

HISTORICAL PERSPECTIVES OF THE TWAK ROGAS (KUSHTHA)

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ABSTRACT

In the doctrines of Ayurveda the twak rogas are known by the general term Kushtha. Atharvaveda describes the twak roga in the name of Kilasa, palita, with the clinical picture of grey and white spots, generally from deeper layers of skin and referred the herbal remedies. Almost all the samhitas uniformly classified Kushtha as Maha Kushtha and Kshudra Kushtha, but there is difference of opinion about number in each group. The historical perspectives of the Twak rogas (Kushtha) are being presented according to Rigveda, Atharvaveda, Charaka, Sushruta, Vagbhata, Madhavakara Todaramalla,

In Ayurveda, the Twak rogas are known by the general term 'Kushtha', derived from the root 'Kushu' which means that it comes out from the inner part to the outer part and destroys the organs of the body, therefore it is called Kushtha.¹

Since the times immemorial the Kushtha is the most baneful disease afflicting the human beings. Maharshi Ved Vyasa has stated in the great Epic Mahabharata that one Maharshi named Devapi suffered from the affliction of Kushtha.

The main sources of Indian philosophy and Indian Medicine are the four Vedas. Though the clinical picture is not described, Rigveda (1:17:7,8) and Kaushika sutra narrated the measures to relieve the Kushtha.

The medical lore contained in the Atharvaveda is not inconsiderable, there appear among 731 hymns, charms and incantations. It (1:23:4) describes the Twak roga in the name of Kilasa, palita with the clinical picture of grey and white spots, generally from deeper layers of skin effecting the Asthi, Meda, Mamsa, etc. Garuda purana (Acharakhandanda 164) also stated the diagnosis and treatment of Kushtha (Leprosy and other skin disorders).

Samhita period is golden era of Ayurveda. Almost all the samhitas uniformly classified Kushtha as Maha Kushtha and Kshudra Kushtha, but there is difference of opinion about the number in each group, which may be due to intensity of the disease.

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1. A.S. Ni: 14.

VARIETIES OF KUSHTHAS

Variety	Charaka ¹	Sushruta ²	Vagbhata ³
1. Maha Kushthas	1. Kapala	4. Kapala	1. Kapala
	2. Audumbara	2. Audumbara	2. Audumbara
	3. Mandala	----	3. Mandala
	4. Rishyajihwa	3. Rishyajihwa	4. Rishyajihwa
	5. Pundarika	6. Pundarika	5. Pundarika
	6. Sidhma	----	----
	7. Kakanaka	5. Kakanaka	7. Kakanaka
---	1. Aruna	---	
---	7. Dadru	6. Dadru	
2. Kshudra Kusthas	1. Eka Kushtha	3. Ek Kushtha	4. Ek Kushtha
	2. Charma Kushthas	----	2. Charma Kushtha
	3. Kitibha	9. Kitibha	3. Kitibha
	4. Vipadika	----	4. Vipadika
	5. Alasaka	----	5. Alasaka
	6. Dadru	----	----
	7. Charmadala	4. Charmadala	7. Charmadala
	8. Pama	10. Pama	8. Pama
	9. Visphota	----	9. Visphota
	10. Shataru	----	10. Shataru
	11. Vicharchika	8. Vicharchika	11. Vicharchika
----	1. Sthularushka	----	
----	2. Mahakushtha	----	
----	3. Visarpa	----	
----	6. Parisarpa	----	
----	7. Sidhma	6. Sidhma	
----	11. Rakasa	----	

1. Ca.S.Ni 5 & Ci: 7

2. Su.S. Ni 5.

3. A.S. Ni 14.

Nidana (Aetiology):

Atharvaveda hymn (I: 23:4) reveals the aetiological factors, which were also considered by the Ayurvedic classics.

1. Incompatible articles of diet.
2. Suppression or provocation of the natural Physiological functioning of the system.
3. Irregularities in diet and daily activities.
4. Mental disposition of a sinful nature.
5. Excessive sexual intercourse.
6. Excessive physical exercise.
7. Fasting.

Involment of Doshas and Dhatus:

All types of Kushthas have their origin from Vata, Pita, Kapha and Krimi

when any one of the doshas¹ become predominant the Kushtha is named after that dosha. The Dhatus involved determine the course and naming of the disease. Discolouration of the skin is the first sign of the disease.

The most important factor is the realisation of the presence of Krimi in Kushtha roga described in Samhithas, which is having more bearing in the modern context as infective disease.

Prodromal Symptoms :

The Samhitha period is worth praising for its proper following of ancestry knowledge of Vedas and vivid presentation of clinical picture of the different types of Kushthas.

SYMPTOMATOLOGY OF MAHAKUSHTHA

Name of the variety	Symptoms	Charaka	Sushruta	Vagbhata
I. Kapala	1. Krishnarunatwak (Dark red colour skin)	+	-	+
	2. Parusha twak	+	+	+
	3. Ruksha twak (Dry skin)	+	+	+
	4. Tanu (Thin)	+	-	+
	5. Todabahulya (very painful)	+	-	-
	6. Vishama (Irregular)	+	-	-
	7. Aruna (Inflamed/ red colour)	+	-	-
	8. Khara	-	-	+
	9. Supta	-	-	+
	10. Vistruta Samaparyanta	-	-	+
	11. Hrushi	-	-	+
II. Udumbara	1. Daha (burning)	+	-	+
	2. Kandu (Itching)	+	-	-
	3. Ruja, Raga (Pruritis)	+	-	+
	4. Paritam (pain redness)	+	-	-

	5. Loma Parijjaram (Tawny hair)	+	-	-
	6. Pakwa Udumbaraphal varna	+	+	+
	7. Tamratwakroma	-	-	+
	8. Goura	-	-	+
	9. Bahulambahula kledarakta	-	-	+
	10. Krimi	-	-	+
III. Mandala	1. Shveta (Whitish)	+	-	+
	2. Rakta (Reddish)	+	-	+
	3. Sthira (localized)	+	-	+
	4. Styananam (piled up)	+	-	+
	5. Snigdha (glossy)	+	-	+
	6. Ustanna (elevated at the edges and overlaps one another)	+	-	-
	7. Suklapischilasrava	-	+	-
	8. Guru	-	-	+
	9. Bahu Kandu	-	-	+
	10. Krimi	-	-	+
	11. Slakshapeetha	-	-	+
IV. Rishyajihwa	1. Karkasa (hard)	+	-	-
	2. Rakta paryantamantashyava (Red in the margins and dark in the centre)	+	-	+
	3. Savedana (painful)	+	-	+
	4. Risyajihwa Samasthanam (resembles to the tongue of a musk-deer)	+	+	+
	5. Alpakledi	-	+	+
	6. Khara	-	+	-
	7. Parusha	-	-	+
	8. Tanu	-	-	+
	9. Samunnatha	-	-	+
V. Pundarika	1. Sashveta (Whitish)	+	-	-
	2. Raktaparyanta (with red margins)	+	-	-
	3. Pundarika dalopamam (resembles the petal of a white lotus)	+	+	-
	4. Sosthedamam (elevated and accompanied with burning)	+	-	+
	5. Pundarikapatra prakashini	-	+	+
	6. Raktantamantara Pandu (with red margins & pale in centre)	-	-	+

	7. Kandu	-	-	+
	8. Daha	-	-	+
	9. Ruja	-	-	+
VI. Sidhma	1. Shveta (white)	+	-	-
	2. Tamra (Coppery)	+	-	-
	3. Tanu (Thin)	+	-	-
	4. Ghrishtam vimuscathi (gives out fine dust when rubbed)	+	-	-
	5. Alabu pushpavarna (colour of bottle gourd's flower)	+	-	-
	6. Apaki	-	-	-
VII. Kakanaka	1. Kakananthikavarna (resembles in colour Jequirity seed)	+	+	+
	2. Apakam (not suppurated)	+	-	-
	3. Teevra vedanam (acutely painful)	+	-	+
	4. Tridoshalingam (full symptoms of Tridoshas)	+	-	+
	5. Atiraktakrishnavarna	-	+	-
	6. Teevra daha	-	-	+
VIII. Aruna	1. Aruna (red colour)	-	+	-
	2. Tanu (thin)	-	+	-
	3. Visarpa	-	+	-
	4. Toda	-	+	-
	5. Bheda	-	+	-
IX. Dadru	1. Kandu (Itching)	-	+	+
	2. Raga (Redness)	-	+	+

I: Symptoms Confined To Skin¹:

1. Sparsha hani (loss of sensation on touch.)
2. Svedanatwa (Anhydrosis.)
3. Kandu (Itching)
4. Vaivarnya (Discolouration/ hypopigmentation.)
5. Rukshatwa (Dryness of skin.)

II. Symptoms Confined To Rakta Dhatu² (Blood & Plasma):

1. Complete loss of sensation.
2. Romaharsha (horripilation.)
3. Svedasyabhipravarthana (Anhydrosis/ hypohydrosis.)
4. Kandu (Itching.)
5. Vipuyaka (severe accumulation of pus or formation of pastules.)

1. Su. S.Ni.5:22

2. Su. S.Ni.5:23

III. Symptoms Where Infection Carried To Mamsa¹ (Muscle Tissue):

1. Bahulyam (skin becomes thickened like Elephant.)
2. Vaktrashosha (Dryness of the throat.)
3. Karkashya (Patches become rough and hard.)
4. Pidakodrama (Macules appears.)
5. Toda (Pricking sensation.)
6. Sphota (Eruptions, Nadules are seen on the hands and feet.)

IV. Symptoms Appear In Medo Dhatu² (Adipose Tissue):

1. Dourgandhya (Stinking smell from the body.)
2. Padeha (Excessive excretions.)
3. Puya (Pus formation in the wounds.)
4. Krimi (Presence of Mycobacterium Leprae.)

V. Symptoms Confined To Majja Dhatu³ (Bone Marrow):

1. Netrapaka (redness of eyes.)
2. Kshathaj Krimi (Smear of wounds contain mycobactirium Leprae.)
3. Swaropaghata (hoarsness of the voice.)

VI. Symptoms Pertaining To Asthi (Bone Tissue):

1. Nasabhang (Flattening of the nasal bridge.)

VII. Symptoms Of Shukra Dhatu⁴ (Semen & Ovum):

1. Kaunya (crippled state of hands and distoration of limbs.)
2. Angagati Ksaya (loss of movement of limbs)
3. Sambheda (penetrating pain.)
4. Infected semen and ovum causes the congenital transmission of the disease, but in this reference modern science differs.

Sankramikatwa (Infectivity):

The Kushtha (Leprosy and other skin diseases)Jwara, Shosha (Tuberculosis) and Netrabhisyanda (conjunctivitis) are the oupasargika⁵ (infectious) diseases which are communicable from one person to the other through the following contacts with the patient.

1. Sexual intercourse.
2. Physical contact
3. Respiration or droplet infection etc.

1. Su. S.Ni.5:24

2. Su. S.Ni.5:25

3. Su. S.Ni.5:26

4. Ibid: 34

5. Su. S.Ni.5:27

SADHYASADHYATA (PROGNOSIS)

The Ayurvedic classics have stated indepth views regarding prognosis of the Twakrogas:

Sl. No.	Name of Classics	Disease with involved dosha & dhatu		
		Sadhya	Yapya	Asadhya
1.	Charaka	one of the dosha 11 Ksudra Kushtha	Kp or VP	All dosha dhatu with Agni 7 maha kushthas
2.	Sushruta	Twak, Rakta, Mamsa, 11 Kshudra Kushtha	Twak, Raktha Mamsa, Meda	All dosha & dhatu 7 Maha Kushtha
3.	Vagbhata	KV, Twak	PK, VP, Twak Mamsa, Meda	All dosha & dhatu and Arishta lakshanas
4.	Madhavakara	VK, Twak, Rakta Mamsa	Twak, Raktha Mamsa, Meda, KP, VP	All dhatus.

Treatment:

The Vedas stated mainly hymns, charms and incantations and very few drugs like Asikni, Nakthajatha (A.V.I.: 23:1), Shyama, Brahma (A.V.I.: 24:4) for the management of Twak rogas. Thus Daiva Vyapashraya Chikitsa played main role during the Vedic period. But the Ayurvedic classics established the detailed scheme of treatment as per the doshas and dushyas, the drug, Shyama (*Callicarpa macrophylla*) of Atharvaveda also indicated by

Sushruta. The Atharvaveda (VIII:8:3:) stated Khadira as Krimighna (anti-bacterial). but does not recommend for Kushtha, where as all most all the Acharyas have prescribed Khadira for the treatment of twak rogas as well as so many drugs in the form the of internal and external applications. e.g.

1. Vidanga (*Embllica ribes*) 2. Shirisha (*Albizzia lebbak*) 3. Cows' urine. 4. Aragwada (*Cassia fistula*) 5. Nimba (*Azadirachta indica*) 6. Bhallataka (*Semicarpus anacardium*) etc.

Note: V-Vata; P-Pitta; K-Kapha

1. Su.S.Ni: 5: 27.

2. Ibid.34

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सारांश

ऐतिहासिक परिप्रेक्ष्य में त्वकरोग (कुष्ठ)

- ए. नारायण

आयुर्वेद में सामान्यतः त्वक रोगों को कुष्ठ की संज्ञा दी जाती है । अथर्ववेद में किलास, पलित आदि नामों से धूसर एवं श्वेत वर्ण वाले धब्बों के रूप में उनके लक्षणों का तथा वनस्पतियों द्वारा उनके उपचार का वर्णन मिलता है । सामान्यतः, आयुर्वेद में कुष्ठरोगों का महाकुष्ठ तथा क्षुद्रकुष्ठ नामक दो वर्गों में वर्गीकरण किया गया है । किन्तु प्रत्येक वर्ग में इनकी संख्या के विषय में मतभेद पाया जाता है । ऋग्वेद, अथर्ववेद, चरक, सुश्रुत, वाग्भट, माधवकर तथा टोडरमल्ल के मतानुसार त्वकरोगों के वर्णन को यहां उनके ऐतिहासिक परिप्रेक्ष्य में प्रस्तुत किया जाता है ।