



## Bahirparimarjana Chikitsa: A COMPREHENSIVE REVIEW OF EXTERNAL THERAPIES IN Ayurveda

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### ABSTRACT

Ayurveda is a system of medicine which is both a philosophy and science. Scientific validity of Ayurveda is evident with the logical justification for its therapies and its applications. To achieve the preventive and curative purpose of Ayurveda, the role and utility of Bahirparimarjana chikitsaas number of therapies has been mentioned in text. Topical route of administration deliver drugs almost directly to the site of action, the risk of systemic side effects are reduced. Bahirparimarjana chikitsa are widely perceived many procedures which are helpful in treating a number of chronic diseases. In this article, an attempt is being made to explore in dept conceptual as well as applies aspects of Bahirparimarjana chikitsa.

**KEY WORDS :** Bahirparimarjana chikitsa.

### INTRODUCTION

- याभिःक्रियाभिर्जायन्ते शरीरे धातवः समाः।  
सा चिकित्सा विकाराणां कर्म तद्धिषजां स्मृतम्।(Cha.su.16/34)
- A process which expels the vitiated doshas and bring back to the normalcy.
- त्रिविधमौषधमिति-दैवव्यपाश्रयं, युक्तिव्यपाश्रयं, सत्त्वावजयश्च। तत्रदैवव्यपाश्रयं- मन्त्रौषधिमणिमङ्गलबल्युपहारहोमनियमप्रायश्चित्तोपवासस्वस्त्ययनप्रणिपातगमनादि, युक्तिव्यपाश्रयं- पुनराहारौषधद्रव्याणांयोजना, सत्त्वावजयः- पुनरहितेभ्योऽर्थेभ्योमनोनिग्रहः॥५४॥ (चसू॥1/54)
- 1. दैवव्यपाश्रयं
- 2. युक्तिव्यपाश्रयं
- 3. सत्त्वावजय

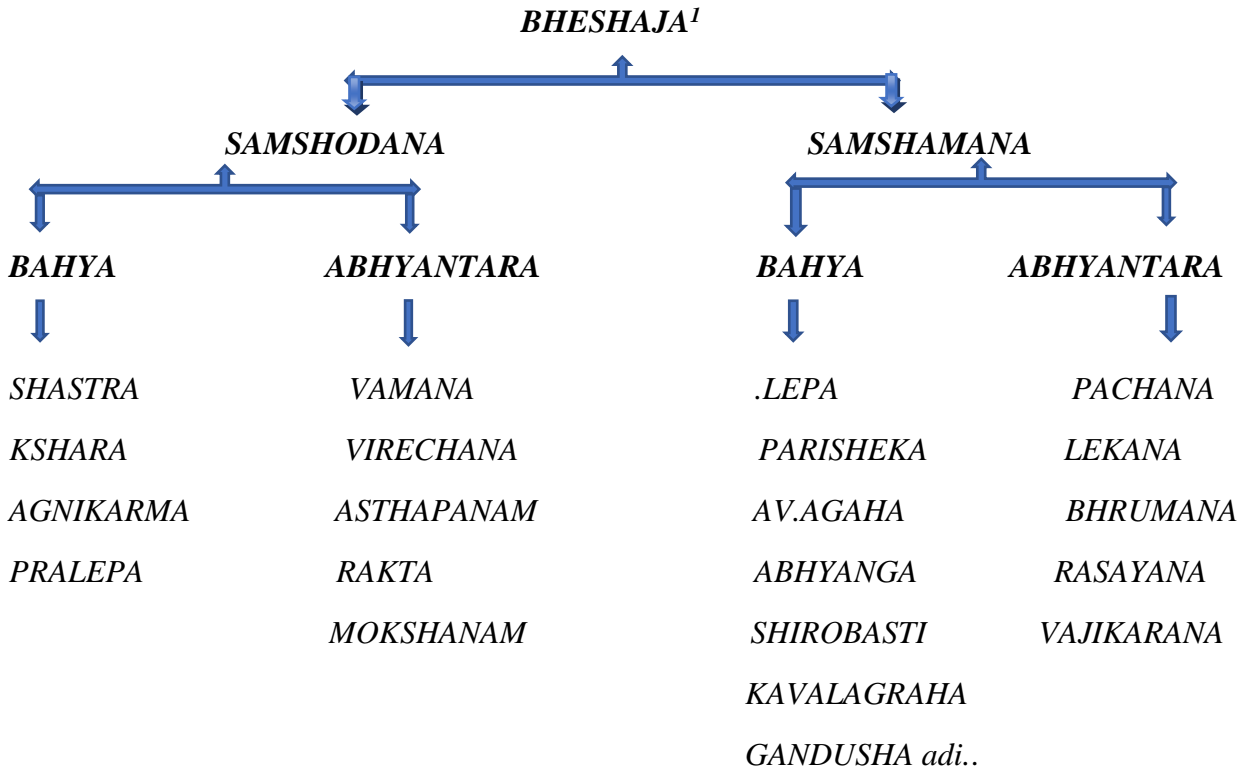
शरीरदोषप्रकोपेखलुशरीरमेवाश्रित्यप्रायश्चित्तत्रिविधमौषधमिच्छन्ति-

अन्तःपरिमार्जनं, बहिःपरिमार्जनं, शस्त्रप्रणिधानंचेति। तत्रान्तःपरिमार्जनंयदन्तःशरीरमनुप्रविश्यौषधमाहारजातव्याधीन्प्रमार्ष्टि, यत्पुनर्बहिःस्पर्शमाश्रित्याभ्यङ्गस्वेदप्रदेहपरिषेकोन्मर्दनाद्यैरामयान्प्रमार्ष्टितद्बहिःपरिमार्जनं, शस्त्रप्रणिधानंपुनश्छेदनभेदनव्यधनदारणलेखनोत्पाटनप्रच्छनसीवनैषणक्षारजलौकसश्चेति। चसू (11/55)

तेषांसंशोधनसंशमनाहाराचाराःसम्यक्प्रयुक्तानिग्रहेतवः। सु.सू.1/27

सम्यक्शोधयतीतिसंशोधनं; तद्विधिविधं बहिराश्रयमभ्यन्तराश्रयंच। तत्रबहिराश्रयंशस्त्रक्षाराग्निप्रलेपादयः; अभ्यन्तराश्रयंचतुष्प्रकारं- वमनं, विरेचनम्, आस्थापनं, शोणितमोक्षणं,

नशोधयतियदोषान्समानोदीरयत्यपि। समीकरोतिक्रुद्धांश्चतत्संशमनमुच्यते”- इति। तदपिद्विविधंवाह्यमाभ्यन्तरंच। तत्रबाह्यमालेपपरिषेकावगाहाभ्यङ्गाशिरोवस्तिकवलग्रहणडूषादिकम्, आभ्यन्तरंतुपाचनलेखनबृंहणरसायनवाजीकरणविषप्रशमनादिकम्। Dalhana on सु.सू.1/27

**BAHIRPARIMARJANA CHIKITSA**

Route of administration is the way by which the drug are taken into the body. Route of administration are basically classifies according to the target effect of drugs such as effect is local or systemic. In local route of administration drugs / therapies are applied to the body surface like, skin or mucous membranes. Local application prevent the metabolism of drug and increases the bioavailability also provides its effects directly on site of action.

**DEFINITION**

- बाह्यतः शुधिकरं भेषजम्।
- The external purification by topical application of medicines is called *bahiparimarjana chikitsa*.
- यत्पुनर्बहिः स्पर्शमाश्रित्याभ्यङ्गस्वेदप्रदेहपरिषेकोन्मर्दनाद्यैरायन् प्रमार्ष्टि तद्वहिः परिमार्जनं, ( च.सू. 11/55)
- तत्बाह्यतः अभ्यागंस्वेदप्रदेहपरिसेकउपमर्दनादिभिः। ( अ.स.सु. १२/५ )
- The main area of *Bahirparimarjana chikitsa* includes *twacha* and the treatment level of action and absorption takes place through *twacha* itself, *Bahirparimarjana chikitsa* plays an important role in treating various disease conditions. it becomes an most prescribed *chikitsa* in clinical practice.

**FACTORS TO BE CONSIDERED IN SELECTING BAHIRPARIMARJANA CHIKITSA**

- *Dosha*
- *Ama*
- *Vaya*
- *Vyadhi*
- *Bala*
- *Rutu*

**BAHIRPARIMARJANA AS PER DOSHOPAKRAMA**

1) *Vatasya upakrama*<sup>2</sup> : *Abhyanga, Mardana, Swedana, Vesthana*

2) *Pittasya upakrama*<sup>3</sup> : *Karpooora, chandana, usheera lepana, Sheetambu dhara*



3) *Kaphasya upakrama*<sup>4</sup>: *Rooksha unmardhana*

**BAHIR PARIMARJANA IN DHATU PRADOOSHANA**

- *Rasa dhatu*: *Abhyanga, Alepa, Parisheka, Avagaha*
- *Rakta dhatu*<sup>5</sup>: *Alepa, Abhyanga, Seka, Upanaha*
- *Mamsa dhatu*<sup>6</sup>: *Kshara karma, Agnikarma, shashtika shali pinda sweda.*
- *Meda Dhatu*<sup>7</sup>: *Sthoulya: Ruksha Udvartana*  
*Krishna: Abhyanga, Utsadana.*

**BAHIR PARIMARJANA IN SHADVIDHA UPAKRAMA**

- *Brimhana* – *Ahashtika shali pinda sweda, Abhyanga, Kukkutanda sweda....*
- *Snehana* – *Abhyanga, Murdnitaila...*
- *Sthambana* – *Sheetala pariseka..*
- *Swedana* – *Nadi sweda, Bashpa sweda, Valuka sweda, Upanaha...*
- *Rukshana* – *Udvartana, Valuka sweda.*

**BAHIRPARIMARJANA AS DINACHARYA**<sup>8</sup>

- *Danta dhavana, Muhka prakshalana, Netra dhavana, Jihvanirlekhana, Anjana, Abhyanga, Murdni taila, Karna purana [cs], Udvartana, Snana, Gandusha, Kavala etc*

**RUTUANUSARA BAHIRPARIMARJANA**<sup>9</sup>

1) *Hemanta rutu* (winter season) & 2) *Shishira rutu* (dewy season)

In *Hemanta rutu Pitta* will get suside and there will be *Kapha sanchaya* in *Shishira rutu*. And *Acharyas* have mentioned *Abhyanga, Utsadana, Murdhni taila, Jentaka sweda, Atapa sweda, Ushnagruha nivasa, agaru lepa* to be fallowed.

3) *Vasantha rutu* (spring season)

In *Vasantha rutu* there will be *Kapha prakopa* to maintain its normalcy one can fallow *Udvarthana, Kavalagraha, Anjana, Chandana, agaru lepa Sukoshna jala snana.*

4) *Greeshma rutu* (Summerseason)

*Greeshma* is the *kala of Vata Sanchaya* and *Kapha prasara* during this time *Mukta mani dharan* and *Chandana lepa* are advised.

5) *Varsha rutu* (Rainy season)

*Pitta sanchaya* and *Vata prakopa* takes place in *Varsha rutu* during this time *Pragharshana, Pragharshana, Udvartana, Chandanadi sugandhita dravya prayoga* are fallowed.

6) *Sharadrutu* (Autumn season)

During this *kala Pitta prakopa* wil takes place to mitigate that *Pittasya upakramas* are fallowed.

**APPLICATION OF BAHIRPARIMARJANA IN VARIOUS CONDITIONS**

**KUSHTA**

- *Kusta* is a *kleda pradana, bahudoshaja, deergha roga*. As *kusta* is a disease of *Bahya rogamarga* manifesting at *twak* as *vyakta sthana*, there is a need for *Bahir mala shodhanawhich* can be achieved by adopting *Bahirparimarjana chikitsa* such as *Lepa, Udvartana, Avachurnana*<sup>10</sup>, *Swedana..*

**PRAMEHA**<sup>11</sup>

- *Prameha* is *Apatya nimittaja* and *kleda pradana vyadhi*, hences *sodhana* is line of treatment but due to the involvement of *burishlema, rukshana* as *purva karma* is necessary.
- व्यायामयोगैर्विधिः प्रगाढैरुद्धतैः स्नानजलावसेकैः |  
सेव्यत्वगोलागुरुचन्दनाद्यैर्विलेपनैश्चाशुन सन्ति मेहाः ||५०|| (Ch.chi.6/50)
- While explaining *bahya upachara* in *prameha* *Acharya charakah* highlighted *Pragada Udvartana, Pariseka.*

**AMAVATA**

- Inflammation in affected joints, to overcome these symptoms topical applications like *lepa* are explained. And the line of treatment of *amavata* emphasizes on *langhana, deepana, pachana, swedana.*



- यथा प्रवज्वलिते वेश्मन्यम्भसा परिषेचनम् |  
क्षिप्रं प्रशमयत्यग्निमेवमालेपनं रुजः ||१५|| su.chi.1/15
- Among these concepts for *Amapachanartha lepa chikitsa* is administered.
- Ex- *agnilepa* is administered for the *amapachanarta*<sup>12</sup>.
- As *swedana* is also line of treatment for *amavata*.
- Ex- for *swedanartha dhanyaamla kayaseka, Valuka sweda, Karshu Sweda* are adopted.

### SANDHIGATA VATA<sup>13</sup>

स्नेहोपनाहाग्निर्मबन्धनोन्मर्दानिच |

स्नायुसन्ध्यस्थिसम्प्राप्तेकुर्याद्वायावतन्द्रितः||८||

- *Acharya Sushruta* describes *bahirparimarjana* like *snehana, upanaha, agnikarma, bandana, unmardana aschikitsa* when *vata* is localised in *snayu, sandhi, asthi* (su.chi 4/8)
- In *sandigata vata* most of *sthanika bahirparimarjana chikitsa* are adopted among them *Upanaha* is one of widely practised procedure.
- **UPANAHA-**  
***Snigdhaupanaha*** - in *dhathu kshayajanya*.  
***Rukshaupanaha*** is done *avaranajanya*.

### VATAKANTAKA

- *Acharya Sushruta* in the context of *Vatavyadhi* explained *vatakantaka*.
- *Rooksha sweda* is specially indicated for *vatakaphaja* and *kaphaja* disorders.
- *Pariseka* with *Gomutra, ksharodaka* and *Lepa* with *Tila* and *Ashwagandha kalka*<sup>14</sup>.
- Ex - *Istika Sweda* is a type of *rooksha Sweda*, which helps in relieving symptoms, like *kriyahaani, vedana*. It also subsides *kapha dosha*.
- *Dashamoola kashaya* is having properties like *vatahara, shothahara, svayathu hara* and can also be used as *parisheka*, helps in subsiding *vataadi tridosha* as it is *vedanahara, shophahara*.
- *Agnikarma*

### BAHIRPARIMARJANA IN COSMETICS

- *Seka*
- *Abhyanga*
- *Lepa*
- *Udvartha*

### BAHIRPARIMARJANA IN MANOVIKARA

- *Murdni tailas*
- *Anjana*
- *Utsadana*
- *Gomutra snana*
- *Samvahana*

### POSTPARTUM SKIN CARE

#### ***Kikkisa***

- *Lepa* : *Chandana, ushira, Kamala nala Shirisha, Dhataki, Yastimadhu* <sup>15</sup>
- *Seka* : *Patola, Nimba, Manjistha* <sup>16</sup>

### MODE OF ACTION

- तिर्यंगाः सम्प्रवक्ष्यामि कर्म चासां यथायथम् ||८||

तिर्यंगाणां तु चतसृणां धमनीनामेकैका शतधा सहस्रधा चोत्तरोत्तरं विभज्यन्ते, तास्त्वसङ्ख्येयाः, ताभिरिदं शरीरं गवाक्षितं विबद्धमाततं च, तासां मुखानि रोमकूपप्रतिबद्धानि, यैः स्वेदमभिवहन्ति रसं चाभितर्पयन्त्यन्तर्बहिश्च, तैव चाभ्यङ्गपरिषेकावगाहालेपनवीर्याण्यन्तःशरीरमभिप्रतिपद्यन्ते त्वचि विपक्वानि, तैरेव च स्पर्शं सुखमसुखं वा गृह्णीते, तास्त्वेताश्चतस्रो धमन्यः सर्वाङ्गगताः सविभागा व्याख्याताः ||९|| (Su.sha.9/8-9)



- In *dhamani vyakarana adhyaya sushurta* explains *dhamanis* which are *urdvaga*, *adoga* and *tiryakga*. Here *acharya* explains four *tiryakgami siras*. out of these, each divides gradually into 100 and 1000 times and thus become innumerable, by these the body is covered like network, these are knit together broadly, their openings (pores) are attached to the *romakupa*, which carry *sweda* and replenish *rasa* inside and outside body and through the *veerya* of the *dravyas* used in the form of *Abyanga*, *pariseka*, *lepa*, which absorbs in skin and enters inside the body after undergoing *paaka* by *Brajaka pitta* in *twacha* it produces desired therapeutic effect.<sup>17</sup>

## IMPORTANCE

- Bahirparimarjana chikitsa can be applied in any condition such as Doshha, Vaya, Bala, Rutu etc.
- Through the Bahirparimarjana chikitsa we can transfer the gunas of different dravyas to deeper dhatus.
- Ofcourse Shodhana is prime, in some conditions like in bed ridden patients we can't do shodhana, here bahirparimarjana is effective.
- Bahirparimarjana is applicable from minor disease to major diseases.

## DISCUSSION

- आस्यादामाशयस्थान् हि रोगान् नस्तःशिरोगतान्  
गुदात् पक्वाशयस्थांश्च हन्याशुदत्तमौषधम्||२९४||  
शरीरावयवोत्थेषु विसर्पिडकादिषु  
यथादेशं प्रदेहादि शमनं स्याद्विशेषतः|| (Cha.chi 30/295)
- The mode of administration of *aushadhi* plays vital role in easy elimination of *doshas*.
- In *Charaka samhita* also it is mentioned that the administration of drug through oral route cures the diseases of *Amashaya*, through *nasa* cures *Shiroroga* and in diseases of *pakvashaya* origin, route of administration should be *guda* and for the cure of diseases which are located in various parts of body like *visarpa* and *pidakadi*, *bahirparimarjana chikitsa* like *pradeha*, *pariseka*, *upanaha* has to be performed.
- *Chakrapani* comments that based on the *sharira avayava* in relation to the *vyadhi chikitsa* can be done.<sup>18</sup>

## CONCLUSION

- Bahirparimarjana chikitsa can be preventive, promotive and curative.
- And plays a major role as purva karma, pradhana karma and paschat karma.
- Bahirparimarjana chikitsa can relieve the symptoms like in amavata shoola, shotha and stabdata.
- Along with Bahirparimarjana chikitsa antaparimarjana chikitsa is essential but diseases with less chronicity and less severity Bahirparimarjana chikitsa is more beneficial.
- Both types of chikitsa beneficial, in Sharirika and Manasikavyadhis and for manasika vyadhis along with these Daivavyapashraya and Satvavajaya chikitsa are beneficial.

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