AYURVEDIC REVIEW

The word “Kustha” is used in Ayurveda as an universal term for all types of skin ailments. Kustha is divided into two types.

- Maha Kustha and
- Ksudra Kustha.

Kustha is included under Sankraman rogas and called as a Mahagada. Vagbhatta has mentioned as follows:

Which deforms the body parts and gives an ugly look is called Kushtha. If Kustha is untreated then it makes the body contemptible, so it is called Kustha. Sushruta has mentioned Kustha as “Twagamaya”. He has considered it as “Sankramanjanya” i.e. transmittable disease and has ascribed the involvement of “krimi” along with other factors in its expression. (Su.Ni.5/33-34)\(^1\)

Acharaya Charak has included it under “Santarpanjanya vyadhyi”. (Ch.su.23/4-5)\(^2\)

According to Sidhanta Kaumudi, Kustha represent a condition, which destroys body organs.

\[ \text{Kusnati nisesena karsati vilekhanam kanti anga pratyangani dhatuupadhturi iti Kustham} \] (Siddhanta kaumudi)\(^3\)
HISTORICAL REVIEW

VEDIC PERIOD:

Veda is considered as treasure of ancient Indian literature. There are four Vedas namely Rigveda, Yajurveda, Atharvaveda and Samveda, Ayurveda is believed to be the upaveda of Atharva Veda. It is believed that God’s statement is directly quoted in vedas and they are genuine and free from any suspicion.

The history of Kustha can be drawn back in Vedic times.

• **Rigveda**: There is no such evidence about the disease Kustha, however there are examples which shows that Kustha was widespread in Vedic period also. For example
  • Lord Indra healed skin disease of Apala.
  • Ghosa, the daughter of Kakshivate who suffered from and was therefore disliked by her husband. She was treated and cured and was ultimately recognized by her husband.

• **Yajurveda**: In Shukla Yajurveda medicine having capacity of curing Kustha Hridrog, Arsha etc. have been mentioned and their virtues and praised.

• **Atharvaveda**: Several sites of diseases have been described and skin has been considered the chief site of diseases. The name of numerous diseases has been explained whereby Kustha has been labelled as “Kshetriya rogas”.

SAMHITA KALA: - The methodical description of diseases started in Samhita period.

**Charak Samhita**: Seven types of Kustha have been described by Carak in “Nidansthan”. These have been called to be the Maha Kustha. In ‘Chikitsasthana’ 18 types of Kustha have been categorized under Maha Kustha and Ksudra Kustha. Kitibh was first described by Charak. Apart from the description of Kustha in Nidhansthan and Chikitsasthana there are numerous examples where Kustha has been connected.

**Sushruta Samhita**: Sushruta noticeably pronounced anuvanshik cause of kushta. He also described krimi as a contributing factor of Kustha. Sushruta explains the Dhatugatatva and utarottar dhatu pravesh of Kustha. Sushruta has dedicated two chapters in Chikstasthan for skin disorders under the banner of Kustha and Maha Kustha.
Astanga Hriday: Vagbhatta has followed the classification of Sushruta; Kitibh has been mentioned under ksudra Kustha and sign symptoms similar of Acharya Charak. Vagbhatta has stressed on “Papkarma” as aetiological factor of Kustha.

Madhav Nidan: Madhav has compiled Nidana, Rupa of Maha Kustha and Ksudra Kustha from Charak. The Purvarupa of Kustha and doshik seven types of Kustha are taken from Astanga Hriday while Dhatu gatatva sadhya, asdhyata and sankramakta (contagious) have been described in line with Sushruta.

Bhavaprakash: Bhavaprash has described Kustha similar as mentioned by Charak. The Dhatugatatva and sadhya asadhayatas are assembled from Sushruta. The arista lakshan of Kustha has also been described, but the same lakshana of Kustha described sushruta as Asadhya lakshan.

Sarangadhar Samhita: Kustha has not been explained but different types of Kustha were described in purvakhand.

CONCEPT OF TWAK IN AYURVEDA:

In Ayurveda the word “TWACHA” or “CHARMA’ is used for skin – (Ch. Sha.7/16)⁴. The term twacha is derived from samvarana or covering.
FORMATION OF SKIN ACCORDING TO AYURVEDA

According to Charaka:

After the union of shukra, sonita and jeeva in the garbhasaya, the garbha comes into existence. In the 3\textsuperscript{rd} month all indriyas are made and skin being an indriya takes its form in the 3\textsuperscript{rd} month. (Ch.Sha.3/6)

According to Sushruta:

The growth of skin follows after the fertilization of shukra and sonita. The progress of twacha is initiated by tridosha chiefly pitta. The development and further growth of twacha is identical to the formation of santanika (cream) when milk is boiled. Just as the santanika forms layers and gradually increase in thickness; likewise all sheets are formed in the growing stages of the embryo and join together to turn into the skin on the exterior surface of fully matured child.

(Su.Sha.4/4).

According to Vagbhatta:

Skin is made due to paka of rakta dhatu by its dhatwagni in the foetus, after paka, it become dry to form twacha, just like the deposition of cream over the surface of boiled milk. (A. H.Sa. 3/8)

Panchabhatikatva of Tvacha:

All the organs are made of Panchamahabhuta. So Twacha should have a Panchabhautika constitution. Twacha being a Dravya, its Panchabhautika constitution can be understood as follows –

<table>
<thead>
<tr>
<th>Mahabhuta</th>
<th>Effect</th>
</tr>
</thead>
<tbody>
<tr>
<td>Prithvi</td>
<td>Twacha has been considered as the Upadhatu of Mamsa Dhatu that shows it is stable.</td>
</tr>
<tr>
<td>Jala</td>
<td>Due to the presence of Jala Maha bhuta, Twacha is moist.</td>
</tr>
<tr>
<td>Agni</td>
<td>Twacha has the specific colour and lusture.</td>
</tr>
<tr>
<td>Vayu</td>
<td>Twacha is the Adhisthana of Sparshanendrya.</td>
</tr>
<tr>
<td>Akasha</td>
<td>Presence of some micro channels for elimination of Sweda.</td>
</tr>
</tbody>
</table>
RACHANA SHARIR:
The structure of twacha describes that twacha has numerous layers. However there are some dissimilarities of opinion about the numbers of layers of skin between the antique acharyas, for examples

DESCRIPTION OF TWACHA ACCORDING TO CHARAKA:

- The outermost layer of skin is known as Udaka Dhara.
- The second layer holds up blood.
- The third is site of Sidhma and Kilasa.
- The fourth layer is for Dadru and Kustha.
- The fifth one is the site for origin of Alaji and Vidradhi.
  The sixth layer is that which if cut, causes loss of sense.

(Ch. Sha. 7/4)\(^8\)

DESCRIPTION OF TWAK ACCORDING TO VAGBHATA:

The outermost layer named Udakadhara, which protects against loss of fluid from the body.

- The second one is Asrigdhara which contains blood.
- The third layer, where diseases like Sidhma and Kilasa originates.
- The fourth layer, diseases like Alagi and Vidradhi takes places.
- The sixth layer is named as Pranadhara, if this layer is injured the individual will experience unconsciousness and darkness before the eyes.

(A.H Sa 3/8)\(^9\)

DESCRIPTION OF TWACHA ACCORDING TO SUSHRUTA:

According to Sushruta there are seven layers of Skin (Su.Sha 4/4)\(^10\). They are described as follows-

AVABHASINI:
This is the first layer having a thickness of \(1/18\)\(^{th}\) of a Vrihi. This layer is the seat of disease like sidhma, Padmakantaka.

LOHITA:
This layer is reddish and \(1/16\)\(^{th}\) of a Vrihi in thickness, diseases like Tilakantaka, Nyaccha andVyaunga take their origin in this layer.
SWETA:
This layer is $1/12^{th}$ of a Vrihi in thickness and diseases like Charmadala, Ajagalli, Masaka, take their origin in this layer.

TAMRA:
This is the fourth layer which is copper coloured $1/8^{th}$ of a Vrihi in thickness and is the site of diseases like Kilasa, Kustha rogas.

VEDINI:
This is the fifth layer, it is $1/6^{th}$ of a Vrihi in thickness. Kusth and Visarpa take their origin in this layer.

ROHINI:
This is the sixth layer of the skin; it is one Vrihi in Thickness. It is thicker than the previous layers and is the seat of Roma. This layer gives origin to diseases like Granthi, Apachi, Arbuda, Sleepada and Galaganda Vyadhi.

MAMSADHARA:
This is the seventh innermost layer having thickness of Two Vrihi. This is the layer in which Bhagandara, Vidradhi and Arshas occurs.

Table No: 1
Layer of skin according to Sushruta, Carak and Vagbhatta

<table>
<thead>
<tr>
<th>Sl. No.</th>
<th>Sushruta</th>
<th>Thickness of layer</th>
<th>Caraka</th>
<th>Vagbhatta</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Avabhasini</td>
<td>1/18 of vrihi</td>
<td>Udakdhara</td>
<td>Udakdhara</td>
</tr>
<tr>
<td>2</td>
<td>Lohita</td>
<td>1/16 of vrihi</td>
<td>Asrigdhara</td>
<td>Asrigdhara</td>
</tr>
<tr>
<td>3</td>
<td>Sheveta</td>
<td>1/12 of vrihi</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>4</td>
<td>Tamra</td>
<td>1/8of vrihi</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>5</td>
<td>Vedini</td>
<td>1/5 of vrihi</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>6</td>
<td>Rohini</td>
<td>One vrihi</td>
<td>-</td>
<td>Prandhara</td>
</tr>
<tr>
<td>7</td>
<td>Mamsadhara</td>
<td>Two vrihi</td>
<td>-</td>
<td>-</td>
</tr>
</tbody>
</table>

1 vrihi approx= 1mm

Sushruta has designated the thickness of the individual layers. Skin of palms, soles and forehead were excluded.

First layer of twacha is Avabhasini according to Sushruta, but Carak and vagbhatta name it as udakdhara. The second layer named as lohita by Sushruta, according to Carak and Vagbhatta it is Asrigdhara. Sushruta named third as sweata,
fourth as Tamra, fifth as vedini and sixth as Rohini, Vagbhatta mentioned the sixth layer as pranadhara.

Seven layer is mentioned by Sushruta only i.e. mamsadhara.

**COMPARATIVE TABLE OF SUSHRUTA (ANCIENT) AND MODERN LAYERS OF SKIN**

<table>
<thead>
<tr>
<th>Layer wise</th>
<th>Skin layer According to Sushruta</th>
<th>Skin layers according to modern compact</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Avabhasini</td>
<td>Stratum corneum</td>
</tr>
<tr>
<td>2</td>
<td>Lohita</td>
<td>Stratum lucidum</td>
</tr>
<tr>
<td>3</td>
<td>Shweta</td>
<td>Stratum Granulosum</td>
</tr>
<tr>
<td>4</td>
<td>Tamra</td>
<td>Stratum Spinosum</td>
</tr>
<tr>
<td>5</td>
<td>Vedini</td>
<td>Stratum basale (stratum germinativum)</td>
</tr>
<tr>
<td>6</td>
<td>Rohini</td>
<td>Papillary layer (rigon)</td>
</tr>
<tr>
<td>7</td>
<td>Mamsadhara</td>
<td>Reticular layer (rigon)</td>
</tr>
</tbody>
</table>

**CORRELATION BETWEEN MODERN AND AYURVEDA SKIN LAYERS (OJAH AND VERMA, 1996):**

<table>
<thead>
<tr>
<th>Layer Wise</th>
<th>Skin Layer According to Sushrutta</th>
<th>Skin Layer According to modern concept</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Avabhasini</td>
<td>Stratum Corneum</td>
</tr>
<tr>
<td>2.</td>
<td>Lohita</td>
<td>Stratum Lucidum</td>
</tr>
<tr>
<td>3.</td>
<td>Sweta</td>
<td>Stratum Granulosum</td>
</tr>
<tr>
<td>4.</td>
<td>Tamra</td>
<td>Stratum Malpighii</td>
</tr>
<tr>
<td>5.</td>
<td>Vedini</td>
<td>Papillary Layer</td>
</tr>
<tr>
<td>6.</td>
<td>Rohini</td>
<td>Reticular Layer</td>
</tr>
</tbody>
</table>

**Physiological concept of Twak:**

Skin is the base of tactile perception because of prevalence of vayu mahabhoota hence sparshanendriyaen circles the entire body. It also offers various varna and chhaya of the body. Vaghbhatta says that the skin is formed totally by the six month of developing life (A.H. Sha. 7/56). The skin is the byproduct of Rakta. It is a seat of
bhrajakpitta. Thus completes the function of absorption of drug like oils, lotions, ointments, poultices and other topical medicines applied in the form of massage, fomentation etc. Bhrajak pitta conveys lusture to the body and controls body temperature. Sweat is the excretory product of medo dhatu.

The total quantity of sweda should be “10Anjali” in normal body and regulate evaporation of water. Skin is the seat of chhya and prabha (lustre).

**KUSTHA**

Skin diseases are described in Ayurveda under the broad heading of Kustha.

- Acharya Charaka has called Kustha as “Santarpajanya Vyadhi” (Ch.Su.23/5-6)\(^\text{12}\). He has also mentioned as a raktadoshaja vyadhi.
- The nature of the disease Kustha is described by Acharya Charaka as “Kustha Dirgharoganam” (Ch.sut.25/40)\(^\text{13}\) indicates the chronicity.
- Kustha has been mentioned under “Astamahagada” by Susruta which suggests that Kustha is obstinate disease. (Su. Sut 33/4)\(^\text{14}\)

Acharya susruta describes that if a person dies of Kustha, he takes rebirth with Kustha roga. He says that there is no worrying disease like Kustha. (Su. Ni5/31)\(^\text{15}\)

**NIRUKTI:**

- Shabdakalpadrum mentioned that vitiated blood leads to destruction of the body. Hence it is called Kustha.

- Kustha means which cause disfigurement of the body. (Arundatta on As. Ni. 14/4)\(^\text{16}\)
- Means which when ignored in initial stage disfigures the body later in Kustha.

**GENERAL AETIOLOGICAL CONCEPT (NIDANA) OF KUSTHA:**

There is no specific Nidana or Samprapti described for the individual Kusthas. The general Nidana and Samprapti cited under Kustha roga can be taken into consideration for all types of Kustha. So, the etiology of kitibha has been assembled on the basis of etiology of Kustha. The general Nidanas are catagorised in the following way-

**Abhyantar Karana:**

The seven factors – Vata, Pitta, Kapha, Twacha, Mamsa, Rakta and Lasika are considered as abhyantar karana. (Ch. Chi. 7/9)\(^\text{17}\)
Bahya Karana (Ch. Chi. 7/4-8)\textsuperscript{18} (Su.Ni. 5/3)\textsuperscript{19}

**Aharajanya:**

- Viruddhani Annapanani: Intake of Silchima fish with milk, intake of milk after eating mulaka, lasuna etc, intake of all varieties of fish with milk.
- Intake of Drava, snigdha, guru ahara in excess.
- Excessive use of Lavana, amla dravya, tila, masha, mulaka, pishtanna, ksheera.
- Excessive use of gramya, anupa, oudaka, mamsa with milk.
- Intake of mutually contradictory food and drinks.
- Constant consumption of vidahi ahara.
- Frequent indulgence in pre-digestive meals.

**Vihara:**

- Exposure to cold water immediately after afflicted with grief, fear and exhaustion.
- Divaswapna.

**Ahara and Vihara:**

- Excessive indulgence in vyavaya, vyayama after taking hayanaka, yavaka, koradusha along with ksheera, dadhi, takra.
- Indulgence in vyayama after heavy meal.
- Sexual activities before the ingested food are digested.

**Shareerik Vegas:**

Suppression of urges like Chardi, Vamana and other natural urges.

**Treatment related:**

- Unlawful administration of panchakarma procedures.
- Excessive snehna etc.

**Aupasargika** (Su.Ni. 5/33-34)\textsuperscript{20}

According to Sushruta Kustha and other diseases like jwara, sotha.

Netrabhisyanda are communicable diseases and may spread from one person to another person through-

- Sexual intercourse (prasanga).
- Physical contact (gatrasamsparsa).
- Respiration and Droplet infection (nishwasa).
- Sleeping or sitting on patient bed (Sahasayana).
• Eating together (Sahabhojana).
• Wearing clothes, garland and garments of the infected person (Bastra malya anulepana).

**KRIMI:**

Kustha is produced due to the influence of krimi. (Su.Ni. 5/6) 21

Chraka indicated that causative factors and treatment of Raktaja krimi of Kustha.

(Ch.Vi. 7/11) 22

Acharya Vagbhatta also mentioned that Kustha is produced due to Abhyantar Krimi.

(A.H.Ni 14/44). 23

**Beeja Dosha:**

When the shonita of female and Shukra of man get polluted due to Kustha then the child born to these parents is of Kustha prakriti i.e. kutshita (has Kustha developed in near future). (Su. Ni 5/28). 24

Sushruta told that Kustha is such a dreaded disease that the patient of Kustha after death takes rebirth and developed the Kustha roga in next life. (Su.Ni 5/30)25

**Achar Rasayana:**

• Insult to guru and Vipra.
• Commiting evildeeds. (Ch.Chi.7/4-8) 26
• Assassinating priests, women and wise ma, stealing and robbing. (Su.Ni.5/29) 27

**Chikitsa Vibhramsajanya:**

Stambhana at the initial stage of diseases like Raktarsha (Ch/Chi/14/17). 28

Raktapitta (ch/chi/4/27) 29 and Amatisara (Ch/Chi/19/16) 30 causes Kustha. Stambhana may lead to tiryakgati of doshas and hence causes Kustha. Charaka described that the water of the rivers which are originated from Vindhya, sahya and pariyatra hills may cause Kustha (Ch.su.27/212) 31.

**KUSTHA CLASSIFICATION:**

Charak devides Kustha into two categories viz. Maha Kustha and Kshudra Kustha. Chakrapani explained that Kshudra Kustha has less Dosha involvement and Lakshanias in comparison to MahaKustha. Hence it is known as Kshudra Kustha. (Ch. Ni. 5/4 – Chakrapani) 32. Dalhana said that Maha Kustha have a Dosha involvement in
Gambhira Dhatu but in Kshudra Kustha, it is not the case and only one Dosha is involved. Due to this reason Maha Kustha requires rigorous treatment in comparison to Kshudra Kustha (Su. Ni. 5/5 - Dalhana)\textsuperscript{33}. Gayadas mentioned that there is Alpa Dosha in Kshudra Kustha in comparison to Maha Kustha (Su. Ni. 5/5 – Gayadas)\textsuperscript{34}. Kanthadatta has added that the quick involvement of Dosha to succeeding Dhatu results in Maha Kustha which may not be the feature in Kshudra Kustha.

(M. N. 49/10-16 – Kanthadatta)\textsuperscript{35}.

**MAHAKUSTHA**

Table no. 3

<table>
<thead>
<tr>
<th>Sl. No.</th>
<th>Charaka</th>
<th>Sushruta</th>
<th>Vagbhata</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Kapala</td>
<td>Kapala</td>
<td>Kapala</td>
</tr>
<tr>
<td>2.</td>
<td>Udumbar</td>
<td>Udumbar</td>
<td>Udumbar</td>
</tr>
<tr>
<td>3.</td>
<td>Mandala</td>
<td>Aruna</td>
<td>Mandala</td>
</tr>
<tr>
<td>4.</td>
<td>Rishyajihvwa</td>
<td>Rishyajihvwa</td>
<td>Rishyajihvwa</td>
</tr>
<tr>
<td>5.</td>
<td>Pundarika</td>
<td>Pundarika</td>
<td>Pundarika</td>
</tr>
<tr>
<td>6.</td>
<td>Siddhma</td>
<td>Dadru</td>
<td>Dadru</td>
</tr>
<tr>
<td>7.</td>
<td>Kakanaka</td>
<td>Kankanaka</td>
<td>Kankanaka</td>
</tr>
</tbody>
</table>

**KSHUDRA KUSTHA**

Table No 4

<table>
<thead>
<tr>
<th>Sl. No.</th>
<th>Sushruta</th>
<th>Charaka</th>
<th>Vagbhata</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Sthula Arushaka</td>
<td>EkaKustha</td>
<td>Vicharchika</td>
</tr>
<tr>
<td>2.</td>
<td>MahaKustha</td>
<td>Charmakhya</td>
<td>CharmaKustha</td>
</tr>
<tr>
<td>3.</td>
<td>EkaKustha</td>
<td>Kitibha</td>
<td>EkaKustha</td>
</tr>
<tr>
<td>4.</td>
<td>Charmadala</td>
<td>Vipadika</td>
<td>Kitibha</td>
</tr>
<tr>
<td>5.</td>
<td>Visarpa</td>
<td>Alasak</td>
<td>Siddhma</td>
</tr>
<tr>
<td>6.</td>
<td>Parisarpa</td>
<td>Dadru</td>
<td>Alasaka</td>
</tr>
<tr>
<td>7.</td>
<td>Siddhma</td>
<td>Charmadala</td>
<td>Vipadika</td>
</tr>
<tr>
<td>8.</td>
<td>Vicharchika</td>
<td>Pama</td>
<td>Shataru</td>
</tr>
<tr>
<td>9.</td>
<td>Kitibha</td>
<td>Visophotaka</td>
<td>Visphotaka</td>
</tr>
<tr>
<td>10.</td>
<td>Pama</td>
<td>Shataru</td>
<td>Charmadala</td>
</tr>
<tr>
<td>11.</td>
<td>Raksa</td>
<td>Vicharchika</td>
<td>Pama</td>
</tr>
</tbody>
</table>
Kustha can be categorized on the basis of the dominance of the dosha.

<table>
<thead>
<tr>
<th>Predominant Doshas</th>
<th>Charaka Samhita</th>
<th>Susruta Samhita</th>
<th>Astanga Hridaya</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Maha Kustha</strong></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Vata</td>
<td>Kapala</td>
<td>Aruna</td>
<td>Kapala</td>
</tr>
<tr>
<td>Pitta</td>
<td>Audambara</td>
<td>Rishyajibha, Kapala, Kakanaka, Udambara</td>
<td>Audambara</td>
</tr>
<tr>
<td>Kapha</td>
<td>Mandala</td>
<td>Pundarika, dadru</td>
<td>Mandala</td>
</tr>
<tr>
<td>Vata-pitta</td>
<td>Risyajibha</td>
<td>-</td>
<td>Risyajibha</td>
</tr>
<tr>
<td>Pitta – kapha</td>
<td>Pundarika</td>
<td>-</td>
<td>Pundarika, Dadru</td>
</tr>
<tr>
<td>Kapha-vata</td>
<td>Sidhma</td>
<td>-</td>
<td></td>
</tr>
<tr>
<td>Tridoshaja</td>
<td>Kakanaka</td>
<td>-</td>
<td>Kakanaka</td>
</tr>
<tr>
<td><strong>Kshudra Kustha</strong></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Vata</td>
<td>-</td>
<td>Parisarpa</td>
<td>-</td>
</tr>
<tr>
<td>Pitta</td>
<td>-</td>
<td>Visarpa, Kitibha, Pama, Vicharchika, Charmadala</td>
<td>-</td>
</tr>
<tr>
<td>Kapha</td>
<td>Vicharchika</td>
<td>Sthulasushaka, Sidhma, Eka, Raksa, maha Kustha</td>
<td>Vicharchika</td>
</tr>
<tr>
<td>Vata kapha</td>
<td>Eka charma kitibha, alasaka, vipadika</td>
<td>-</td>
<td>Eka charma, kitibha, alasaka vipadika</td>
</tr>
<tr>
<td>Pitta-kapha</td>
<td>Pama, Dadru, shataru, Visphotaka, Charmadala</td>
<td>-</td>
<td>Shataru, Pamavisphotaka, charmadala</td>
</tr>
</tbody>
</table>

In Ayurveda Charak, Sushruta and Vagbhatta have cited eighteen kinds of Kustha but they have parallelview on number though they have different opinions in cataloging and capturing of skin diseases. This can be noticeably due to their school of
thought to which they belong for example Sushruta designated siddhama under ksudra Kustha with kapha preponderance while Carak mentioned this under Maha Kustha with vata kapha predominance. Arun is described in maha Kustha as vata predominant Kustha by Sushruta.

Ek- Kustha is described as a kapha predominant by Sushruta whereas Charak mentioned that as vata kapha predominant.

For Kitibh also Charak, Sushruta differed while regarding the doshic predominance, Charak mention Kitibh under vata kapha predominant variation while Sushruta mentioned it owing to pitta predominant.

Vicharchika was included under pitta predominant variety by Sushruta while Charak included this under kapha predominant variety.

Sushruta mentioned Pama under pitta predominant group, whereas Carak mentioned that under pitta kapha variety.

Visarpa was included in pitta predominant variety Sushruta only as a Ksudra Kustha.

Parisarpa was described by Sushruta and was assembled under vata predominant variety.

CLASSIFICATION ON THE BASIS OF PROGNOSIS:

• Sukh Sadhya
• Krichha Sadhya
• Asadya

Sukh Sadhya: Lesion in which a singular involvement of dosha or where vata and kapha is involved.

Krichha Sadhya: Governed by Kapha pitta or vata pitta dominating Kustha are hard are to cure.

Asadya: Patient having all the symptoms, weakness, thirsts, burning sensation, loss of appetite and appearance of maggots. The type of Kustha with predominant is vata kapha or any single dosha is not difficult to be treated while those having predominance of kapha pitta or vata pitta are difficult to be treated.
“Kakanak” described in Maha Kustha as asadhya and if all the Kusthas not treated in proper time may convertto Asadhya. In Kakanak there is predominance of all three doshas, so it is asadhya.

**Kustha Samprapti:**

According to Ayurvedic classics, the samprapti of Kustha has been explained as a whole; there is no separate description of Samprapti for the various types of Kustha. So, the samprapti of Kustha according to various acharyas have mentioned as follows.

**According to Susruta:**

Due to the exposure with numerous aetiological factors the aggravated vayu caries the vitiated pitta and kapha and reaches the “tiryak gami” (transversely directed) siras. Thereafter it spreads inside them and vitiates inside the siras and afflicts the twacha, rakta, mamsa and lasika. These vitiated doshas where it traverse produce “Mandala” i.e. markedly elevated wheals over the affected areas. Thus the doshas reaching the skin if not treated then it will further vitiate the rakta, mamsa in sequential order and the disease lidge in the inner part of the body.

(Su, Ni. 5/3)

Susruta has also said that Kustha is produced due to Krimi.

(Su.Ni. 5/6)

**According to Charaka:**

Due to the indulgence of various causative factors, the tridosha vata, pitta and kapha are provoked and vitiated and subsequently vitiate twacha, rakta, mamsa and lasika making them loose (sithila). Thus the vitiated tridoshas gains motion to vitiate saithilya dhatus to manifest Kustha.

(A.H.Ni. 14/4-6)

**According to Acharya Vagbhatta:**

According to Vagbhatta the vitiated dohas viz. vata, pitta and kapha reach the triyak gati siras and cause vitiation of twak, rakta, mamsa and lasika and later beginning sithilakarana that produces Vaivarnyata in the skin. This Kustha if not treated in due time, afflicts the whole body producing putrefaction and further produces krimi therein.

(A.H.Ni. 14/4-6)
**Samprapti Ghataka of Kustha:**

| Dosha       | Vata – Saman, Vyan |
|            | Pitta – Bhrajaka, Pachaka |
|            | Kapha – Avlambaka, Kledaka |
| Dushya     | Twacha, Rakta, Mamsa, Lasika |
| Srotas     | Rasavaha, raktavaha, Mamsavaha |
| Srotodusti | Sanga, Vimargagaman |
| Agni       | Jatharagani, Dhatvagni mandya |
| Udbhavsthana | Amashaya, Pakvashaya |
| Sanchara   | Triyaga sira |
| Adhisthana | Tvacha |
| Vyadhimarga | Bahya |
| Svabhava   | Chirkari |

**Purvarupa of Kustha:**

<table>
<thead>
<tr>
<th>Charaka Samhita</th>
<th>Sushruta Samhita</th>
<th>Astanga hridaya</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sparshya Agayatva</td>
<td>Twakparushya</td>
<td>Atislakshnakharasparsha</td>
</tr>
<tr>
<td>Atisweda/Asweda</td>
<td>Swedabahulya/Asweda</td>
<td>Sweda/Asweda</td>
</tr>
<tr>
<td>Vaivarnya</td>
<td>Asrija Krishnata</td>
<td>Vivarnata, Asrija</td>
</tr>
<tr>
<td>Kotha utpatti shrama</td>
<td>Akasmad lomaharsa</td>
<td>Kotha utpatti shrama</td>
</tr>
<tr>
<td>Lomaharsa</td>
<td>Kandu</td>
<td>Romaharsha</td>
</tr>
<tr>
<td>Kandu</td>
<td>Daha</td>
<td></td>
</tr>
<tr>
<td>Daha</td>
<td>Kandu</td>
<td></td>
</tr>
<tr>
<td>Daha</td>
<td>Swapa</td>
<td></td>
</tr>
<tr>
<td>Toda (pricking pain)</td>
<td>Kshata visarpana</td>
<td>Toda (pricking pain) vrana adhikya, shula</td>
</tr>
<tr>
<td>Vrana Adhikya, Shula</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Shigrotpatti, chirasthiti</td>
<td>Shigrotpatti, chirasthiti</td>
<td></td>
</tr>
<tr>
<td>Suptangata</td>
<td>Swapa</td>
<td></td>
</tr>
<tr>
<td>Klama</td>
<td>R udhanamapi ru kshatvam</td>
<td></td>
</tr>
<tr>
<td>(Ch. Chi. 7/12)</td>
<td>(Su.Ni.5.4)</td>
<td>Nimitta Alpe API kopanam</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Karshnyam</td>
</tr>
<tr>
<td></td>
<td></td>
<td>(Ah.Ni. 14/11-12)</td>
</tr>
</tbody>
</table>
RUPA OF KUSTHA:

Maha Kustha:

• **Kapala:** That which is black and reddish piece of earthen jar with rough course, thin and excessively painful is known as kapala Kustha. It is hardly curable.

• **Audambara:** The type of Kustha which is associated with burning sensation, itching, pain and redness, brown skin hairs and similar to (ripe) fruit of udumbara is known as Audambara Kustha.

• **Mandala:** – White stable unctuous with raised patches and joined together is mandala Kustha. It is difficult to cure.

• **Rishyajihba:** That which is rough, with red margins, internally blackish, painful and similar to the tongue of rishya (a type of antelope).

• **Pundarika:** That which is whitish, with red margins, raised resembling lotus petals and with burning sensation is known as Pundarika Kustha.

• **Sidhma:** That which is white, coppery and thin, leaves out dust like powder on rubbing and stimulates flowers of bottle gourd is known as sidhma Kustha. It appears mostly on chest.

• **Kakanaka:** That which stimulates gunja seeds in colour does not suppurate and is excessively painful is kakana Kustha.

Kshudra Kustha:

• **Eka Kustha:** Eka Kustha is characterized by absence of perspiration, extensive localization and resembles the scales of fish.

• **Charma Kustha:** Charma Kustha, the skin becoming thick like that of an elephant skin is seen.

• **Kitibha Kustha:** Kitibha type of Kustha is characterized by blackish brown in colour. It is rough in touch like a scar tissue and it is hard to touch. It produces itching sensation also.

• **Vipadika Kustha:** Vipadika type of Kustha is associated with cracks in palms & soles of feet as well as excruciating pain.

• **Alasaka Kustha:** Alasaka type of Kustha is characterized by nodular growth associated with excessive itching sensation and redness.

• **Dadru Kustha:** Dadru is characterized by itching sensation, redness, pimples and circular patches with elevated edges.
• **Charmadala Kustha:** Is red associated with itching, eruptions and has tenderness.

• **Pama Kustha:** Pama is characterized by excessive itching eruptions which are white, reddish or blackish brown in colour.

• **Visphota Kustha:** This is characterized by pustules which are either white or reddish in appearance; these pustules have a thin skin.

• **Shataru Kustha:** It is red or blackish, associated with burnibng sensation and pain and consisting of multiple boils.

• **Vicharchika Kustha:** It is itchy consists of pimples, is blackish with excessive discharge.

**Dhatugatavta of Kustha:**

Susruta has completely stated in Nidan sthana about the clinical features of Kustha according to the involvement of dhatu. It is crucial and beneficial in terms of the diagnosis, prognosis and framing a specific line of treatment for the patients. Just as seedling with due course of time growing in rain holds on root and fixed into the ground the same way the Kustha produced in skin if not treated in due course of time spreads into dhatu.

<table>
<thead>
<tr>
<th>Dhatu</th>
<th>Symptoms</th>
<th>Astanga Hridaya (Ah.Ni.14.33)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Twak</td>
<td>Sparshahani, swedanatvam, Ishatkandu, Vaivarnya, Rukshabhava</td>
<td>Toda, vaivarnya, Rukshata</td>
</tr>
<tr>
<td>Rkta</td>
<td>Twaka swap aroma harsha, swedati pravartana vipuyaka</td>
<td>Sweda, supti, sofa</td>
</tr>
<tr>
<td>Mamsa</td>
<td>Bahulya, vakrareshosa, karkashya, pidakodgama, toda</td>
<td>Pani padashrita sphota, kleda sandhisadrihikam</td>
</tr>
<tr>
<td>Asthi &amp; Majja</td>
<td>Nasabhangana, Akshiroga, kshata, Krimi, Swarapoghat</td>
<td>Kaunya, gatikshaya anganam, dalana</td>
</tr>
<tr>
<td>Sukra</td>
<td>Kaunya, gatikshaya, Anganam-sanbheda,</td>
<td>Kustha is confined to next</td>
</tr>
</tbody>
</table>

Susruta Samhita (Su.Ni.5.22) and Astanga Hridaya (Ah.Ni.14.33) provide a detailed list of symptoms associated with each dhatu in the context of Kustha.
kshata sarpanam, children both to patient’s afflicted with Kustha also suffer from Kustha.

gberation.

**Sadhya-Asadhyata/Prognosis of Kustha:**

<table>
<thead>
<tr>
<th>Symptoms</th>
<th>Charaka Samhita (Ch.Chi.7.37-38)⁴⁴</th>
<th>Susruta Samhita</th>
<th>Astanga hridaya (AH.Ni.14.31-32)⁴⁵</th>
</tr>
</thead>
<tbody>
<tr>
<td>Asadhyya</td>
<td>Tridoshaja, Balaro-hit, a rogi with trishna, daha, shantagni (improper agni), Jantubhirjagdharam (eating away by maggots)</td>
<td>Patient with prabinnaprasruta anga, rakta netra, hataswaram and if patient is panchakarma gunita (Su.Su. 33/9)⁴⁶</td>
<td>Tridoshaja and asthi majja gata Kustha</td>
</tr>
<tr>
<td>Yapyay</td>
<td>Medogata</td>
<td>Medogata</td>
<td></td>
</tr>
<tr>
<td>Sadhya</td>
<td>Kapha pittaja vata pittaja Kustha</td>
<td>Jitendriya person and Kustha rasa rakta and mamsa dhatu</td>
<td>Kaphaja, vata dominant and eka doshaja</td>
</tr>
</tbody>
</table>

**Complications of Kustha:** (Ch.Ni.5.11)⁴⁷

Charaka says that the sadhya Kustha if spreaded to twacha, rakta, mamsa, lasika making them decomposed the krimi ultimately destroys the whole body.

After this the following complications are seen –

1. Discharge from all over the body.
2. Twisting and pricking pain.
3. Loss of organs.
4. Trishna.
5. Atisar
7. Daha.
8. Dourvallya.
9. Arochaka and
10. Avipaka.

**Arista lakshana of Kustha:**

Charaka has mentioned some signs and symptoms of Kustha which certainly estimates death-

- If slightest touch gives rise to excessive wound in the body and wound does not heal up, the patient dies due to Kustha.
- If a person dreams that he/she is anointed with ghee is offering oblation to a fire without flame and has growth of lotus flower in his chest he/she dies of Kustha.

**TREATMENT OF KUSTHA:**

**Principle of Treatment:**

According to charaka all the Kusthas are initiated by tridosha, so the treatment is to be conceded out according to the dosha involved by knowing the respective symptoms. The predominant dosha should be mollified first and action of other subordinate dosha should be done later.

(Ch.Chi.7/31-32)\(^{18}\).

Charaka applauds intake of ghrita in Vayu dominant Kustha. If kapha dominant then vaman karma is suggested and if pitta is predominant then virechan karma followed by raktamokshan is suggested

(Ch. Chi. 7/39)\(^{49}\).

The patient having adequately of doshas should be evacuated frequently taking care of the strength because on excessive elimination of dosha vayu wrecks the feeble patient shortly.

(Ch. Chi. 7/14)\(^{50}\).

**According to Susruta-**

Samsodhana i.e. vaman and virechana should be done at the stage of Purvarupa of Kustha.

<table>
<thead>
<tr>
<th>DHATU</th>
<th>MANAGEMENT</th>
</tr>
</thead>
<tbody>
<tr>
<td>Twachagata</td>
<td>Lepana with sodhana dravya</td>
</tr>
<tr>
<td>Raktagata Kustha</td>
<td>Sodhana, alepana, kashayapana, raktamokshana</td>
</tr>
<tr>
<td>Kustha Type</td>
<td>Treatment Options</td>
</tr>
<tr>
<td>---------------------</td>
<td>----------------------------------------------------------------------------------</td>
</tr>
<tr>
<td>Mamsagata Kustha</td>
<td>Sodhana, alepana, kashayapana, raktamokshana</td>
</tr>
<tr>
<td></td>
<td>Arista, mantha, prasha</td>
</tr>
<tr>
<td>Medogata Kustha</td>
<td>Sodhana, raktamokshana and intake of receipe prepared from bhallataka, shilajeet,</td>
</tr>
<tr>
<td></td>
<td>swarnamakshik, guggulu, agar, tuvarak, khadir, vijaysar and ayaskriti</td>
</tr>
<tr>
<td>Asthigata Kustha</td>
<td>Asadhya (incurable)</td>
</tr>
</tbody>
</table>

After samsodhana therapy the patient of Kustha should be directed snehapana. In case of vatic Kustha sneha prepared with kakajangha, guduchi, meshasringi, gokshur, and dashamula should be administered.

In case of pittaja Kustha ghrita prepared with palash, pittapapra, mulethi, dhava, ashvakarna, arjuna, lodhra and manjistha.

In case of Kaphaja Kustha ghrita prepared with neem, saptaparna, chitrak, vacha, maricha chironji salavriksha, amaltash, and Kustha or with bhallataka, abbaya and vidanga should be advised.

Vaghbhatta has also mentioned a specific regimen of panchakarma for the patients of Kustha. (AH.Ni.14)

**Vaman:**

The patient should be administered vaman karma with shitaras or pakvaras of kutaja, madanphala, mulethi and patolapatra mixed with juice of nimba patra.

**Virechan:**

The patient should be administered virechan karma with trivrit, dantiand triphala and these should be mixed with sauvirak, tushodak, various asava and arista.

**Asthapan Vasti:**

The patient of Kustha should be given asthapan vasti prepared from brihati, ushira, patola, nimbi, madanphala, aragvadha, daruharidra, and kalka of indrayava and
musta mixed with sneha. After virechana and asthapan vasti in patient of vataja Kustha, if required then anuvasan vasti prepared with madanphala, mulethi, nimbi, kutaja and patola should be given. (Ch.Chi.7/46-47)

For Nashya:
Nashya prepared with saindhava, danti, maricha, phaninaka (tulasi), pippali, karanja and vidanga destroy Kustha. (Ch.Chi.7/46-47)

Samsaman chikitsa in Kustha:
For the management of Kustha a large number of therapeutic preparations have been designated by numerous scholars of Ayurveda. These include oral medicines, externally applicable preparations, baths etc.

Single Drugs:
• Khadir (Su.Chi. 10/12)
• Amrita (Su.Chi. 10/12)
• Rasona (Ch.Sut 27/176)
• Pippali (Bhaisajya Ratnavali)
• Gandhaka (Ch.Sut 7/70)
• Neem (Ch.Sut 7/158)
Vasa, Patola, brihati, khas, sariva, rohini, khadira, aarjuna, dhava, karvir (Ch.Chi.7/29)

DRUGS OF KUSTHAHARA MAHA KASAYA:
• Khadira
• Haritaki.
• Amlaki.
• Bhallataka.
• Saptaparna.
• Aragvadha.
• Haldi.
• Karveer.
• Vidanga.
• Jatipatra. (Ch.Su. 4/13)

• ARAGVADHADI GANA: Amlatas, madanphal, gopaghanti (Supari), Kantaki, Kutaj, Patha, Patla, Murba, indrayava, saptaparna, nimbi, kurtaka, asi kurantika,
guduchi, chitrak, sharngasta (kakajangha), karanja, kiritatiktaka, sushavi (karela).

(Su.Sut 38/6)

- **Salsaradi Gana**- Salsar (sarofsal), ajakarna, khadir, Kadar, Kalaskandha (tamal), Kramuk (Supari), Bhojpatra, meshasringi, tinish, asana, dhava, arjuna, tala, shak, naktamal, putikaranja, asvakarna, agaru, kaliyaka. sha, Amaltas, Kutaj, Kataphala, Haridra, Daruharidra, Nimba, Chameli, Trayamana.

- **Arkadi Gana**- Aka, Alarka (wkiteaka), Karanja (both), Nagdonti (Jaiphal), Apamarga, Bharangi, Rasna, Indrapuspi (Langli), Sudrasweta, Mahasweta, Vriskali, Alvana (Jyotismati), Tapasvriksa.

**KASHAYA**

- Patoladi Kashaya- (Ch.Chi.7/62-64)
- Daruharidra and Rasanjana Kashaya. (Ch.Chi.7/97-99)
- Nimba-Patola patra kashyaya. (Ch.Chi.7/97-99)
- Khadirasara kashaya (Ch.Chi.7/97-99)
- Aragbadh and Kutaja Kashaya. (Ch.Chi.7/97-99)
- Triphala Kashaya. (Ch.Chi.7/97-99)
- Saptaparna Kashaya. (Ch.Chi.7/97-99)
- Mustadi Kashaya. (AH.Chi 19/54-60)
- Nishadi Kwath (A.Hr.Chi 19/38-39)
- Darvyadi Kwath (A.Hr.Chi 19/38-39)
- Guduchyadi Kashaya (Y.R.U. Kustha Chi.Prakaran)
- Navak Kashaya (Y.R.U.Kustha Chi.Prakaran)

**ASAVA/ARISTA**

- Madhavasava (Ch.Chi. 7/74-75)
- Triphalasava (Ch.Chi. 7/81)
- Kanakvindvarista (Ch.Chi 7/76-79)
- Devdarvyarista (Sha.M.Kh.Arista/53-59)
- Khadirarista (Sha.M.Kh.Arista/60-65)
- Baboolarista (Sha.M.Kh.Arista/66-65)
- Rohitakarista (Sha.M.Kh.Arista/73-76)

83)
CHURNA-
- Triphala churna (Ch.Chi. 7/68)\textsuperscript{84}.
- Darvyadi kwath (Ch.Chi 7/65-67)\textsuperscript{85}.
- Hapusadi Churna. (Sha.Pu.Kh.Churna Kalka/92-94)\textsuperscript{86}.
- Lakshadi Churna (AH.Chi 19/41)\textsuperscript{87}.
- Bhunimbadi Churna (AH.Chi.19/33-34)\textsuperscript{88}.
- Mustadi avachurnam (Ah.Chi.19/67-68)\textsuperscript{89}.
- Vidangadi Churna (Y.R/Kusthachi 80)\textsuperscript{90}.

GHRITA-
- Khadir ghrita (Ch.Chi 7/135)\textsuperscript{91}.
- Nimbi Ghrita (Ch.Chi7/135)\textsuperscript{92}.
- Tiktasalpal ghrita (Ch.Chi.7/140-143)\textsuperscript{93}.
- Mahatikta Ghrita (Ch.Chi/144-145)\textsuperscript{94}.
- Mahakhadir ghrita (Ch.Chi/ 152-156)\textsuperscript{95}.
- Nil Ghrita (Su.Chi 10/29-33)\textsuperscript{96}.
- Mahanil Ghrita (Su.Chi 10/34-38)\textsuperscript{97}.
- Vajrak Ghrita (A.H.Chi.19/18)\textsuperscript{98}.
- Mahavajrak Ghrita (A.H.Chi 19/20)\textsuperscript{99}.
- Panchatikta Ghrita (BR/54/251-254)\textsuperscript{100}.
- Somraji Ghrita (BR/54/244-250)\textsuperscript{101}.

TAILA:
- Kushadi taila. (Ch.Chi 7/83)\textsuperscript{102}.
- Swetakaraviradi taila ( Ch.Chi 7/105)\textsuperscript{103}.
- Sweta Karabirpallavadi taila ( Ch.Chi 7/106-107)\textsuperscript{104}.
- Tikteswadi taila (Ch.Chi 7/108-110)\textsuperscript{105}.
- Kanakshiri taila (Ch.Chi 7/111-116)\textsuperscript{106}.
- Tuvarak taila (AH.Chi. 19/12)\textsuperscript{107}.
- Sarshaptaila (AH.Chi 19/12)\textsuperscript{108}.
- Sikthakadi taila ( AH.Chi.19/12)\textsuperscript{109}.
- Vajrak taila (AH.Chi. 19/79-80)\textsuperscript{110}.
• Mahavajrak taila  
  (AH.Chi. 19/81-82)\textsuperscript{111}.

• Jivantyadi Ghrita taila  
  (AH.Chi 19/79-80)\textsuperscript{112}.

• Kusthaghna (Chalmogra) Taila  
  (BR 54/61)\textsuperscript{113}.

• Unmatta taila  
  (BR 54/260)\textsuperscript{114}.

• Pancchanan taila  
  (BR 54/266-268)\textsuperscript{115}.

• Sinduradya Taila  
  (BR 54/270)\textsuperscript{116}.

• Adityapak taila  
  (BR 54/270)\textsuperscript{117}.

• Marichadi taila  
  (BR 54/292-293)\textsuperscript{118}.

GUGGULU:

• Amritaguggulu  
  (BR 54/217-222)\textsuperscript{119}.

• Panchatiktaghritaguggulu  
  (BR 54/228-231)\textsuperscript{120}.

RASAUSADHI PREPARATIONS:

• Mahatalkeswar Ras  
  (B.R 54/90-93)\textsuperscript{121}.

• Arogyavardhini Vati  
  (B.R.54/111-117)\textsuperscript{122}.

• Udayaditya Ras  
  (B.R 54/118-119)\textsuperscript{123}.

• Rasamanikya  
  (B.R 54/120-125)\textsuperscript{124}.

• Chandranan Ras  
  (Rasendra Sar Sangrah)\textsuperscript{125}.

RASAYANA:  
  (AH.Chi.19.53)\textsuperscript{126}

• Tuvarak seed.

• Bhallataka seed.

• Bakuchi

• Chitrakmul.

• Shilajeet

External uses:

• Manashyadi lepa  
  (Ch.Chi. 7/87)\textsuperscript{127}.

• Kustha, Karanja, Edgaja  
  (Ch.Chi 7/93)\textsuperscript{128}.

• Karaveer, Kutaja, Karanja  
  (Ch.Chi.7/94)\textsuperscript{129}.
SNANA: (Ch.Chi.7.91-92)\textsuperscript{130}

Siddharthaka Snana-

UDBARTANA: (Ch.Chi. 7/122)\textsuperscript{131}

- Chakramarda seed
- Sarja ras

ABHYNGA: (Ch.Chi.7/133)\textsuperscript{133}

- Shatadhouta ghrita.
- Sahashradhouta ghrita
- Taila processed with Chandana, madhuk, prapudarik and utpal
KITIBHA IN AYURVEDA

KITIBHA KUSTHA:

Nirukti & Paribhasa:

The word Kitibha is set up by the combination of ‘kiti’ & ‘Bha’. The word kiti denotes to variety of insects which is black in colour and stays in hair.

The kiti is also called ‘Akeena’ by Hemadri the commentator of Astanga Hridaya. This shows that it is either a lice or some other insect which is similar to lice.

The term ‘Bha’ refers to the closeness. So the term Kitibha which is constituted by suffixing ‘Bha’ to kiti, submits something which identical to a lice. The similarity that is cited only in colour not in size and shape.

So the definition of kitibha is a pathological skin condition where the colour of skin is black like kiti.

Chakrapani, Gangadhar also describe kitibha Kustha in Ayurved Dipika & Jalpakalpataru respectively. Dalhanacharya & Gayadas have also described.

Lakshana of Kitibha Kustha:

The lakshana of kitibha Kustha explained by Acharyas has variation –

According to Charak – प्रयांवं क्रिणक्षर्यः पहुँच कितिभं सम्बूंतं । (Ch. Chi. 7/22)\textsuperscript{134}

- Shayava: Bluish-black discolouration of skin.
- Kina sparsha, Rudha vrana sthan – Surface of the lesion is coarselike healed wound.
- Khara Sparsha – Lesions are coarse or crough to touch.
- Parusha – Dry lesion (Cha. Chi. 7/22)\textsuperscript{135}

The comparable description is obtainable in Bhavaprakash, Madhav Nidana & Yoga Ratnakar. Astanga Hridaya has merged some more lakshana –

- Kandu – Itching
- Ashitam – Shyava varna (A.Hr.Ni./4/20)\textsuperscript{136}

According to Vagbhatta:

Kitibha Kustha has dry skin, is rough and hard, creating sound and Scratching, severely itching, is hard and black in colour

रूक्षं क्रिणक्षर्यं कण्ठूस्मतप्रपन्धिसितम् । । (As. Hri. Ni 14/20)\textsuperscript{137}
Acharya Susruta added few more lakshana –

यत् स्त्रावि बृत्तं घनमुग्रकरणं तत् स्निग्धकृत्य न क्रितिभं वदन्ति।।

(Su.Ni. 5/13)\(^\text{138}\)

- Sravi – Exudating.
- Vrittam – Round or coined shaped lesion.
- Ghanam – Well defined borders
- Snigdham – Sticky, unctuous
- Krishnam – Black in colour (Su. Ni. 5/13-14)\(^\text{139}\)

In Bhela Samhita following lakshanas explained –

- Drudham – Well defined or firm.
- Punah prasravanti – Oozing
- Roodhanvitam cha – Separation of lesion
- Vardhate cha samutpannam – The lesions extends after manifestation

(Bh.S.Chi. 6/25)\(^\text{140}\)

Kashyap Samhita Says –

- Anuna – Redish in colour.
- Vriddhimanti – Spreding in nature.
- Guruni – Lesions are large.
- Prashantani cha punarutpadyante – Subsides relapses (K.S. Kustha Chikitsa)\(^\text{141}\)

KITIBH VIS-A VIS. PSORIASIS

The disease psoriasis and its symptoms as a whole are not present as a single entity in Ayurveda. Charaka indicates in Nidan sthan that the skin diseases are uncountable in number and has categorized on the basis of Doshas and Dhatu involved generating the symptoms consequently. The clinical features of psoriasis look like the Kitibh described by Charaka, Vagbhata, Madhava, and Bhavaprakasha. The opinion of Sushruta about kitibh fluctuates from above mention texts of Ayurveda. Instantaneously a few symptoms of Psoriasis resemble with the Sidhma defined by Charaka and few symptoms simulate with Eka-Kustha.
SIDHMA

According to Charaka that which is white coppery thin, leaves cut dust like powder on rubbing and similar to flower of bottle gourd is known as sidhma Kustha.

This lesion leaves dust like powder in this specific type of Kustha which is a characteristic feature of psoriasis in which mica like white scaling occur.

EK-KUSTHA

Ek-Kustha is characterized by absence of perspiration extensive localization and it resembles the scales of fish

These characteristic of ek-Kustha resemble with generalized psoriasis vulgarize. (Ch.Ch.7/21)\(^ {142} \)

Considering all these facts psoriasis cannot be undertaken as a single disease entity.