REVIEW ARTICLE
CRITICAL ANALYSIS ON MANAGEMENT OF KUSHTA THROUGH PANCHKARMA– A REVIEW
VASAN SATISH¹ ASHVINIKUMAR² MR KAVYASHREE³ BA LOHITH⁴ RAJAN AMRITHA⁵

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 Kusha 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 Yuktiyapashraya Chikitsa preferably start with any form of Apatarpana Chikitsa eg. Rukshana because Kusha is a Santharpanotha vikara. This should be followed by Dosha Pratyayanika Chikitsa wherein Ghritapana is indicated in Vata Pradhana Kusha, Virechana and Raktamokshana in Pitta Pradhana Kusha and Vamana is indicated in Kapha Pradhana Kusha. Person suffering from Kusha 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 Kusha. By nature, Kusha 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: Kusha, 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 Indirya 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 (purgaion), Basti (mediated 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, Yuktiyapashraya and Satvavajaya chikitsa are to be followed while treating Kushta. While applying the Yuktiyapashraya Chikitsa preferably start with any form of Apatarpana Chikitsa (eg.
rukshana) because Kushta is a Santharpanottha vikara. This should be followed by Dosha Pratyankika 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 Snehapana Yoga are listed in table 2 [12] and table3 [12].

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

<table>
<thead>
<tr>
<th>Variety Of Kushta</th>
<th>Sneha</th>
<th>Drugs with Prepared</th>
</tr>
</thead>
<tbody>
<tr>
<td>Vataja kushta</td>
<td>Taila and Ghrita</td>
<td>Dashamoola, Eranda, Sharngeshta, Meshashrungi etc</td>
</tr>
<tr>
<td>Pittaja kushta</td>
<td>Ghrita</td>
<td>Khadira, Aragvadha</td>
</tr>
<tr>
<td>Kaphaja kushta</td>
<td>Taila</td>
<td>Nimba, Saptaha, Chitraka, Kushta, Ushana, Vacha etc</td>
</tr>
<tr>
<td>Pitta and Rakta</td>
<td>Tikta Ghritas</td>
<td>Tiktakaghrita, Mahatiktakaghrita, Tktashatpalaghrita, Mahakhadiraghrita.</td>
</tr>
</tbody>
</table>

**Table 2 Use of Sneha internally in different conditions of kushta**

<table>
<thead>
<tr>
<th>Conditions</th>
<th>Sneha</th>
</tr>
</thead>
<tbody>
<tr>
<td>Skin diseases with obesity / PCOD</td>
<td>Varunadi ghrita or Murchita taila</td>
</tr>
<tr>
<td>Skin diseases with diabetes</td>
<td>Murchita taila</td>
</tr>
<tr>
<td>Skin diseases with GIT or Respiratory disorder</td>
<td>Dadimadi ghrita or Sukumara ghrita</td>
</tr>
<tr>
<td>Skin diseases with</td>
<td>Kalyanaka ghrita</td>
</tr>
</tbody>
</table>

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**Manovikara**

<table>
<thead>
<tr>
<th>Srava conditions</th>
<th>Murchita taila</th>
</tr>
</thead>
</table>

All type of skin diseases

Murchita ghrita / Murchita taila / Pancha thiktaka guggulu ghrita is the best choice

**Bhahya snehana**

Use of Sneha externally in different conditions of kushta

**Table 3**

<table>
<thead>
<tr>
<th>Conditions</th>
<th>Sneha</th>
</tr>
</thead>
<tbody>
<tr>
<td>Daha</td>
<td>Pinda taila, Tiktaka ghrita</td>
</tr>
<tr>
<td>Kandu</td>
<td>Marichadi taila</td>
</tr>
<tr>
<td>Daha with kandu</td>
<td>Nalapamaradi taila</td>
</tr>
<tr>
<td>Blackish discoloration</td>
<td>Yashtimadhu taila</td>
</tr>
<tr>
<td>Swittra</td>
<td>Somaraji taila</td>
</tr>
<tr>
<td>Best choice for all</td>
<td>Murchita taila</td>
</tr>
</tbody>
</table>

**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. Like *Nadi* and *prastara* types of *sweda* are indicated in skin lesion with qualities *Sthira* (stable), *Katina* (hard) and *Mandala kushta* 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. Acharyas have prescribed *Vamana* once in 15 days, *Sramsana* once in a month, *Raktamokshana* once in 6 months and *Nasya* once in 3 days.

**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. 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\textsuperscript{[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\textsuperscript{[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\textsuperscript{[19]}.

**Benefits**

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

**Ubhayatho Shodhana**

Ubhayatho shodhana i.e. both Vamana and Virechana is advised in Purvaroopa Avastha (pre-symptomatic stage) only\textsuperscript{[20]}.

**Basti in kushta**

Basti is directly contra indicated by Acharyas because it is said to aggravate Kushta roga\textsuperscript{[21]}. Even so it is indicated in some conditions\textsuperscript{[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\textsuperscript{[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: Yashimadhu+ 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\textsuperscript{[16]} or once in seven days\textsuperscript{[24]}Drugs like
Saindhava, Danti, Maricha, Phanijihvika, Pippali, Karanjaphala etc can be used.

**Rakthamokshana in kushta**

Blood-letting is indicated in Pitta Pradhana kushta where there is Kleda pradhanat and in Ritu other than Greeshma and Sharad. Among the different varieties of Rakthamokshana, Prachanna is advised in Alpakushta and Siravyadha in Mahatikushta. Siravyadha in palce like lolata (fore head) hosta (hand) and pada (leg) is advised. Rakthamokshana 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) fallowed 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 Bahudosha Avastha which causes severe agni madya, bring Vaivarnyta to the skin, affects the Manas and can even lead to krimi manifestation. Because of all these manifestation Bahudosha 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 saptakodravyasangraha 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\textsuperscript{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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