

## 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 *Antahaparimarjana* and *Bahirparimarjana* 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 *Shamana*. 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

Ancient Term	Modern Term	
<i>Avabhasini</i>	Stratum Corneum	Epidermis
<i>Lohita</i>	Stratum Lucidum	Epidermis
<i>Sweta</i>	Stratum Granulosum	Dermis
<i>Tamra</i>	Malpighian Layer	Dermis
<i>Vedini</i>	Papillary Layer	Dermis
<i>Rohini</i>	Reticular Layer	Dermis
<i>Mamsadhara</i>	Subcutaneous tissue and Muscular layer	Dermis

#### **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**<sup>2</sup>

*Virudha, drava, snigdha, guru annapana.*

*Chardivegarodha and other vegarodhas.*

*Ativyayama, atisantapa, atibhuktwa 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**<sup>3</sup>

*Sparsa ajnanatwa, Atisweda/Asweda, Vaivar-nya and Unnati of Kotha, Lomaharsha, Kan-du, Toda, Srama, Klama, Athika sula in vrana, Shigra utpatti, Chira sthiti, Daha and Supta angata.*

#### **Kushta Lakshana**<sup>4,5</sup>

*Vatika: Rookshyam, Sosha, Toda, Sula, San-kocha, Parushyam, Kharabhava, Harsha, Syava, Arunam.*

*Paittika: Daha, Raga, Parisrava, Paka, Visra-gandha, Kleda, Angapatanam.*

*Kaphaja: Shwaityam, Shaityam, Kandua, Sthai-ryam, Utsedha, Gourava, Sneha, Kleda, Jan-tubhirbhakshanam.*

*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**<sup>6</sup>

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, *Kandua, Daha, Raga* etc. in different parts of body leads to *Kushta*.

#### **Sadhya Lakshana**

*Kapha vatadyam, Twakstham, Ekadoshajam<sup>7</sup>, Atmavatah, Raktaashrita, Mamsashrita<sup>8</sup>, Vatasleshmadika<sup>9</sup>*

#### **Yapya Lakshana**<sup>10</sup>

*Asthi/ Majja, /Sukra samasrayam, Medogatam, Pittadwandwa, Asra-mamsa gamam.*

#### **Asadhya Lakshanas**<sup>11</sup>

Sarvalingayuktam, Abalam, Trisnadaha paritam, Santagnim, Jantu jagdham, Kapha-pitta/vata-pitta prabalam.

**Kushta Bhedas**<sup>12</sup>

Mahakushtas -7

Kshudrakushtas – 11

**Name & Dosha Predominance Of Mahakushta.**<sup>13</sup>

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

Rishyajihwa- Vata pitta, Pundarikam –Kapha pitta, Sidhmam-Vata Kapha, Kakanakam- Tri-dosha.

**Name & Dosha Predominance Of Kshudra Kushta.**<sup>14</sup>

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

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

Vicharchika – Kapha.

**Kushta Chikitsa**<sup>15</sup>

Vatothareshu Sarpi.

Sleshmothareshu Vamanam

Pittothareshu Raktamokshana

Virechana in Agrya

Alpakushta – Prachannam

Mahati – Siravyadha

Bahudosha – Shodhana.

**Pittahja Kushta Chikitsa**<sup>16</sup>

Maruta kapha kushtaghna karma

Kapha pitha raktaharanam

Tiktakashayas

Tikta ghrithas explained in raktapitta.

Bahya & Abhyantara chikitsa.

**Dhatugatanusara Kushta Chikitsa**<sup>17</sup>

Poorvarupavastha – Urdhwa Adhashodhanam

Twak gata – Shodhana, Alepa

Rakta gata – Shodhana, Alepa, Kashaya pana,

Shonitavasechana

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

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

Asthigata – Asadhya-Varjya.

**Kushta Shodhana Chikitsa.**<sup>18</sup>

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....."<sup>19</sup> According to chakrapani in Rupavastha snehapanavidhana chikitsa means every kustha treatment should be started with ghritha pana. Both shodhananga and shamananga snehapanana to be done. Sneha pana is usefull as a vataanupurvaka chikitsa. Sneha pana helps in shesa dosha nirharana from kosta for example Gritas like, maha tiktaka ghritha, pancha tiktaka ghritha, tikta shatpala ghritha, maha khadiradi ghritha are used. Based on dosha predominance gritha and taila can be prepared with the below drugs like in Vataja Kushta- Meshasringi, Guduchi, Swadamshttra, sarangesta, dwipanchamula. Pittaja Kushta- Dhava, Asvakarna, Kakubha, Palasa, Pichumard, Parpataka, Madhuka, Lodhra and Samanga. Kaphaja Kushta- Priyala, saal, Aragvadha, Nimba, Saptaparna, Chitraka, Maricha, Vacha, Kustha, Bhallataka, Abhaya,

and Vidanga. In Pitta and Rakta- Tikta Ghritas eg: Tiktakaghrita, Mahatiktakaghrita, Tik-tashatpalaghrita, Mahakhadiraghrita. Sarva-kushta- 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 sthana are used like, trivrit, aragvada, tilvaka, snuhi, saptala-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 saptadravyas (rasa, 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 kaphaja types of kushta.<sup>20</sup> 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 raktadushti 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 pradhana kushta Rakthamokshana should be done whereas, in less acute stage pracchana should be done and in more acute stage of kushta siravyadha 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<sup>21</sup>. 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, Samshamana 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 *langhana 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 *pancakarma* therapy is to destroy the disease from the root level.

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