

A Review on Kushtha W.S.R. to Kushthaghna Mahakashaya

Arpana Gupta^{1*}, Rishabh Jain², Swati Nagpal³

¹PG Scholar, Department of Kayachikitsa, Pt. Khushilal Sharma Govt. (Auto) College & Institute, Bhopal (M.P.), India

²Assistant Professor, Department of Samhita Siddhant, Mandsaur Institute of Ayurveda Education & Research Mandsaur (M.P.), India

³Reader, Department of Kayachikitsa, Pt. Khushilal Sharma Govt. (Auto) College & Institute, Bhopal (M.P.), India

¹arpanagupta293@gmail.com, ²jainrishabh0999@gmail.com, ³swalng05@gmail.com

Abstract

A skin condition is kushta roga. The term "kushtha" has been used in Ayurveda to designate all skin conditions. Mahakushtha and Kshudra Kushtha are the additional divisions that they fall under. According to Acharyas, Tridoshik participation is present in every kushtha. Nonetheless, the dosha dominance determines the sort of kushtha. Seven factors—three doshas (Vata, Pitta, and Kapha), four Dushyas (Tvaka, Mamasa, Shonita, and laseeka), and one other—are vitiated, according to the Acharyas, and this causes Kushtha to manifest. Because the Charaka Samhita describes how to cure Kushtha and explains external therapies for the condition, it is clear that the Ayurvedic classics place a high value on the condition. Acharya Charaka listed 10 treatments for skin conditions as part of the Kushthaghna mahakashaya group in the Sutra sthan of the Charaka Samhita. Acharya Charaka described Kushthaghna Mahakashaya for the treatment of Kushtha roga (skin disorders). There are ten medications in it. The major focus of this review is on many facets of Kushtha and Kushthaghna Mahakashaya.

Keywords

Kushtha, Kushthaghna mahakashaya, doshas, Dushyas

*Corresponding Author

Arpana Gupta, Department of Kayachikitsa, Pt. Khushilal Sharma Government (Autonomous) Ayurveda College & Institute, Bhopal, Madhya Pradesh, India.

How to Cite this Article

Gupta A, Jain R, Nagpal S. A Review on Kushtha W.S.R. to Kushthaghna Mahakashaya. Int. J. Ayurveda Herbal Res. 2023;1(3):40-48.

DOI: <https://doi.org/10.54060/ijahr.2023.11>

To browse



Received 2023-05-14	Accepted 2023-09-16	Online First 2023-09-18	Published 2023-10-25
Funding Nil	Ethical Approval Nil		
Copyright © 2023 The Author(s). This work is licensed under the Creative Commons Attribution International License (CC BY 4.0). http://creativecommons.org/licenses/by/4.0/		Open Access	

1. Introduction

Skin serves as the covering for internal organs and shields us from a variety of external intrusions. The biggest organ in our body is it. Out of the five "Gyanindriyas" mentioned in Ayurvedic scriptures, it is "Sparsha Gyan," or the sense of touch, and as such, it has a significant impact on both a person's physical and mental health. Unbroken skin serves as the body's natural covering since it protects the body from sickness and its degradation causes a wide range of issues. Skin conditions are responsible for a tremendous lot of anguish, suffering, disability, and monetary loss. In addition, they constitute a major social impediment because they are visible.

In the traditional Ayurvedic literature, all skin conditions are referred to as kushtha (skin illnesses). The term "kushtha" (skin illnesses) refers to skin malformation, color change, and loss of skin integrity. It was known as Aupsargika roga by Acharya Sushruta. It qualifies as a Raktaja vikara.

2. Review of Literature

कुषणाति अंगम ।

One which causes despicable situations.

कुषणाति इति कुष्टम ।

The one which causes discoloration of the skin.

कालेनोपशितम यस्मात् सर्वम कुषणाति तद्वपुः ।

By The course of time, it makes entire body to look ugly or timely intervention is done or it causes disgraceful situation.

3. Etiology (NIDANA) according to Charaka

"विरोधीन्यन्नपानानि द्रवस्निग्धगुरुन्धि च। भजताभागतां छर्दि
वेगांश्चान्यान् प्रतिघतताम् ॥ व्यायाममतिसन्तापमति भुक्तवोसेविनाम् ।
शीतोष्णलङ्घनाहारान् क्रमं मुक्त्वा निषेविणाम् ॥ धर्मश्रमभयार्तानां द्रुतं
शीताम्बुसेविनाम् । अजीर्णाध्यशिनां चैव पञ्चकर्मापचारिणाम् ॥
नवान्नदधिमत्स्यातिल लवणाम्लनिषेविणाम् ।
माषमूलकपिष्टान्नतिलक्षीरगुडाशिनाम् ॥ व्यवायं चाप्यजीर्णेऽत्रे निद्रां च
भजतां दिवा । विप्रान् गुरुन् धर्मयतां पापं कर्म च कुर्वताम् ॥" (च.चि. 7/4-8)

When people engage in unhealthy routines like the following, their Doshas, etc., get vitiated, which leads to Kushtha (skin diseases):

- *Snigdha guru pana* and *Virodhi anna pana*: Consuming improper meal pairings, such as milk with fish drinks that are rich and difficult to digest.
- suppression of other normal desires, like the need to vomit.
- exercising in extreme heat and just after a substantial meal.
- Uncontrolled consumption of hot and cold meals, as well as fasting.
- Use cold water soon after exercising, being in the hot sun, or being in a scary situation.
- eating too much food, eating raw food, and eating before the preceding meal has been digested.
- improper use of Panchakarma treatments
- excessive consumption of fish, salt, sour things, curd, and recently harvested cereals.
- excessive consumption of jaggery, pastries, masha (black gram), mulaka (radish), and tila (sesame seeds).
- the performance of sexual acts despite feeling ill.
- During the day, sleep.
- insults directed at preceptors and other wicked behavior.

4. Pathogenesis(*samprapti*)

*तस्य पित्तश्लेष्माणौ प्रकुपिती परिगृह्यानिः प्रवृद्धस्तिर्यग्गाः सिराः
सम्प्रपद्य समुद्भूय बाह्यं मार्गं प्रति समन्ताद्विक्षिपति, यत्र यत्र च दोषो
विक्षिप्तो निश्चरति तत्र तत्र मण्डलानि प्रादुर्भवन्ति, एवं समुत्पन्नस्त्वचि
दोषस्तत्र तत्र च परिवृद्धिं प्राप्याप्रतिक्रियमाणोऽभ्यन्तरं प्रतिपद्यते
धातूनभिदूषयन्॥*

- The four vitiated doshas—Vata, Pitta, and Kapha—vitate the other three.
- *Rasa Dhatu* or *Tvak-skin*
- *Rakta* Blood
- *Mamsa* - Muscle tissue
- *Ambu* - Lymph or plasma part of blood tissue
- These make up the seven-fold pathogenic component of Kushta when combined. Kushta Dravya Sangraha is the collective name for them.

All 18 varieties of Kushta (skin disorders) are brought on by the aforementioned seven elements. Kushta is never brought on by the vitiation of only one of the listed pathogens. Consequently, they are all inevitably responsible for the disease's development.

5. Premonitory sign and symptoms (*poorva roopa*)

*"स्यशज्ञत्वमतिस्वेदो न वा वैवर्ण्यमुन्नति। कोठानां लोमहर्षश्च
कण्डूस्तोदः श्रमः क्लमः ॥ व्रणानामधिकं शूलं शीघ्रोत्पत्तिश्चिरस्थितिः ।
दाहः सुप्ताङ्गता चेति कुष्ठलक्षणमग्रजम् ॥"*

- *Sparsajnatva* is a loss of touch sensitivity in the vicinity of a skin lesion.
- *Ati sweda* or *Nava* - Excessive perspiration or a lack of feeling.
- *Loma harsha*, *Kandu*, *Toda*, *Shrama* and *Klama* - stinging pain, physical tiredness, and mental and emotional lethargy.



- skin patches (kotha) that are elevated and discolored.
- *Shoolam* - excessive discomfort in the areas with ulcers.
- *Vrana adhikam* - These ulcers appeared instantly and persisted over time.
- *Daha*, *Suptangata* - a burning feeling, and numbness.

6. Types of kushtha

The eighteen forms of *Kushtha* that Acharyas classified—seven of which are *Mahakushtha* and eleven of which are *Kushdra* *Kushtha*—are based on the prevalence of these seven elements.

Table 1. The following are the differences between maha kushtha and kshudrakushtha

S.no.	<i>Mahakushtha</i>	<i>Kshudra kushtha</i>
1.	<i>Bahu Bahul dosha Arambahta</i>	<i>Alpa dosha Arambhata</i>
2.	<i>Bahulakshana</i>	<i>Alpalakshna</i>
3.	Excessive discomfort	Less discomfort
4.	Penetrates deeper <i>dhatu</i> s	Less tendency to penetrate in deeper <i>Dhatu</i>
5.	<i>Mahat chikitsa</i>	<i>Alpachikitsa</i>
6.	Chronic	Less chronic
7.	Loss of skin function like <i>supti</i>	Less function skin deformities.

6.1 Classification of *Kushtha* according to *Acharya Charaka*:

Mahakushtha

- *Kapala*
- *Audumbara*
- *Mandala*
- *Rishyajihva*
- *Pundarika*
- *Sidhma*
- *Kakanaka*

Kshudra Kushtha

- *Ekakushtha*
- *Kitibha*
- *Charmadala*
- *Pama*
- *Vicharchika*
- *Charmakhya*
- *Vipadika*
- *Alasaka*
- *Dadru*
- *Visphotaka*
- *Shataru*

7. Treatment

- The simultaneous vitiation of all three doshas results in the development of all forms of *kushtha*. However, certain Doshas are more dominating than others.
- Treatment should start with the dominant dosha(ies), then go on to the secondary vitiated doshas.

“वातोत्तरेषु सर्पिर्वमनं श्रेष्मोत्तरेषु कुष्ठेषु । पित्तोत्तरेषु मोक्षो रक्तस्य
विरचनं चाग्रे ॥”

- Internal administration of herbal ghee is given to patients with vata-dominant *Kustha*.
- Vamana, an emetic treatment, is supplied to the patient who has *Kustha* that is controlled by *Kapha*.
- Virechana, or purgation treatment, is administered to the patient who has *Kustha* that is mostly Pitta.
- *Rakotamokshana* - blood letting

“बहुदोषः संशोध्यः कुष्ठी बहुशोऽनुरक्षता प्राणान् । दोषे ह्यतिमात्रेहते
वायुर्हत्यादबलमाशु ॥”

- *Shodhana* treatments are administered to *Kushta* patients with more vitiated Doshas (*Bahudosh*) over a period of time and with great caution.
- The patient may become weak if *Doshas* (morbid factors) are removed too quickly, and an exacerbated Vata may immediately put the patient's life in risk.
- The patient is given *Sneha* (oil, ghee, etc.) to drink after the Doshas have been removed from the gastrointestinal system (by *Vamana* and *Virechana*) and *Raktamokshana* has been removed from the blood.
- As a result of Vayu becoming worsened and the patient becoming weak shortly after receiving elimination treatments, a condition that will be treated by the administration of *Snehapana*.

Acharya Sushruta has also described the line of treatment for various *kushtha* somewhat like *Acharya Charaka's* description.

पक्षात् पक्षाच्छर्दनान्यभ्युपेयान्मासान्मासात् संसनं चापि देयम् । स्राव्यं
रक्तं वत्सरे हि द्विरल्पं नस्यं दद्याच्च त्रिरात्राल्लिरात्रात् ॥ ४३॥

According to him, *virechana* should be performed every month to get rid of vitiated pitta, while *vamana* for *kaphadhika kushtha* should be done every two weeks.

It is recommended to perform *nasya karma* every third day and to perform *raktamokshana* twice a year to get rid of *dushita rakta*.

The fourth chapter of the *Sutrasthan* of the *Charaka Samhita*, written by *Acharya Charaka*, contains a description of fifty *Mahakashyas*, also known as *Dashemanis*. One of these, the *Kushthaghna Mahakasha*, contains a set of 10 medicines utilized in *kushtha roga*.

8. Kushthaghna Mahakashaya

There are rumors that the majority of the medications in *Kushthaghna Mahakashaya* have *Rasayana* qualities. Studies on *Rasayana* medicines point to the following effects:

- Immunomodulator
- Antioxidant
- Adaptogenic
- Antistress
- Nootropic

Rasayana medications support both the improvement of general health and the treatment of chronic skin conditions.

According to the review, the herbs used in modern *Kushthaghna Mahakashaya* may have pharmacological effects that are advantageous for managing and preventing skin conditions. The following is a thorough examination of each herb's beneficial pharmacological actions:



खदिराभयामलकहरिद्रारुष्कर सप्तपणरिग्वधकरवीरविडङ्गजातीप्रवाला इति
दशो मानि कुष्ठघ्ननि भवन्ति

8.1 Khadir

Latin Name - *Acacia catechu*

Family- Leguminosae

Local/ Hindi name- *Katha*

Parts used- Root, Heart-wood, Flowers

Khadir is best among all the *Kushthaghna* medicine. It has also been used traditionally to treat skin conditions including Medoroga, Prameha, Aruchi, Atisar, Jirnajwar, and Kasa, among others. The primary chemical elements of *Acacia Catechu* include catechin, epecatechin, epigallocatechin, epicatechin gallate, phloroglucin, protococatechuic acid, lupenone, procyanidin, kaemferol, L-arabinose, quarcetin, poriferasterol glucosides, etc.

8.2 Haritaki

Latin Name – *Terminelia chebula*

Family – Combretaceae

Local/ Hindi name- *Harre*

Parts used- fruit

Traditional treatments for a variety of illnesses, such as *Kushtha*, *Visharpa*, *Santarpana janya roga*, *Kasa*, *Shwas*, and *Pratishyaya*, involve *haritaki*. The main chemical constituents of *haritaki* are Tannin, Chebulagic acid, carbohydrates, gum.

8.3 Aamalaki

Latin Name – *Emblica officinalis* Family - Euphorbiaceae.

Local/hindi name- *amla*

Parts used - Fruit, Seeds

Traditionally *Amalaki* used in the management of *Kushtha*, *Visharpa*, *Prameha*, *Hidroga*, *Amlapita*, *Parinamshoola*, etc. The main chemical constituents of *amalaka* are Tannin, Vit. C, fat, Carbohydrates. Latin name- *Emblica officinalis* Gaertn.

8.4 Haridra

Latin name – *Curcuma longa*

Family- Zingiberaceae

Local/hindi name- *haldi*

Parts used - Rhizome

Turmeric has a long history of medicinal usage since it is thought to possess a number of significant positive qualities, including antioxidant, antibacterial, anti-inflammatory, analgesic, and digestive effects. The main chemical constituents of *haldi* are Curcumin, Vit.A, Carbohydrates.

8.5 Arushkara

Latin name- *Semicarpus anacardium*

Family- Anacardiaceae

Local/hindi name- *Bhallatak*

Parts used - Nuts, Oil, Flowers

It is useful in *kushtha*, vitiligo, rasayana, etc. The most significant components of the *Bhallataka* are bhilwanols, sterols and glycosides, etc.

8.6 Saptaparna

Latin name- *Alstonia scholaris*

Family- Apocynaceae

Local/hindi name- *Chitvan*

Parts used- Bark, Latex, Flower

Used in Bronchial asthma, *prameha*, skin diseases. The most significant components of *saptaparna* are Ditamine, echitamine, Echitanine.

8.7 Aaragwadh

Latin name- *Cassia fistula*

Family- Loganiaceae

Local/hindi name- *Amaltasa*

Parts used- Fruit-Pulp, Root- bark, leaves

Traditionally it is used for the management of *Kushtha*, *Aruchi*, *Vibandha*, etc. The most significant components of *aaraghwadh* are Anthraquinone, Gluten, Tannins.

8.8 Karveer

Latin name- *Nerium indicum*

Family- Apocynaceae

Local/hindi name- *kaner*

Parts used- Leaves, Root

It is historically used to treat *Kushtha*, *Agnimandhya*, *Hridroga*, *Shotha*, and other conditions. It is also applied topically to wounds from *Upadansa* and *Firanga roga*. The most significant components of *kaner* are Scopoletin, Scopolin, karabin, oil, wax.

8.9 Vidanga

Latin name- *Embelia ribes*

Family- Myrsinaceae

Local/hindi name- *Vaividanga*

Parts used-fruit, root

Traditionally used in Ayurveda for the treatment of a variety of illnesses, including skin conditions, *Krimi roga*, *Agnimandhya*, *Vatvyadhi*, and *Adhaman*. One plant used to make *Krimighna* is this one. The most significant components of *vidanga* are Embelin, christembine, volatile oil, tannin, Fixed oil.

8.10 Jatipatra

Latin name- *Jasminum officinale*

Family- Oleaceae

Local/hindi name- *chameli*

Parts used- Leaves, Flower, Root

Jati is historically used in Ayurveda to treat conditions including Pakshaghat, Kushtha roga, Shirshoola, and eye diseases. The most significant components of *jatipatra* are Salicylic acid, Jasminine.

Table 2. Ayurvedic properties & doshik action of the drugs of *Kushtaghna Mahakashaya*

Drugs	rasa	guna	veerya	vipak	Action and use
Khadir	Kashaya, Tikta	Laghu, Ruksha	Sheeta	Katu	Kapha-pitta shamak
Haritaki	Kashaya, Madhur, Amla, Katu, Tikta	Ruksha, Laghu	Ushna	Madhura	Tridosha shamak
Amalki	Kashaya, Madhur, Amla, Katu, Tikta	Guru, Sheeta, ruksha	Sheeta	Madhura	Tridosha shamak
Haridra	Tikta, Katu	Laghu, Ruksha	Ushna	Katu	Kapha-vata shamak
Arushkara	Katu, Tikta, Kashaya	Laghu, Tikshna, Snigdha	Ushna	Madhura	Kapha-vata shamak
Saptaparni	Tikta, Kashaya	Laghu, Snigdha	Ushna	Katu	Kapha-pitta shamak
Aaraghwadh	Madhur	Mridu, Guru, Snigdha	Sheeta	Madhura	Pitta- kapha shamak
Karveer	Katu, Tikta	Laghu, Ruksha, tikshna	Ushna	Katu	Kapha-vata shamak
Vidanga	Kashaya, Katu	Laghu, Ruksha, tikshna	Ushna	Katu	Kapha-vata shamak
jatipatra	Kashaya, Tikta	Laghu, Snigdha	Ushna	Katu	Tridosha shamak

9. Discussion

All skin conditions have been covered in Ayurveda under the *Kushtha* heading. The terms "*Maha Kushtha*" and "*kshudra Kushtha*" further categorize the term "*Kushtha*." According to the pathophysiology, *kushtha* is *tridoshaja vyadhi*, therefore several varieties of *kushtha* are present based on the preponderance of doshas, and their treatment varies as well. The remedy for the dosha that is most prevalent among the three is offered. Based on the examination of many ayurvedic texts, it is found that the majority of *Kushtaghna Mahakashaya's* medications have a bitter taste, and it is pretty obvious that since bitter medications are excellent blood purifiers, they are beneficial in treating skin conditions.

10. Conclusion

One of the *Ashta Mahagada* is *Kushta*, according to some. In ayurvedic literature, it is referred to be the most persistent illness. *Tridosha* is the root of all forms of *Kushtha*, hence the therapy is determined by which dosha predominates. *Tridosha shamaka* makes up the majority of the medications in *Kushtaghna Mahakashaya*.

The *Kushtaghna Mahakashaya* of the Charaka Samhita is unique and significant for skin disorders. There are 10 *Dravyas* in *Kushtaghna Mahakashaya*. These medications are used to treat a variety of conditions, particularly skin conditions, since they have a variety of therapeutic qualities. There are 10 medications that are *Kuathagna Mahakashaya* by virtue, some of which

are excellent *vatasamaka*, *pittasamaka*, and *kaphasamaka*. We can select the most appropriate medications for treating each form of *Kustha* based on the preponderance of the various doshas.

References

1. Agrawal A, Kushwaha AK. A Review on Kushthaghna Mahakashaya. International Research Journal of Ayurveda & Yoga [Internet]. 2022;05(11):52–62. Available from: <http://dx.doi.org/10.47223/irjay.2022.51108>
2. Acharya YT, Agnivesha C. Sootraa sthana, Chapter 4, shloka no. 8/13-14, Chawkambha Sanskrit Sansthan, P.B no.1139, K.37/16, Gopal mandir lane, Varanasi(UP), reprint, 2004, p.33.
3. Singh S, Tripathi JS, Rai NP. A Review of Pharmacodynamic Properties of Nishadi.
4. Sharma P.V., Dravyaguna vijana Vol.2, Delhi, Chaukhamba Sanskrit Pratishthan;2006, p.159-161.
5. Sharma P.V., Dravyaguna vijana Vol.2, Delhi, Chaukhamba Sanskrit Pratishthan;2006, p.753-755.
6. Sharma P.V., Dravyaguna vijana Vol.2, Delhi, Chaukhamba Sanskrit Pratishthan;2006, p.758-760.
7. Sharma P.V., Dravyaguna vijana Vol.2, Delhi, Chaukhamba Sanskrit Pratishthan;2006, p.162-164.
8. Sharma P.V., Dravyaguna vijana Vol.2, Delhi, Chaukhamba Sanskrit Pratishthan;2006, p.166-170.
9. Sharma P.V., Dravyaguna vijana Vol.2, Delhi, Chaukhamba Sanskrit Pratishthan;2006, p.702-704.
10. Sharma P.V., Dravyaguna vijana Vol.2, Delhi, Chaukhamba Sanskrit Pratishthan;2006, p.170-173.
11. Sharma P.V., Dravyaguna vijana Vol.2, Delhi, Chaukhamba Sanskrit Pratishthan;2006, p.211-213.
12. Sharma P.V., Dravyaguna vijana Vol.2, Delhi, Chaukhamba Sanskrit Pratishthan;2006, p.503-506.
13. Sharma P.V., Dravyaguna vijana Vol.2, Delhi, Chaukhamba Sanskrit Pratishthan;2006, p.178-180
14. Singh S. Phytopharmacological overview on Kusthagna Mahakashaya. World Journal Pharmacy and Pharmaceutical science. 2014(4):306–33.
15. Sharma PV. Dravya guna vigyan. 2nd ed., Varanasi; Chaukhambha bharti academy: 2003, pp.211-213.
16. Sharma PV. Dravya guna vigyan. 2nd ed., Varanasi; Chaukhambha bharti academy: 2003, pp.166-170.
17. Acharya YT, Agnivesha C. Sootraa sthana, Chapter 4, shloka no. 8/13-14, Chawkambha Sanskrit Sansthan, P.B no.1139, K.37/16, Gopal mandir lane, Varanasi(UP), reprint, 2004, p.67.
18. Charaka Samhita of Agnivesh Charaka - Hindi commentary by Pandit Kashinath and Dr. Gorakhnath Chaturvedi. Choukhamba Bharti Academy Varanasi; 2015; Sutrasthana; 05/06.

