

## Review of *bahi-parimarjan chikitsa in raktvaha strotas vyadhi*.

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### ABSTRACT:

Ayurveda focuses on a multifaceted treatment protocol. Therefore, mention of different types of treatment is found at multiple places in the *Grantha*. *Sharirik vyadhi* are advised to be dealt with the help of *Trividh Aushadhi Chikitsa*. This comprise of *Anta-Parimarjan*, *Bahi-Parimarjan* and *Shastrapranidhan*. While *Shastrapranidhan* means use of surgical methods is seen seldom, the other two are used on a larger scale on day to day basis. *Raktavaha Strotas* is mentioned in utmost detail in our texts. Its vitiation is manifested in several forms thus making a bigger bracket of diseases. This includes *Kamala*, *Visarpa*, *Kustha Mukhapak vatrakt* etc. Majority of these diseases are shown up on the skin. Thereby, treatment ranges from both internal and external medications. A mention of lot of *Bahiparimarjan Chikitsa* is seen in the context of treatment of all these diseases. Also, the dedication of a special *adhyaya* in *Charak Samhita Sutrasthan* for

*Bahiparimarjan Yoga* demand attention. This article focuses on driving attention to this *Bahya Chikitsa* and its importance in *Raktavaha Strotas Vyadhi*.

**KEY WORDS:** *Bahi, Parimarjan, Raktavaha, Vyadhi, Snehan, Swedan, Shaman.*

### INTRODUCTION:

A multi-dimensional approach in dealing with several diseases is peculiarity of Ayurveda. Different perspectives of treatment are found depending upon the condition of *Doshas* in the *vyadhi*. *Chikitsa* is divided primarily divided as *Daivavyapashray*, *Yuktivapashray* and *Satvavayjaya*. *Yuktivapashray Chikitsa* out of these three primarily focuses on *Sharirik dosha*. Furthermore, division of these therapies is seen as *Anta-Parimarjan*, *Bahi-Parimarjan* and *Shastrapranidhan*<sup>[1]</sup>. Bodily *dosha* vitiation leads to manifestation of various diseases and above three therapies are necessary to be applied in dealing with

such condition. While the first two are used more often, surgical procedures are reserved for emergency and unavoidable conditions. *Antaparimarjan* and *Bahiparimarjan* modalities go hand-in-hand.

*Parimarjan* according to the *Shabda Kalpadruma* means *Parishodhan*<sup>[2]</sup> a search colloquially used to clean i.e *dhavan*, wherein the word *marjan* is added with *Angamnirmalyokaranam* which means body waste removal. This *parimarjan* with the prefix *Bahi* becomes *Bahiparimarjan* which specifies an external modulated waste material removal or cleansing treatment. Due importance to each modality of treatment is given by the *Acharayas* at several places in the *grantha*. *Shodhan* and *shaman* both are important aspect of each type of disease in *Ayurveda*. External therapies are classified majorly under *shaman* aspect of treatment. It includes various procedures like *abhyanga*, *sveda*, *pradeha*, *parishek*, *mardan* etc<sup>[3]</sup>. A special mention of this treatment modality is seen in the 3<sup>rd</sup> *adhyaya* of *Sutrasthan of Charak Samhita*. A sum total of 32 *lepa* are mentioned signifying external treatment of the shastra<sup>[4]</sup>. Major indication of these *lepa* comes up as *Kushtha*. *Kushtha* forms a large share of the *Raktavaha Strotas dushti vyadhi*, thereby, denoting its importance in the same. Various articles regarding *Shodhaottar lepa* application in many of Skin diseases. However, this article aims at reviewing various *Bahiparimarjan* modalities found in the *grantha* regarding *Raktavaha strotas*.

## REVIEW OF LITERATURE:

### *Raktavaha Strotas Vyadhi:*

A thorough information about *Raktavaha Strotas* is available in the classics. *Raktapradoshaj Vyadhi* can be taken under manifestation of vitiation of this strotas. The diseases included under this category are- *Kushtha*, *Visarpa*, *Pidaka*, *Raktapitta*, *Pardar*, *Gudmedhra Paka*, *Pliha*, *Gulma*, *Vidhradhi*, *Neelika*, *Vyanga*, *Kamala*, *Dadru*, *Piplu*, *Tilakal*, *Charmadal*, *Shwitra*, *Pama*, *Kotha*, *Manadal*<sup>[5]</sup>. This list also has, *Mashak Mukhapak*, *Lingapak*, *Indralupt*, *Arsha*, *Arbud*, *Angamarda*, *Vatrakt*, *daha*, *Agninasha*, *Murcha*, *Lalima*, *Upkush*, *Tama pravseh* and *Sharir lalima*<sup>[6,7]</sup>. This list includes a variety of diseases with different prognosis. Several therapeutic protocols are found in the treatment of *Raktavaha Strotas Chikitsa*. *Raktapitta Chikitsa* alongside *Virechan* and *Upvas* form the base of treatment of this strotas. However, individual treatment of these diseases witnesses all type of treatment modalities.

### *Bahiparimarjan Chikitsa:*

*Bahyataha Shuddhikaran Bheshajam* is roughly a definition for is *Bahiparimarjan Chikitsa*. Although the classification is mentioned the 11<sup>th</sup> *adhyaya* of *Charak Samhita*, a dedicated *adhyaya* is mentioned in the *Sutrasthan* denoting the importance of *Bahiparimarjan Chikitsa*. It has about 32 *lepa* also mentioned as *Churna Pradeha* which are supposed to be applied post *shodhan chikitsa*. In 11<sup>th</sup> *adhyaya* they added more to just the *lepa* and *churnapradeha*. It includes *abhyanga*, *sweda*, *pradeha*, *parishek*, *mardan* etc.

The importance of *Shodhan Chikitsa*, however, before the use of *bahya chikitsa* is found and highlighted at several places in *Grantha*. This can be summed up as *Abhyanga* , *Lepa* ,*Mardan* , *Parishek* , *Sanvahan*

,*Gandush*, *Kaval* , *Murdhatail* , *Snehapuran* , *Snehadharan*, *Pichudharan* ,*Avhgahan* , *Udvartan* ,*Anjan* , *Avchurnan* , *Pindsweda*, *Upnaha* , *Prakshalan* ,*Dhoopan* etc.

The *Bahya Chikitsa* found under *Raktvaha Strotas Vyadhi* are as follows:

<b>Diseases</b>	<b>Chikitsa</b>
<i>Kushtha</i>	<i>Lepa</i> , <i>Avchurnan</i> , <i>Udvartan</i> , <i>Mardan</i> , <i>Parishek</i> , <i>Abhyanga</i> , <i>Dhoopan</i>
<i>Visarpa</i>	<i>Pradeha</i> , <i>Parishek</i> , <i>Upnaaha</i> .
<i>Pidika</i>	<i>Parisechan</i> , <i>Utsadhan</i> , <i>Lepan</i>
<i>Raktapitta</i>	<i>Lepa</i> , <i>parishek</i> , <i>Avgaha</i> , <i>Manidharan</i>
<i>Gulma</i>	<i>Snehan</i> , <i>Swedan</i>
<i>Kamala</i>	-
<i>Pleeharoga</i>	-
<i>Vyanaga</i>	<i>Udghartan</i> , <i>Lepan</i> , <i>Abhyanga</i>
<i>Vidhradhi</i>	<i>Lepa</i> , <i>Upnaha</i> , <i>Swedan</i> , <i>Prakshalan</i>
<i>Nilika</i>	<i>Abhyanga</i> , <i>Lepa</i>
<i>Tilakalak</i>	-
<i>Asrugdhar</i>	<i>Yoni picchu</i>
<i>Pipalava</i>	-
<i>Dadru</i>	<i>Lepa</i> , <i>Abhyanga</i>
<i>Charmadal</i>	<i>Lepa</i> , <i>Parishek</i> , <i>Abhyanga</i>
<i>Shwitra</i>	<i>Swedan</i> , <i>Lepan</i>
<i>Pama</i>	<i>Abhyanga</i> <i>Lepa</i>
<i>Kotha</i>	<i>Abhyang</i> , <i>Udvartana</i> , <i>Lepa</i>
<i>Raktamandal</i>	<i>Lepa</i>
<i>Mashak</i>	-
<i>Gudapaka</i>	<i>Lepa</i> , <i>Prakshalan</i> , <i>Abhyanga</i>
<i>Mukhapaka</i>	<i>Dhoom</i> , <i>Kaval</i> <i>Dharan</i>
<i>Lingapaka</i>	-
<i>Vatarakta</i>	<i>Alepan</i> , <i>Parishek</i> , <i>Abhyanga</i> , <i>Upnaah</i> .
<i>Indralupta</i>	<i>Lepan</i>
<i>Arsha</i>	<i>Avsechan</i> , <i>Avgaha</i> , <i>Dhoopan</i> , <i>Lepan</i> ,
<i>Angamarda</i>	<i>Abhanga</i>
<i>Daha</i>	<i>Abhyanga</i>

<i>Agninasha</i>	-
<i>Murcha/Tama Pravesha</i>	<i>Parishek, Avagah, Sheetal pradeha</i>
<i>Lalima</i>	<i>Parishek</i>
<i>Upkush</i>	<i>Pratisaran, Gandush, Kaval dharan,</i>

## DISCUSSIONS:

*Raktavaha Strotas Vyadhi* mostly manifests as skin diseases. Treatment protocol of these diseases demand thorough *Shodhan of doshas*. A glimpse into the treatment of all the above mention diseases shows both *Shodhan and Shaman Chikitsa*. Internal medications form the base of such regimen. However, external applications serve as the adjuvant therapy. The *dosha* triad, hence for elimination or maintenance requires both internal and external therapy. The external procedures do not possess high elimination properties as such. However, can serve the pacification or *shaman* part of treatment. Also, a more preventive side of these therapies can be used as and thought of while dealing with diseases.

The procedures although multiple in number can be broadly classified into two therapies- *Snehan {Bahya} and Svedan*.

1. **Abhyanga**- In terms of *bahya sneha*, it is external sneha application which facilitates lubrication alongside absorption through tropical method. *Acharya Dalhan*, has affirmed the time-specified absorption of medicated oil according to which it takes about 500 *matra* i.e. 160 seconds to reach the *Rakta* level<sup>[8]</sup>. Thereby, medicated *oils* and *ghrutas*

can be used for conditions such as burning, discoloration, to reduced inflammation etc. It can also be used as organ specific tropical treatment for reducing pain for example use of *Pinda Tail*<sup>[9]</sup>. *Angamarda* can be relieved efficiently by *Abhyanga*

2. **Sneha-Dharan, Puran**: This is included in *Bahya Sneha prayog*. It includes local treatment like *Karnapuram, Netratarpan, Yonipicchu dharan* etc. The four types of *Murdhatail* are also included into this category. It ensures nourishment of particular organ, relieves pain and arrests excessive blood-flow. Use of *Udumbar tail* as *yonipichu*.<sup>[10]</sup>
3. **Parishek and Avgaha** : This can be considered under both *Snehan and Swedan*. Use of oil and medicated concoctions facilitate *Parishek and Avgaha*. *Siddharthak Snan*<sup>[11]</sup> mentioned in *Kusthta Chikitsa* is a classic example of *Parishek*. *Avghaha* on the other hand is Tub bath Sudation. It can be used in *Angamarda* condition as it has more of pain-relieving action.
4. **Prakshalan**: Use of medicated oils, or decoctions for external cleansing is well known to today's era. While it has significant importance in all of

skin diseases, *Yoni Prakshalan* or cleaning is more popular therapeutically.

5. **Kaval and Gandush:** These therapies have a dual action i.e. *Snehan and Swedan* both. Alongside cleansing, they can be used therapeutically to reduce inflammation in *Raktvaha strotas vyadhi* related to oral cavity. Reducing pain, burning sensation and healing can be expected action out of both these therapies. Use of milk for these procedures is well known. Use of *Kakolyadi Ghrut* is advised in treatment of *Upkush* for *kaval*<sup>[12]</sup>.
6. **Upnaah :** *Upnaah* is type of *Swedan* therapy. Application of *Upnaah* causes vasodilation, stimulation to nerve endings and increases blood flow which results in increased nutrition and metabolisms. Thereby, causes *paka* of *vidradhi* thereby the pus formation and later pus drainage procedure is eased. It is specially advised for *Granthi Visarpa*.<sup>[13]</sup>
7. **Udvartan :** *Udvartan* is rubbing of medicated *churna* to the external skin in upward motion. It excretes the waste of the skin thereby purifying it. Also, destroys *vaat* and *kapha dosha* and helps rejuvenate the skin. Its action is basically exfoliation and can be used in similar skin diseases. *Sharir parimarjan* is the term used in *Charak Samhita* for *Udvartan*. Its of two types *ruksha* and *snigdha Udvartan*.
8. **Lepa :** A detailed explanation of all types of *Lepa* or *Lepa Kalpana* is

found in the *Samhitas*. It is mentioned as *Churna Pradeha* in 3<sup>rd</sup> *adhyaya* of *Charak Samhita* where in total 32 *Lepa* are advised for different diseases. Out of which 15 are *Kushthanashak*, 3 are *Vatraktnashak* and 2 are *Dahanashak lepa*. *Lepa* is more of local treatment used in reducing inflammation, pain and improving complexion.

9. **Dhoopan:** It is basically a medicated fumigation procedure mostly practiced in Skin conditions. Anti-microbial action can be expected out of this technique.

Skin is the largest protective organ of the body which prevents invasion of any foreign substance into the body. *Vayu mahabhoot* amongst the *pancha-mahabhoot* shows dominance over the skin. *Prana* *vayu* is responsible for *sparshadnyaan* along with *rohinisiraashrit Rakt*. *Twacha ashrit Bhrajak pitta* helps in digestion and absorption of the external application over the skin. *Acharya Sushrut* explains the *Tiryak dhamani* divides into numerous branches which cover the entire body like a complex network and that their openings are attached to the *Roma koopa*.<sup>[14]</sup> Through this *Roma koopa*, the *Lepa* or any external application enters the body during which it undergoes *paka* by *Bhrajak Pitta*.

## CONCLUSION:



*Bahiparimarjan Chikitsa* or the topical application therapy is not amiss in any *Raktavaha Strotas Vyadhi*. Different therapies along with the specific medicines is explained in detail by the *Granthakarta*. All the *Bahiparimarjan Chikitsa* can ultimately be summed up under two categories *Snehan and Swedan*. Oil is the best way to carry medications to the internal anatomy of skin and redeem benefits which is why use of various *sneha dravya* in the treatment is justified. This treatment produces local benefits like reducing pain, inflammation, or keeping a check on suppuration, cleansing, correcting discoloration, keeping it free of microbes etc. in terms of *Raktavaha strotas vyadhi*. *Bahiparimarjan Chikitsa* is more of an adjuvant therapy and basically can come under Shaman category of medicines. Although this treatment is equally potent and significant, best results of this treatment can be achieved after *Shodhan* therapies. Use of these therapies for prevention of diseases, as a part of the day to day regimen and cosmetically is undeniable.

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