

Basis of classification includes

- ❖ Dosha Arambhata
- ❖ Uttarottar Dhatu Anupraveshta
- ❖ Lakshanas (Clinical features)
- ❖ Chikitsa (Treatment)

On the basis of Doshapredominance

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

- ❖ Vataja
- ❖ Pittajaand
- ❖ 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) Majjagataand
- 7) Shukragata

Sadhyata / Asadhyata (Prognosis)

The Kushtha having involvement of single Dosha, Vata-Kapha predominant Kushthaand Rasagata, Raktagataand Mansagata Kushtha is easily curable. Pitta-Kapha, Vata-Pitta predominant Kushthaand MedagataKushthahave 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 Krimiand Asthi, Majaand ShukragataKushthahave very bad prognosis and are incurable.

Conclusion :

Kushtha is one of the oldest known diseases to mankind. It is described as one of the most chronic disease in Ayurvedic system of medicine. Ayurveda described a wide range of skin disorders

including its classification, etio-pathogenesis, clinical presentation, prevention and management. Skin is an important organ of communication with the external world, seat of Sparsanendriya(organ responsible for touch sensation) and has an eternal relationship with Mann. Therefore, any type of psychosocial stress, directly or indirectly involved in the manifestation and or exacerbation of dermatological disorders. In the present era, stress and altered immunity are the major factors responsible for the manifestation of a wide range of dermatological disorders. The pharmacological and non-pharmacological measures for the management in dermatological disorders as described in Ayurveda are good immuno-modulators and anti-stress agent. Therefore, these measures, when used properly are cost effective and provide management in natural way with no or adverse effects.

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Management of Madhumeha W.S.R to Panchakarma

Dr. Parvesh Kumari Ohlan

P.G Scholar Department of Panchakarma

Prof. Dr. N. P. Ghatge

(Guide, MD Panchakarma)

Yashwant Ayurved Medical College & P. G. Research Institute Kodoli,
Tal. Panhala, Dist. Kolhapur, Maharashtra.

Abstract :

Ayurveda described Diabetes Mellitus(DM) under the name of Madhumeha .Madhumeha is a disease of great concern since vedic period and the number of people is increasing progressively.Acharya Chakradatt cleared that the word Prameha and Madhumeha can be used synonymously in his commentary of Charak Samhita.All the types of Prameha turns to Madhumeha in the course of time.Acharya explains prameha as a “ Anushangi vyaçhi” which literally means a disease that presents itself again and again.Panchakarma have been use in the treatment of Diabetes Mellitus with its excellent results as it deals mainly with eliminations of the aggravated doshas from natural way and its treat the disease from its root level so that there is no possibility of such recurrence.The proper reviews from some of the reported research works on panchakarma therapy in the management of Madhumeha and its shows better results in the management of diabetes mellitus(DM) as compared to control drug.

Keywords : Diabetes Mellitus, Madhumeha, Panchakarma, Prameha

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Vidya Tonpe
Editor

Concept of Skin Disorders in Ayurveda

Dr. Mukteshwari D. Pakhare

P.G. Scholar,

Dr. Asmita M. Sutar

Associate Professor, & Guide

Department of Samhita - Siddhant

Yashwant Ayurved Medical College & P. G. Research Institute Kodoli,
Tal. Panhala, Dist: Kolhapur, Maharashtra.

Abstract :

The main objectives of this review article include to discuss special aspects of Kushtha Roga (Skin disorders in Ayurveda) i.e. etiopathogenesis, classification, clinical features and management etc. The authentic subject material has been reviewed from different Ayurveda Samhitas. Kushthais one of the most chronic disorders as described in Ayurveda. Most of the Ayurvedic texts categories the Kushtha Roga into two groups, Mahakushtha and Kshudrakushtha which further divided in to seven types and eleven types respectively. Ayurveda described a wide range of etiological factors for skin disorders including its psychosocial aspect. Acharya Charaka, the author of foremost Ayurvedic classic on internal medicine, the Charaka Samhita clearly mentioned that there is a strong relationship exists between Twak(skin) and Mann (psyche/mind). Therefore, more than a cosmetic nuisance the skin disorders lead to different psychological ailments which impair the quality of life in the patients. The etio-pathogenesis involves the Sapta Dravya (seven factors), Vata, Pitta, Kapha, Twak, Rakta Mamsa and Ambu/Lasika, which are responsible for manifestation of a wide range of dermatological disorders.

Keywords : Kushtha Roga, Skin disorders, Sapta Dravya, Twak, Mann, and Psychosomatic.

Introduction :

The word Kushtha refers a pathological condition which despises the skin. Skin is an important organ of communication with the external world. It is one of the five Dyanendriyas which responsible for Sparshagyanor touch sensation. Majority of the dermatological disorders have been described under the umbrella of Kushtha.

The skin is the largest organ of the body, having a surface area of 1.8 m² and measuring approximately 18% of body weight. It reveals both the normal and pathological state of an individual. Important function of skin includes protection from many physical, chemical & environmental insults, thermal regulation, energy storage, vitamin D formation, excretion of important metabolic products and constitutes the most extensive sense organ of the body for the perception of the tactile, thermal & painful stimuli, etc. .

Most of the dermatological disorders are mentally agonizing and have negative impact on quality of life. Here it is important to remember the citation of Acharya Charaka regarding the relationship between the Twak and Mann, Twak is considered as 'Chetah Samvayi' i.e. the skin has an eternal relationship with Mann (psyche/mind). Therefore, more than a cosmetic nuisance, skin disorders produce anxiety, depression and other psychological problems that affect the quality of life. Patients of skin disorder always experience physical, emotional & socio-economic embarrassment in the society, which further leads to aggravation of symptoms of existing disease. Normally 10 - 15% of the general practitioners work is with skin disorders and it is the second commonest cause of loss of work .

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 skin disorders. Kushtha Roga is also considered as a Purva karma papakarmaja Vyadhi (a disease due to sinful activities) and a Kulajhistory(a hereditary disorder) in Ayurvedic system of medicine .

Nidana (Etiological Factors) :

Ayurvedic system of medicine described a wide range of etiological factors for skin disorders. The etiological factors include physical, physiological, psychological, psychosocial, hereditary and Papakarma (sinful activities) aspect. These can be classified into Sannikrishta Nidana and Vipkrishta Nidana as follows-

Sannikrishta Nidana :

Sapt Dravya Sangraha i.e. seven Dravyas or factors involved in the pathogenesis of Kushtha are considered as Sannikrishta Nidana. The Sapta Dravya includes three Doshas viz. Vata, Pitta and Kapha and four Dushyas viz. Twak (Rasa), Rakta, Mansa and Ambu or Lasika ⁶.

Vipkrishta Nidana :

Such types of etiological factors are not involved directly in the pathogenesis, but they aggravate the actual causative factor (Sannikrishta Nidana) and thus play an important role in pathogenesis of the disease. These are further categorized into three groups Adibala Pravratna or Kulaja (hereditary), Poorva Janmakrata and Janmottarakalaja.

Kulaja Nidana :

Kushtha is considered as Adibala Pravratna Vyadhi (a hereditary disorder). 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 i.e. the newborn baby also suffers from a particular dermatological disorder ⁷.

Poorva Janmaj :

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.

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 Srotas. Acharya Charak has also described 'Gurubhojanam Durvipakakaranam'. Guru Ahara also leads to Dushti of Mamsavaha Srotas. Excessive Drava (liquid) leads to Dushti of Raktavaha Srotas.

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 Amavisha ¹³. Tridosha gets provoked by such type of Aamavisha. In general, food substances and activities (Vihara) which are similar in quality to bio-humors (Doshas) and deleterious to the body elements (Dathus) vitiate the body channels (Srotas). The vitiation results in Srotodushti i.e. malfunctioning of Srotas. The stages of Srotodushti are Atipravratni, Sanga, Sira granthi and Vimarga Gaman .

Intake of milk and fish together considered as Veerya Viruddha (contrary to potency). Milk and fish together leads to vitiation of Rakta (blood) and Strotorodh (obstruction of body channels) and formation of Aam. Vitiated Rakta is considered an important factor involved in the etio-pathogenesis of dermatological disorders.

Aammay 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 :

Viharaja Nidana 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 Panchkarmatherapy

Mansik 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.

Sansargaj Nidana :

Kushtha is considered as Sansargaja Vyadhi (communicable or infective disease) .

Pathogenesis (Samprapti) of Kushtha :

Different types of Hetus (etiological factors) lead to vitiation of Doshas which spread throughout the body and vitiate Dathusand thus help in the manifestation of Kushtha Roga. The whole process

is known as Samprapti. Acharya Charaka described the seven Dravyas, involved in the Samprapti , which are Vata, Pitta, Kapha, Twak, 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 Tridosha gain momentum to vitiate Shaithila Dathusand hence the disease Kushtha gets manifested.

Acharya Sushruta described that Doshajand Karmaj Hetus leads to aggravation of Pitta and Kapha which produces Avarana of Vata and thus aggravation of Vata. Vitiating Vata enters into the Tiryaka Siras with two other vitiated Doshas and their spread leads further vitiation. Thereafter it reaches to Bahya Rogamarga (Twak, Rakta, Mansa and Lasika) and spread throughout the body, producing Mandala (rounded skin lesion) at the gathering site of Doshas. If the Doshas are not treated properly at this stage, they enter into the deeper Dhatus of the body and produce complications.

Classification of Kushtha :

The Kushtha is generally described as Tridoshaja Vyadhi but type of the Kushtha depends upon predominance of particular Dosh. 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. As per the view point of Charaka, Mahakushtha includes Kapal Kushtha, Udumber, Mandala, Rishyajivha, Pundarika and Kakanaka and Kshudra kushtha includes Ekakushtha, CharmaKushtha, Kitibha, Vipadika, Alasaka, Dadrumandala, Charmadala, Pama, Vishphota, Shataruand Vicharchika.

Basis of classification includes

- ❖ Dosha Arambhata
- ❖ Uttarottar Dhatu Anupraveshta
- ❖ Lakshanas (Clinical features)
- ❖ Chikitsa (Treatment)

On the basis of Doshapredominance

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

- ❖ Vataja
- ❖ Pittajaand
- ❖ 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) Majjagataand
- 7) Shukragata

Sadhyata / Asadhyata (Prognosis)

The Kushtha having involvement of single Dosha, Vata-Kapha predominant Kushthaand Rasagata, Raktagataand Mansagata Kushtha is easily curable. Pitta-Kapha, Vata-Pitta predominant Kushthaand MedagataKushthahave 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 Krimiand Asthi, Majaand ShukragataKushthahave very bad prognosis and are incurable.

Conclusion :

Kushtha is one of the oldest known diseases to mankind. It is described as one of the most chronic disease in Ayurvedic system of medicine. Ayurveda described a wide range of skin disorders

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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.

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 Srotas. Acharya Charak has also described 'Gurubhojanam Durvipakakaranam'. Guru Ahara also leads to Dushti of Mamsavaha Srotas. Excessive Drava (liquid) leads to Dushti of Raktavaha Srotas.

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 Amavisha ¹³. Tridosha gets provoked by such type of Aamavisha. In general, food substances and activities (Vihara) which are similar in quality to bio-humors (Doshas) and deleterious to the body elements (Dathus) vitiate the body channels (Srotas). The vitiation results in Srotodushti i.e. malfunctioning of Srotas. The stages of Srotodushti are Atipravratni, Sanga, Sira granthi and Vimarga Gaman .

Intake of milk and fish together considered as Veerya Viruddha (contrary to potency). Milk and fish together leads to vitiation of Rakta (blood) and Strotorodh (obstruction of body channels) and formation of Aam. Vitiated Rakta is considered an important factor involved in the etio-pathogenesis of dermatological disorders.

Aammay 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 :

Viharaja Nidana 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 Panchkarmatherapy

Mansik 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.

Sansargaj Nidana :

Kushtha is considered as Sansargaja Vyadhi (communicable or infective disease) .

Pathogenesis (Samprapti) of Kushtha :

Different types of Hetus (etiological factors) lead to vitiation of Doshas which spread throughout the body and vitiate Dathusand thus help in the manifestation of Kushtha Roga. The whole process

is known as Samprapti. Acharya Charaka described the seven Dravyas, involved in the Samprapti , which are Vata, Pitta, Kapha, Twak, 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, Mamsa and Lasika. Thus, the vitiated Tridosha gain momentum to vitiate Shaithila Dathusand hence the disease Kushtha gets manifested.

Acharya Sushruta described that Doshajand Karmaj Hetus leads to aggravation of Pitta and Kapha which produces Avarana of Vata and thus aggravation of Vata. Vitiated Vata enters into the Tiryaka Siras with two other vitiated Doshas and their spread leads further vitiation. Thereafter it reaches to Bahya Rogamarga (Twak, Rakta, Mansa and Lasika) and spread throughout the body, producing Mandala (rounded skin lesion) at the gathering site of Doshas. If the Doshas are not treated properly at this stage, they enter into the deeper Dhatus of the body and produce complications.

Classification of Kushtha :

The Kushtha is generally described as Tridoshaja Vyadhi but type of the Kushtha depends upon predominance of particular Dosh. 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. As per the view point of Charaka, Mahakushtha includes Kapal Kushtha, Udumber, Mandala, Rishyajivha, Pundarika and Kakanaka and Kshudra kushtha includes Ekakushtha, CharmaKushtha, Kitibha, Vipadika, Alasaka, Dadrumandala, Charmadala, Pama, Vishphota, Shataruand Vicharchika.