

IMPORTANCE OF NIDANA-PARIVARJANA IN PREVENTION AND TREATMENT OF KUSHTHA ROGA (SKIN DISEASES): A REVIEW¹Sharma Pooja Rampal,² D.V. Shukla¹PG Scholar Dept of Rachana Sharir R.A.Podar Ayurved Mahavidyalaya, Worli, Mumbai Maharashtra, India²HOD, Dept. of Rachana Sharir R.A.Podar Ayurved Mahavidyalaya, Worli, Mumbai.**ABSTRACT**

Twak (Skin) is just like a mirror reflection which manifests various types of inner abnormality or diseased condition within one's body. Skin is an organ which represents some inner abnormalities and stress conditions within one's body. In this modern era, changed life style of human being because of busy, professional and social life, sedentary lifestyle, unhealthy improper diet, use of chemical product and polluted environment has created several disharmonies in his biological system. All these factors cause changes in skin composition and play a major role in producing variety of skin diseases along with systemic involvement. In Ayurveda, major *Twak Rog* (skin diseases) has been classified under the heading of *Kushtha*. The *nidan* (causative factors) described regarding *Kushtha* are mainly related to *Apathya Aahara* (improper diet) and *Vihara* (lifestyle). Thus efforts been made to study the role of *Nidana-Parivarjana* (avoiding causative factors) and *Pathya Aahar* (dietetics suitable for disease pacification) and *vihara* i.e. Lifestyle- *Dinacharya* (daily regimen), *Ritucharya* (night regimen), *Sadvritta* (good code of conduct), *Adharaniya Vegas* (rules regarding suppressible and non-suppressible urges) of an individual while ascertaining the individual's vulnerability to skin disease. This article aims to study the relationship between effect of *Pathya Aahara* (proper diet) and *Vihara* (lifestyle) on various skin diseases which help in changing the entire scenario of management of dermatological disorders.

Keywords. *Aahara, Kushtha, Nidana-Parivarjana, Twacha, Vihara*

INTRODUCTION: The basic principle followed in the Ayurvedic system of medicine is 'Swasthyashya Swasthya Rakshanam, Aturashya Vikara Prashamanancha', which means to maintain the health of the healthy and to cure the diseases of the diseased.^[1]

Skin: According to *Acharya Sushruta*, *Twacha* or skin or seven layers of covering are formed and deposited on the rapidly transforming product of the combination of (semen) *Shukra* and *Shonita* (fertilized ovum) which have been thus charged with the individual Soul or Self in the same manner as layers (of cream) are formed and deposited on the surface of (boiling)

milk.^[2] The seven layers of skin thus formed are *Avabhasini, Lohita, Shweta, Tamra, Vedini, Rohini, Mamsadhara*.

Kushtha: *Ayurveda* recognized the importance of skin and described the various skin disorders under the term *Kushta*.^[3] *Kushtha* is one of the most chronic disorders as described in *Ayurveda*. *Kushtha Roga* is mainly classified into *Mahakushtha* and *Kshudrakushtha* which is further divided into seven types and eleven types respectively.^[4] The etio-pathogenesis involves the *Sapta Dravya* (seven factors), *Vata, Pitta, Kapha, Tvacha, Rakta Mansa* and *Ambu/Lasika*, which are responsible

for manifestation of a wide range of dermatological disorders (*Kushtha roga*).^[5]

Ayurveda described a wide range of etiological factors (*Nidan*) for dermatological disorders (*Kushtha*) which mainly includes *Apathya Aahar*, *Vihar* and psychosocial aspect.

The *Nidan* (causative factors) described in *Kushtha Roga* mainly comprises of the following:

1. *Aharaja Hetu* (Dietetic Factors) : the causative factors described in *Kushtha* mainly consists of unwholesome diet such as intake of *Viruddha Ahara* (incompatible diet), *Mithya Ahara* (improper diet), excess of liquid and unctuous diet, *Ajeernashana* (having meals even if the before taken meal is not yet digested), *Adyashana* (excess intake of food than required), intake of newly harvested crops, excess intake of curd, sour and salty food products, fish, jaggery, black gram pulses, sesame seeds, milk and other milk products.^[6]

2. *Viharaja Hetu*: the causative factors of *Kushtha* also includes lifestyle factors such as restraining natural urges like vomiting, doing exercise after having excess meals, having cold water immediately after exposure to scorching sun, exertion and fear, indulging in sexual intercourse immediately after taking food, sleeping during day time, insulting peers like *Brahmin* / *Guru* and other respected personal and doing sinful acts which comes under *Viharaja Hetu* (lifestyle causes).^[6]

Thus it is observed that *Ahita Aahara* (unwholesome diet) and *Ahita Vihara* (improper lifestyle) are the important factors involved in the etiopathogenesis of *Kushtha Roga* (skin disorders).^[7] It is said that the food taken in right quantity

certainly provides strength, complexion, happiness and longevity to the person; without disturbing the normalcy.^[8] Also it is said that the one who follows seasonal dietary and lifestyle regimen, the vigor and complexion is promoted in a man.^[9] Thus the description about *Dinacharya*, *Ritucharya*, and *Sadvritta* in Ayurveda clearly depicts the importance of a healthy regimen in the prevention and management of many diseases

Importance of Dinacharya in Kushtha Roga:

Vyayama (Exercise): Regular exercise is essential for perfect health. It builds up stamina and resistance against disease, clears the channels of body (*Srotas*) and increases the blood circulation.^[10]

Snana (Bathing): Bathing improves enthusiasm, strength, sexual vigor, appetite, span of life and removes sweat and other impurities from the body.^[11]

Abhyanga (Massage): Oil massage ensures softness and unctuousness of skin, free movement of joints and muscles, peripheral circulation and elimination of metabolic wastes.^[12]

Nasya: Putting oil drops into the nose helps the skin to remain free from wrinkles, enhancing the complexion of skin.^[13]

Udvartana: Massaging the body with soft, fragrant powdered drugs enhances the complexion of the skin.^[14]

Importance of Ritucharya in Kushtha Roga:

Ayurveda describes 6 *Ritus* (season) of which 2 months makes 1 *Ritu* (season). The first three *Ritus* (season) are together called as *Adana Kala* (*Uttarayana* – tilt of northern hemisphere of earth away from the sun) and next three together called as *Visarga Kala* (*Dakshinayana* –

tilt of southern hemisphere of earth away from the sun).^[15]

There is a gradual decrease of *Bala* (physical strength or immunity due to the seasonal effect) during *Uttarayana* and gradual increase of strength during *Dakshinayana*.^[16] In every season there occurs some special changes in environment and human body thus in order to maintain equilibrium and sustain health, a person should change his diet and lifestyle according to the season.

i. *Hemanta Ritu* (Winter Season):

In *Hemanta Ritu*, the environment becomes dry and comprise of cold wind and intense sunlight.^[17] Cold and dry winds reduce the moisture in the skin; contraction of muscles which leads to heat generation in the body. Hence application of oil or moisturizer helps the skin and also increases peripheral blood supply. Thus *Vihara* (lifestyle) such as *Abhyanga* (application of oil to the whole body), *Utsadana* (applying medicated powder of drugs to the body), applying oil to the scalp, must be practiced. One should stay in warm and less windy places. Warm clothes are recommended.^[18]

ii. *Vasant Ritu* (Spring Season):

There is increased intensity of sunlight in *Vasant Ritu* than in *Shishira Ritu*. Thus *vihar* (lifestyle) such as *Udvartana* (rubbing medicated dry powders over the body before bath), *Kavala Graha* (filling the mouth with medicated oil, medicine decoction or hot water till mouth fills with saliva) must be practiced.^[19]

iii. *Grishma Ritu* (Summer Season) :

The intensity of sunlight is at its peak in *Grishma Ritu*. There is a maximum loss of *Saumya* (moisture like constituents) in one's body. There is loss of fluids in the form of sweat during this season, thus

fluid intake should be increased. Also one should applying *Chandana* (sandalwood powder) to his/her body.^[20] One must avoid *Vyayama*(exercise) in this season, as there is the least strength in body.^[21]

iv. *Varsha Ritu* (Rainy Season):

In this season, due to evaporating vapors from the Earth, rainfall and acidic transformation of water, the *Agni* (digestive fire) is weakened, thus leading to the further vitiation of *Vata* and other *Dosha*.^[22] Thus *Pragharsha Udvartana* (the act of rubbing dry medicated powder during bath), *Snana* (bathing), *Gandhamalya Anulepana* (applying medicated drugs as a paste over body after bath) are to be done daily during this season.^[23]

v. *Sharad Ritu* (Autumn Season) :

When a body habituated to cold and rain is suddenly subjected to the heat of sun-rays in the *Sharada* (autumn) season, the accumulated *Pitta Dosha* in the body often gets aggravated.^[24] Thus Undergoing *Virechana* (therapeutic purgation), *Raktamokshana* (bloodletting procedure) and consuming *Tikta Sarpi* (bitter medicated ghee) prove to be helpful. Exposure to moon rays during night time is helpful in this season.^[25]

vi. *Shishira Ritu* (Late Winter):

In this season, due to the onset of *Adana-Kala*, dryness increases and due to clouds, winds and rain, cold prevails.^[26] The whole regimen advised for *Hemanta* should also be followed in *Shishira Ritu*.^[27]

Importance of *Sadvritta* in *Kushtha Roga*:

'*Sadvritta*' is defined as '*Sad*' which means 'Good' and '*Vritta*' means 'Regimen' or 'Conduct'.^[28] *Sadvritta* (code of conduct), if practiced simultaneously

fulfils two objectives – maintenance of positive health and control over sense organs.^[29] *Sadvritta* also leads to prevention of many communicable skin diseases. The following are some good code of conduct (*Sadvritta*) which when practiced can prevent or help in treating the skin diseases:

1. One should bathe twice a day, and one should clean his excretory passages and feet frequently this helps in removing the sweat and impurities from the skin and thus preventing from various skin ailments.^[29]
2. Cutting of hair and shaving should be done thrice a fortnight. It helps maintaining hygienic condition of skin.^[29]
3. One should not indulge in undue courage or excessive sleep, night awakening, bath, drinks and food, should not take curd at night, should not be exposed to easterly
4. winds, the sun, dews and the strong currents of wind, one should not perform sexual intercourse without food or after excessive food intake. These all are the causative factors responsible for causing skin diseases thus following this code of conduct help preventing the various skin diseases.^[30]
5. One should not be engaged in other works while urge for the natural urges such as vomiting as suppression of the Vega for vomiting may cause diseases such as *Visarap* (erysipelas), *Pruritus*, *Kotha* (urticaria or rash), *Kandu* (itching all over the body), *Aruchi* (anorexia), *Vyanga* (black colored patch on face), *Shotha* (oedema or swelling), *Pandu* (anemia), *Jwara* (fever), *Kushta* (Various skin diseases) and *Hrillas* (nausea).^[31]
6. One should not perform sexual intercourse with a woman during her

menstrual period, with a woman suffering from a disease as there might be risk of communicable diseases which can spread through it thus avoid this can prevent the risk of skin disease.^[30]

DISCUSSION:

According to Ayurveda, wholesome food (a healthy diet) is the fuel that maintains *Agni* (digestion and metabolism process), promotes proper distribution of body elements, vitality, complexion, and acuity of the sense-organs, conversely, unhealthy diet and lifestyle cause vitiation or imbalances in *Doshas*, *Dhatus*, and *Rasas*, thus causing diseases.^[32]

Ayurveda considers Food as *Prana* or vital force.^[33] It is said that the origin of life and diseases is food. The body is formed from food, and even diseases also originate from food. Wholesome and unwholesome food articles are responsible for happiness and sorrow respectively.^[34]

Relationship between *Twacha* (Skin) and *Aahara* (Food):

According to Ayurveda, there are seven components that sustain the body, known as *Dhatu* (tissues). The wholesome foods when ingested stimulate the *Antaragni* (digestive process) and get properly digested by respective *Bhutagni* (specific digestion as per basic constituent or element). Further this ingested food gets transformed into different *Dhatus* in presence of *Dhatvagni* (tissue specific digestion and metabolism) and *Vata* (*Vyana Vayu*) by the process of *Dhatvagnipaka* or metabolism.^[35] The food gets transformed into two forms i.e. *Prasada* or essence form (*Ahara Rasa*) and *kitta* (the waste form). The essence part or *Ahara rasa* nourishes those seven components (*Dhatus*) i.e. *Rasa* (body fluids), *Rakta* (blood), *Mamsa* (muscles),

Medas (fat), *Asthi* (bone), *Majja* (bone marrow), *Shukra* (reproductive elements like semen and ovum), *Ojas* (essence of the seven fundamental tissue elements). Thus, after digestion, the essence and waste of food in their normal quantity maintain the equilibrium of tissues.^[36] The nourishing as well as excretory products nourish the respective *Dhatus*.

Thus, it can be said that this body is maintained by the nourishment drawn from eatables, drinkables, linctuses, and chewable (food) and the diseases could also be caused by these sources (i.e. unwholesome diet).^[37]

As the six layers of *Twacha* (skin) are said to be derived (*Upadhatu*) from *Mamsa* (muscle)^[38] intake of unwholesome food will indirectly lead to its disease as explained above. Also its said that the healthy skin (*Avabhasini*) reflects the state of physical and mental well-being of the person and reveals both the normal and pathological state of an individual.^[2]

Relationship between *Twacha* (Skin) and *Vihara* (Lifestyle):

Apart from unwholesome food, many other etiological factors for disease production are present, like a change of season, intellectual errors, unwholesome contacts (excessive, wrong and over-utilization) of senses of sound, touch, vision, taste and smell.^[39]

It is said the strength and complexion of the person knowing the suitable diet and regimen for every season and practicing accordingly are enhanced.^[9] It is also said that *Kaanti*, *Chaaya*, *Varna*, *Prabha* of an individual is determined for healthy skin, but it is not achieved in one day and rather should be enhanced or maintained by following the *Dinacharya* (daily regimens) mentioned in our Classics.^[14] For this

purpose Ayurveda describes *Aahar-Vidhi* (proper diet regimen), the *Dinacharya* (daily regimen), *Ritucharya* (seasonal regimen), behavioral and ethical principles (*Sadvritta*) in its classical texts.

Sadvritta (good code of conduct) not only includes mental faculties, but also rules related with general hygiene, food consumption, sexual intercourse & exercise, following which leads to prevention of psychological, physical & psychosomatic disorders.^[29] This also can be called as health promoting conduct. Thus over all from above explanation it can be said that, *Sadvritta* play a vital role in preventing communicable diseases.

Thus, *Nidana Parivarjana* and *Pathya Aahar* (Wholesome Diet) and *Vihar* [Lifestyle-*Dinacharya* (daily regimen), *Ritucharya* (seasonal regimen), *Sadvritta* (good code of conduct)] of an individual is equally important while ascertaining the individual vulnerability to skin disease. *Acharya Charak* has emphasized that the simple baseline of treatment is to exclude the *Nidana* factor.^[40] Hence, the knowledge about etiological factors is useful to provide proper guidance for therapy as well as in the prevention of the disease because while treating diseases the highest importance should be given to avoidance of causes responsible for the vitiation of *Doshas* because it will be helpful in breaking the *Samprapti* of disease.^[40]

CONCLUSION:

Thus it can be concluded that erroneous diet and lifestyle have been implicated as chief factors for the onset, progression and recurrence of many skin disease. According to Ayurveda classics, it is very important to know the cause of a disease because in any disease where the cause is

known, treatment becomes very easy. It is in this light only that *Chikitsa* has been defined as *Nidan-Parivarjanam* and *Pathya Sevan*.

According to Ayurveda, the first line of treatment in all diseases is *Nidana-Parivarjan* i.e. "avoid the cause". Therefore, all diseases that can be caused by the *Ahitakara Ahara* and *Vihara* (i.e. unwholesome diet and lifestyle) can be prevented by avoiding it and practicing the *Hitakara Ahara Vihara* (i.e. wholesome diet and lifestyle) and also the disease that caused by the suppression of the various natural urges can be prevented simply by not suppressing any of them. Thus an individual desirous of happiness should follow the regimen advocated in the Ayurveda texts for prevention and management of the skin diseases or any manifested disease.

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