



IMPORTANCE OF PATHYAPATHYA AND APUNARBHAVA CHIKITSA IN MANAGEMENT OF KUSHTHA (SKIN DISORDERS) -AYURVEDIC PURVIEW

Ayurveda

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ABSTRACT

In Ayurveda all the skin diseases have been described under the umbrella of Kushtha. The word Kushtha denotes all types of skin diseases – Tvacha Vikara.

Due to causative factors, the 3 doshas namely Vata, Pitta, Kapha get vitiated and in turn contaminate with the dushyas like tvak, mamsa, shonita, and lasika causing kushtha or skin disorders of various forms and presentations. Kushtha vyadhi thus formed manifest in the form of 7 types of Maha Kushtha and 11 types of Kshudra Kushtha. In all types of Kushtha; Saptako Dushyasamgraha is of great importance. None of the Kshtha manifests due to vitiation of any one dosha. By understanding Kushtha Vishesh and gunas of predominant dosha Hetu of Kushtha can be guessed. Knowing mutual relationship of Hetu-Dosha - Kushtha plays key role in diagnosis of any Kushtha. It further helps in treatment and management of Kushtha.

KEYWORDS

Kushtha, Twachavikar, Pathya-Apathya, Apunarbhava chikitsa.

INTRODUCTION

Any condition which reforms/deforms the Tvacha is called Kushtha. The involvement of Saptadushya makes the tvachavikara more complicated. According to Nidansevan the vitiation of doshas (i.e. Vata, Pitta, and Kapha) occurs. In all types of tvachavikara involvement of tridoshas is must. Although there might be dominance of any one dosha according to hetusevan.

Actual process of rogotpatti begins with Nidansevan. When Nidansevan is continued for a longer period, Tvachavikara starts developing. Chronic history of different types of nidansevan like Viruddhashana, Krama viparita aahar and Upachara, Navanna, Mashayukta anna etc. leads to dushya viginata as well as dosha prakopa.

In samprapti of kushtha the origin of disease is from Rasa-Rakta dhatu, Adhishthan is in tvacha and mamsa and its transmission is all over the body. According to sthanavaigunya, manifestation is different in every kushtha. As it takes time to develop the disease, recovery also takes a lot of time. The deficiency of vikarvighatakar bhava makes the disease more complicated. In treatment aspect of kushtha vyadhi, Pathyapathya plays a vital role.

Role of Pathyapathya-

If a patient follows the proper diet regimen then there is no need of medicine, and if a patient does not follow the proper diet regimen; there is no use of medicine. This verse from Vaidyajeeran of Lolimbraj shows the importance of diet regimen – Pathya during and after the disease course.

Pathya refers to the food becoming acceptable or suitable to the body. Pathya also refers to the Ayurvedic diet regimen and physical exercise specific for particular disease.

Especially in Tvachavikar, Charaka¹ has mentioned specific pathyapathya as follows.

Pathya:-

1. Laghu - The food which is easily digestible.
2. Hitkar - Beneficial
3. Tikta Rasyukta - Food or medicine having bitter taste.
4. Food or Ghrita processed with Bhallataka, Triphala or Nimba.
5. Puran Dhanya- Old or stored grains.
6. Flesh of wild birds or animals.
7. Specific vegetable that is Mudga with Patol.
8. Patol – Is trichosanthes dioica also known as snake gourd

Mung bean or green grams cooked with the pointed gourd especially in a ghrita is highly beneficial Pathya Kalpana. Green gram or moong beans are the best source of protein. They are rich in essential amino acids. These high antioxidant levels of mung bean may reduce chronic disease risk.

Patol is good source of vitamin A and vitamin C with essential minerals also. It is exceptionally good for harmonizing the Kapha Dosha. It helps in the purification of rakta dhatu, in enhancing pachana and also in the stimulation of the liver.

It has been advised that following pathya only for a day or two, will not give benefits; while one should follow this for a longer duration. i.e. Abhyas (continuous use) at least for one year. Patient should follow the diet regimen at least for 1 year or till the disease course fully stops.

Apathya-

Following are the examples of things which affect adversely in Tvachavikara-

1. All types of Nidansevan
2. Food which takes more time to digest like Mash i.e. black gram
3. Food items having excessive sour test
4. Milk, curd
5. Fish/flesh of animals of costal area
6. Jaggery
7. Sesame

Hence it can be said that the breakfast in which the black gram and rice is fermented, should be strictly avoided by the patients of tvachavikara. All the types of viruddhanna² is strictly prohibited. While preparing these kind of food katu, ushna, tikshna spices are mixed with curd or milk, and heated and then the fried paneer is cooked in it. These dishes give vidagdhatta to the aahar ras. This type of ashana and pana creates utarottar dhatuvaigunya. Hence viruddhanna is strictly to be prohibited in TvachaVikara.

Importance of Pathyapathya in Kushtha–

When and how long pathyapathya is to be followed? This is the common question which arises in the mind of serious tvachavikar patient.

- A. During the treatment – Samshaman and Samshodhan
- B. After the Prakrutisthapana
- C. For the prevention of recurrence

A. During the treatment – Samshaman and Samshodhan

Samshodhan and samshaman type of treatment gives good relief. But in this disease recurrence is frequently observed due to recurrent nidanseva by Pradnyaparadha. Some of the adrushtakarma hetu are also noted for certain types of Kushtha. Therefore after the proper treatment of Kushtha (any tvachavikara), the patient should follow the diet regimen at least for one year. As in one year Shadrutu's should be passed without any disease relapse that is without recurrence of any symptom.

Furthermore³ there is no occurrence of any new disease or relapse of previous disease or occurrence of any symptom previously treated has been described as Shuddha Chikitsa.

According to Acharya Charak our body is generated by Aahar⁴. The aahar of person builds a person completely. If a patient taking right treatment from a physician and does not follow the pathyapathya the treatment will be failed. For example if one patient taking Snehan for the Vaman and if he is not following the rules of pathyapathya there will be Vyapad. That is complication of the Snehan unfortunately, samyak vaman shuddhi will not take place.

Aahar or diet is called as Mahabhaishajya hence in Ayurveda classics variety of ayurvedic medicine processed as food items are seen.

According to CharakaSamhita⁵ with regular practice of pathya sevana sometimes patient refuses it due to monotonous food. So in such conditions different tasty recipes should be prepared of pathya food.

If the pathya⁶ food is tasty, tempting and favorite for the patient then it gives very positive effect for maintenance of health and decrease the intensity of disease. If still patient doesn't like the Pathyakalpana then the pathya should prepare with the likings of the patient.

In case of Bahu dosha⁷, along with preserving the bala of patient; regular samshodhan should be followed.

After⁸ the treatment of any disease, due to Chaya purvak or Achaypurvak doshas there may be recurrence which can be treated with strict follow up of pathya. And in any case of tvachavikara virechan after every 15 days, vaman after every month, Nasya after every 3days and raktamokshan after every 6 month should be given.

The presence and activities of vikarvighatbhava⁹ is responsible for the healthy state and the absence of it leads to vyadhiudbhav. So the nidansevan related to dosha and dushya have anubandh (specific relation in between) then again it reflects in disease form.

Hence for the prevention of the recurrence (punarbhava) of tvachavikara, nidanparivarjan will be the first step and if still it occurs, then the doshadushti should be treated in the immediate chayaavastha* only.

One of the most important hetu or causative factor of tvachavikara is dushta /pap karma done in the past. As the karma is over the symptoms will automatically resolves. This is according to the karmaphalavipak siddhant. For such patients of tvachavikara, aacharrasayan plays important role for the prevention of Punarbhav of the disease. With the obvious dedication of the job done (absolute samarpan) one can achieve the moksha from the bandhan of karma and its phalashruti. Kayik, vachik and manaskarma shuddhi with devotion gives the ultimate result.

B. After the Prakrutisthapana

After the complete treatment of Tvachavikara, the physical-mental wellbeing is achieved i.e. Prakrutisthapana. Special efforts should be taken to change the lifestyle of the patient to inculcate the Prakrutisthapana. Prakrutisthapana¹⁰ is the synonym used for the term Chikitsa by Acharya Charak .To keep the senses along with mind in prakritibhav and prevention of trividha hetu, regular responsible efforts should be done accordingly with sadvruttapan and anushthan.

Abhyanga –

Especially Abhyanga from dinacharya gives softness, strength and colour to the skin. Abhyanga plays vital role for the maintenance of the healthy skin tissue. The good health of the person is reflected by the skin. Abhyanga should be resorted to daily. According to Acharya Vagbhata Abhyanga gives healthy, fresh toned skin.

Regular follow up of Ayurvedic Dinacharya, Rutucharya, Ratricharya, following the natural urges and desha, kala, Satmyopasewan and Sadvruttapan the health state can be maintained. .Deerghayu with disease free healthy life can be enjoyed. The daiva and purushkara are depend upon the yukti of a person of following the advice of Ayurvedic classics stated at Charak Samhita Vimansthan Chapter no. 3 shloka no. 32.

Manas Bhava -

Another factor, the manas bhava i.e. the psychological part of the patient plays a vital role in tvachavikara also. As in tvachavikara psychosomatic involvement is there. The sadness, guilt, regrets or depression also worsens the condition. So along with the medicinal treatment the manas bhava should be treated with good counseling and adoption of sadvruttapan.

According to Acharya Charak sharirsthan chapter no.6 verse no.10 this pravritti can be restricted with proficiency of the best dhriti. dharana which controls the mind. The power of human intellect can be increased with the help of Ashtangyoga by Patanjali Yogasutra.

It has been advised to take the Mustadichurna regularly for the patients of tvachavikara which also prevents the recurrence. Regular abhyang and intake of Khadirodak is also advised by Acharya Charak.

C. Apunarbhava chikitsa with Rasayana-

Drugs, diet and regimen which promote longevity by delaying aging and preventing diseases are called Rasayana. Rasayana Chikitsa boosts the ojus and immune system. Rasayana increases the essence of each Dhatu, starting from Rasa. Taking rasayana is helpful to increase the vyadhikshamatva of person to keep him away from diseases. Literally the term Rasayana refers to the means of obtaining the optimum nourishment to the Dhatu.

While giving the Rasayana, it has been advocated to involve a number of specific considerations like,

- 1) Prakruti
- 2) Vaya
- 3) Satmya
- 4) Agni
- 5) Ojus

Rasayana drugs act as immunomodulator. Strengthening of immunity can be explained in various ways - by promoting bodily defense mechanisms; like increasing WBC count, improving immune body function. Increase number of immune cells known as T cells and B cells helping to fight infections.

Especially for tvachavikara some herbs can be selected for rasayanachikitsa. Guduchi, Amalaki, Gokharu, Sariva, Haridra, Yashtimadhu, Jatamansi etc. are used for it. Rasakalpas like Arogyavardhini and Chandraprabha vati can also be used for rasayana Arogya.

RUTUKALE SAMSHODHANA KARMA-

In this modern civilized world, due to working in shifts or another inevitable reasons, people cannot follow the dinacharya according to Ayurveda. For these people it has been advised to do the regular samshodhana karmas according to the rutu-season following. For instance doing Bastikarma in Varsharutu or Vamana karma in every Vasantarutu.

ये तु संशोधनै शुद्धान तेषां पुनरुद्भवः ।। अ.ह.सू.4/26

As per this verse regular samshodhan karma in respective rutu will give the complete cure and prevention of recurrence of disease .Following Rasayana karma after the shodhana and regular pathyadi follow-up gives the best result for the maintenance of swasthya.

The ultimate aim of an Ayurvedic physician is to achieve Dhatusamyavastha which means Vikaropashaman¹¹. With all these solutions the Apunarbhav can be achieved.

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