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Need of *Rasayana Karma* in *Kushta Roga*

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ABSTRACT

Skin is the largest organ of the body. The primary function of the skin is protection. It protects the body from external factors such as bacteria, chemicals, and temperature. In Ayurveda, the word *Twak* is the synonym for the skin. The term *Twak* is derived from the word '*Twacha Samvarane*', which means covering.^[1] According to *Acharya Charaka*, *Twacha* is the *Mula* of *Mamsavaha Srotas*^[2] and is the *Upadhatu* of *Mamsadhatu*.^[3] The treatment of *Kushta* involves *Shodhana* and *Shamana* revolving around the concept of *Vyadhihara Rasayana*. *Rasayana Chikitsa* is indicated for *Swastha* as well as *Atura* just similar to *Panchakarma* therapy. The effectiveness of the *Vyadhihara Rasayana* is accelerated if done following the *Shodhana Karma*.

Key words: *Twacha*, *Shodhana*, *Shamana*, *Vyadhihara Rasayana*, *Kushta*

INTRODUCTION

The word *Kushtha* is derived from "*Kushnati Vapuh*" meaning that which alters complexion of Body by extracting. It is a chronic disease which presents with ugly texture and altered tactile Perceptions of the skin.^[4] It is combined product of ectoderm as well as of mesoderm. According to *Acharya Charaka*, All the types of *Kushtha* are caused due to vitiation of *Tridosha* with involvement of skin, blood, lymph and muscular issue.

Kushta Roga is included under the *Ashtamahagadas* by

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Acharyas due to its difficulty in management.^[5] For the cure of *Kushta Roga* a judicious blend of *Shodhana* (elimination therapy) *Shamana* (alleviation therapies) and *Bahiparimarjana Kriyas* (treatments on the skin surface) are needed with proper *Pathya Aharaviharas*.^[6] *Rasayana Sevana* need to be applied to prevent its relapse. This helps to relieve the remaining doshas and make the body tissues healthy. This can act as a permanent cure for the disease.

AIM AND OBJECTIVES

To establish an effective Medicare *Kushta Roga* with the help of *Rasayana Karma*

MATERIALS AND METHODS

Literary study of *Rasayana* in *Kushta Roga* is done by various compiled textbooks, different articles etc.

LITERARY REVIEW

Kushtha is often translated in English as leprosy, which is not correct because of absence of *Mycobacterium leprae*, though the appearance of skin lesions of *Mahakushtha* resemble Leprosy.

Nidana

Aharaja Nidana^[7]

- *Viruddha Annapana*, excessive intake of *Guru*, *Snigdha*, *Drava*, new grains, curds, fish, salty and sour food items, black grams, radish, food prepared from flour paste, sesame, milk and Jaggery products.

Viharaja Nidana^[8]

- Excessive exercise and exposure to heat after taking the heavy meal.
- Restraining natural urges like vomiting, Entering into cold water immediately after one is afflicted with *Bhaya*, *Shrama* and *Santapa*.
- Indulging in food and other habits which have been restricted during the phase of *Panchakarma*.
- Sexual intercourse immediately after taking food, sleeping during day time, insulting peers like brahmin / *Guru*.

Sampraapti^[9]

The vitiated three *Doshas*- *Vata*, *Pitta*, *Kapha* along with impaired *Tvak*, *Rakta*, *Mamsa* and *Ambu (Lasika)* together constitute seven essential entities which play role in pathogenesis of *Kushtha*.

Kushtha can be classified into seven *Mahakushtha* (major skin disorders) and Eleven *Kshudrakushtha* (eleven minor skin disorders). Single *Dosha* cannot cause *Kushtha* on its own i.e., *Kushtha* is not an *Nanatmaja* (disease caused by single specific *Dosha*) Disease.

Chikitsa^[10]

1. *Nidanparivarjana*
2. *Bahyaparimarjana Chikitsa*
3. *Antahparimarjana Chikitsa*

Apart from these *Ayurveda* also has given special seat to *Rasayana Chikitsa* in treatment of *Kushta Roga*. *Rasayana*, *Vajikarana*, *Pathya-Apathya Aahara-Vihara*, *Ritucharya*, and *Sadvritta* are all significant figures in *Ayurveda*. Many diseases in today's modern world lack a precise treatment according to current scientific understanding.

It is said that *Ayurveda* slows down the ageing process and boosts the body's resistance to illness. *Rasayanas* can help the body fend off the effects of ageing by strengthening its defences against infections through non-specific activation of immunity, according to scientific studies on plants and *Ayurvedic* remedies. Antioxidants found in several *Rasayana* plants shield the body from harm caused by free radicals.

They are also the best at promoting the growth and correct sustenance of all seven tissues (*Dhatus*).

Rasayana Chikitsa is also utilised for the disease's prophylactic, curative, and promotional elements.

As the *Kushta Roga* is relapsing in nature, it requires *Shodhana* therapy along with the *Vyadhihara Rasayana*.

Skin being the nearest route for drug administration, topical application of the medication may also be adopted along with the combination of *Shodhana*, *Rasayana* and *Bahirparimarjana* modalities of treatment.^[11]

It can be implied that addition of oral medication and continuation of topical medication may further add to the regression of the illness bringing about complete remission Along with repetition of *Rasayana* and *Shodhana* therapies

DISCUSSION AND CONCLUSION

All the skin diseases in *Ayurveda* have been discussed under the broad headings of *Kushtha*. *Acharya Vagbhata* has defined the *Kushta Roga* as that which causes *Vaivarnya* and *Dushti* to the *Twacha*.^[12] For proper diagnostic approach of the disease, lesions are classified into various groups and named in a scientific way.

Since the disease manifestation starts from the *Nidana*, first line of treatment should be *Nidana Parivarjana*. It stops in the further progression of the diseases by restricting the vitiation of the *Doshas*. *Kushtha* is *Tridoshajanya Vyadhi*, therefore first predominant *Doshas* should be treated and then *Anubandha Doshas*. The treatment of *Kushta* involves *Shodhana* and *Shamana* along with *Vyadhihara Rasayana*.

Rasayana Chikitsa is indicated for healthy as well as diseased. The effectiveness of the *Vyadhihara Rasayana* is increased when followed along with *Shodhana Karma*.

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