


**Review Article**
**THE CONTRIBUTION OF AYURVEDIC CLASSICS ON KSHUDRA ROGA WITH SPECIAL REFERENCE TO COSMETIC DISEASES**
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**ABSTRACT**

Cosmetic dermatology might be defined as that aspects of the practice of dermatology that emphasizes looking good. while cutaneous medicine and surgery focuses on the diagnosis, treatment and prevention of skin diseases. Patients who seek relief from worry lines or acne scars are obviously cosmetic patients. Other patients who have medical skin problems may also have cosmetic concerns and all of them want to look good and are part of the practice of cosmetic dermatology. So, there is a significant aspect of the specialty directed towards improving the patient's appearance. Nowadays, cosmetic diseases are challenging in modern era as there is limitations to current treatment and likely to be treated as insignificant and inconsequential in comparison to other diseases. This study aims to shed light on often neglected topic, *Kshudra roga* which includes many diseases which affects one's external beauty, is needed to be enlighten for making development in this field. Some of the diseases of *Kshudra roga* mentioned in ancient *Ayurvedic* classics are cosmetic diseases of present era like *Khalitya* (alopecia), *Palitya* (premature greying of hair), *Yawon pidika* (acne vulgaris), *Darunak* (seborrhic dermatitis or dandruff), *Jatamani* (birth mark), *Kunakha* (discolouration of nails) etc. This diseases are challenging and its treatment given to the patient are sometimes not satisfactory and it's not cost effective, provided by the modern medicine. But in the ancient *Ayurvedic* classics, the cause, symptoms and their specific treatment had been described thousands of years back. For developing this knowledge and to bring it out for the use of the people through research is a need of the hour. So emphasizing in it will serve an effective development and contribution regarding the field of cosmetic diseases.

**KEYWORDS:** *Kshudra roga*, Cosmetic diseases, *Khalitya*, *Palitya*, *Darunak*, *Yawon pidika*.

**INTRODUCTION**

*Kshudra* word comes from *Kshud+Rak*, meaning minute, diminutive, tiny, very small and little<sup>[1]</sup>. This diseases are called *Kshudra* as they are of lesser severity in comparison to *Mahavyadhis* or *Vyadhis*. *Gayadasa* says that they are minor because of littleness of their cause, symptoms and treatment. They are not only minor but also mean(wicked) which, though of a low stature frequently give pricks and embarrassment to patient.

Cosmetic diseases are the diseases affecting only appearance that is embarrassing even disfiguring but harmless, causing no pain but lower self confidence and lead to pshycological stress. *Kshudra roga* is described in different *Ayurvedic* classics and some of the diseases like *Khalitya*, *Palitya*, *Yawon pidika*, *Darunak*, *Kunakha*,

*Jatamani* etc., are the disease which lowers one's self confidence and are the challenging cosmetic diseases which the modern medicine had limited treatment.

**Number of *Kshudra roga***

*Kshudra roga* has been described in *Sushruta Samhita nidana sthan* 15<sup>th</sup> & *Chikitsa sthan* 20<sup>th</sup> and 25<sup>th</sup> chapter, *Astanga Hridaya uttar tantra* 31<sup>th</sup> & 32<sup>th</sup> chapter, *Astanga Sangraha uttar tantra* 36<sup>th</sup> & 37<sup>th</sup> chapter, *Madhav Nidana* in 55<sup>th</sup> chapter, *Bhavprakash* in 61<sup>th</sup> chapter and *Sharangadhar Samhita* in *Madyam khanda*. *Acharya charak* has not described *Kshudra roga* as a separate chapter but has mentioned some of the diseases in different *Sthana* of *Charaka samhita*.

**Table 1: *Kshudra rogas* mentioned various *Samhitas***

<i>Sushruta</i>	<i>Astanga hridaya</i>	<i>Astanga sangraha</i>	<i>Madhav nidana</i>	<i>Bhavprakash</i>	<i>Sarngadhara samhita</i>
<i>Agnirohini</i>	<i>Agnirohini</i>	<i>Agnirohini</i>	<i>Agnirohini</i>	<i>Agnirohini</i>	<i>Agnirohini</i>
<i>Ahiputana</i>	<i>Ajagallika</i>	<i>Ajagallika</i>	<i>Ahiputana</i>	<i>Ajagallika</i>	<i>Alas</i>
<i>Ajagallika</i>	<i>Alas</i>	<i>Alas</i>	<i>Ajagallika</i>	<i>Ahiputana</i>	<i>Andhalji</i>
<i>Alas</i>	<i>Charmkeel</i>	<i>Charmkeel</i>	<i>Alas</i>	<i>Alas</i>	<i>Anushayi</i>
<i>Andhalaji</i>	<i>Chippa</i>	<i>Chippa</i>	<i>Andhalji</i>	<i>Andhalji</i>	<i>Chippa</i>
<i>Anushayi</i>	<i>Erivellika</i>	<i>Erivellika</i>	<i>Anushayi</i>	<i>Anushayi</i>	<i>Erivellika</i>
<i>Arunshika</i>	<i>Gandhanama</i>	<i>Gandhanama</i>	<i>Arunshika</i>	<i>Arunshika</i>	<i>Gandh</i>
<i>Avapatika</i>	<i>Gardhabhi</i>	<i>Gardhabhi</i>	<i>Avapatika</i>	<i>Avapatika</i>	<i>Gardabhi</i>
<i>Charmkeel</i>	<i>Jalgardabh</i>	<i>Jalgardabh</i>	<i>Chippa</i>	<i>Charmkeel</i>	<i>Indravridhha</i>

Chippa	Jatumani	Jatumani	Darunak	Chippa	Jalgardabh
Darunak	Kachhapika	Kachhapika	Erivellika	Dari	Jatumani
Gudbhransha	Kadar	Kadar	Gandhanama	Darunak	Kachhpika
Indralupt	Kaksha	Kaksha	Gardhabhi	Erivellika	Kadar
Indravridhha	Koth	Koth	Gudbhransha	Gandhanama	Kaksha
Jalgardabha	Kunakha	Kunakha	Indralupt	Gardabhika	Koth
Jatumani	Lanchhan	Lanchhan	Indra vridhha	Gudbhranha	Kunakha
Kachhapika	Mandal	Mandal	Jalgardhabh	Indralupt	Mashak
Kadar	Mashak	Mashak	Jatumani	Indravridhha	Masurika(14)
Kaksha	Masurika	Masurika	Kachhapika	Jalgardabh	Mukha dushika
Kunakha	Mukhadushika	Mukha dushika	Kadar	Jatumani	Nilika
Mashak	Padhyam Kantak	Padhyam kantak	Kaksha	Kachhapika	Padyamini kantak
Masurika	Panashika	Panashika	Mashak	Kadar	Panasika
Niruddha prakash	Pashangardhabh	Pashan gardhabh	Mukha dushika	Kaksha	Pashan gardabh
Nyanchhya	Prasupti	Prasupti	Nirudhha prakash	Kunakha	Rajika
Paddarika	Rajika	Rajika	Nyachha	Mashak	Raksa
Padyamini kantak	Rudhhagud	Rudhhagud	Paddarika	Mukha dushika	Sanirudhha gud
Palit	Sharkararbud	Sharkararbud	Padhyamini kantak	Nirudhha prakash	Sharkararbud
Pama	Tilkalak	Tilkalak	Palit	Nyachha	Tilkalak
Panasika	Utkoth	Utkoth	Panashika	Padyamini kantak	Valmik
Parivartika	Valmik	Valmik	Parivartika	Palit	Vidarika
Pashangardb	Viarita	Vivrita	Pashangarb	Panashika	Vivrita
Sanirudgud	Vidari	Vidari	Sanirudgud	Parivartika	Vrahamadstra
Sharkararbud	Vidhha	Vidhha	Sharkarar bud	Pashan gardabh	Vrishan kachhu
Raksa	Vishphotak	Vishphotak	Tilkalak	Sannirudha gud	Vishaphot (8)
Tilkalak	Vyangya Nilika	Vyangya nilika	Valmik	Sharkararbud	Vyangya (4)
Valmi	Yavprakhya	Yavprakhya	Vidarika	Shukardam stra	
Vicharchika			Vivrita	Tilkalak	
Vidarika			Vrahamad stra	Valmik	
Visphotak			Vrishan kachhu	Vidarika	
Vivrita			Vyangya nilika	Vivrita	
Vrishan kachhu			Yavprakhya	Vrishan kachhu	
Vyanga				Vyangya nilika	
Yavprakhya				Yavprakhya	
Yawon pidika					

### Aim and Objectives

1. To shed light on *Kshudra roga* which is often neglected.
2. To evaluate the contribution of ancient Ayurvedic classics on cosmetic diseases.

### Materials and Methods

Ancient Ayurvedic classics, *Sushruta Samhita*, *Astanga Hridaya*, *Astanga Sangraha*, *Madhav Nidana*, *Bhavprakash*, *Sarngadhara Samhita*, *Charak Samhita*, *Bhaisajya Ratnavali* were referred. The commentaries of the above said Samhitas were also used. Dermatological books of modern medicine and internet were also studied for this article.

### DISCUSSION

Now, we shall discuss some of the cosmetic diseases mentioned in *Kshudra roga* which are available in the different ancient Ayurvedic text.

### **Khalitya (alopecia)**

#### **Cause and symptoms**

According to Ayurveda, the vitiated *Vayu* and *Pitta* having recourse to the root of the hairs make the hairs falls off, while the vitiated blood and *Kapha* of the locality fill up the hair follicles, thus blocking their fresh growth. Acharya Sushrut had used *Indralupta* as synonym of *Khalitya*.

#### **Treatment**

1. The affected part should be scraped by *Karkash* (*Mallotus philippinensis*) leaves and should be applied the following *Lepa* (paste) or oil preparation.
  - a) *Lepa* of *Gunja* (*Abrus precatorius*) seed powder<sup>[2]</sup>
  - b) *Hasti-Dantamashi lepa*<sup>[3]</sup>
  - c) *Hasti-Dantamashi-Rasanjan lepa*<sup>[3]</sup>
  - d) *Bhalatakadi* (*Semicarpus Anacardium*) *lepa*<sup>[3]</sup>
  - e) *Madhukadi lepa*. In this *Lepa Yasthimadhu* (*Glycyrrhiza glabra*), lotus, *Manuka* (dry grapes), oil, ghee and milk in equal amount should be applied.<sup>[4]</sup>

- f) Oil preparation by *Malati* (*Myristica fragrans*), *Karavira* (*Nerium indicum*), *Chitraka* (*Plumbago zeylanica*) and *Karanja* (*Pongamia pinnata*).<sup>[2]</sup>
  - g) *Hasti-danta* along with *Til taila* (*Sesamum indicum* oil).<sup>[3]</sup>
  - h) *Lepa* of *Gokshur* (*Tribulus terrestris*), *Til* (*Sesamum indicum*), honey and ghee should be applied on the scalp.<sup>[4]</sup>
  - i) *Swaras* (juice) of *Patol* (*Trichosanthes dioica*) leaves applied for 3 days said to cure *Khalitya*.<sup>[4]</sup>
  - j) *Snuhidugdha taila*<sup>[4]</sup> (*Euphorbia nerifolia*).
2. *Rasayana* medicine (rejuvenation therapy) should be administered<sup>[2]</sup> as it is difficult to cure and as such cannot be eliminated without *Rasayana*.
  3. *Acharya Charaka* has mentioned *Khalitya* in *Chikitsa sthan* 26<sup>th</sup> chapter and stated that first *Vaman* (emesis) and *Virechan* (purgation) therapy should be given, then *Nasya* treatment and then oil for massaging hair and scalp, should be given to the patient. He mentioned *Vidarigandha taila* (*Desmodium gangeticum*) and *Tiladi yoga* for local application.<sup>[5]</sup>
  4. *Chameli* (*Jasminum officinale*), *Karanja* (*Pongamia pinnata*) and *Varun* (*Crataeva nurvala*) paste should be used for *Abhyanga*.<sup>[4]</sup>
  5. Bloodletting (impure blood) is also a best therapy in *Khalitya*.<sup>[2]</sup>

### **Palitya (premature greying of hair)**

#### **Cause and symptoms**

The *Agni* and *Pitta* of the body having recourse to the head owing to overwork and fatigue tend to make the hair prematurely grey. Having grey hair before time is a factor of psychosocial stress and lowers a person's self confidence.

#### **Treatment**

1. In Ayurveda, *Nasya* treatment is stated as one of the best treatment for *Palitya*. Different oil are described in different Ayurvedic text for *Nasya* therapy in *Palitya*.
  - a. *Vidarigandha taila*<sup>[6]</sup> (*Desmodium gangeticum*)
  - b. *Sahacharadi taila*<sup>[6]</sup>
  - c. *Bhringaraj taila* (*Eclipta alba*)<sup>[7]</sup>
  - d. *Prapondaraki taila*<sup>[6]</sup>
  - e. *Nimba taila*<sup>[7]</sup>
  - f. *Sheilu taila*<sup>[7]</sup>
  - g. *Maha nila taila*<sup>[6]</sup>
2. Different *Yoga* (formulation) are also mentioned for *Lepa* <sup>[6]</sup>
  - a. *Dugdihika-karavira yoga*
  - b. *Tiladi yoga*
3. *Loha yoga* decoction has been suggested for washing hair.<sup>[8]</sup>
4. *Triphala*, *Nilivruksha*, *Loha Bhasma*, *Bhringaraja* mixed with sheep's urine should be applied, which makes the hair black.<sup>[8]</sup>

### **Yawon pidika (acne vulgaris)**

#### **Cause and symptoms**

*Yawon pidika* is one of the most common malady faced by the young generations and is easily recognized. Papules, resembling the sprouts on the bark of *Salmali tree*

appearing on the face of adolescents caused by increased or deranged condition of the blood, *Vayu* and *Kapha* is known as *Yawon pidika*. It usually appears on the face and makes the face ugly. *Astanga hridaya* used *Mukhadushika* instead of *Yawon pidika* as synonym. Acne vulgaris itself causes considerable psychosocial stress in young females and may be disabling enough, so it needs energetic treatment.

#### **Treatment**

1. *Vaman* (emetics) therapy are specially efficacious in case of *Yawon pidika*.<sup>[9]</sup>
2. The application of medicinal paste composed of *Vacha* powder (*Symplocos racemosa*).
3. *Lodhra* powder (*Acorus calamus*), *Saindhav lavan* and mustard seeds powder is recommended.<sup>[9]</sup>
4. Also a combination of *Lodhra* (*Acorus Calamus*), *Vacha* (*Symplocos racemosa*) and coriander seeds powder applied on the face is really effective.<sup>[10]</sup>
5. *Kustumburu*, *Vacha*, *Lodhra* And *Kustha* paste together should be applied on the face.<sup>[9]</sup>
6. Also a paste of *Gorochan* and *Marich* powder is effective.<sup>[12]</sup>
7. *Sira veda* (letting of impure blood).<sup>[11]</sup>
8. Different drug combination paste is also recommended, which will increase the glow of the face such as application of *Masoor dal* mixed with ghee and milk on the face or *Lal chandan* (*Pterocarpus santalinus*), *Manjistha* (*Rubia cordifolia*), *Kushtha* (*Saussurea lappa*), *Lodhra twak* (*Symplocos racemosa*), *Priyangu* (*Callicarpa macrophylla*), *Vatpraloha* and *Masoor dal* (red lentil) mixed with milk should be used as scrub as well as face pack. It will make the face glow within 7 days.<sup>[12]</sup>

### **Darunak (Seborrheic dermatitis or dandruff)**

#### **Cause and symptoms**

The disease is due to the vitiated *Kapha* and *Vayu* which causes the hairy parts of the body hard, dry and itchy. The skin or scalp gets cracked. It affects almost everyone atleast some time during their adult life and cause significant discomfort.

#### **Treatment**

1. *Snehan* (anointment) and *Swedan* (fomentation) are the best remedies for *Darunak*.<sup>[13]</sup>
2. *Sira veda* (taking out of impure blood), *Avapida nasya* therapy and *Sirobasti* are very effective.<sup>[14]</sup>
3. *Abhyanga* (massage) with oil which will decrease the vitiation of *Vata* and *Kapha* like oil prepared from *Gunja* and *Bhringaraj* should be used.<sup>[14]</sup>
4. The affected parts should be washed with the alkaline solution of *Kodrava* weeds.<sup>[14]</sup>
5. For local application - paste of *Chironji* seeds (*Buchanania lanzan*), *Yashtimadhu* (*Glycyrrhiza glabra*), *Kutha* (*Saussurea lappa*), *Urad* (black gram) and *Saindhav lavan* mixed with honey or application of paste of seed of mango powder with *Haritaki* (*Terminalia chebula*) powder is also suggested.<sup>[13]</sup>



### **Kunakha (discoloring of nails)**

#### **Cause and symptoms**

*Vata* and *Pitta* together under going vitiation makes the nails of fingers rough, dry, black and injured through the effect of a blow is known as *Kunakha*. Nail cosmetology, as it is evolving today, is a fairly recent development. Fancy and fantasy have entered nails fashions, with the nails being subjected to a variety of onslaughts. A pink and lustrous nail was always equated with good health. *Kunakha* (discolouration of nail) is one of the commonest physical signs of nail disease.

#### **Treatment**

1. In case of *Kunakha*, the affected part should be first washed with hot water and drained by cutting it away letting the impure blood out of the body. Then after anointing it with the *Cakra taila* it should be dusted over with the powders of *Sarja* (resin) and duly bandaged.<sup>[15]</sup>
2. If the above treatment did not work out then the affected part should be cauterised with *Agni karma* (fire) and an oil cooked with the drugs of the *Kakolyadi gan* (group) be applied to heal.<sup>[15]</sup>
3. For the purification therapy a paste of *Tankan* with water is applied thickly.<sup>[16]</sup>
4. The paste of *Rasanjana*, *Rocava*, *Aguru* (*Zanthoxylum armatum*) and *Tejohva* made with any sour liquid should be applied.<sup>[17]</sup>
5. Oil made with *Kaleyaka*, *Aguru*, *Haridra* and *Rasanjana* should be applied for healing.<sup>[17]</sup>

### **Jatamani (Birth mark)**

#### **Cause and symptoms**

A congenital, reddish, glossy, circular, painless mark on the body not elevated, caused by *Kapha* and *Rakta* vitiation is known as *Jatamani*. Having birth mark in face, arms etc can lead to discomfort and embarrassment in young female leading to mental stress. Therefore it needs proper treatment.

#### **Treatment**

The patch or mark should be scraped and gradually and judiciously cauterised by applying *Shar karma* (alkaline) or *Agni karma* (fire) in this case.<sup>[18]</sup>

#### **CONCLUSION**

This study reveals that the ancient *Ayurvedic* classics which were written thousands of years back by the ancient *Ayurvedic Achariyas* included the cosmetic diseases. Health as defined by WHO is the state of complete physical, mental, spiritual and social well being and not merely the absence of disease, so cosmetic disease affects physically but it also affect the spiritual and social well being of a person by lowering its self confidence. The specific treatment of these diseases are available in the ancient *Ayurvedic* texts. So to develop and provide a more effective treatment to the patient which is cost effective we need to emphasize in the *Ayurvedic* classics which will serve an effective development for the challenging cosmetic diseases of present era. The ancient *Achariyas* have already contributed a lot in this field, we just need to explore it for the welfare of the people.

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