



REVIEW ARTICLE

CRITICAL ANALYSIS ON MANAGEMENT OF KUSHTA THROUGH PANCHKARMA- A REVIEW

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ABSTRACT

The skin is the largest organ of the body, having a surface area of 1.8 m² and measuring approximately 18% of the body weight. It reveals both the normal and pathological state of an individual. 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*. All three types of treatment viz. *Daivavyapashraya*, *Yuktivyapashraya* and *Satvavajaya chikitsa* are to be followed while treating *Kushta*. While applying the *Yuktivyapashraya Chikitsa* preferably start with any form of *Apatarpana Chikitsa* eg. *Rukshana* because *Kushta* is a *Santharpanottha vikara*. This should be followed by *Dosha Pratyanka Chikitsa* wherein *Ghratapana* is indicated in *Vata Pradhana Kushta*, *Virechana* and *Raktamokshana* in *Pitta Pradhana Kushta* and *Vamana* is indicated in *Kapha Pradhana Kushta*. 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 by accessing the strength of person each time. Acharyas have prescribed *Vamana* once in 15 days, *Sramsana* once in a month, *Raktamokshana* once in 6 months and *Nasya* once in 3 days. All Acharya's have emphasized on *Shodhana* therapy in the management of *Kushta*. By nature, *Kushta* is a difficult disease to cure hence called '*Duschikitsya*' 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*.

Key words: Kushta, Snehapana, Sweadana, Panchakarma

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INTRODUCTION

The skin is the largest organ of the body, having a surface area of 1.8 m² and measuring approximately 18% of the body weight. It reveals both the normal and pathological state of an individual^[1]. 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*^[2]. It is a *Bahudoshavyadi* where there is vitiation of *Dosha* to a greater extent. *Kushta* is best known for its *Doshakarmaja*^[3] and *Janmantaraanubandha*^[4] attributes. It is enlisted under the *Rakta Pradoshaja Vikara*^[5] and *Astamahagada*^[6]. 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*^[7]. *Kushta* is a *Daruna Vyadhi* which facilitate even the growth *krimi* (microbes/parasites).

Panchakarma are procedures where the *Doshas* are made *Utklishta* by the administration of *Snehana* and *Swedana* therapies and are expelled out through the nearest route. The five procedures coming under *Panchakarma* are *Vamana* (emesis), *Virechana* (purgation), *Basti* (medicated enema) *Nasya* (errhine) And *Rakthamokshana* (bloodletting).

Panchakarmas are not only meant for *Shodhana*, but can also be used as measures for *Langhana*, *Brumhana*, *Lekhana*, and *Shamana*.

Samprapti of kushta

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*. It leads to the *Kledotpatti* and Skin discoloration, *Kandu, Daha, Raga* etc. In different parts of body leads to *Kustha*.

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). *Medogata kushta* is *Yapya* (manageable) and *Tridoshaja, Asthi, Majja* and *Shukragata kushta* are *Asadhya* (incurable) and are not advised to be treated^[8].

All three types of treatment viz. *Daivavyapashraya, Yuktivyapashraya* and *Satvavajaya chikitsa* are to be followed while treating *Kushta*. While applying the *Yuktivyapashraya Chikitsa* preferably start with any form of *Apatarpana Chikitsa* (eg.

rukshana) because *Kushta* is a *Santharpanottha vikara*. This should be followed by *Dosha Pratyanka Chikitsa* wherein *Ghritapana* is indicated in *Vata Pradhana Kushta*, *Virechana* and *Raktamokshana* in *Pitta Pradhana Kushta* and *Vamana* is indicated *Kapha Pradhana Kushta* [9].

Snehapana in kusta

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 *Rooksha* variety of *Kushta* *Snehapana* has to be done till the appearance of *samyak snigda 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 Dosha* and also at the end of *Shodhana* to increase the *Agnibala* and *Rogibala* [10].

Shamanaga snehapana

The selection of *sneha* to be used according to variety of *Kushta* are given in table1 [11] and some commonly prescribed *Sneha Yoga* are listed in table 2 [12] and table3 [12].

Table 1 Use of Sneha according to involvement of dosha

Variety Of Kushta	Sneha	Drugs with Prepared
<i>Vataja kushta</i>	<i>Taila</i> and <i>Ghrita</i>	<i>Dashamoola</i> , <i>Eranda</i> , <i>Sharnageshta</i> , <i>Meshashrunji etc</i>
<i>Pittaja kushta</i>	<i>Ghrita</i>	<i>Khadira</i> , <i>Aragvadha</i>
<i>Kaphaja kushta</i>	<i>Taila</i>	<i>Nimba</i> , <i>Saptaha</i> , <i>Chitraka</i> , <i>Kushta</i> , <i>Ushana</i> , <i>Vacha etc</i>
<i>Pitta and Rakta</i>	<i>Tikta Ghritas</i>	<i>Tiktakaghrita</i> , <i>Mahatiktakaghrita</i> , <i>Tiktashatpalaghrita</i> , <i>Mahakhadiraghrita</i> .
<i>Sarvakushta</i>		<i>Bhallataka taila</i> , <i>Tuvaraka taila</i>

Table 2 Use of Sneha internally in different conditions of kushta

Conditions	Sneha
Skin diseases with obesity / PCOD	<i>Varunadi ghrita</i> or <i>Murchita taila</i>
Skin diseases with diabetes	<i>Murchita taila</i>
Skin diseases with GIT or Respiratory disorder	<i>Dadimadi ghrita</i> or <i>Sukumara ghrita</i>
Skin diseases with	<i>Kalyanaka ghrita</i>

<i>Manovikara</i>	
<i>Srava</i> conditions	<i>Murchita taila</i>
All type of skin diseases	<i>Murchita ghrita</i> / <i>Murchita taila</i> / <i>Pancha thiktaka guggulu ghrita</i> is the best choice

Bhahya snehana

Use of Sneha externally in different conditions of kushta

Table 3

Conditions	Sneha
<i>Daha</i>	<i>Pinda taila</i> , <i>Tiktaka ghrita</i>
<i>Kandu</i>	<i>Marichadi taila</i>
<i>Daha</i> with <i>kandu</i>	<i>Nalapamaradi taila</i>
Blackish discoloration	<i>Yashtimadhu taila</i>
<i>Switra</i>	<i>Somaraji taila</i>
Best choice for all	<i>Murchita taila</i>

Swedana in kushta

Swedana in *kushti* 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^[13]. Like *Nadi* and *prastara* types of *sweda* are indicated in skin lesion with qualities *Sthira* (stable), *Katina* (hard) and *Mandala kushta*^[14] and *avagaha*

sweda is also beneficial in *twak vikara* as it removes sweat and waste product from body surface.

Shodhana chikitsa

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^[15]. Acharyas have prescribed *Vamana* once in 15 days, *Sramsana* once in a month, *Raktamokshana* once in 6 months and *Nasya* once in 3 days^[16].

Vamana in kushta

Purification of body through *Vamana* is indicated in conditions like *Kapha Pradana kushta*, *Amashayasthita dosha*, lesions over the *Urdhva Bhaga* of *sharer* and in *Vasantha Ritu*. The drugs mentioned in *Kalpa Sthana* can be used for *Vamana* like *Madanaphala*, *Jimutaka*, *Ikshwaku*, *Dhamargava*, *Kutaja*, *Kritavedhana*, *Madhuka*, *Patola*, *Nimba* etc^[17]. If *Dosha* located in *Hridaya* or the center of the body and are in a state of *Utklesha* then the patient should be given *Vamana*. Drugs

like *Kutaja*, *madanaphala*, *madhuka*, *patola*, and *nimba* are useful^[18].

Virechana in kushta

Elimination of *Dosha* by *Virechana* is indicated in *Pitta Pradanakushta*, *Adho amashayasthita dosha*, *Pakvashayasthita dosha*, *Adhodeha Vyakta kushta* and in *Sharat Ritu*. For this the drugs told in *Kalpa Sthana*^[17] like *Shyama Trivrit*, *Chaturangula*, *Tilvaka*, *Sudha*, *Saptala*, *Sankini*, *Danti*, *Dravanti*, and *Triphala*, *Souviraka*, *Tushodaka*, *Sidhu* etc. are use full.

Nitya virachana in kushta

Acharya Sushruta recommends *Nitya Virachana* 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*^[19].

Benefits

- Easy to practice
- Best for *Rogi* with *Alpabala*
- No need of hospitalization

Ubhayatho Shodhana

Ubhayato shodhana i.e. both *Vamana* and *Virechana* is advised in *Purvaroopo Avastha* (pre-symptomatic stage) only^[20].

Basti in kushta

Basti is directly contra indicated by Acharyas because it is said to aggravate *Kushta roga*^[21]. Even so it is indicated in some conditions^[22] like in excess of *Vayu*, *Avarabala Vyadhita*,

Bala and *Vruddha*, 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*, *Sevya*, *Patola*, *Picumarda*, *Madana*, *Kritamala*, *Kalinga*, *Yava* and *Musta*. Whereas *Anuvasana Basti* can be given with *sneha* prepared out of *Madhanaphala*, *Madhuka*, *Nimba*, *Kutaja* and *Patola*^[23].

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

Niruha Basti with -

Makshika:100gm

Saindhava:8gm

Sneha: *Mahatiktaka Ghrita* 80 ml

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

Kwatha: *Khadira*+ *Haridra*+ *Haritaki*+
Vidanga (200ml)

Avapa: *Gomutra* (100 ml)

Anuvasana Basti with -

Marichyadi taila+ *Guduchayadi 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^[16] or once in seven days^[24] Drugs like

Saindhava, Danti, Maricha, Phanijihvika, Pippali, Karanjaphala etc can be used.

Rakthamokshana in kushta

Blood-letting is indicated in *Pitta Pradhana kustha* where there is *Kleda pradhanata* and in *Ritu* other than *Greeshma* and *Sharad*. Among the different varieties of *Rakthamokshana*, *Prachanna* is advised in *Alpakushta* and *Siravyadha* in *Mahatikushta*^[25]. *Siravyadha* in palce like *lalata* (fore head) *hasta* (hand) and *pada* (leg) is advised^[26]. *Rakthamokshana* is advised to be done once in six months^[16]. 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 sweada* with *Anupamamsa*. Then it should be scraped with *Kurcha* and *Utklishta Rakta* is allowed to flow out. Removal of the *Dushita rakta* should be again done with the help of *Alabu*.

DISCUSSION

Kushta even though a *Santarpanottha Vikara* is also caused due to sin so it can even affect a person in the next *Janma*. Since *Kushta* is a *Kledapradhana Vyadhi* the first line of treatment is *Apatarpana Chikitsa* in the form of *Shodhana* followed by *Snehana* and

Rasayana. It is disease where there is a *Bahudoshavastha* which causes severe *agnimadya*, bring *Vaivarnyita* to the skin, affects the *Manas* and can even lead to *krimi* manifestation. Because of all these manifestation *Bahudoshavastha Nirharana* is contra indicated in *Kushta* since the person is already weak due to the severity of the disease and it may lead to further debilitation of the body or even death. So wise physician should protect the strength of the subject by eliminating the morbid *Dosha* in small quantities repeatedly.

Kushta is a disease described under the *Raktapradoshaja Vyadhi*. Since *Pitta* is the *Mala* of *Rakta* and have *Asraya Asrayibhava*, there is an inseparable relation between them. When excessive amount of *pitta* is eliminated from the body through *Virechana* it helps to purify the *Rakta* and cure the diseases due to its vitiation like *Kushta*. *Virechana karma* also has effect on *saptakodravysangraha* of *Kushta* viz. *Vata, Pitta, Kapha, Tvak, Rakta, Mamsa* and *ambu* which are prime factors in causation of skin disorders. Hence *Virechana* is the best *Shodhanakarma* in *Pitta pradhana Kushta* and to prevent reoccurrences. In *twak rogas* the sodium is excess in quantity, which will lost through *virechana*, which may regulate 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*^[27].

The reason behind *Pakshat Pakshat Vamana* and *Masat Masat Virechana* may be based on the formation of the *Kleda*. If *Kleda* is formed due to *Kapha*, its accumulation is faster because of *Snigdha*, *Pichchila* and *Sandra guna*. Thus it has to be removed frequently and *Vamana* is advised once in a fortnight. Whereas the *Kleda* accumulating on the account of *Pitta* due to its *Upasneha*, *Drava* and *Visraguna* is relatively a slow process, so *Virechana* is prescribed once a month.

Most of the skin disorders have the involvement of more than one *dosha* i.e. *Samsrista Dosha*. In such a condition, *Pitta* should be treated first followed by the *Dosha* that is comparatively more vitiated. Since *Rakta* is the *Asraya* for *Pitta*, *Raktamokshana* helps to pacify vitiated *Pitta*. When *Dushita Rakta* is removed the skin gets nourished by the *Shuddha Rakta* thus bringing down the *Kushta*.

CONCLUSION

By the nature, *Kushta* is a difficult disease to cure hence called '*Duschikitsya*' 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*. All *shodhana* are indicated in *kushta*. Analysis of

dosha, *sthana* and *kala* helps in choosing proper *shodana*. Only *Panchakarma* is not a complete treatment along with it proper plan of *shamana aushadhi*, *Rasayana* and *Pathya Apathya* is need to be advised.

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