



AN AYURVEDIC APPROACH IN THE MANAGEMENT OF SIDHMA KUSTHA

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ABSTRACT

The system for the management of health evolved through the history of civilization and Ayurveda is one such oldest system that comprises different branches for specific health purpose, Kayachikitsa is one them. The Kayachikitsa involves general principles and approaches related to the treatment procedure and use of internal medicine. The treatment of body (Kaya) by virtue of Ayurveda medication and principle is general aim of branch Kayachikitsa. Skin is a shield which protects us from various external invasions. Skin is the organ of the body which is readily available for inspection by the eyes. All the skin diseases in Ayurveda have been discussed under the broad headings of Kushta. There are so many classical formulation prepared from medicinal plants (herbs) which recovers the Skin diseases. Due to change in environment, change in lifestyle like change in working schedule increasing work stress which directly affects health so many related factors responsible for skin diseases which is widely include in the heading of "Kushta". Sidhma kushta is one of the kushta from Mahakushta characterized by Alabu pushpa varna on Urapradesh (chest region), dust like powder on rubbing. In Ayurveda has described many treatment modules for treating sidhma kushta. In this article we have tried to throw a light on Sidhma Kushta.

KEYWORDS: Kushta, Sidhma Kushta, Skin Disease.**INTRODUCTION**

Ayurveda is Ancient system of Indian medicine. In Ayurveda Daily regimen and seasonal regimen is mentioned. The Main motive of Ayurveda is to cure disease and prevent health from disease. Skin is a shield which protects us from various external invasions. Skin is the organ of the body which is readily available for inspection by the eyes. Of all the organs, skin is larger one and is exposed to disease and injury. Because of its visibility, skin reflects once emotions and it is the index of normal physiology. It is a link between internal and external environment and is also the seat of complexion which maintains beauty and personality. It creates an individual identity in the society. Changes in skin colour may be due to homeostatic imbalances in the body. Many inter related factors affect health of the skin, including nutrition, hygiene, circulation, age, immunity, genetic traits, psychological state and drugs. In Ayurveda, the word 'Twacha' or 'Charma' is used for skin. Twacha is derived from the Dhatu- Twach Samvarne meaning covering of the body. All the skin diseases in Ayurveda have been discussed under the broad headings of Kushta. Twacha is the seat of Sparshajnanendriya, which is one among seats of Vata and it is very extensive among all five Jnanendriyas.

Kushta is nothing but whole body becomes despised, having different types, various symptoms like discoloration, itching, pruritis. Kushta is described by different Acharya with slight difference. Sidhma is the one of the Kushta among Sapta Mahakushta According Acharya charak and Acharya Sushrut, Acharya Vagbhat Sidhma kushta is mentioned in Kshudra Kushta. As per classical text of Ayurveda there where so many formulations given for Sidhma Kushta, which are helpful for effective treatment of Sidhma Kushta. We are trying to focus on Kushtaghna Dravyas which are helpful in the management of Sidhma Kushta.

CONCEPT OF KUSHTHA

The whole body becomes despised Kushta or when the vitiated doshas comes out from the inner part to other part.

KUSHTHA HETU

1. Sudden change from cold to heat or heat to cold without observing the rules of gradual change.
2. Sudden change from Santarpana (rich diet) to Apatarpana (dieting).
3. Excessive use of Honey, Treacle, Fish, Lakucha, Radish, Kakmachi etc.

Sidhma Kushta - Sidhma is derived from sidh dhatu.

Classified According to Acharya Charak, Kashyap, Bhavprakash Sidhma described in Mahakushta and Acharya Sushrut, Vagbhata explained in Kshudra Kushta.

SIDHMA KUSHTA HETU

Related to Aahar

1. Virodhi Annapan.
2. Drava-snigdha Guru Bhojan.
3. Dadhi, Lavana.
4. Fish, Amla.
5. Mulak, Pithmay Anna, Dudh, Til sevan.

Related to Vihar

1. Vega Avrodh
2. Adhyashan
3. Diwaswap
4. Sheet-ushna- Laghan karma bhang
5. Bhaya, Atap, Vyayam, shram pashyat sheet jalapana.

Other causes - Purva janam karma.

STROTODUSHTI

1. Annavaha Strotas
2. Rasavaha Strotas
3. Udakvaha
4. Swedavaha
5. Raktavaha
6. Mansavaha.

TYPES OF SIDHMA KUSHTA- (According to Acharya Dalhana)

1. Sidhma
2. Sidhmapushpika

POORVARUPA

Poorvarupas are the indicator of impending disease. There is no specific Poorvarupa mentioned for Sidhma Kushta. The general Lakshana of Sidhma Kushta when appeared in mild form those are considered as Poorvarupa of Sidhma Kushta.

LAKSHANAS

According to Charaka, Sidhma is a type of Maha Kushta, the signs and symptoms are Parusha Aruna Varna, the periphery it is fissured and then in centres it is smooth white and red shade. It appears in large number and there is less pain, itching, burning sensation, Puya, Lasika, Srava i.e., pus and serous discharge. There is formation of ulcers and sluggish in nature and get infected by Krimi. It appears like flower of Alabu and it is at Kapha Vata predominance. In Chikitsa Stana of Charaka symptoms such as Shweta, Tamra Varna Tanu Rajoghrushta and Alabu Pushpavata are explained.

According to Acharya Susrutha Sidhma is characterised by Kandu, Shweta Varna, Apayi, Tanu, and generally this disease occurs in Urdhwakaya. Susrutha considers Sidhma is Kaphahdikya Kushta.

According to Vagbhata, the Sidhma Kushta appears to be externally dry, internally it is moist in nature and while scratching scales like dust will be seen. It is smooth to touch, skin over the effected part is Tanu (soft) and it looks like Daugdhika Pushpa with the colour of whitish

brown and most commonly appears in Urdhwakaya. Dosh involved is Vata Kapha.

According to Bhavprakash, Sidhma Kushta Lakshanas like skin colour is white, copper colour followed by the scales and appears like Alabu Kusuma. The variety at symptomatology appears in Sidhma lesions are mainly seen over Urapradesa. Madhavakara, Yogaratnakara, Vangasena also explained the signs and symptoms like as Acharya Charaka.

Acharya Bhela emphasized the signs and symptoms at Sidhma Kushta in 5th chapter of Kushta Nidana & 6th chapter of Kushta Chikitsa adhyaya. He considered Sidhma as one of Kaphaja Kushta with symptoms like Mandala which are Pandu Varna Pankiloshta, Twakuttana, Ruksha and Tanu.

Upashaya

No specific Upashaya of Sidhma is mentioned in classical texts.

SADHYA ASADHYATHA

After the diagnosis and before the treatment it is important to know the prognosis of disease. If the person suffers from Sidhma Kushta with deranged Vata and Kapha or from one of the Doshas it is easily curable.

Based on the involvement of Dhatus Acharya Susrutha explained the person who has full control over his sense organs and the Kushta in which only Twak, Rakta and Mamsa are affected are Sadhya varieties. If it reaches deeper Dhatus they should be considered as Asadhya.

As per Madhavakara he considered those varieties of Kushta in which Meda, Asthi and Majja Dhatu are involved as Yapya.

The main Vikrithi lies in the superficial Dhathus, so Sidhma is a SadyaVyadhi.

DIFFERENTIAL DIAGNOSIS

1. Shwithra/Swetha Kushta (Kaphaja Kushta) – Swetha and Guru with Kandu
2. Mandala - Swetha, Raktha, Stira, Snigdha, Utsanna Mandala, Anyonya Samyukta
3. Pundarika- Swetha, Raktha, Pundarika Dalopamam, Utswadam, Raga.

CHIKITSA

Acharya Charaka mentioned that all Kushta are Tridoshaja so treatment should be done only after considering the dominance of Dosa. Predominant dose should be treated first. Charaka explained three types of Chikitsa.

- **SAMSHODANA:** Kushta occur due to Doshas Bahulyatha, these Doshas are Tiryagaami and very difficult to treat by Shamana therapy in the management of Kushta.
- **SHAMANA:** Shamana is done when the Doshaggravation is comparatively less. Acharya Charaka has advised Shamana with Tiktha & Kashaya Dravyas after administration of proper Shodhana.

- **NIDANA PARIVARJANA:** Abstaining from the aetiological factors are very important. It stops the further progression of the disease by restricting vitiation of Doshas.

According to Charaka, the planning of treatment depends on the predominance of Dosha involved. If the disease is Vata predominant, Sarpis is advocated, Virechana and Raktha mokshana are recommended if the disease is Pitta predominant and Vamana for Kapha Dosha.^[17] Once Shodhana is done Snehapana is advised by Acharya Charaka as the patient would have become weak and also many lead to aggravation of Vata. Hence to provide strength to the patient and to control the Vata, Snehapana is done. Susrutha explained treatment with particular period of time, such as every fifteen days Vamana Karma, every month Virechana Karma, every six months Raktha mokshana every third day Nasya Karma. Vagbhata's opinion is similar to Susrutha. According to Rasendra Sara Sangraha, Panchakarma is the first line of treatment. Vamana is done once in 15 days, Virechana is done once in a month, Raktha mokshana is done once in 6 months and every 7th day Nasya is done. But when Kushta is of recent origin, symptoms and Dosha aggravation are minimal then Alpa Kriya can be done.

Khadir (Acacia catechu)- curing skin diseases main drug among all the kushtaghna dravyas khadir is describe as a agrya by Acharya charaka it will work on dushta kapha and having raktashodhan property, it will absorb raktagata kleda, khadir is a drug which is rapidly absorb kleda, hence it is acting as shreshta kushtaghna.

Vidanga (Emblia ribes) - Due to effect of killing parasites and specially act on Agnimandya Ajeerna janit kushta due to its katu rasa, katu vipak and Ushna veerya.

Aragwadha (cassia fistula) - It having Madhur Rasa, Madhur Vipaka, Sheet veerya due to Madhryata Pittashaman and having Sanstrana property which removes toxin from body.

Chakramarda (cassia tora) - Chakramarda having katu Rasa, Katu Vipak and Ushna veerya which vata-kapha shamak & it has Antifungal property.

Moolak beeja (Raphanus sativus) - Moolak has katu rasa, katu vipak and Sheet veerya which having vat-kapha Shamana property which help to releave Sidhma kushta.

Shirish (Albizzia lebbeck) - Alleviates toxic condition giving Antitoxic effect.

Kasamarda (cassia angustifolia) - Kasamarda has madhur, tikta rasa, Katu vipak, Ushna Veerya having tridoshshamak property.

1. Haritaki - it having it removes toxins by its malaanulomana property the toxins which produce Kushta specially which are kledajnya type of kushta.

2. Amalaki - (Dhatri) having Sharirshuddhi, Raktashuddhi property so it will act as a Twakprasadak.

Haridra (curcuma longa) - Haridra has Rakta dhatushodhan property & Raktaprasadan property which act on dushta raktagata kapha it has bactericidal property therefore it used in kushta Gomutra - Due to bactericidal effect & it cures skin disorders.

PATHYA APATHYA OF SIDHMA KUSHTA

Pathya Apathya have a very important role in Ayurveda, it is believed that without Pathyaapathya treatment won't get good result. Sidhma Kushta does not have separate Pathyaapathya, it is understood that the Pathyaapathya mentioned in Kushtaroga related to Sidhma Kushta also.

Pathya Ahara

Sashtikashali Yava, Kudag, Khadira, Jangalamamsa, Khadirodaka, Tiktarasa, Pattola, Brihatiphala, Kakamachi, Nimbapathra, Lashun, Punarnava, Meshasringi, Bhallathaka, Triphala Chithraka etc.

Vihara: Vishrama.

Apathyaahara

Guru Anna, Virudha Anna, Vishamam bhojana drava Anna, Navanna, Dugdha, Vidahi Anna, Guda, Amla Kabani Katu rasa, Tila, Masha.

Vihara: Swedana karma, Strisamsarga, Ativyavaya.

According to Susrutha one who is suffering Kushta should use Khadira in daily life for the purpose of bathing, drinking and along with food. Apart from this Susrutha explained one who is suffering from Kushta should maintain cleanliness by cutting unwanted hairs & nails and should take medicine regularly.

CONCLUSION

Skin is the mirror or Reflection of internal purity of blood, tissues and nutrients and electrolytes. Awareness Skin health is really very important. Avoidance of bad healthy habits is the key for Skin health, Proper seasonal regimen and diet will improve health and this will directly give positive effect on Mana. Manas factor is the one of the important in Skin health. Sidhma is one among the Ekadasa Kshudra Kushta described by Susrutha and Vagbhata. Charaka mentioned Sidhma under Sapta Maha Kushta, which has similar signs and symptoms as that mentioned by Susrutha except Srava. Susruthas explanation of Sidhma Kushta is more relevant practically. When the Doshas are in the superficial Dhatus the aggravation is relatively less then it can be considered as Sidhma explained by Susrutha similarly when the Dosha aggravation is severe the deeper Dhatus are involved and then it can be considered as Sidhma explained by Charaka.

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