IMPORTANCE OF PANCHAKARMA IN KUSHTA– A CONCEPTUAL STUDY

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ABSTRACT

According to ayurveda, vyadhi or disease has been defined as the state in which both the body and mind are subjected to pain and misery. Whatever may be the nature of the precipitating causes of the disease, the actual factors which become imbalanced are the three doshas and thus basically disease process may be correlated with the three doshas as vata, pitta and kapha. Kushta is one among the ashta mahagada, santarpanajanya & Raktapradoshaja vikara. No other disease is seen, which is most painful and most troublesome of all the diseases. Thus it is necessary to deal with this considering all the factors like dosha, desha, kala, bala etc. Hence Antahaparimaranjana and Bahirparimaranjana is adopted. Shodhana dravya are having the properties of Ashukari i.e. immediate action. If shodhana is administered properly it pacifies the disease, destroys the disease and increases the Bala and Varna. Where Kushta is one of the vyadhi, i.e. Bahu dosha lakshanas are present hence Panchakarma is important.

Key words: Ayurveda, Kushta, Panchakarma, Vamana, Virechana.

INTRODUCTION

PanchaKarma is a procedure in which ‘Utklishta’ doshas are expelled out through the nearest route after snehana and swedana. Here the word Pancha – Sankhya pradhana, Karma - Procedure. PanchaKarma is not only meant for Shodhana, but is also a measure for Langhana, Brumhana, Lekhana, and Shama. It is a Vyapaka Chikitsa and it is a great measure to attain all types of Phala Shruthi. Where, the procedure for evacuation of prakupita doshas, from the body for the purpose of Roga Upashamana is known as Shodhana. Only Charaka has mentioned the word PanchaKarma, where as Sushruta and Vagbhata considered it as Pancha Shodhana. Kushta is one among the Deergakalina vyadhi and also one of the Ashta Mahagada, Santarpanajanya and Raktapradoshaja Vikara. Kushta is difficult to cure so, it is called Dushchikitsa. Shodhana Karma helps in removal of Bahudoshas, Rakthapradoshaja vikaras, hence is of great importance in Kushta chikitsa.

Importance of Skin

The term “SKIN” is commonly used to describe the body covering of any vertebrates. Skin is the largest sense organ in the human body which has the function of perceiving senses like pain, touch, temperature, pressure etc. It also provides protection to the whole body from external surrounding by covering it. When skin gets affected it may also affect the person psychologically.
### Skin layers as per Ayurveda and possible modern correlation

<table>
<thead>
<tr>
<th>Ancient Term</th>
<th>Modern Term</th>
<th>Description</th>
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<tbody>
<tr>
<td>Avabhasini</td>
<td>Stratum Corneum</td>
<td>Epidermis</td>
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<tr>
<td>Lohita</td>
<td>Stratum Lucidum</td>
<td>Epidermis</td>
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<td>Sweta</td>
<td>Stratum Granulosum</td>
<td>Dermis</td>
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<tr>
<td>Tamra</td>
<td>Malpighian Layer</td>
<td>Dermis</td>
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<td>Vedini</td>
<td>Papillary Layer</td>
<td>Dermis</td>
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<tr>
<td>Rohini</td>
<td>Reticular Layer</td>
<td>Dermis</td>
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<tr>
<td>Mamsadhara</td>
<td>Subcutaneous tissue and Muscular layer</td>
<td>Dermis</td>
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### Nirukti

**Kushta** – The root word “Kush” Means which comes out from inside.

According to **Amarakosa** – Kushta causes destruction of skin and various other parts of the body (Subsequently).

According to **Shabda Kalpa Druma** – Kushta is caused due to vitiation of Rakta and eats away bodily parts.

**Samanya Nidanam**

Virudha, drava, snigdha, guru annapana.

Chardivegarodha and other vegerodhas.

Ativyayama, atisantapa, atibhuktiwa upasevina.

Seetoshna langhanaharan kramam muktwa nishevinam.

Gharma srama bhayarthanam drutam see tambusevinam.

Ajeernadhyasanam

Panchakarma apacharinam

Navanna, daddi-matsya

Lavanamlanishevinam

Masha mulaka pishtanna

Tila Ksheera gudasinam.

Vyavayam, ajeernannam, diwaswapnam

Gharshayatam guru, Papakarma

### Poorvarupa

Sparsa ajnanatwa, Atisweda/Asweda, Vaivarunya and Unnati of Kotha, Lomaharsha, Kandu, Toda, Srama, Klama, Athika sula in vrana, Shigra utpatti, Chira shiti, Daha and Supta angata.

**Kushta Lakshana**


Paittika: Daha, Raga, Parisrava, Paka, Visragandha, Kleda, Angapatanam.

Kaphaja: Shwaityam, Shaitynam, Kandu, Shhairyam, Utsedha, Gourava, Sneha, Kleda, Jantubhirbhakshanam.

Twak: Toda, Vaivarnyam, Rukshatwa.

Rakta: Sweda, Swapa, Swayathu.

Mamsa: Sphota in pani and pada, Kledatwa in joints.

Medas: Kounyam and gatikshaya in angas, dalana of angas.

Asthi & Majja: Nasa bhanga, Netra raga, Swarakshaya, Krimis in kshatas.

Sukra: Swadara paktya badhanam.

### Samprapti

The excessive intake of the Nidana Sevana leads to the vitiation of the three doshas. Then it spread to whole body brings vitiation of Twak, Rakta, Mamsa, Ambu. This leads to the Kledotpatti. Due to the Kledotpatti, it leads to the Skin discoloration, Kandu, Daha, Raga etc. in different parts of body leads to Kustha.

**Sadhya Lakshana**

Kapha vatadyam, Twakstham, Ekadoshajam,

Atmavatah, Raktaashrita, Mamsashrita,

Vatasleshmadika

**Yapya Lakshana**

Asthi/ Majja/Sukra sameasrayam, Medogatam, Pittadwandwa, Asra-mamsa gatam.

**Asadhya Lakshanas**
Sarvalingayuktam, Abalam, Trisadaha paritam, Santagnin, Jantu jagdharn, Kaphapitta/vata-pitta prabalam.

**Kushta Bhedas**

Mahakushtas - 7

Kshudrakushtas – 11

**Name & Dosha Predominence Of Mahakushta.**

Kapalam, Udumbaram, Mandalam- Vatam, Pittam, Kapham respectively.


**Name & Dosha Predominence Of Kshudra Kushta.**

Ekakushta, Charmakya, Kitibha, Vipadika, Alasakam- Pitha Kapha

Dadru, Charmadalam, Pama, Visphota, Satharau- Kapha pitta.

Vicharchika – Kapha.

**Kushta Chikitsa**

Vatothareshu Sarpi.

Sleshmothareshu Vamanam

Pittothareshu Raktamoksha

Virechana in Agrya

Alpakushta – Prachannam

Mahati – Siravyadha

Bahudosha – Shodhana.

**Pittaha Kushta Chikitsa**

Maruta kapha kushagtha karma

Kapha pitha raktaharanam

Tiktakashayas

Tikta ghritas explained in raktapitta.

Bahya & Abhyantara chikitsa.

**Dhatugatanusara Kushta Chikitsa**

Poorvarupavastha – Urdhwa Adhashodhanam

Twak gata – Shodhana, Alepa

Rakta gata – Shodhana, Alepa, Kashaya pana, Shonitavasechana

Mamsagata – Shodhana, Alepa, Kashayapana, Shonitavasechana, Arishta, Mantha, Rasyana prayoga.

Medogata – Shodhana, Shonitavasechana, Bhallataka, Khadirai, Ayaskriti prayoga.

**Kushta Shodhana Chikitsa.**

Vamana – for every 15 days

Virechana – for every 30 days

Raktamokshana – for every 6 months

Nasya – for every 7 days

Lepa – for every 3 days.

**DISCUSSION**

Patients with Kushta approach various health care systems with a hope to get cure. It is a condition in which the vitiated doshas combine with the seven dhatus of the body to produce the symptoms. All Acharya’s have emphasized on Shodhana therapy in the management of Kushta. The therapy which expels out the morbid doshas from the body is known as Shodhana. By nature, Kushta is difficult to cure disease, so it is called ‘Dushchikitsya’ but by the application of shodhana therapy, cure of the diseases becomes easier due to removal of the root cause, hence shodhana has great importance in Bahudosha avastha. “Agre ithi sarpiradishu…..”

According to chakrapani in Rupavastha snehapanavidhana chikitsa means every kushta treatment should be started with ghrita pana. Both shodhananga and shamananga snehapan to be done. Sneha pana is usefull as a vataamupurvaka chikitsa. Sneha pana helps in shesa dosha nirharana from kosta for example Gritas like, maha tiktaka ghrita, pancha tiktaka ghrita, tikt sha-tapala ghrita, maha khadiradi ghrita are used. Based on dosha predominance gritha and taila can be prepared with the below drugs like in Vataja Kushta- Meshasringi, Guduchi, Swadamshtra,sarangesta, dwipanchamula. Pittaja Kushta- Dhava, Asvakarna, Kakubha, Palasa, Pichumard, Parpataka, Madhuka, Lodhra and Samanga. Kaphaja Kushta- Priyala, saal, Aragvadha, Nimba, Saptaparna, Chitraka, Maricha, Vacha, Kushta, Bhallataka, Abhaya,
and Vidanga. In Pitta and Rakta- Tikta Ghritas eg: Tiktaaghrita, Mahatiktaaghrita, Tik-tashatpalaghrita, Mahakhadiraghrita. Sarvakushta- Bhallataka taila, Tuvaraka taila. In Bahu dosha avastha shodhana chikitsa should be followed. For Prana rakshana- vata-anupurva-chikitsa, Vamana karma in Kapha pradhana (ex: Mandala, Vicharchika etc). Acharya Charaka has explained drugs in kalpa sthana like madana phala, jimutaka, ikshwaku, damarghava, kutaja, kritavedana, madhuka, patala nimba are used for vamana karma. If doshas located in hrudhaya or the centre of the body are in a state of utklesha then the patient suffering from kushta in the upper part of the body should be given vamana karma. Virechana karma in Pitta-pradhana(ex: Audumbara etc.) The drugs told in kalpa stana are used like, trivrit, aragvada, tilvaka, snuhi, sapatal-shankini, danti-dravanti. Why virechana in Kushta ? Most of the Kushta comes under the heading of rakta-pradoshaja vyadhis. Pitta is the mala of rakta. So there is avinabhava sambandha between rakta and pitta. When excessive amount of pitta is expelled out from the body it helps to purify the rakta also, and cures the raktapradoshaja vikaras like Kushta. Virechana karma has got specific action on sapthadravyas (ra- sa, rakta, lasika, udaka, kapha, pitta etc) and on vata also, which are prime factors in causation of skin disorders. Hence virechana is the best shodhana karma in pitta pradhana kushta and to prevent reoccurrences. Acharya Charaka has given more importance for Pittika, Where Pittaja Kushta should be treated on the lines prescribed for the treatment of vatika and kap- phaja types of kushta. Virechana helps in regulating sodium and potassium exchange. This indirectly regulates agni and gives no place for ama production. In ama conditions where agni is in manda condition, malabhaga is more than saarabhaga. Similarly in rakta-dushti conditions malaroopa pitta gets in-
creased in the body, which is located in liver and gallbladder. To eliminate such malaroopa pitta, virechana karma is the only best line of treatment and also in pitta pradana kushta Rakthamokshana should be done whereas, in less acute stage prachana should be done and in more acute stage of kushta siravadya should be done. Why Basti Karma is Contra-indicated and indicated?? According to Acharya Charaka and Acharya Sushruta Basti karma is directly contraindicated because it aggravates Kushta roga. But, in cha.chi.7/46 he has again explained Asthapana Basti can be prepared by adding sneha with Darvi etc. drugs are advised in Kushta roga. If there is excess of vata after the administration of Virechana and Asthapana Basti Karma and if the patient is suitable, Anuvasana Basti can be given. To study the treatment of Kushta systematically it is necessary to look at the three principles of treatment which are described in Krimi Chikitsa, i.e, Samshodhana, Samshaman and Nidana Parivarjana separately. Viruddha Ahara is a unique concept described in Ayurveda around 6000 years ago because of viruddha ahara–vihara which itself gets contently polluted on account of geographical conditions, time, diet and day sleeping it contaminates the tissues and is therefore called dusivisha. According to Dalhana acarya if any visha, that does not contain all the ten gunas of visha, i.e. devoid of few gunas, is incapable of producing acute symptoms of poisoning due to the low potency it usually does not cause sudden death and because it is enveloped by kapha, it is retained in the body for a long period without producing any symptoms and in its favourable time it produces the symptoms where acharyas have explained rutu anusara samshodhana is necessary.

CONCLUSION

• Success of the Treatment depends on Trisutra of Ayurveda.
The prevalence of Kushta is increasing day by day there is need to find out treatment modality which will help in prevention and cure of the disease.

The Dosha that are pacified by shodhana never recurs but those pacified by langhama pachana etc may recur. Hence repeated samshodhana is very important in Kushta chikitsa.

By giving shodana the vitiated doshas are eliminated, the power of digestion and metabolism is enhanced, diseases are cured, normal health is restored, sense organs, mind, intelligence and complexion become clear, gain of strength, plumpness, offspring and virility occur, person is not affected by old age and lives long without any disease. The unique feature of panchakarma therapy is to destroy the disease from the root level.

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