

**ROLE OF PANCHKARMA IN KUSHTA****1.VD. SAPNA DATTATRAYA MOREY**

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**ABSTRACT**

Kushta is a broad term used for almost all skin disorders. The disease which has a spreading nature and which leads to deformity of skin in the form of discoloration is known as Kushta. Basically disease process maybe correlated with the three doshas as Vata, Pitta and Kapha. Kushta is one among the Ashta Mahagada. Santarpanjanya & Raktapradoshaja Vikara. Dosh pratyanka chikitsa where in ghritapana is indicated in Vata pradhana kushta, Virechana and raktamokshan in pittapradhana kushta and vamana is indicated in kapha pradhan kushta. Acharya have prescribed vamana once in 15 days, Sramsana ocne in a month, Raktamokshana once in 6 month and Nasya once in a 3 days. Kushta is difficult disease to cure heche called “Duschikitsya” but by the application of Shodhana therapy, cure of the diseases become easier due to removal of the root cause. Hence Shodhana is great importance in Bahudoshya Avastha.

**KEYWORDS: Kushta, Skin disease, Panchakarma chikitsa**

## INTRODUCTION

Panchakarma is a procedure in which Utklishta doshas are expelled out through the nearest route after snehana and swedana. Here the word Panch-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 prakupit doshas, from the body for the purpose of Roga Upashamana is known as Shodhana. Only Charak has mentioned the word Panchakarma, whereas Sushruta and Vagbhata considered it as Pancha Shodhana. The word Kushta is a broad term used for almost all skin disorders. The disease which has a spreading nature and which leads to deformity of skin in the form of discoloration is known as Kushta<sup>1</sup>. Kushta is one among the Deergakalina vyadhi and also one of the Ashta Mahagada, Santarpanajanya and Raktapradoshaja Vikara. Kushta is best known for its Doshakarmaja<sup>2</sup> and Janmantaraanubandha<sup>3</sup> attributes. Kushta is difficult to cure so, it is called Dushchikitsa. Skin is also the Sthana for Sparshanendriya. There is an inseparable relation between skin and Manas due to their Sarva Indriya Vyapakatva so any problem to the sparshanendriya also affects the manas<sup>4</sup>. Kushta is Daruna Vyadhi which facilitate even the growth of krimi (microbes/parasites). Five procedures coming under Panchakarma are Vamana (emesis), Virechana (purgation), Basti (medicated enema), Nasya (errhine) and Raktamokshana (bloodletting). These five karmas called as Shodhana. Shodhana Karma helps in removal of Bahudoshas, Raktapradoshaja vikaras, hence is of great importance in Kushta Chikitsa.

**AIM:** Role of panchakarma in Kushta

### OBJECTIVES OF THE STUDY :

1. To Review the study of kushta in detail.
2. To diagnose and suggest treatment in kushta in detail.

### 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.

The skin is unique in many ways, but no other organ demands so much attention and concern in both states of disease and health. There is a huge focus on skin health, with fierce competition to have glowing, clearer, healthier, younger and fresher skin. And this focus can cause secondary problems with self-esteem and mental health.

### **Kushta<sup>5</sup>**

The word kushta is a broad term used for almost all skin disorders. The disease which has spreading nature and which leads to deformity of skin in the form of discoloration is known as kushta.

Kush- The root word “kush” means which comes out from inside.

According to Amarkosha –Kushta causes destruction of skin and various other parts of the body (subsequently).

### **Causes<sup>6</sup>**

1. Virudha ahar,drava, snigdha, guru annapana
2. Chardivegarodhas and other vegarodhas
3. Ativyayam
4. Atisantapa
5. Vyayam etc

### **Symptoms<sup>7</sup>**

1. Atisweda-Excessive sweating
2. Vaivarnya-Change of colour or complexion
3. Asweda-Absence of sweating
4. Lomharsha-A pore of the skin delighted
5. Kandu-Itching
6. Toda- Pricking pain
7. Shrama-Exertion
8. Unnati of kothas

9. Klama-Fatigue
10. Daha-Burning sensation

**Kushta Lakshana<sup>8,9</sup>-**

1. Vatika: Rookshyam, Shosha, Toda, Sankocha, Harsha.
2. Paittika: Daha, Raga, Parisrav, Paka, Kleda
3. Kaphaja: Shwaityam, Shaityam, Kandu, Gourav, Kleda
4. Twak: Toda, Vaivarnyam, Rukshatwa
5. Rakta: Sweda, Swapa, Swayathu
6. Mamsa: Sphota in pani and pada, Kledatwa in joints
7. Medas: Dalana of angas
8. Asthi & Majja: Nasa bhanga, Netra raga, Swarakshaya, Krimis in kshatas
9. Sukra: Swadara paktya badhanam

**Samprapti of Kushta<sup>10</sup>**

The excessive intake of the Kushta Nidana sevana leads to the vitiation of the agni and three doshas. Then it spread to whole body brings vitiation of Twak, Rakta, Mamsa, Ambu. This leads to kledotpatti. Due to the kledotpatti, it leads to the skin discoloration, Kandu, Daha, Raga, etc. in different parts of body leads to Kushta.

**Sadhya Lakshana**

Kapha vatadyam, Twakstham, Ekadoshajam<sup>11</sup>, Raktaashrita, Mamsashrita<sup>12</sup>, Vatasleshmadika<sup>13</sup>

**Yapya Lakshana<sup>14</sup>**

Asthi/Majja/Sukra samasrayam, Medoghatam, Pittadwandwa, Asra-mamsa gatam

**Asadhya Lakshana<sup>15</sup>**

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

**Kushta Bhedas<sup>16</sup>**

Mahakushtas-7

Kshudrakushtas-11

**Name & Dosha Predominance of Mahakushta<sup>17</sup>**

1. Kapalam, Udumbaram, Mandalam-Vatam, Pittam, Kapham respectively
2. Rishyajihwa-Vata pitta
3. Pundarikam-Kapha pitta
4. Sidhmam-Vata kapha
5. Kakanakam-Tridosha

**Name & Dosha Predominance of kshudrakushta<sup>18</sup>**

1. Ekakushta, Charmakya, Kitibha, Vipadika, Alasakam-Pitta Kapha
2. Dadru, Charmadalam, Pama, Visphota, Satharu- Kapha pitta
3. Vicharchika-Kapha

**ROLE OF PANCHAKARMA**

- **Kushta Chikitsa**

The treatment principles of any Kushta depend mainly upon its Dosha predominance. Always keep in mind the sadhya (curability) and asadhyatha (incurability) of the specific condition before planning the treatment of any Kushta. Ekadoshaja, Kaphavataja, and Rasagata kushta are sukha sadhya (easily curable), Vatapittaja, Kaphapittaja, Raktagata and Mamsagata kushta are krichra sadhya (tough to cure). Medoghat kushta is Yapya (Manageable) and Tridoshaja, Asthi, Majja and Shukragata kushta are Asadhya (incurable) and are not advised to be treated<sup>19</sup>.

- **Dhatugatanusara Kushta Chikitsa<sup>20</sup>**

Poorvarupavastha- Urdhwa Adhashodhanam

Twak gata-Shodhana, Alepa

Rakta gata-Shodhana, Alepa, Kashayapana, Shonitavasechana

Mamsagata- Shodhana, Alepa, Kashayapana, Shonitavasechana, Arishta, Mantha, Rasayana Prayoga

Medogata- Shodhana, Shonitavasechana

Asthigata-Asadhya varjya

• **Kushta Shodhana Chikitsa**<sup>21</sup>

Vamana- for 15 days

Virechana- for every 30 days

Raktamokshana- for every 6 months

Nasya- for every 7 days

Lepa- for every 3 days

All Acharyas 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 'Dushchikitsa' 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>22</sup>" According to Chakrapani in Rupavastha snehapanavidhana chikitsa means every kushta treatment should be started with ghrita pana. Both shodhananga and shamananga snehapana to be done. Ghritapana is indicated in Vata pradhana kushta, Virechana and Raktamokshana in Pitta pradhana kushta and Vaman is indicated Kapha Pradhana kushta<sup>23</sup>.

Snehapana helps in Shesh dosha nirharana from Kushta for example Ghritas like, Mahatiktaka ghrita, Panchatiktaka ghrita, Tiktashatphala ghrit, Maha kadiradi ghrita are used.

In Bahudoshavastha shodhana chikitsa should be followed. For prana rakshana-vataanupurva chikitsa, Vamana karma in Kapha pradhana (eg. Mandala, Vicharchika etc)

- **Snehapana in Kushta**
- **Shodhanaga snehapana**

Snehapana in Kushta is a unique concept. Before snehapana, any form of rukshana is advised rather than doing pachana and deepana. Based on its manifestation Kushta can be broadly classified as Rooksha (dry) variety and Snigdha (wet) variety. In Ruksha variety of Kushta, Snehanas to be done till the appearance of samyak snigdha lakshana. Whereas in the wet variety Na ati Snigdhana is specified i.e. more unctuousness is contraindicated. Here snehapana is done only till the appearance of Koshta snigdha lakshana. Snehapana is also advised in between two shodhana procedures to alleviate the Vata Doshas and also at the end of shodhana to increase the Agnibala and Rogibala<sup>24</sup>.

- **Shamanaga Snehapana**

The selection of sneha to be used according to variety of Kushtas are given in table 1<sup>25</sup> and some commonly prescribed sneha yoga are listed in table 2 and table 3<sup>26</sup>.

**Table 1: Use of Sneha according to involvement of dosha**

Variety of kushta	Sneha	Drugs with prepared
Vataja kushta	Taila and Ghrita	Dashmool Erand, Meshsrungi

Pittaja kushta	Ghrita	Khadira, Aragwadh Kakubha, Palasa, Pichumard, Madhuka, Lodhra.
Kaphaja Kushta	Taila	Priyala, Saal, Aragwadh, Nimba, Saptaparna, Chitrak, Maricha, Vacha, Kustha, Bhallatak, and Vidanga.
In pitta and Rakta	Tikta ghritas	Tikataka ghritas, Mahatiktaka ghritas, Mahakhadira ghrita
Sarva Kushta		Bhallatak taila, Tuvarak taila.

**Table 2: Use of Sneha internally in different conditions of Kushta**

Conditions	Sneha
Skin diseases with obesity / PCOD	Varunadi ghrita or Murchita taila
Skin diseases with diabetes	Murchita taila
Skin diseases with GIT or Respiratory disorders	Dadimadi ghrita or Sukumara ghrita
Skin diseases with Manovikara	Kalyanaka ghrita
Sarva conditions	Murchit taila
All type of skin diseases	Murchit ghrita, panchatiktak guggulu ghrita is the best choice.

### Bhahya Snehana

**Table 3: Use of Sneha externally in different conditions of Kushta**

Conditions	Sneha
Daha	Pinda taila
Kandu	Marichadi taila
Daha with kandu	Nalapamaradi taila
Blackish discoloration	Yashtimadhu taila
Switra	Somaraji taila
Best choice for all	Murchut taila

- **Swedana in Kushta**

Swedana in Kushta is contraindicated because to avoid further increase of Kleda and version the condition. Even though swedana is contraindicated it can be selected mainly according to the



presenting symptom of the Kushta and in emergency<sup>27</sup>. Like Nadi and prastara types of sweda are indicated in skin lesion with qualities Sthira (stable), Katina (hard), and Mandala kushta<sup>28</sup> and avagaha sweda is also beneficial in twak vikara as it removes sweat and waste product from body surface.

- **Shodhana Chikitsa**

The term shodhana means ‘to go away’. Our food habits, hectic routines and Unhealthy habits cause the accumulation of toxins in the body that can lead to an imbalance of the tridoshas. Shodhana chikitsa, also known as the waste elimination therapy, is done when the body accumulates excessive toxins and is unable to excrete these toxic substances naturally. Then, with the help of Panchakarma, Snehakarma and Swedanakarma methods of treatment, these toxins are driven out from the body.

A person suffering from kushta who has excessive vitiation of the Dosha should be given eliminative therapies repeatedly. While administering these elimination therapies the physician should be very cautious because excessive elimination of morbid factors may weaken the patient and the Vayu which becomes aggravated might pose sudden danger to his life. A wise physician should eliminate morbid Dosha in small quantities repeatedly accessing the strength of person each time<sup>29</sup>. Acharyas have prescribed Vamana once in 15 days, Sramsana once in a month, Raktamokshana once in 6 months and Nasya once in 3 days<sup>30</sup>.

- **Vamana in Kushta**

Purification of body through Vamana is indicated in conditions like Kapha Pradhana kushta, Amashayasthita dosha, Lesions over the Urdhva Bhaga of sharer in Vasant Ritu. Acharya Charak has mentioned drugs in Kalpa Sthana can be used for Vamana like Madanphala, Jimutak, Ikshwaku, Dhamargava, Kutaja, Kritavedhana, Madhuka, Patola, Nimba etc<sup>31</sup>. If Dosha located in Hridaya or the centre of the body and are in a state of Utklesha then the patient should be given Vamana. Drugs like Kutaja, madanphala, madhuka, patola, and nimba are useful<sup>32</sup>.

- **Virechana in Kushta**

Elimination of Dosha by Virechana is indicated in Pitta Pradhana kushta, Adhoamashayasthita dosha, Pakvashayasthita dosha, Adhodeha Vyakta kushta and in Sharad Ritu. For this the drugs told in kalpa Sthana like Shyama Trivrit, Chaturangula, Tilvaka, Sudha, Saptala, Sankini, Danti, Dravanti, and Triphala, Souvikara, Tushodaka, Sidhu etc. are useful.

Why Virechana in Kushta? Most of the Kushta comes under the heading of raktapradoshaja 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 vikara like kushta. Virechana karma has got specific action on saptadruvyas (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 reoccurrence. 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. 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 increased 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.

- **Nitya Virechana in Kushta**

Acharya Sushruta recommends Nitya Virechana for kushta as it is a Bahudosha Vyadhi. Daily morning Virechana yoga can be administered for 5,6,7,8 days or up to Dosha Shamana<sup>33</sup>.

Benefits

1. Easy to practice
2. Best for Rogi with Alpabala
3. No need of hospitalization

- **Ubhayatho Shodhana**

Ubhayatho shodhana i.e both Vamana and Virechana is advised in Purvaroop Avastha (pre-symptomatic stage) only<sup>34</sup>.

- **Basti in Kushta**

Basti is directly contraindicated by Acharya Charak and Sushruta because it is said to aggravate Kushta roga<sup>35</sup>. Even so it is indicated in some conditions<sup>36</sup> like in excess of Vayu, Avarabala Vyadhita, Bala and Vriddha, bed ridden subjects and after Shodhana i.e after removal of kledata from the body.

Asthapana Basti can be done with preparations made of drugs like Darvi, Bhruhati, Sevyā, Patola, Pichumarda, Madana, Kritamala, Kalinga, Yavu, and Musta. Whereas Anuvasana Basti can be given with sneha prepared out of Madanphala, Madhuka, Nimba, Kutaja and Patola.

Basti in the following combination can be advised for better results.

**Niruha Basti with**

Makshika-100gm

Saindhava-8gm

Sneha- Mahatiktak ghrita 80 ml

Kalka- Yashtimadhu + Nagarmotha + Vidanga + Panchnimba churna (each 10 gm)

Kwatha- Khadira + Haridra + Haritaki + Vidanga (200 ml)

Avapa- Gomutra (100 ml)

**Anuvasana Basti with-**

Marichyadi taila + Guduchyadi taila (each 40 ml)

- **Nasya in Kushta**

The procedure of Nasya is indicated in conditions where there is Kaphapradhanata, Krimi and if the Kushta is in Urdhvajatru region. Nasya should practice once in three days or once in seven days. Drugs like Saindhava, Danti, Maricha, Phanjihvika, Pippali, Karanjaphala etc can be used.

- **Raktamokshana in Kushta**

Blood-letting is indicated in Pitta Pradhana kushta where there is Kleda pradhanata and in Ritu other than Greeshma and Sharad. Among the different varieties of Raktamokshana, Prachanna is advised in Alpakushta and Siravyadha in Mahatikushta. Siravyadha in place like lalata (fore head), hasta (hand), and pada (leg) is advised. Raktamokshana is advised to be done once in six months. This process of letting out vitiated blood is beneficial because kushta is one such disease where the vitiation of blood is a main cause.

In Alpa kushta affecting only one part of the body and if it is Sthira Kathina and Mandala then it should be subjected to Sthanika Abhyanga (massage) followed by Nadi sweda or Pottali sweda with Anupamamsa. Then it should be scraped with Kurcha and Utklishta Rakta is allowed to flow out. Removal of Dushta Rakta should be again done with the help of Alabu.

- **Kshara Prayoga in Kushta**

### **Kshara prayoga for kushta**

#### **Application of Alkalis and other Therapies**

In such conditions where the patches are anesthetic and in which application of surgical instruments is contraindicated, Kshara (alkali preparation) is used.

Pashana kathina- If the patches of kushta are hard and rough like stone, if there is numbness and stability and if the condition is chronic, then the patient is given medicated internally, and thereafter, ointment containing Visha (Vatsanabha or any poisonous ingredient) is applied.

If the patches of kushta are numb and absolutely anaesthetic, and if there is absence of sweating and itching, then they are rubbed with Kucha (brush) made of the stems of

- i. Danti-Baliospermum motanum
- ii. Trivrit-Operculina turpethum
- iii. Karanja- Pongamia pinnata

Leaves of

- i. Jati- *Jasminum grandiflorum*
- ii. Arka- *Calotropis procera* and
- iii. Nimba- Neem (*Azadiracta indica*)

Or with sharp instruments, with *samudra phena* (cuttle fish bone) or with (dried) cow dung ointments are applied.

### **Lepa in Kushta**

Lepa has *Lekhana* properties which may help in removing hyperkeratinization. Also it has *Yogvahi* and *Raktaprasadana* property, which may help in management of the disease. *Ekkushta* is *kapha vata* dominant disease. Upon topical application, the active principle of the Lepa reaches to the deeper tissues through *Siramukha* and *Swedavahi Srotas* and stains it with its *Sukshma* and *Tikshna* property. Due to its *Ushna*, *Tikshna*, and *Sukshma* properties it deblocks the obstruction in *Swedavahi srotas* and allows the local toxins to flow out through the *sweda*, thus clearing out the micro channels.

*Chitakadi lepa*, *Mamsyadi lepa*, *Kushtadi lepa*, *Shireesha twadagi lepa*, *Trapuadi lepa* are used in *kushta* disease.

### **DISCUSSION:**

*Kushta* is a *Kledapradhana Vyadhi* the first line of treatment is *Apatarpana Chikitsa* in the form of *Shodhana* followed by *Snehana* and *Rasayana*. All Acharya's have emphasized on *Shodhana* therapy in the management of the *Krushta*. The Therapy which expels out the morbit doshas form the body is known as *shodhana*. It is a disease where is a *Bahudosha Avastha* which causes severe *agni mandya*, bring *Vaivarnyta* to the skin. Hence *shodhan* has great importance in *Bahudosha avastha*. "*Agre ithi sarpirasdishu....*". According to *Chakrapani*, *Kushta* treatment should be started with *ghritapana*. Both *Shodhananga* and *Shamananga Snehapana* to be done. This review article is focused on preliminary guidelines for selection of *Panchakarma* procedures in the management of *Kushta*.

### **CONCLUSION:**

Success of the treatment depends upon Trisutra of Ayurveda. Kushta is a difficult disease to cure hence called Duschikitsya but by the application of Shodhan therapy, cure of the diseases become easier due to removal of root cause. 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. The unique feature of panchakarma therapy is to destroy the disease from the root level.

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