

A REVIEW STUDY ON PANDUKARMA CHIKITSA IN AYURVEDA

Dr. Samiya Urf Sanobar Akhtar N. Bawoor^{1*}, Dr. Rakesh R. N.² and Dr. Aswin Haridas M. S.³

¹Final Year PG Scholar MS.(Ayu) Scholar, Dept. of P.G. Studies in Shalyatantra, Sdmca Udupi.

²Associate Professor, Dept. of P.G. Studies in Shalyatantra, Sdmca Udupi.

³Assistant Professor, Dept. of P.G. Studies in Shalyatantra Sdmca Udupi.

Article Received on
21 Dec. 2020,

Revised on 11 Jan. 2021,
Accepted on 01 Feb. 2021

DOI: 10.20959/wjpr20213-19815

*Corresponding Author

Dr. Samiya Urf Sanobar

Akhtar N. Bawoor

Final Year PG Scholar

MS.(Ayu) Scholar, Dept. of

P.G. Studies in Shalyatantra,

Sdmca Udupi.

ABSTRACT

Vranavastu is the scar formed on the skin after the *Vrana* is healed. It stays there on the body for the rest of life even when *Vrana* is healed. This *Vranavastu* forms discoloration of skin, concerned about this discoloration of skin various procedures in *Vaikrutapaha chikitsa* of *Vrana* have been explained in classics. Which include bringing back the normal skin color after healing of the wound. One such procedure explained by sushruta is pandukarma, which helps in restoring the color of hyperpigmented skin of an healed *vrana*. Similarly other two brahatrayis i.e charaka samhita and Ashtanga hridaya also explains in brief about some useful formulations to bring back the normalcy in the pigmented area of healed wound. Skin being largest organ of the body

attracts attention directly. It acts like first line of body defense or protective barrier which maybe prone to wounds and injuries commonly leading to a formation of scar which represents healed destructive lesion. Post inflammatory pigmentation is acquired skin disorder with an increased prevalence rate in recent years. It is caused due to various injuries, wound, as well as complication of laser therapy. There are various cosmetic procedures but they might come along with unwanted side effects and are highly costly. Hence there is a need to introduce ayurvedic remedies for cosmetic concern which is both cost effective and with good result So there is need of Ayurvedic remedies in cosmetology which are easily available with good results.

KEYWORDS: Vranavastu, Vaikrutapahachikitsa, Pandukarma.

INTRODUCTION

Vedas are considered as Ancient most source of knowledge and Ayurveda is derived from Atharvaveda out of four Vedas i.e Rigveda, Yajurveda, Samaveda Atharvaveda. Sushruta Samhita is one among brahatrayis of ayurvedic literature. Sushruta gives detailed explanation on management of wound in sushruta samhita. He is also known universally for his elaborative information regarding importance of cosmetology, fractures etc. There is much emphasis laid on management of vrana in definition of shalya tantra, because he explains about the vrana chikitsa in detail quoting 60 procedures which not only includes healing of wound but also the restoring of normal skin texture is given importance.

Wound is described in modern texts as discontinuity in the epithelium. when an wound heals it goes through series of phases like imflammatory, proliferative, remodeling and scar formation. Various complications of ulcer include infection, ugly scar, keloid, pigmentation, incisional hernia etc.

The prevalence of post inflammatory scar is >70%. It is second highest among hyper pigmentation of skin.^[1] In this advanced era there are various cosmetic procedures but they are costly and out of reach of a common man^[2] and they show average decline by 12% from 2010-2014 as compared to minimal invasive procedures.^[3]

DISCUSSION

The word vrana is derived from root verb vra-vranoti which means to cover. There are various definitions for vrana available in literature. Vrana is something that cause damage to the tissues of body. The vrana is defined by sushruta as that which forms a scar after healing and there is discolouration at the site of vrana.^[4]

Wound healing is a series of mechanism, when a wound is healed it leaves a scar on that site which alters the skin pigment melanin which may cause unpleasant appearance, cosmetic concern and other complications if left untreated. Scar is also termed as healed destructive lesion which is the result of wound healing.^[5] Hence management of scar is important. It is considered as vrana vastu.^[6] Vranavastu stays for the rest of life if left untreated. It forms discoloration of skin, concerned about this discoloration of skin various procedures are explained under Vaikrutapaha chikitsa of Vrana.^[7] Which include bringing back the normal skin color after healing of the wound. Wound having a tendency to end up with scar formation, was mentioned under various Samhitas under particular chapters along with

specific management of scar under the context of Vaikrutapaha chikitsa of shasti upakrama like Pandukarma^[8], Krishnakarma, etc. Various Savarnikarana^[9] formulations have been explained for scar management.

Acharya Sushruta explains about eight parts of body as vrana vastu where there is formation of vrana. Those are Twak, Mamsa, Sira, Snayu, Asthi, Sandhi, Koshta, Marma.^[10] Any vrana when undergoes healing process leaves a scar on vranavastu, that may stay there for the rest of the persons life.^[11] while explaining the stages of wound healing he explains that a completely healed wound is called rudha vrana having no eruptions or swelling or pain and has similar colour of surrounding skin. Hence an ulcer cannot be considered as completely healed until it achieves its normal skin colour. Thus showing the importance of regaining normal colour of skin which ceases cosmetic discomfortness also.^[12]

He explains about vaikrutapaha chikitsa which aims at restoring back the normal texture of skin.^[13] He explains about the 60 upakramas for management of vrana, which include vaikrutapaha chikitsa also. Among the sixty upakramas explained in chikitsa, utsadana, avasadana, pandukarma, krishnakarma, pratisarana, romasanjanana, lomapaharana are considered in vaikrutapaha chikitsa. Any wound when undergoes the process of healing will ultimately leave a scar on the site. One such procedure for restoring skin colour is pandukarma. It is concerned about restoring back the colour of the skin to its normal colour.^[14]

When the scar formed after an ulcer is having darker complexion than the surrounding skin then pandukarma has to be done. Sushruta explains about various medicines for this pandukarma.^[15]

He explains about haritaki lepa prepared in aja dugdha. The type of haritaki (Terminalia Chebula) used here among the 7 types (Vijaya Rohini Putana Amruta Abhaya Jeevanti Chetaki) is Rohini. The rohini phala is taken and soaked in aja dugdha for 7 days, the dugdha has to be changed everyday and then this is made into fine paste and applied over the scar to restore normal skin colour. Some authors consider rohini as a synonym for katutumbi also.

Another formulation explained for the pandukarma is navakapalika churna (powder of new earthen pot). Some opines navakapalika churna as powder of humanskull. vaidula moola also called roots of vetasa (Salix caprea), roots of sarja (Shorea robusta), kasisa (ferrous

sulphate), madhuka (*Glycyrrhiza glabra*). The drugs mentioned above are taken and finely powdered these are then mixed with madhu (honey) and lepa is prepared.

There is another preparation mentioned is consisting of kapitha (*Feronia limonica*), the pulp of the kapittha is removed and filled with ajamutra(urine of goat),kasisa(green vitriol),rochana, tuttha(copper sulphate), haratala(Orpiment-Arsenic trisulphide), manahshila (Realgar-Arsenic disulphide), scraped venu twak (scraped bark of bamboo), prapunnada seeds (cassia tora), and rasanjana (black antimony). This is kept buried under the roots of Arjuna (*Terminalia arjuna*) tree for a month. Then it is taken out and made into lepa and applied over the hyperpigmented skin area to restore its normal colour.

He explains that when the shells of hen's egg are mixed with kataka, madhuka (*glycyrrhiza glabra*), samudra manduki (jalashukti or muktashukti), manichurna (sphatika churna) are powdered and mixed with gomutra and made into a gutika and this gutika is used for scraping over the site where normalcy of skin colour has to be done.

Other references may also be found in ayurvedic samhitas for restoring back the normal skin colour. Acharya Charaka explains preparation of lepa using kaliyaka kaashta (*Cosciniun fenestratum*) described as peeta chandana (*Santalum album*), agara, seeds of mango, hema, manjishta (*Rubia cordifolia*), parada mixed with cowdung. He also mentions that dhyamaka (*Cymbopogon martini*), ashwathamula (*Ficus religiosa*), nichulamula (*Barringtonia acutangula*), laksha (*Laccifer lacca*), gairika (Red Ochre), hema, amruta, kasisa (green vitriol) mixed and prepared lepa for application.^[16]

Vagbhata also explains about kaliyakadi lepa which is prepared by mixing the churnas of kaliyaka, lata, aamra asthi,hema,rasottama in gomayarasa (cowdung). This helps in bringing back the normalcy of the skin color on the ulcer site.^[17]

CONCLUSION

Ayurveda is a science that explains about both physical and mental health. A disfigurement is a social stigma that affects a person physiologically and psychologically. Hence references proves that Acharyas have given importance to physical appearance right from mentioning regime of a garbhini for the health of the individual even before he is born and explains the ways for being healthy in all sense. Cosmetic importance is also mentioned in the form of vaikrutapaha chikitsa, which has failed to reach common people. People are only aware of

recent cosmetic methods like laser etc. though these are quick acting but they are highly costly and sometimes may lead to unwanted side effects. Hence in this modern era there is a need of exploration and standardization of ayurvedic cosmetic modalities which are not only effective but also overcome disadvantages like unwanted adverse effects and are economically friendly to a person.

REFERENCES

1. Indian journal of Dermatology. <https://www.ncbi.nlm.nih.gov/pmc/articles/PMC5029232/>
2. Norman S Williams, Christopher JK Bulstrode, P Ronan O Connell, editor. RCG Russell *Bailey & Loves short practice of surgery*, 24th ed. London: Holder Arnold, 2004; 258, 1513.
3. Journal of Cutaneous & Aesthetics Surgery. <https://www.ncbi.nlm.nih.gov/pmc/articles/PMC4728899/>
4. Vaidya Jadavji Trikamji, editor. Commentary Nibanda Sangraha of Dalhana of Sushruta Samhita of Sushruta, Sutra Sthana; Vranasrava Vigyaniam Adhyaya: Chapter 22, Verse 6. Varanasi: Chaukambha Surbharati Prakashan, 2014; 107, 824.
5. PH Behl, A Agarwal, Govind Srivastav. *Practice of dermatology*, 10th ed. New Delhi: CBS publishers & distributors, 2007; 29, 500.
6. Vaidya Jadavji Trikamji, editor. Commentary Nibanda Sangraha of Dalhana of Sushruta Samhita of Sushruta, Sutra Sthana; Vranasrava Vigyaniam Adhyaya :Chapter 22, Verse 3. Varanasi: Chaukambha Surbharati Prakashan, 2014; 107, 824.
7. Vaidya Jadavji Trikamji, editor. Commentary Nibanda Sangraha of Dalhana of Sushruta Samhita of Sushruta, Chikitsa Sthana; Dvivraniya Chikitsitam Adhyaya: Chapter 1, Verse 8. Varanasi: Chaukambha Surbharati Prakashan, 2014; 397, 824.
8. Vaidya Jadavji Trikamji, editor. Commentary Nibanda Sangraha of Dalhana of Sushruta Samhita of Sushruta, Chikitsa Sthana; Dvivraniya Chikitsitam Adhyaya: Chapter 1, Verse 94. Varanasi: Chaukambha Surbharati Prakashan, 2014; 405, 824.
9. Vaidya Jadavji Trikamji, editor. Commentary of Chakrapanidatta of Charaka Samhita of Charaka, Chikitsa Sthana; Dvivraniya Chikitsa Adhyaya: Chapter 25, Verse 114. Varanasi: Chaukambha Surbharati Prakashan, 2014; 596, 738.
10. Vaidya Jadavji Trikamji, editor. Commentary Nibanda Sangraha of Dalhana of Sushruta Samhita of Sushruta, Sutra Sthana; Vranasrava Vigyaniam Adhyaya: Chapter 22, Verse 2. Varanasi: Chaukambha Surbharati Prakashan, 2014; 107, 824.
11. Vaidya Jadavji Trikamji, editor. Commentary Nibanda Sangraha of Dalhana of Sushruta

- Samhita of Sushruta, Sutra Sthana; Vranaprashnam Adhyaya: Chapter 21, Verse 40. Varanasi: Chaukambha Surbharati Prakashan, 2014; 107, 824
12. Vaidya Jadavji Trikamji, editor. Commentary Nibanda Sangraha of Dalhana of Sushruta Samhita of Sushruta, Sutra Sthana; Krutakrutya vidhi adhyaya. Adhyaya: Chapter 23, Verse 20. Varanasi: Chaukambha Surbharati Prakashan, 2014; 113, 824.
13. Vaidya Jadavji Trikamji, editor. Commentary Nibanda Sangraha of Dalhana of Sushruta Samhita of Sushruta, Sutra Sthana; Amapakveshaniya Adhyaya: Chapter 17, Verse 18. Varanasi: Chaukambha Surbharati Prakashan, 2014; 84, 824.
14. Vaidya Jadavji Trikamji, editor. Commentary Nibanda Sangraha of Dalhana of Sushruta Samhita of Sushruta, Chikitsa Sthana; Dvivraniya Chikitsitam Adhyaya: Chapter 1, Verse 8. Varanasi: Chaukambha Surbharati Prakashan, 2014; 397, 824.
15. Vaidya Jadavji Trikamji, editor. Commentary Nibanda Sangraha of Dalhana of Sushruta Samhita of Sushruta, Chikitsa Sthana; Dvivraniya Chikitsitam Adhyaya: Chapter 1, Verse 112. Varanasi: Chaukambha Surbharati Prakashan; 2014; 93, 824.
16. Vaidya Jadavji Trikamji, editor. Commentary of Chakrapanidatta of Charaka Samhita of Charaka, Chikitsa Sthana; Dvivraniya Chikitsa Adhyaya: Chapter 25, Verse 116. Varanasi: Chaukambha Surbharati Prakashan, 2014; 596, 738.
17. Vagbhata. Harisastri Paradakara Bhisagacharya, editor. Ashtanga Hrudayam with Sarvanga Sundari of Arunadatta and Ayurveda rasyana of Hemadri. Chapter:25; uttarasthana; Verse 2. Varanasi: Chaukambha Orientalia, 2005; 868.