

**A REVIEW ON ANALYSIS OF DOSHA PREDOMINANCE IN PATIENT OF KUSHTHA WITH THE HELP OF RUPA (SYMPTOMS)****Dr. Swami Babu Dhondayya***

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ABSTRACT

Principles of Ayurveda emphasise firstly on diagnosis of disease and then on the treatment. *Nidanpanchaka* helps for the diagnosis of disease. *Rupa* is one of the *nidanpanchaka* which reflects the present status of disease along with the *dosha* predominance and state of *dosha* like *ama* (unripe), *pakwa* (ripe), etc. which helps in diagnosis and treatment as well. *Kushtha* is explained in all the classical texts of Ayurveda which depicts its importance. The prevalence of skin diseases is raising day by day. With the analysis of symptoms present in patient of *Kushtha*, we can ascertain the *dosha* predominance and can plan the treatment accordingly. So, the present article focuses on to study the symptoms of *Kushtha* to analyse the *dosha* predominance in it.

KEYWORDS: *Kushtha*, *Rupa*, Skin diseases, Symptoms, *Dosha* predominance.**INTRODUCTION**

Ayurveda has stated that a physician should first diagnose a disease and then select the proper medicine and thereafter should administer the therapy by applying knowledge of science of medicine.^[1] Any disease can be diagnosed with the help of 5 entities called as *nidanpanchak* which includes *nidan*, *purvarupa*, *rupa*, *upashay*, *samprapti*.^[2,3,4] *Rupa* is one of the important tool for understanding the nature of disease. It is supposed to be the outcome of specific combination of *dosha* and *dushya*.^[5] The presentation of manifested disease along with peculiar *dosha* predominance, state of *dosha* like *ama* (unripe) or *pakwa* (ripe) can be understood with the help of *rupa*.^[6]

In *Nidan* sthan of *Charak samhita*, compendium of symptomatology has been provided as reckoner for the Ayurveda practioners to gain adequate knowledge of some of major class of disease and diagnose them effectively.^[7] The diseases which are not described in classical texts due to their various nature and classical presentation shall also be treated with the help of various factors out of which predominance of *dosha* is the prime one.^[8] So, the *rupa* guides us for finding the nature of disease, *dosha* predominance and indirectly helps for treatment as it is supposed to be opposite of *dosha*, *dushya* and *nidanam*.^[9]

All the classical texts of Ayurveda have explained the disease *Kushtha*. Acharya Dalhana has quoted it as

mahavyadhi.^[10] Skin diseases are the 4th most common cause of all human diseases affecting almost 1/3rd of world's population.^[11] All *Kushtha* are supposed to be due *tridosha* vitiation.^[12-19] Depending on the predominant *dosha*, symptoms get manifested, and treatment should be decided accordingly in specific type of *Kushtha*.^[16] So, the present article focusses on particular symptoms of *Kushtha* for analysis of *dosha* predominance.

MATERIAL AND METHODS

All the classical texts of Ayurveda i.e., *Charak samhita*, *Sushrut samhita*, *Ashtang hriday*, *Madhav nidanam* along with their commentaries were studied. Apart from this research articles, books and websites were referred for the same topic.

OBSERVATION AND RESULT

The symptoms of *Vataj*, *Pittaja* and *Kaphaja Kushtha* according to all classical texts are described in table below.^[20-22]

Table 1: Symptoms of Kushtha types.

Sr. no.	Type of Kushtha	Symptoms
1.	<i>Vataj Kushtha</i>	Dryness, atrophy, pricking pain or paraesthesia, pain, constriction or loss of elasticity, hardness, roughness, horripilation, blackish – brownish- slight reddish in colour, sweating, swelling, hoarseness of voice, loss of hands
2.	<i>Pittaj Kushtha</i>	Burning sensation, redness, exudation, suppuration, offensive smell, stickiness or moistness, sloughing of body parts, maggot formation, redness of eye, defect in ear and nose
3.	<i>Kaphaj Kushtha</i>	Whitish discoloration, cold in touch, pruritus, non progressive or slow progression of disease, elevated, heaviness, oiliness, maggot formation, stickiness

Importance of analysing dosha predominance in Kushtha

Acharya Charaka, Sushruta and Madhava had explained the *dosha* predominance on the basis of symptoms called as *dosha traya niyat Kushtha linga* i.e., these are the confirmatory signs for analysing the predominance of particular *dosha* in that *Kushtha*.^[23] Acharya Charaka has quoted that specific *Kushtha* determine the predominance of specific *dosha* and vice versa is also true i.e., predominance of *dosha* determines the specific type of *Kushtha*.^[24] Acharya Dalhana has quoted that these symptoms of particular *dosha* predominance will help in diagnosis and treatment of *Kushtha* which are not explained in classical texts.^[25] The treatment protocol of *Kushtha* is based on which *dosha* is predominant like *Sarpi pana* (intake of medicated ghee) in *Vataj Kushtha*, *Raktamokshana* (bloodletting) and *Virechana* (purgation therapy) in *Pittaj Kushtha* and *Vaman* (emesis therapy) in *Kaphaj Kushtha*.^[26-28]

DISCUSSION

Skin disorders occur all over the world at a significant level and pose a significant public health burden both in developing and developed countries.^[29] Acharya Charaka has stated that *Kushtha* is superior amongst all chronic diseases.^[30] Acharya Chakrapani stated that treatment can't be initiated without proper knowledge of disease.^[31] The *nidanpanchak* helps for the proper knowledge of disease hence known as *pancha dnyana upaya* or *vyadhibodhak*.^[32] The symptoms which manifest after *purvarupa* and clarify the *dosha* predominance in *vyadhi* e.g. *Vataj jwara*, *pittaj jwara*, *kaphaj jwara*, etc., are known as *rupa*.^[33] So, it is important to ascertain *dosha* predominance in *Kushtha* and treat it accordingly. In patients of *Kushtha* following points should be considered for analysis of *dosha* predominance.

1. Vaivarnya (skin discoloration)

The pathology of *Kushtha* originate from the deranged physiology of 7 factors – 3 *dosha* (*Vata*, *Pitta* and *Kapha*) which further vitiate body tissues like *twak*(skin), *mamsa* (muscles), *rakta* (blood) and *lasika*.^[12] Acharya Chakrapani has stated that in every *Kushtha*, there is definite vitiation of skin.^[34] This vitiation is in the form of *Twak vaivarnya* i.e., skin discoloration and so is known as *Kushtha*.^[35] The properties of vitiated *dosha* reflect in further vitiated skin

as *Vaivarnya* (skin discoloration) i.e., blackish – brownish – slight reddish in *Vataj Kushtha*, reddish in *Pittaj Kushtha*, whitish discoloration in *Kaphaj Kushtha*.^[36-38]

2. Sparsha (feeling on touch)

The vitiated *dosha* depict their characteristic symptoms on vitiated skin like^[39] *roukshya* (dryness), *parushya* (hardness), *kharabhava* (roughness) in *Vataj kushtha*.^[20] As *ruksha* is the predominant property of *Vata*, its manifestation on skin is also predominant and so is quoted early.^[40,36] *Parisrava* (exudation), *kleda* (moistness) in *Pittaj Kushtha*.^[20] The *Pittaj atmarupa* in the form of overt *dravaguna* (liquid property) of *Pitta* reflect as exudation and moistness in skin of patients of *Pittaj Kushtha*.^[41] *Shaitya* (cold in touch), *utsedha* (elevation), *snigdha* (oily), *kleda* (moistness).^[20] The vitiated *Kapha* in terms of its *sheeta* (cold), *snigdha* (oily) and *drava* (liquid) *guna* depict as above symptoms in skin of patients of *Kaphaj Kushtha*.^[42]

3. Appearance

As skin is predominantly vitiated in *Kushtha* by the *dosha*, it is reflected in terms of some abnormal appearance on skin such as *shosha* (atrophy), *sankochana* (constriction of skin), *ayama* (loss of elasticity) in *Vataj Kushtha*.^[20] The vitiated *Vata* predominantly in terms of its *Ruksha guna* result in these symptoms.^[36] *Paka* (suppuration), *angapatana* (sloughing of body parts) in *Pittaj Kushtha*^[20] which result due to overt *Ushna* and *Tikshnaguna* of *Pitta*.^[41] Non progressive or slow progression of disease results due to overt *sthira guna* and maggot formation results due to overt *drava guna* in *Kaphaj Kushtha*.^[42]

4. Other symptoms

Toda (pricking pain), *shula* (pain), *harsha* (horripilation), hoarseness of voice and loss of hands in *Vataj Kushtha*.^[20] As the sensation of pain does not originate without vitiated *Vata*.^[36] So, it depicts as different kind of pain in *Vataj Kushtha*. The vitiation of *mamsa* due to vitiated *Vata* results in horripilation.^[43] Hoarseness of voice and loss of hands are due to vitiated *Vata*.^[44] *Daha* (burning sensation), redness of eye are due to *Ushna guna*.^[38] and *visra gandha* (putrid smell) is due to *visra guna* of *Pitta* in *Pittaj Kushtha*.^[41] *Gaurava* (heaviness) is due to *guru guna* of *Kapha*.^[56] and *kandu* (pruritus) is due to *dravaguna* of *Kapha*.^[42]

CONCLUSION

Kushtha has been given immense importance by all the classical texts of Ayurveda. It is one of the most common presentation seen in patients now a days. *Rupa* plays a key role in deciding *dosha* predominance and thus guides for further treatment. Also, in case of *anukta Kushtha*, *dosha* predominance in symptoms helps in its diagnosis. In patients presenting with *Kushtha*, particular skin discoloration, feel on touch, appearance and other symptoms helps us to precisely reach upto particular *dosha* vitiation and eases the treatment further.

Future scope of study

Observational study of above said parameters should be conducted in patients of *Kushtha*.

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