

IMPORTANCE OF SHODANA IN KUSHTA

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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 *nidana* for the manifestation of a *vyadhi* there will be disturbance of the *tridosha*. *Kushta* is one among the *asta maha gada*, *rakta pradoshaja vikara* and a *santarpanotta vikara*. All the skin disorders are included in the topic of *Kushta*. The *tridoshas* are involved in the manifestation of the disease *Kushta*. And both *Antah parimarjana* and *Bahirparimarjana chikitsa* are adopted in the treatment of *Kushta*. As *Kushta* is manifested due to *bahu doshas*, *shodana* is necessary to remove the *prakupita dosha* and plan the treatment effectively.

KEYWORDS: *Kushta, shodana.*

INTRODUCTION

Shodana is one of the important aspect of *chikitsa*. The definition of *shodana* goes like “*yaddhirayeth bahir doshan panchadha shodanam cha tat*”^[1] that which removes the *doshas* out from the nearest route of the body is called as *shodana* and it is of 5 types i.e., *vamana, virechana, asthapana basti, nasya, raktamokshana*. *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 *Duschikitsya*, but by the *Shodhana Karma* it helps in removal of *Bahudoshas*,

Rakthapradoshaja vikaras, hence *Shodhana* has got great importance in *Kushta chikitsa*.

Importance of TWAK

In Sanskrit the word “*twacha*” or “*charma*” refers to skin. *Twacha* is derived from “*Twacha samvarne*” dhatu meaning the covering of body. 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.

Skin layers as per Ayurveda and possible modern correlation^[2]

Sl.No	Layer	Comparison of twacha to Skin layer of modern anatomy	Twacha
01	<i>Avabhasini</i>	Horney layer	<i>Bahya Twacha</i> (Epidermis)
02	<i>Lohita</i>	Stratum lucidum	
03	<i>Shweta</i>	Stratum granulosum	
04	<i>Tamra</i>	Malpighian layer	<i>Antah Twacha</i> (Dermis)
05	<i>Vedini</i>	Papillary layer	
06	<i>Rohini</i>	Reticular layer	
07	<i>Mamsadhara</i>	Subcutaneous tissue and muscular layer	

Nirukthi

- Kushnati angam^[3]

One which causes despicable situation.

- Kushnati vapu iti kustam^[4]

The disease which causes the discolouration of *shareera* is termed as *Kusta*.

- *Twacha kurvanthi vaivarnyam dushtaha Kushtamushanthi tat*^[5]

One which produces discoloration over skin is said to be *Kusta*.

- *Kalenopekshitam yasmath sarvam kushnati tadvapuhu*^[6]

By the course of time it makes the entire body to look ugly or if timely intervention is not done, then it causes disgraceful situation.

Samanya Nidana^[7]

Aharaja	Viharaja	Acharaja
<i>Santarpana apatarpana vyatyasa sevana</i> (consuming nourishing and non-nourishing food or treatment together)	<i>Sheetoshna karma sevana</i> (consuming cold and hot food or regimen together)	<i>Panchakarma apacharinam</i> (improper administration of panchakarma therapy)
Excess consumption of <i>Madhu</i> (honey), <i>phanita</i> (molasses), <i>lakucha</i> (monkey fruit), <i>kakamachi</i> (garden night shade), <i>mulaka</i> (raddish)	Exposure to <i>ati vyavaya</i> (sexual intercourse), <i>vyayama</i> (exercise), <i>santapa</i> (grief) after intake of food	<i>Gharshana</i> (fight) with <i>vipra</i> (learned scholar), <i>guru</i> (teacher)
Taking food <i>Satata</i> (continuously)- <i>atimatra</i> (excess quantity)- <i>ajeerna</i> (indigestion), <i>ati Sneha sevana</i> (excess unctuous substance consumption)	<i>Chardi vegavarodha</i> (suppression of urge of vomiting)	<i>Papakarma</i> (sinful acts)
<i>Chilichima matsya</i> (a type of fish) with <i>ksheera</i> (milk)		
<i>Hayanaka</i> , <i>yavaka</i> (barley) <i>chinaka</i> , <i>uddalaka</i> (kodo millet), <i>koradusha</i> (wild variety of kodo millet) with <i>ksheera</i> (milk) <i>dadhi</i> (curd) <i>takra</i> (buttermilk) <i>kola kulattha</i> (horse gram) <i>masha</i> (black gram), <i>atasi</i> , <i>kusumbha Sneha</i>		
Consumption of <i>Sheetodaka</i> (cold water) in <i>bhaya</i> (fear), <i>shrama</i> (tired), <i>santapa</i> (grief), <i>upahata</i> (injured) condition		

Poorvaroopa^[8]

Aswedanam (absence of sweat), *Atiswedanam* (excess of sweat), *Parushyam* (rough), *Atislakshnata* (excessive smoothness), *Vaivarnyam* (discolouration), *Kandu* (itching), *Nistoda* (pain), *Suptata* (numbness), *Pariharsha* (horripilation), *Kharatwam* (hard),

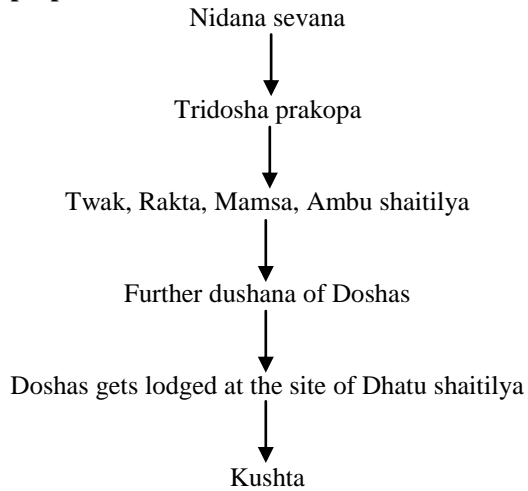
Ushmayanam (hot flush), *Gauravam* (heaviness), *Swayatu* (oedema), *Shrama* (tiredness), *Klama* (drowsiness), *Kayachhidresu Upadeha* (stickiness in all orifices), *Vrananam Shigrah Utpatti Chirah Sthiti* (wound occur very fast but heal very slow).

Lakshana Based On Tridosha^[9]

Vataja Kushta	Pittaja Kushta	Kaphaja Kushta
<i>Ruksha</i>	<i>Daha</i>	<i>Kleda</i>
<i>Shosha</i>	<i>Raga</i>	<i>Shvaitya</i>
<i>Toda</i>	<i>Parisrava</i>	<i>Shaitya</i>
<i>Shula</i>	<i>Paaka</i>	<i>Kandu</i>
<i>Sankocha</i>	<i>Visragandha</i>	<i>Sthairya</i>
<i>Aayama</i>	<i>Kleda</i>	<i>Utsedha</i>
<i>Parushya</i>	<i>Angapatana</i>	<i>Gourava</i>
<i>Kharatva</i>		<i>Snigdha</i>
<i>Harsha</i>		<i>Jantubhirbhakshana</i>
<i>Shyava –Arunatva</i>		

Dhatugata Kushta Lakshana^[10]

Dhatu	Lakshana of Kushta manifested
<i>Twak / Rasa gata</i>	<i>Sparsha hani, swedana, eeshath kandu, vaivarnya, ruksha bhava</i>
<i>Rakta gata</i>	<i>Twak swapo, roma harsha, swedasya abhipravartanam, kandu, puya</i>
<i>Mamsa gata</i>	<i>Bahu, vakra shosha, karkashyam, pidakodgama, toda, sphota, sthiratwam</i>
<i>Medo gata</i>	<i>Daurgandhya, upadeha, puya, krimi, gatra bhedana</i>
<i>Asthi- Majja gata</i>	<i>Nasa bhanga, akshiraga, kshate krimi, swaropaghata</i>
<i>Shukra gata</i>	<i>Kounya, gati kshaya, anga sambheda, kshata sarpanam, apathya badhana</i>

Samprapthi^[11]**Sadhya Lakshana**

Twakstham, Raktaashrita, Mamsashrita Ekadoshajam, Vatasleshma adhika

Yapya Lakshana

Medogatam, Pittadwandwaja

Asadhya Lakshanas

Sarvalingayuktam, Abalam, Asthi/ Majja/Shukra samasrayam Trisnadaha paritam, Jantu jagdham.

Kushta Bhedas

*MahaKushtas -7
KshudraKushtas – 11*

Dosha Predominance in Kushta^[12]

Type of Kushta	Dosha predominance
Kapala	Vata
Udumbara	Pitta
Mandala	Kapha
Rushya jihwa	Vata-pitta
Pundarika	Pitta-kapha
Sidhma	Vata-kapha
Kakana	Tridosha
Eka Kushta	Vata-kapha
Charmakhya	Vata-kapha
Kitibha	Vata-kapha
Vaipadika	Vata-kapha
Alasaka	Vata-kapha
Dadru	Pitta-kapha
Charmadalam	Pitta-kapha
Pama	Pitta-kapha
Visphota	Pitta-kapha
Satharu	Pitta-kapha
Vicharchika	Kapha

Kushta Chikitsa Sutra

1. Based on *dosha*^[13]

Vata- sarpi pana

Pitta- raktamoshana, virechana

Kapha- vamana

2. Based on *pramana of dosha*^[14]

Alpa- pracchanam

Mahath – siravyadha

3. *Dhatugata anusara chikitsa*^[15]

• *Poorvarupavastha – Urdhwa and Adha shodhanam*

• *Twak gata – Shodhana, Alepa*

• *Rakta gata – Shodhana, Alepa, Kashaya pana, Shonitavasechana*

• *Mamsagata – Shodhana, Alepa, Kashayapana, Shonitavasechana, Arishta, Mantha.*

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

• *Asthigata – Asadhya & Varjya.*

4. *Shodana chikitsa in Kushta*^[16]

Vamana- once in 15 days

Virechana- once in 30 days

Rakta mokshana- once in 6 months

Nasya – once in 3 days

DISCUSSION

Kushta is a condition in which the vitiated *doshas* combine with the seven *dravyas* of the body i.e., *Vata, Pitta, Kapha, Rasa, Rakta, Mamsa, Lasika* and 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 '*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*.

Snehapana

"*Agre ithi sarpiradishu.....*" According to Chakrapani in *Rupavastha snehapanavidhana chikitsa* i.e., every *kushta* treatment should be started with *ghrita pana*. Both *shodananga* and *shamananga snehapana* to be done. *Sneha pana* is done as a *vataja Kushta chikitsa*. *Sneha pana* helps in bringing *doshas* from *shaka* to *kosta*. *Ghrithas* like, *maha tiktaka, pancha tiktaka, tikta shatpala, maha khadiradi ghrita* are used. Based on *dosha* predominance *ghritha* and *taila* can be prepared with the below drugs like in *Vataja Kushta- Meshasringi, Guduchi, Swadamshttra, sarangesta, dwipanchamula, Pittaja Kushta- Dhava, Asvakarna, Kakubha, Palasa, Picumarda, Parpataka, Madhuka, Lodhra and Samanga. Kaphaja Kushta- Priyala, sala, Aragvadha, Nimba, Saptaparana, Citraka, Marica, Vaca, Kushta, Bhallataka, Abhaya, and Vidanga. In Rakta dusthti Tikta Ghrithas like Tiktakaghrita, Mahatiktakaghrita, Tiktashatpalaghrita, Mahakhadiraghrita. In SarvaKushta- Bhallataka taila, Tugaraka taila.*

Swedana

Swedana procedure does vilayana of the vikrita *doshas*. Under Sagni sweda, according to Charaka samhita, if the lesion is *sthira, katina* and *mandala*, then swedana can be done with *prastara* and *pranadi sweda vidhana*.

Vamana

In Kapha pradhana Kushta and if *doshas* located in *hrudaya* or in a state of *utklesa* then the patient suffering from *Kushta* in the upper part of the body should be given *vamana*. *Vamana* must be planned with the drugs told in *kalpa sthana* like *madanana*, *jimutaka*, *ikshwaku*, *damarghava*, *kutaja*, *kritavedana*, *madhuka*, *patola*, *nimba* are used. The reason behind *Pakshat Pakshat Vamana* may be based on the formation of the *Kleda*. The *Kleda* is formed due to *Kapha*, its accumulation is faster because of *Snigdha*, *Pichchila*, *Sandra gunas*. Which has to be removed frequently, hence *Vamana* is advised once in fortnight.

Virechana

Virechana karma helps in *Pittapradhana Kushta*, the drugs told in *kalpa sthana* are used like, *trivrit*, *aragvada*, *tilvaka*, *snuhi*, *saptalashankini*, *dantidravanti*. Why *virechana* in *Kushta*? Most of the *Kushta* comes under the heading of *raktapradoshaja vyadhis*. *Pitta* is the mala of *rakta*. So, there is *ashraya ashrayee 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*. If we consider the formation of *Kleda* accumulation on the account of *Pitta* due to its *ishath sneha*, *Drava*, *Visraguna* is relatively slow process compared to that of *Kapha*, so *Virechana* is advised once in a month. Hence *virechana* is the best *shodhana karma* in *pitta pradhana Kushta* and to prevent reoccurrences.

Basti

According to *Acharya Charaka* and *Acharya Susruta*. Where *Basti* is directly contraindicated because it aggravates *Kushta roga* further. But, in *cha.chi.7/46*. If there is excess of *vata prakopa* then *asthapana basti* with the drugs like *Daruharidra*, *Brihati*, *Nimbapatra*, *Patola*, and *Kritamala* is indicated. When there is excess of *vata prakopa* after *virechana* and *asthapana* and if the patient is suitable for the administration of *anuvāsana*, then patient should be administered with *madanaphala*, *madhukayukta anuvāsana basti*.

Even though *asthapana* and *anuvāsana basti* are contra indicated in *Kushta* acharyas have mentioned the *yogas* for both of them because as it is told in *charaka-vimana sthana 8/134 shloka* when there are simultaneous indications and contraindications of therapies in a particular condition then the physician should decide for and against the administration of therapy on the basis of *laghuta* and *gurutha* of the disease. That is why these therapies are prescribed only when there is excessive aggravation of *vata* and the patient is found to be suitable therefore.

Nasya

In *Kushta*, affecting *urdhwa jatru* we have to adopt *nasya* with *saindhava*, *danti*, *maricha*, *phaninjaka*, *pippali*, *Karanja phala*.

Rakta Mokshana

In *pitta pradhana Kushta Rakthamokshana* should be done. And in *alpa* (localized lesions) condition *pracchana* should be done and in *mahath* (lesions all over body) condition of *Kushta siravyadha* should be done. And also, it is said that *raktamokshana* by instruments like *alabu- kapha pradhana kushta*, *shringavata pradhana kushta* and *jalouka- pitta pradhana kushta*.

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. As we know that *kushta* is a *deergha kaleena vyadhi* and *kleda pradhana vyadhi*, if the individual is exposed slightly to *nidana* and if *vyadhi kshamatwa* is also low then there is surely relapsing of the disease. Hence *kramath shodana* and *punaha punaha shodana* helps us to ward off the disease from its *moola sthana*.

CONCLUSION

Success of the Treatment depends on *Trisutra* of Ayurveda i.e., *Hetu*, *Linga* and *Aushadha jnana*, therefore by knowing the causative factor, the symptoms and the treatment a physician can plan better treatment. 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 and *shodana* being one of the prime modality of treatment helps us in removing the *doshas* from its *moola* and there is less chance of recurrence. 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, offspring and virility occur, person is not affected by old age and lives long without any disease.

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