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AYURVEDIC MANAGEMENT OF SIDHMA KUSHTA USING RASASINDOORA AFTER KSHETREEKARANA- A CASE REPORT

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ABSTRACT

Skin diseases are always a primary concern to the victim. Chronicity and difficulty in management along with the tendency of reoccurrence makes them challenging. In Ayurveda, management of *Kushta roga* includes *Sodhana* and *Samana* chikitsa incorporated with proper *Bahiparimarjana* procedures. *Sidhma kushta* is one among eighteen kushta rogas is a major hurdle to the medical systems due to varied symptoms and high recurrence rate. Most of the symptoms of *Sidhma kushta* can be seen in psoriasis and due to its chronicity and unpredictable course of symptoms and triggering factors it needs an intensive treatment therapy including *Sodhana* and *Samana chikitsa* with proper *Rasayana sevana*. *Rasasindoora* is a very potent drug which is indicated in many diseases including *Kushta roga* and also has *Rasayana* property. *Kshetreekarana* is a preparatory procedure advised to be done before doing *Rasaoushadhi sevana* for the betterment of the action of the medicine. A diagnosed case of *Sidhma kushta* was taken, given *Kshetreekarana* followed by administration of *Rasasindoora* with proper *Pathya ahara vihara sevana*.

Keywords: *Kushta roga, Sidhma kushta, Psoriasis, Rasasindoora, Kshetreekarana*

INTRODUCTION

Skin diseases are a major health problem and are always a great concern to mankind. The World Health Organisation had included skin diseases under psycho cutaneous diseases.^[1] They always haunt the affected person because it affects the aesthetic appearance. In Ayurveda, *kushta roga* includes the wide spectrum of skin diseases and they primarily cause *vaivarnya of twak* (discoloration of skin) and in due course of time they make the body appear hideous.^[2] *Sidhma kushta* is one among the *kshudrakushta* as per Acharya Vagbhata and its *dosha* predominance is *Vata-Kaphaja*.^[3] It miserably affects the psychological status of the patient due to its hideous skin appearance and symptoms like severe itching. In this disease the symptoms subside by treatment but get relapsed after a while if the favourable conditions develop. It is also having a chronic nature. Psoriasis is a non-infectious, chronic, inflammatory disease of the skin, characterized by well-defined erythematous plaques with silvery scale, with a predilection for the extensor surfaces and scalp, and a chronic fluctuating course.^[4] Since this includes unpredictable wide range of symptoms, no single disease can be specified as per Ayurveda which correctly correlates to psoriasis instead *Sidhma Kushta, Eka kushta and Kidibha Kushta* together includes most of the features of Psoriasis.

Kushta roga is included in *Ashtamahagadas* by Acharyas due to its difficulty in management.^[5] For the cure of *Kushta roga* a judicious blend of *Sodhana* (elimination therapy) *Samana* (alleviation therapies) and *Bahiparmarjna kriyas* (treatments on the skin surface) are needed with proper *pathya ahara viharas*.^[6] *Rasayana sevana* need to be applied to prevent its relapse. This helps to relieve the remaining *doshas* and make the body tissues healthy. This can act as a permanent cure for the disease.

Psoriasis is characterized by remissions and relapses. Although it is difficult to cure, topical and systemic therapeutic regimens administered in right combination are effective in managing the disease. Phototherapy, topical and systemic corticosteroids, Salicylic acid, etc. are used in the treatment of psoriasis.^[7] It

definitely helps in the symptomatic relief but a permanent cure of disease is often not seen. The disease reappears when favourable factors accompany. In Ayurveda, the treatment duration become longer to incorporate *Sodhana, Bahirparimarjana procedures, Samana and Rasayana Oushadhas* to impart a permanent cure. *Rasaoushadhis* can be advocated which can simultaneously act as *Samana* and *Rasayana Oushadha*. *Rasasindoora* which is a *Sagandha moorchita Parada yoga* and can be used in treatment both for the cure of diseases and to give the *Rasayana* effect to the body.^[8] A drug properly acts well in a properly processed body and this can be achieved by the process of *Kshetreekarana*. *Kshetreekarana* includes *Vamana* and *Virechana* after *Snehana* and *Swedana*. *Krimipatana* (elimination of worms) also included.^[9] The importance of this is described while explaining the *Rasayana* context and in the context of explaining *Rasaoushadhi sevana*.^[10] *Rasasindoora* after *Kshetreekarana* process can give a very good *Vyadhi harana* and *Rasayana* effect on the body. Here a diagnosed case of *Sidhma Kushta* was taken, done *Kshetreekarana* followed by *Rasasindoora sevana* to study how it can cure *Sidhma kushta*.

CASE REPORT

A 38-year-old lady came to the OPD of Government Ayurveda College; Thripunithura with the presenting complaints- thick brownish coloured round lesions on the lower back of the body which appears dry and scaly when gets dry and also associated with itching. On her scalp also white powdery lesions similar to dandruff seen. The complaints started about two years back. In the beginning, the lesions appeared first on scalp, forearms and lower back for which she took allopathic medication and got relief. But with the withdrawal of medication, the lesions began to appear on forearms and lower back which also associated with itching. Then she started taking *Ayurvedic* medicines since last six months.

The medication included medicines to correct *Agni* followed by those with *Samana nature*. Then the lesions on the forearm subsided and itching got considerable relief. But the lesions on the lower back still persisted and so advised to take panchakarma

treatment. She had no other systemic illnesses and her personal history was almost healthy unless had disturbed sleep. She was also anxious about her disease.

Local Examination showed light pink coloured raised lesions along the midline on the lower back and dandruff-like white powder over the whole scalp region. On Palpating the lesions on the lower back are thick, rough and dry and there was no tenderness over the lesions. The Woronoff ring ^[11] was seen around the lesions.

AYURVEDIC MANAGEMENT

Treatment	Medicine	Duration
<i>Snehapana</i>	<i>Aragwadhamahatikthakam ghritam</i>	5 days
<i>Abyanga sweda</i>	<i>Vitpala kera thaila</i>	1 day
<i>Vamana</i>	<i>Kutajaphala choornam</i> soaked in <i>Yashtimadhu kashayam</i> mixed with <i>Saindava</i> and honey	1 day
<i>Peyadi krama</i>		5 days
<i>Snehapana</i>	<i>Aragwadhamahatikthakam ghritam</i>	2 days
<i>Abyanga sweda</i>	<i>Vitpala kera thaila</i>	2 days
<i>Virechana</i>	<i>Vellaruku thaila</i> 10 ml with luke warm water	1 day
<i>Peyadi krama</i>		3 days

Rasasindoora sevana

Sl. no.	Date	dose
1	3/9/19	75mg morning with honey after food
2	4/9/19	75mg with honey twice a day, after food
3	5/9/19	125mg twice daily with honey after food
4	6/9/19	125mg twice daily with honey after food
5	7/9/19	125mg twice daily with honey after food
6	8/9/19	125mg twice daily with honey after food
7	9/9/19	125mg twice daily with honey after food

Pathya ahara and vihara during *Rasasindoora sevana*: use rice boiled with milk, green gram, milk, gruel prepared with wheat, ghee and avoid vegetables of Cucurbitaceae family, sour fruits, tea, coffee, day sleep, night awakening.

- *Sarvanga thakradhara*- 7 days

LABORATORY INVESTIGATION:

Tests	At the time of admission	Before <i>Rasasindoora sevana</i>	After <i>Rasasindoora sevana</i>
Hemoglobin	12.9gm%	12.8gm%	14.2 gm%
Total WBC count	10900cells/cumm	7200cells/cumm	7900 cells/cumm
Polymorphs	65%	54%	73%
Lymphocytes	32%	40%	22%

Eosinophil	03%	06%	05%
S. Creatinine	0.6mg%	0.7mg%	0.6mg%
SGOT	17U/L	21U/L	10IU/L
SGPT	12U/L	16U/L	16IU/L
Total protein	7.4mg%	7.3mg%	7.0mg%
ALP	186U/L	210U/L	136U/L

DISCUSSION

In *Kushta roga*, *Virudha aharadi nidana* vitiate *tridosha* and cause *dooshya* of *twak*, *rakta*, *mamsa* and *ambu*. In the *Samprapti* process of *kushta*, *rasa rakta dushti* places an important role. The diseases are manifested in the skin. In this case, the lesions were seen in the lower back as round brown coloured rough lesions which when get dry, white powdery appearance happens. Also, white powdery lesions were seen on the scalp. The symptoms most closely resemble *Sidhma Kushta* in which lesions seems like smooth inner side surrounded by a dry part, where powders have seen on scratching, white coppery coloured and usually appear in the upper part of the body. It is also associated with itching. The symptoms showed *Vata Kapha* predominance.

The initial treatments done were aimed at correcting the *Agni* and *Samana Oushadhas* like *Shaddharana choorna* was given prior to admission to tackle the symptoms. Along with medication strict dietary control helped to alleviate the symptoms. But the deranged *doshas* still persisted which need to be eliminated by *Sodhana* therapy. To attain perfect homeostasis of *doshas* and healthy *dhatu* which is necessary for the complete cure of disease and prevention of relapse of symptoms administration of *Rasasindoora* was planned.

As per the defined protocol of treatment of *Kushta roga*, the vitiated doshas should be eliminated by *Sodhana* followed by administration of *Samana oushada*. The *Sodhana* process was planned in such a way to meet the requirements of *Kshetreekarana* which is a preparatory procedure done prior to *Rasaoushadhi sevana*. The preparation of the body with *Sodhana* procedure helped in the elimination of vitiated doshas and also equipped the body for the assimilation of medication administered successively.

Sidhma kushta, a type of *Kshudra kushta* which is of *Vata Kapha* predominant, considering the *dosha*, *Snehapana* was done with *Aragwadhamahatikthaka Ghrita*. Then it was followed by *Vamana* with *Kutaja Beeja choorna* due to the *Kapha* predominance. *Kutaja Beeja* is a *Vamoushadha* said in *Caraka Samhita* and is indicated for *Vamana in Kushta*. Then *Virechana* was done with *Vellaruku thaila* after *snehapana*. *Vellaruku thaila* is a *Siddha* medicine indicated in psoriasis. Proper *pathaya ahara viharas* were followed during the treatment time to get maximum result and to prevent complications due to *Apathya acharana*. A wholesome diet will make a suitable substratum for the medicine to act in the body.

Rasasindoora which is a *Sagandha moorchita Parada yoga* can be administered for longer duration and its administration can impart *Rasayana* effect to the body. *Rasasindhoora* is indicated in *Kushta roga*. *Vyadhihara property* along with *Rasayana guna* of *Rasasindoora* helps in the symptomatic relief and its administration after *Kshetreekarana* may prevent the relapsing tendency of this disease. The *Rasayana* property of *Rasasindoora* helps to rejuvenate the tissues of body. A homeostasis made in *dosha, dhatu, and agni* helped to ameliorate the symptoms and reduced the chance of recurrence. The blood investigations done before and after the *Rasasindoora sevana* showed no significant variation substantiating the fact that the *Rasaoushadhi* caused no toxic changes in the body.

The *Sirodhara* done at the end of treatment helped to control the stress due to disease and also correct sleep pattern. *Sarvanga thakradhara*, due to the healing property of drugs in the preparation paved the way for the fast subsidence of lesions. Psychological status of the patient is decisive in the case of *Kushta roga*. By maintaining a healthy mind

Sirodhara favours the treatment of skin diseases. The symptoms were relieved considerably and sleep pattern was corrected at the end of the treatment.

CONCLUSION:

WHO included skin disease in Psycho-cutaneous disease, which emphasizes the relationship between the skin and the mind. So skin diseases are given priority by the victims. *Kushtaroga* in Ayurveda includes the spectrum of skin disease and the worse feature is their tendency to recur. Corticosteroid therapy is adopted by Allopaths and in Ayurveda *Sodhana, Samana and Bahirparimarjana Chikitsa* is usually followed. Ayurveda always tries to achieve a complete cure rather than symptomatic relief. *Rasasindoora*, a very potent *Rasaoushadhi* was adopted and tried to establish its *Vyadhiharana* property. Due to the *Rasayana* action of *Rasasindoora*, it may alleviate the deranged doshas completely which can prevent the relapse of symptoms. *Sarvanga thakradhara* ^[12] done at the end helped to correct the psychological status of the patient and medicines used have some healing property to the lesions. The study in a large sample helps to substantially prove the findings.

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