
- Kaphaja

On the basis of Dhatugatva

Kushtha can be classified into seven categories on the basis of penetration in the particular Dhatu, which is as follows -

1. Rasagata
2. Raktagata
3. Mansagata
4. Medagata
5. Asthigata
6. Majjagata
7. Shukragata

Kshudra Kushta According to Brihatray=

Charak	Sushruta	Vagbhatl
Ek a k ushta	Ek a k ushta	Ekak ushta ,,
Ch a rma a k hya	M a h a k ushta	Cha rmaakhya
Ki tibh a	Ki tibh a	Ki tibh a
Alasa k a	Viapa	Alasa k a
Vapaatik a	Sid hma	Vapaa tika

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Pa a ma	Pa a ma	Paama
Visphota	Stoola rush ka	Viphota
S ha taa ru	Ra k a sa	Sh ata a ru
Vicharchika	Vicharchika	Vicha rchik a

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cular Kushtha. The clinical features of different types of Kushtha are as follow:

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 characterizes by stable, rounded and indurated plaques attached with each others. It is white or red in colour and difficult to treat.

Rishyajivha: Characterizes 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 localizes 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: Characterizes by large scaly plaques. Scales are similar to the fish scales.

like elephant skin.

Kitibha Kushtha: Characterizes 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.

Dadrumandala: It is characterizes 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 characterizes 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: Characterizes by red or reddish black skin lesions and associated with burning and ulcerations (multiple ulcers).

Vicharchika: Vicharchika is characterizes by blackish nodular lesions associated with itching and secretions.

Clinical features of Kushtha according to the

Dosha predominance are as follows:

Vataja Kushtha

Skin lesions are rough, dry, reddish black and associated with pain. Vataja Kushtha is also characterizes by stretching of skin, numbness, anhydrosis, swelling and hoarseness of voice.

Pittaja Kushtha-

It is associated with burning, erythema, secretions and blister formation. Also characterizes by pustulisation, removal of dead tissues from fingers, nose, ears etc. and super infections.

Kaphaja Kushtha-

Skin lesions are cold and dense and associated with itching, secretions, discolouration and heaviness of the body.

The clinical presentation of Kushtha according to the penetration in the particular Dhatu is summarizes as follows-

Tvakagata or Rasagata Kushtha-

Characterizes by loss of sensation, excess sweating, mild itching, discolouration and dryness.

Raktagata Kushtha-

It is characterizes by numbness, goose flesh, excess sweating, itching and pus formation.

Mansagata Kushtha-

Characterizes by general body swelling, appearance of stable nodules, pricking pain and cracking of skin.

Medagata Kushtha-

Medogata Kushtha is associated with Durgandha, Malavraddhi, pus formation, super infection and general bodyache.

Asthi and Majja Gata Kushtha-

Such type of Kushtha is characterizes by redness of eyes, super infected ulcers and hoarseness of voice.

Shukragata Kushtha-

It is characterizes by deformities in fingers, reduced movement of body parts, general bodyache and appearance of fast spreading ulcers. It is also characterizes by inheritance of Kushtha Roga to the next generation.

SADHYATA / ASADHYATA (PROGNOSIS)-

The Kushtha having involvement of single Dosha, Vata-Kapha predominant Kushtha and Rasagata, Raktagata and Mansagata Kushtha is easily curable. Pitta-Kapha, Vata-Pitta predominant Kushtha and Medagata Kushtha have some bad prognosis and are difficult to cure. The Kushtha

Roga with involvement of all three Doshas, the patient is weak and having thirst & burning, associated with Krimi and Asthi, Majja and Shukragata Kushtha have very bad prognosis and are incurable.

MANAGEMENT

Ayurveda emphasizes on three fold therapeutic management of the diseases viz; Samshodhana (bio- purification), Samshamana (pacification) and Nidana Parivarjana (avoiding causative factors) for almost all types of disorders including dermatological disorders[39].

The type of Samshodhan (as per the view point of Acharya Charaka) used is Vaman (therapeutic emesis) in Kapha predominant and Virechan (therapeutic purgation) & Raktamokshana (therapeutic blood-letting) in Pitta predominant Kushtha [40]. Acharya Sushruta advises the use of Nasya Karma (nasal medication) every third day, Vaman on every fifteenth day, Virechan on every month and Raktamokshana on every six month for the management of Kushtha Roga[41].

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 [42].

The palliative therapy in the form of drugs and diets may not be effective unless the body channels are properly cleansed and toxic materials are eliminated. Samshodhan is believed to purify or cleanse all the body tissues and bring about the harmony of bio-humors (i.e. Vata, Pitta, Kapha, and Raja & Tama) to obtain long-lasting beneficial effects [43].

According to Charaka the principle for the management of Vata predominant Kushtha is Ghrita Pan (oleation therapy). Acharya Charaka described the use of the drugs with predominance of Tikta and Kashaya Rasa for palliation of Kushtha.

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