An overview of Ayurvedic principles to prevent dermatological disorders.
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ABSTRACT
Introduction - Ayurveda explains twak as one among five jnanendriya, attributed with function of touch and is the location (aashray sthan) of sweat channels (swedavahi strotas) and hairs (loma). Aacharya Sushrut and Bhavmishra have opined that twak has seven layers while Aacharya Vagbhata and Charaka have described six layers of twak as Avabhasini/Udakdhara, Lohita/Asrugdhara, Shweta/Tritiya, Tamra/Chaturtha, Vedini/Panchami, Rohini/Shasthi, Mansadhara. In Ayurveda the treatment is aimed at prevention of disease (swasthavritta) and cure of already manifested diseases through judicious and logical use of ahara (dietics), vihara (lifestyle) and Oushadha (medication and therapies). The rational Ayurveda therapy is provided through four fold steps involving samshamana (palliation), dosha shodhana (bio cleansing procedures), nidana parivarjana (avoiding causative factors) and pathya (dietics suitable for diseases pacification). Lifestyle or daily regimen of an individual is equally important while ascertaining the individual vulnerability to disease. Elaborate description is available on personal hygiene encompassing diet and regimen during daily routine (dinacharya), seasonal routine (ritucharya), and behavioral and ethical principles (sadvritta). Observance of certain rules regarding suppressible and non suppressible urges is also important for positive health.

Aims and Objective – To study the role of Ayurveda in the prevention of Dermatological Disorders.

Methodology – Literature will be reviewed from available Ayurvedic texts, journals, research articles etc.

Result - In recent time due to increase in faulty dietary habits and not following Dinacharya, Ritucharya the dermatological disorders are on rise. Ayurvedic samhitas mentioned how to prevent dermatological disorders.

Keywords: jnanendriya, dermatological disorders, Kushtha, Dinacharya, Ritucharya

INTRODUCTION-
In Ayurveda, the treatment is aimed at prevention of diseases (swasthavritta) and cure of already manifested diseases through judicious and logical use of ahara (dietics), vihar...
(lifestyle) and oushadha (medication and therapies). The rational Ayurveda therapy provided through 4 fold steps involving samshaman (palliation), dosha shodhana (biocleansing procedures), nidana parivarjana (avoiding causative factors) and pathya (dietics suitable for disease pacification).

**AIM** – To study the role of Ayurveda in the prevention of Dermatological Disorders.

**Objectives** - to study the role of Dinacharya, Ritucharya, Sadvritta in the prevention of Dermatological disorders.

**Materials** – All description related to Dinacharya, Ritucharya, sadvritta is available in different samhitas, various websites, research articles.

**METHODS** -

**The concept of Ahara** –

Ahara is best of all medicines and is considered one among the three sub pillars of Ayurveda (trayo – upasthamba). The ahara (food) and vihara (lifestyle) which are congenial to the channels, constitution and strength of an individual is termed as pathya (wholesome) and that which is non congenial is termed as apathya (unwholesome). The curative and preventive aspects of Ayurveda revolve around the central theme of pathya ahara and vihara.

**Ayurvedic Dietary Guidelines**

1. Intake of food at in time (Kala bhojana)
2. Food intake as per suitability (Satmya bhojana)
3. Food intake as per prakruti of individual (Hita bhojana)
4. Proper hygiene (Shuchi bhojana)
5. Intake of food which is unctuous (Snigdha bhojana)
6. Intake of food which is warm (Ushna bhojana)
7. Intake of food which is easy to digest (Laghu bhojana)
8. Eat while there is in interest to food and while eating concentrate on food and the process of eating (Tanamana bhojana)
9. Eat food with six taste components (Shad rasa yukta ahara)
10. Food should be primarily sweet in nature (Madhurapraya)
11. Food should be ingested calmly, neither too slow nor too fast (Na ati druta vilambit)
12. After bathing
13. Food intake only when there is sufficient hunger (Kshudhavan)
14. Proper washing of hand, feet and face should be done before food intake (Dhauta pada kara anana)
15. After offering prayers and paying obesiance to gods and forefathers (Pitru deva arpana)
16. After offering food to guests, teachers and children (Atithi guru balaka arpana)
17. Without disgracing food (Aninda bhojana)
18. Silently (Moun)

**Ahara matra (Quantity of food)** –

The food and nutritional requirement varies from person to person and depends upon status of agni, sharir prakriti, age etc. Aacharya Sushrut and Vagbhata have suggested that if stomach capacity is hypothetically divided into 4 parts on the basis of its filling, one should take 2 parts of solid food, 1 part of liquid food, 1 part should be left empty for easy movement of Vata.
Guru, madhura and snigdha food should be taken initially during the course of a meal followed by amla, lavana ahara. Ruksha, katu, tikta, kashaya should be taken in the last part of meal for proper activation of agni, proper absorption and assimilation of food. After taking food, it is advised to take rest for muhurta matra (48 Min) for proper digestion.

Ahara vidhi visheshaayatana –
1. Prakriti – Food should be taken considering the nature of food such as guru (heavy food like milk, flesh), laghu (light food like green gram).
2. Karana – It refers to modification in the food property by action of agni, water etc.
3. Samyoga – It denotes the combinations of food which either augment or nullify the actions of the individual components.
4. Raashi – This represents the quantum of food required to each person.
5. Desha – The dynamics and kinetics of food consumed is dependent on the habitat of the individual and also the area from where the substance has originated.
6. Kaala – This represents time in terms of climate, phase of digestion, timing of the day, stage (avastha) of disease etc.
7. Upayoaga samstha – Food should be taken as per the dietics.
8. Upayokta – It denotes the consumer of food.

Virrudha Ahara (Dietetic incompatibility)-
Acharaya Charaka defines virrudha ahara as certain diet and its combinations, which interrupts the metabolism, which inhibits the process of formation of tissue and which have opposite property to that of tissue called as virrudha ahara. Virrudha can be considered as diet which are having mutually contradictory properties, contradictory to tissues, diet capable of producing untoward effect on the body when processed in particular form or proportion or those food which may produce an unwanted effect even taken at an inappropriate time. Ayurvedic literature has compiled almost 18 types of virrudha ahara and also mentioned complications ranging from skin diseases (kushtha), visarpa (erysipelas), unmada (insanity), marana (death).

Concept of Vihara (Lifestyle) in Ayurveda –
In Ayurveda, Dinacharya, Ritucharya, Sadvrritta and Nidra are clearly describe the importance of a healthy regimen in the prevention and management of many diseases.

Dinacharya (Daily regimen)
1. Wake up during Brahma Muhurta.
2. One should attend the natures call.
3. The soft brushes made out of twigs of Khadira, karanja, Apamarga etc. for clean the teeth.
4. Eyes should be cleaned with fresh water to prevent eye diseases and promote vision.
5. It is necessary to massage whole body with oil every day.
6. Regular exercise is essential for perfect health.
7. Bathing improves enthusiasm, strength, appetite, span of life and removes sweat and other impurities from the body.
8. After bath one should wear clean clothes and smear the body with perfume.
9. One should have regular shaving, haircut, cutting of nails etc.

**Ritucharya (seasonal regimen)**

Whole year is divided into six seasons and detailed dietetic regimen for these seasons is prescribed.
- Season - Eat
- Spring - Bitter, Hot and Astringent Diet
- Summer - Cold, Liquid, Sweet Diet
- Rainy - Sweet, Sour, Salty Diet

**Sadvritta (Ethical regimen) – Rules of good conduct**

Ayurveda discribes certain rules for maintaining healthy mind. Practicing them gives balance and harmony to the mind.
1. Do not get addicted to sensory pleasures.
2. Do not harm anyone.
3. Try to control your passions.
4. Endeavor to speak pleasant and sweet words.
5. Mediate every day for tranquility of mind.
6. Observe cleanliness in all things.
7. Be patient.
8. Observe self control.
9. Try to distribute knowledge, good advice and help to others.
10. Avoid over eating, over drinking, too much sleep or too little sleep.
11. Control your sense organs.
12. Make a habit of doing all that is good and avoiding all that is bad.
13. Always speak the truth.

**Suppressible (Dharniya) and Non suppressible (Adharniya vega)**

**Non suppressible urges**
- Urine - Mutra
- Stool - Purisha
- Semen - Shukra
- Flatus - Apan
- Vomiting - Chhardi
- Sneezing - Kshavathu
- Eructation-Udgar
- Yawning - Jrumbha
- Hunger - Kshudha
- Thirst - Trushna
- Tears - Ashru
- Sleep - Nidra
- Exertion induced respiration - Shramaj shwas

**Suppressible urg**
- Greed, Grief, Fear, Pride

**Nidana or etiological factors classified in Ayurveda texts in the following categories.**

1. Aharaja nidana – Food related causes
2. Viharaja nidana – Regimen related causes
3. Mansika nidana – Psychological causes
4. Vishesha nidana – An etiology that is not common in all diseases, but specifically act as hetu in this disease.
5. Sahaja nidana – Those factors which causes disease due to beejavaya dushti.

**Aharaja nidana (Food related causes)**

1. Atilavana (excessive intake of salt) - eg. Pickles, bhelpuri, papad,chips, namkeen used in excess quantity.
2. Atiamla (excessive intake of sour foods) – eg. Tomato sauce, curd, buttermilk, lemon juice, alcohol.

3. Virrudhahara (incompatible foods) - eg. Milk with meat, radish with meat, honey heated in any form, fish with milk.

4. Guru annapana (hard to digest food) - Pizza, cheese, bakery products, paneer etc.

5. Snigdha annapana (oily / unctuous foods) – Excessive oily foods such as biryani, meat soups, sweets made of excess ghee.

6. Ati dravapana (excessive intake of liquid foods) – Drinking excess quantity of water, alcohol, milk, sambar etc.

7. Sneha ati sevanam (excessive consumption of oils and fat) – Excessive intake of ghee for medical purposes or as a part of diet.

8. Asatmay ahara (uncongenial foods) – Foods which are not suitable to prakriti, desha eg. pizza, burger.

9. Ajeernaahara - Intake of food before the previous food is properly digested.

10. Chilchima with paya - Intake of chilchim (a variety of fish) in combination with milk.

11. Sheeta ushna ahara karma muktva sevanam – Intake of cold and hot food together or intake of cold food soon after intake of hot food or vice versa.

12. Dadhi- Curd in different forms such as raita, lassi, dahivada etc especially after heating

13. Fish –Excess intyake of ish or combination of fish with milk

14. Masha – Use of black gram and its preparation such as vada, dosa etc. in excess

15. Mulaka –Regular use of radish

16. Pishtaanna - Dhokla, dosa, vada

17. Tila – Regular and excessive use of substances prepared from sesame

18. Guda –Regular and excessive use of substances prepared from jagerry

19. Harit shaka and vidahi anna – Excessive intake of green leafy vegetables and pungent foods which cause burning sensation

20. Lasuna - Regular and excessive use of substances prepared from garlic


22. Kurchika, kilata –Excessive use of dairy products in the form of paneer etc.

23. Gramya, anupa, oudaka mansa- Frequent eating of flesh of domesticated, marsh dwelling and aquatic animals.

24. Vaman vegavrodha –Suppressing the urge of vomiting.

25. Panchakarma apachar –Irregular and or improper practice of panchakarma procedure.

26. Day sleep – Habit of regular sleep in the day time other than greeshma rutu.


Concept of samsargajanya roga in Ayurveda (communicable diseases)

Samsargajanya roga are those diseases which spread through contact in the form of frequent physical contact, through exhaled air, by dining, sleeping or sitting together and sharing objects that has been handled by the patient.

Hence avoid these factors for prevention of skin diseases.
DISCUSSION –

As per description of Dinacharya, Ritucharya, Sadvrutta we can rule out some factors are responsible of skin diseases. Hence for prevention of skin diseases we should avoid these factors. Therefore if we avoid these factors anyone have not get suffer from skin disease.

CONCLUSION –

Dinacharya, Ritucharya, Sadvritta stated by various aacharyas are really effective in prevention of Dermatological Disorders. So we should follow the Dinacharya, Ritucharya, Sadvritta for prevention of Dermatological Disorders.

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