SIDHMA KUSHTA: A DISEASE REVIEW

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ABSTRACT

Skin disorder constitutes one of the largest groups of health problems in general practice. Good skin is an integral part of health. In Ayurveda, all skin diseases are explained under a single heading of Kushta. Sidhma Kushta is an Oupasargikaroga. All Kushta is due to aggravation of Tridosas. These aggravated Doshas vitiates Dushyas like Twak, Raktha, Mamsa and Ambu by circulating in them and produce Vaivarnya. According to Susruta, whenever the aggravated Doshas get stagnated, Mandalas appear at that site. According to Susruta, whenever the aggravated Doshas get stagnated, Mandalas appear at that site.2 Kushta are innumerable in number based on the permutation and combination of Doshas and Dushyas, but mainly they are divided into seven Maha Kushta and eleven Kshudra Kushta. Sidhma is a variety of Kushtaroga according to all the authors of Brihathrayi and Laghutraly. However, Charaka classified it under Maha Kushta and other Acharyas like Susruta and Vaghbhati brought it under Kshudra Kushta. By Dalhana's commentary it can be understood that Sidhma is of two types, Sidhma Kushta and Pushpitha Sidhma.3 Symptoms of Tinea versicolor are similar to that of Lakshanas of Sidhma Kushta, Acharya Susruta has said that Krimi is also one of the cause for Kushta and Tinea versicolor is a superficial mycoses caused by a fungi called Malassezia furfur. Understanding of Lakshanas and Samprapti plays an important role in the diagnosis, prognosis and treatment of the disease. So, an attempt is made to analyse and understand the concept of Sidhma Kushta.

Keywords: Kushta, Sidhma, Tinea versicolor.
INTRODUCTION

Sidhma is a variety of Kushta. It is commonly seen in all the seasons; aggravation of symptoms can be seen in Greeshma Ritu and also in the humid climate. Sidhma is a Vata Kaphaja Kushta. It has symptoms like Vaivarnya (Swetha, Tamra), Kandu and Rajapruthi. General causative factors explained in Kushta are to be considered for Sidhma Kushta also. According to Rasendra Sara Sangraha, by treating one Kushta patient the Vaidya gets Punya of Koti Kanyadaana (one crore marriages), offering Tarpana to ancestors at the banks of river ganga or benefits gained while residing in Kailasa.4 It shows the importance of proper treatment. Kushnaati Rogan Kush + Hani Kushiti i.e. Kushta gives an ugly look to the body. When vitiated Doshas provokes the four body elements & if this derangement of seven Dravyas is not treated then disease is formed inside the body which manifests itself on the outermost part of the body which produces Kushta. According to Arunadatta, Kushta is defined as that which causes disfigurement to the body. Bhrajaka Pitta is located in this layer and gives color and texture to the skin. According to Charaka, Sidhma is occurs in the Triteeyaka layer of skin, but Susruta explains it is in the Avabhasini layer.

Review of literature:

Charaka Samhitha: Acharya Charaka has mentioned 18 types of Kushta, which are further divided into Maha Kushta and Kshudra Kushta. Sidhma Kushta is explained in Maha Kushta.

Susruta Samhitha: Acharya Susruta is the 1st one who stated clearly anuvamshikata & Krimi as a causative factor of Kushta. He explained Dhatugatatwa & Dhatuampravesh of Kushta. Susruta explained Sidhma Kushta under Kshudra Kushta.

Ashtangahridaya: In Ashtanga Hridaya Vagbhata has given explanation about Kushtaroga in the 14th chapter of NidhanaStana and treatment is explained under ChikitsaStana 19th chapter.

BhelaSamhitha: In this Samhitha 5th and 6th chapter of NidanaStana and Chikitsasthana Kushta roga has been explained. Acharya indicated specially polluted water as an etiological factor of Kushta.

Vangasena: Has explained about Sidhma under Kushta Chikitsa Adhyaya.

Yogaratnakara: Information of Kushta is given in the same chapter Nadana, Chikitsa and Sadhyasaadhyatha of Sidhma Kushta is explained. Yogaratnakara has explained Sidhma Kushta under Maha Kushta.

Kasyapa Samhitha: Kushta is described in Kushta Chikitsa chapter. A total of 18 types of Kushta have been described under Sadhya and Asadhya categories. Sidhma is included in Sadhya Kushta.

Madhava Nidana: Madhavakara in the chapter of Kushta Nidana, described Sidhma as Maha Kushta.

Sarangadhara Samhitha: No detailed description is available in this Samhita except a running reference of Sidhma while indication of some Yogas.

Chakradatta: In Chakradatta 50th chapter the Kushtaroga detailed treatment schedule is given Sidhma Kushta is also explained in the chapter.

Bhavaprakasha: Bhavamisra has described Kushta similar to Charaka in Bhavaprakasha madhyama khanda 54th in the same chapter Sidhma Kushta.

Nidana Panchaka: There is no specific Nidana explained for Sidhma Kushta, so the general factors told for Kushta can be considered. According to Madhukosha, Nidana are classified into Bahya Nidana; Abhyantara Nidana; Nidanarthakara rogas.

Vishesha Nidana for Kushta: Apart from other Nidana, Acharya Shodala have mentioned Vishesha Nidana for manifestation of Kushta Tila taila; Kulattha; Valmika; Mahishadadhi.

Samprapti: A proper understanding of Samprapti is vital in planning the treatment of disease. All Acharyas have explained common Samprapti for Kushta. According to Charaka, due to Nidana, Doshas get aggravated which further vitiates Twacha, Mamsa, Raktha and Lasika and produce Kushta.5 According to Vagbhata, Samprapti is of two phases, due to Bahya Nidana Dosas it aggravates, and they reach the Shakha through Tiryak Vaha Siras. They circulate within these Dushyas to produce
Vaivarnatha of Twak in the initial stage of disease. Even after appearance of discoloration, if it is not treated then they will reach the deeper Dhatus and produce symptoms like Sweda, Kooda, Samkotha. These will create ideal environment for development of Krimi and these Krimi will destruct Loma, Twak, Snayu, Dhamani, Tarunasthi gradually in the later stages of the disease. According to Susrutha, the Vata gets aggravated by the Nidana, and will combine with aggravated Pitta and Kapha to enter into the Siras, which are transversely spread over the surface of the body, wherever these Doshas get stagnated they produce Mandalas. These aggravated Dosas if not treated, it will vitiate deeper to become severe forms of Kushta.

Poorvarupa: Poorvarupas are the indicator of impending disease. There is no specific Poorvarupa mentioned for Sidhma Kushta. The general Lakshana of Sidhma Kushta when appeared in mild form those are considered as Poorvarupa of Sidhma Kushta.

Lakshanas: According to Charaka, Sidhma is a type of Maha Kushta, the signs and symptoms are Parusha Aruna Varna, the periphery it is fissured and then in center it is smooth white and red shade. It appears in large number and there is less pain, itching, burning sensation, Puya, Lasika, Srava i.e., pus and serous discharge. There is formation of ulcers and sluggish in nature and get infected by Krimi. It appears like flower of Alabu and it is at Kapha Vata predominance. In Chikitsa Stana of Charaka, symptoms such as Shweta, Tamra Varna, Tanu, Rajoghruhshta and Alabu Pushpavat are explained. According to Acharya Susrutha, Sidhma is characterized by Kandu, Shweta Varna, Apayi, Tanu, and generally this disease occurs in Urdhwakaya. Susrutha considers Sidhma as Kaphahdika Kushta. According to Vagbhata, the Sidhma Kushta appears to be externally dry, internally it is moist in nature and while scratching scales like dust will be seen. It is smooth to touch, skin over the effected part is Tanu (soft) and it looks like Daugdhika Pushpa with whitish brown colour and most commonly appears in Urdhwakaya. Dosha involved is Vata Kapha. According to Bhavaprakasha, Sidhma Kushta Lakshanas include white and copper colored skin followed by the scales and appears like Alabu Kasuma. The variety of symptomatology in Sidhma lesions are mainly seen over Urapradesa. Madhavakara, Yogaratnakara, Vangasena also explained the signs and symptoms similar to Acharya Charaka. Acharya Bhela emphasized the signs and symptoms of Sidhma Kushta in 5th chapter of Kushta Nidana & 6th chapter of Kushta Chikitsa adhyaya. He considered Sidhma as one of Kaphaja Kushta with symptoms like Mandala which are Pandu Varna Pankiloshta, Twakuttana, Ruksha and Tanu.

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Dougdhikapushpavat - - - - -
Pichila - - - - -
Madhuvarna - - - - -

Upashaya: No specific Upashaya of Sidhma is mentioned in classical texts.

Sadhya Asadhyatha (Cha.Su10/6-7)
After the diagnosis and before the treatment it is important to know the prognosis of disease. If the person suffers from Sidhma Kushta with deranged Vata and Kapha or from any one of the Doshas, then it is easily curable. Based on the involvement of Dhatus, Acharya Susrutha has explained that the person who has full control over his sense organs and the Kushta in which only Twak, Rakta and Mamsa are affected, are Sadhya varieties. If it reaches deeper Dhatus, then they should be considered as Asadhya. As per Madhavakara he considered those varieties of Kushta in which Meda, Asthi and MajjaDhatu are involved as Yapya.

The main Vikrithi lies in the superficial Dhatus, so Sidhma is a Sadya Vyadhi.

Differential diagnosis:
1. Shwithra/swetha Kushta (Kaphaja Kushta) – Swetha and Guru with Kandu (A.Sa:Ni:14)
2. Mandala - Swetha, Raktha, Stira, Snigdha, Utsanna Mandala, Anyonya Samyukta

Chikitsa: Acharya Charaka mentioned that all Kushta are Tridoshaja so treatment should be done only after considering the dominance of Dosha. Predominant dose should be treated first. Charaka explained three types of Chikitsa.

- Samshodana: Kushta occur due to Doshas Bahulyatha, these Doshas are Tiryagaami and very difficult to treat by Shamana therapy.
- Shamana: Shamana is done when the Dosa aggravation is comparatively less. Acharya Charaka has advised Shamana with Tiktha & Kashaya Dravyas after administration of proper Shodhana.
- Nidana Parivarjana: Abstaining from the etiological factors is very important. It stops the further progression of the disease by restricting vitiation of Doshas.

According to Charaka, the planning of treatment depends on the predominance of Dosha involved. If the disease is Vata predominant, Sarpi is advocated, Virechana and Rakthamokshana are recommended if the disease is Pitta predominant and Vamana is indicated for Kapha Dosa. Once Shodhana is done, Snehapana is advised by Acharya Charaka as the patient would have become weak and also may lead to aggravation of Vata. Hence to provide strength to the patient and to control the Vata, Snehapana is done. Susrutha explained treatment with particular period of time, such as every fifteen days Vamana Karma, every month Virechana Karma, every six months Raktha mokshana every third day Nasya Karma. Vagbhata’s opinion is similar to Susrutha. According to Rasendra Sara Sangraha, Panchakarma is the first line of treatment. Vamana is done once in 15 days, Virechana is done once in a month, Rakthamokshana is done once in 6 months and every 7th day Nasya is
Pathya Apathy of Siddha Kushta: Pathya Apathy has a very important role in Ayurveda, as it is believed that without Pathyaapathy treatment won’t get good result. Siddha Kushta does not have separate Pathyaapathy, because it is understood that the Pathyaapathy mentioned in Kushtaroga is related to Siddha Kushta also.

Pathya Ahara: Sashikashali Yava, Kudag, Khadira, Jangalamamsa, Khadirodaka, Tikarasa, Pattola, Brihatiphala, Kakamachi, Nimbapathra, Lashun, Punarnava, Meshasringi, Bhallathaka, Triphala Chithraka etc.

Vihara: Vishrana

Apathyaahara: Guru Anna, Virudha Anna, Vishamam bhojana drava Anna, Navanna, Dugdha, Vidahi Anna, Guda, Amla Kabani Katurasa, Tila, Masha

Vihara: Swedanakarma, Strisamsarga, Ativyavaya According to Susrutha, one who is suffering Kushta should use Khadira in daily life for the purpose of bathing, drinking and along with food. Apart from this Susrutha explained one who is suffering from Kushta should maintain cleanliness by cutting unwanted hairs & nails and should take medicines regularly.21

Modern aspects of Siddha: Siddha can be compared with Pityriasis versicolor in modern medical science. Synonyms: Tinea versicolor, Dermatomycosis, Furfuracea. It is a mild chronic fungal infection of skin caused by Pitrosporum species. It is characterized by discrete scaly discoloured or depigmented areas mainly on the upper trunk. The patient usually complaints only of a patchy and varying change of skin colour may be associated with mild irritation. The primary lesion is a sharply demarcated macule, sometimes slightly erythematous but characterized by fine branny scaling. Typically, the eruption shows large confluent areas, scattered oval patches & outlying macule. The site most commonly affected is the upper trunk but is also often spread to the upper arms, the neck and the abdomen. Lesions occur in the axillae, groins, thighs and genetalia which extends down to the forearms, on to the back of hands and into the popliteal fossae. Facial & scalp involvement are well recognized in the tropics. The colour of the scales may vary from pale ochre to medium brown. In the untanned white skin the affected areas are darker than normal but they fail to respond to light exposure and in the sun tanned subject, the abnormal skin is commonly paler spontaneously or as a result of treatment, the residual depigmentation may remain for many months without scaling. In hypopigmented macules, Malassezia furfur is in the cornified layer produces a sun protection factor. Hyperpigmented macules coloured hyphae of Malassezia furfur is in the cornified layer. Orthokeratosis type of scales are present.22

DISCUSSION

Acharya Susrutha has explained Siddha under Kshudra Kushta. The characteristic site and colour of the lesions are mentioned same as Charaka Chikitsasihana. Kandu is the symptom mentioned by Susrutha only. One more specific symptoms Apayi23 which means Akastakari i.e., not troublesome to the patient has been mentioned. It shows low severity of Siddha. Among Saptha Dravyas mentioned for the causation of Kushta, the Tridosas Vata, Pitta, Kapha and two Dushyas (Rasa, Raktha) plays an important role in the management of Siddha Kushta. The role of Mamsa and Lasika seems to be less. Charaka has considered Siddha Kushta under the heading of Vata Kaphaja Kushta. On other hand, Susrutha has stressed the role of Kapha in the pathogenesis of Siddha Kushta. When we go through the Lakshanas of Dhathugata Kushta, it is evident that only two Dushyas among the four are involved in the pathogenesis of Siddha (Su.Ni). Lakshanas like Vivarnyata, Rukshata, Kandu are Twak gata Kushta Lakshana. Kandu is Lakshana of Rakthagata Kushta also. By this we can consider that only Twak and Raktha are involved. By Nidana Dosas get aggravated and they get localised in the superficial layer of skin i.e., Avabhasini. Aggravated Kapha increases the Kledatha to produce Swedaavaran and also provide suitable environment for the development of Krimi in
it (which is similar to that of pathology of Tinea versicolor). *Raja Prapthi* is due to *Vata* diseases. In brief *Vata, Kapha, Twak* and *Raktha* involve in the pathogenesis of *Sidhma Kushta*.

**CONCLUSION**

*Sidhma* is one among the Ekadasa Kshudra Kushta described by Susrutha and Vaghbatha. Charaka mentioned *Sidhma* under *Sapta Maha Kushta*, which has similar signs and symptoms as those mentioned by Susrutha except Srava. Susrutha’s explanation of *Sidhma Kushta* is more relevant practically. When the Doshas are in the superficial *Dhatu* and the aggravation is relatively less, then it can be considered as *Sidhma* explained by Susrutha. Similarly, when the Dosha aggravation is severe and the deeper *Dhatu* are involved, then it can be considered as *Sidhma* explained by Charaka. *Sidhma* explained by Charaka in Nidanasthana is similar to that of Tinea corporis which is much severe that Tinea versicolor (*Susruthoktha Sidhma*). All Kushta are Tridoshaja. Most of the symptoms of *Sidhma Kushta* is *Kapha Vata* dominant. Acharya Charaka has described four Dushyas as Twak, Raktha, Mamsa and Lasika Dhatu which are primarily involved in the manifestation of Kushta. In *Sidhma* most symptoms are due to *Rasa Raktha Dushti*, so the primary Dushyas involved are *Rasa* and *Raktha*. Srothas involved are Rasavaha Srothas and Raktha Vaha Srothas. Treatment is always based on the predominance of *Dosha*.

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