

APPLIED ASPECT OF SUSHRUTOKTA GANA W.S.R. KUSHTHA CHIKITSA

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ABSTRACT

Gana (group of drugs) is one of the unique features of Bruhatrayi. Apart from Chikitsa sthan all Granthakaras have described various dravyas in Viman, Sootra and Shareerasthan for the sake of simplicity in treatment. Acharya Sushruta has explained 37 Gana in 'dravyasmgrahaniya' Adhyaya of Sootrasthan. The components in these Gana are included in such a way that they have similar action and effect. These Gana can be used in different diseases in different forms like Kwatha (decoction), Swaras (juice), Kalka (pulp). Kushtha is one of the diseases where there is requirement of large range of drugs in different conditions. Acharya Charaka has mentioned only one Gana i.e. Kushthghna Gana in 'shadavirechnshatashritiya' Adhyaya while in Sushrutokta Gana almost 13 Gana are there where Kushthghna or similar indications are mentioned. It is the need of time to highlight these Gana. Also to explore how in Avasthiki Chikitsa or according to different types of Kushtha different Gana can be used. The action of Gana in Kushtha can be explained on the basis of their component and their Rasapanchaka. Here efforts have been made to explore action of Sushrutokta Gana in Kushtha Vyadhi. Also to elaborate the specific conditions of Kushtha in which the Gana can be useful.

KEYWORDS: Gana, Sushrutokta Gana, Kushtha.

INTRODUCTION

Acharya Charaka has explained four aspects of therapeutics (Chatuspad) Physician, Medicament, Attendant and the patient. They are responsible for the cure of disease, provided they have the requisite qualities. Bhesaj (medicine) is one of them. Charaka has further stated the importance of Bhesaj in Dashavidha Parikshya Bhava as a Karana or Sadhan; the

tool by which the physician is capable of completion of his task of successful treatment i.e. Karya. For successful treatment the Bhesaj or Dravy should fulfill all its qualities as mentioned in Charaka Viman sthan as Bhesaj Pareeksha Vidhi (parameters for ideal qualities of drug).

In Ayurveda under the concept of Bhesaj many types of Aushadhi are used

like sthavar (plant origin drugs), jangam (animal origin drugs), rasoushadhi (metals). These medicines are used in various forms like swarasa, kalka, kwatha, guti, asvarishta and various forms like bahiparimarjan (external application) or antaparimarjan (internal application). For the sake of simplicity in treatment Charaka and Sushruta has categorized these drugs in the form of gana. In Sushruta samhita these drugs are classified in 'dravyasamgrahaneeya' adhyaya in the form of gana. Gana means group of drugs having similar and special characteristics either in rasa, karma, guna or swaroop. Sushruta has compiled 37 ganas in this chapter. The nomenclature of gana is given by the first drug in that particular gana e.g. in vidarigandhadi gana vidarigandha is the first drug mentioned in this gana. In most of the gana the components having similar action and properties. The purpose of these gana is to provide proper choice of drug for vaidyas in the treatment, because specific drugs can act in specific condition of any disease. Apart from Charaka ; Sushruta has not kept the same number of ingredients in each gana, all gana have variable number of drugs. Physician can use whole gana or any ingredient in the gana which are available for the treatment. Sushruta has given the indications of these gana for various diseases; kushtha is one of them.

Now days we find various types of skin diseases according to Ayurveda or modern medicine. Treatment of kushtha is comparatively difficult than other diseases. In shaman (conservative) and shodhan chikitsa (purification treatment) we have to use these drugs internally as well externally in different forms. Though in kushtha chikitsa adhyaya various drugs are

explained in various conditions by all acharyas; the gana adhyaya has explored the different ways of treatment in support. It is the need of time to explore indications or use of these gana in different conditions according to samprapti (pathogenesis) or symptoms in kushtha. The aim of this article is to highlight the utility of sushrutokta gana in kushtha also to explain the various conditions of application of these gana or their ingredients. We have included only those gana in which kushthghna properties have been mentioned¹.

Applied study of sushrutokta gana in kushtha

Aaragvadhadi gana : the aragvadhadi gana contains the kushthghna drugs like aragvadhadi, kutaj, nimba, saptaparna, gduchi, karanja, etc. The indications of this gana are kushthghna, kandughna (anti itching), and vranashodhan (cleanse the wound). Maximum drugs in this gana are tikta rasa and sheeta veerya. According to this rasapanchak we can use this gana in those kushtha where vrana is formed like shataru and visphot². As Charaka has stated aragvadhadi as mrudurechak (mild purgative) used in bala, vrudhha, sukumara people³ we can use this gana in those people having kushtha. The drugs in this gana are mainly pitta and raktadoshaghna so can be used in raktapittapradhan kushtha.

Salasaradi gana : in this gana the sala, khadir, kadambari, irimed, kramuka, bhoorja, arjun, asana, etc. are mainly kashaya rasa, katu vipaka and sheeta veerya. This rasapanchak is mainly kaphapittaghna and act on meda dosha. The indication given by Sushruta is also kaphamedoghna and kushthghna⁴. So can be used in kaphapittapradhan kushtha and

medodhatugata kushtha.
Kaphamedovishoshan property of this gana can also be used in shravi (oozing) kushtha.

Lodhradi gana : the properties of this gana are indicated as varnya (improving luster) and vishaghna (anti toxic). In many skin diseases after completion of treatment the vaivarnya (discoloration) remains on the skin. The varnya effect of this gana can be used in the form of lodhradi gana siddha taila application externally or lodhradi gana churna lepa. The concept of visha in Ayurveda can be correlated with allergic disorders in modern medicine. Lodhradi gana can be used in such allergic skin disorders internally or externally.

Arkadi gana : arkadi gana is indicated as krimighna (alleviation of worms), kushthghna and vranashodhana. This gana can be used in those patients where the causative factor of kushtha is krimi, especially in children having kushtha due to krmi. As explained by Madhavanidan in asthimajjagata kushtha krimi utpatti and vrana are formed⁵. Arkadi gana fulfills both the conditions of treatment so can be used as externally or internally in asthimajjagat kushtha.

Eladi gana : eladi gana is indicated as kushthghna, vishaghna (mitigates toxins), varnaprasadan (bestows the color of skin), kandughna (cures itching), and kothapidakanashana. This gana can be used in dadruk ushtha and vicharchika where the main symptoms are pidaka (eruptions) and kandu. Eladi gana is given as varnya so like lodhradi gana it can be used as varnaprasadan after the treatment of kushtha for hyperpigmentation. As eladi gana is mentioned as vishaghna it can be used in the skin disorders formed due to

allergens. The eladi gana siddha taila can be used as an external application.

The most important use of eladi gana is in the diseases like sheetapitta, udarda, kotha. According to Madhavanidan in these diseases kandu ,kotha and pidaka are the main symptoms⁶. As eladi gana is mentioned as kandu kotha pidakanashan it can be used internally as well as externally. Sheetapitta is vata dominance and udarda is kapha dominance disease⁷ and eladi gana is vatakaphagn so it fulfills both the criteria's i.e. vyadhipratyanik and doshaghna.

Shyamadi gana : in this gana all the rechak (purgatives) drugs like trivrut, danti, tilwak. Kampillak etc are included. For virechan procedure in kushtha patients these drugs can be used. This gana is also mentioned as vishaghna so in allergic skin diseases both kushthghna and rechan purpose this gana is used.

Patoladi gana : in this gana the drugs like patol, chandan, guduchi, patha, kutaki, are included. The gana is indicated as vranya (wound healing), kandughna, and pittakaphghna. We can use this gana in the patients of kushtha having vrana (wound), kandu, and pittakapha dominance.

sarivadi gana : in this gana the drugs like sariva, usheer, yashti, chandan, padmak, gambhari etc. which are mainly sheet veerya, tikta rasa and according to this the gana is mentioned as dahaprashamana. In such skin diseases where there is burning sensation we can use this gana as internally as well as externally for dahaprashamana.

Along with this utpaladi and guduchyadi gana are also mentioned as dahanashana so for same purpose these gana can be used.

Triphal and trikatu: both these gana are mentioned as kaphapittaghna, medoghna, deepan, prameha and kushthanashana. Such combination is very effective in the patient of having prameha and kushtha i.e. vyadhisankara. Both these gana act simultaneously on kushtha and prameha. In the patient of sthaulya having kushtha it will be effective by its kushthghna and medoghna properties. Triphala is widely used for purgation⁷ so can be used in patients having kushtha where rechana is essential.

Lakshadi gana : lakshadi gana contains many well-known kushthghna drugs like haridra, daruharidra, nimba, aragvadha, kutaj, saptaparna. The indication for this gana is kushthghna, krimighna, and dushtavranavishodhana (wound cleansing). We can use this gana in the patient having kushtha along with krimi and dushtavrana. These drugs can also be used as internally and externally as the siddha taila form or powder form.

DISCUSSION

As Charak has quoted that the gana are mentioned for guiding the disciples of lower intelligence and also to stimulate the imagination power of wise; the gana are more important for day to day practice. Sushrutokta gana were not previously highlighted for the kushthghna property. In this article we have tried to explain the utility of these gana by kushthghna point of view. Aragvadhi gana, lakshadi gana having the same properties like kushthghna, pramehghna and dushtavranashodhan. The patient having kushtha along with prameha these gana are very effective. In diabetic patient many times the wound does not heal early. Both these gana having pramehghna and

dushtavranashodhan property can be more effective than any other drugs. Salasaradi and lodhradi gana both having medoghna properties can be used in the patients of kushtha having medodushti or medogata kushtha. Arkadi and lakshadi gana are krimighna so can be used in patients having kushtha and krimi especially in children. Aragvadhadi, lodhradi, eladi, and shyamadi gana are vishaghna so can be used in the patients having allergic skin disorders. In the kushtha patients for virechan purpose shyamadi gana and triphala are effective. Eladi gana have the property of kandu, kotha, pidakanashan. This can be the choice of drug in patients of sheetapitta, kotha, udarda.

The one more beneficial effect of these gana is that the whole gana can be used and if in some circumstances if only few drugs are available they can be as much as effective as the gana. According to Charaka and Sushrut these drugs can be used in any form like swaras, kwath, kalka, churna as the condition of the patient or the mode of pathogenesis. Acharya Charaka has more emphasized on the avasthiki chikitsa. In kushtha avasthiki chikitsa is also mentioned as on the basis of doshadhikya, dhatugatatwa, symptoms. According to this the upakrama and the drugs are mentioned. Sushrutokta gana may be helpful in this avasthiki chikitsa on the basis of their indications. They can also be used on the basis of their rasapanchaka and doshaghna. Thus Sushrutokta gana may be one of the alternative drug of choice in treating kushtha other than the chikitsa mentioned in particular chikitsa adhyaya.

CONCLUSION



Gana means the group of drugs having similar characteristics like rasapanchak, swaroop or gunakarma. Sushrutacharya have mentioned 37 gana in 'dravyasmgrahaneeya' adhyaya of sootrasthan. Almost 13 gana are having kushthghna or similar properties. They can

be used in various forms like kalka, kwatha, swaras and according to the pathogenesis of the kushtha. These gana should be used according to the indications given by Suhruta. These gana can prove best alternative dugs of choice for kushtha chiktsa.

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