AN AYURVEDIC MANAGEMENT OF TWAK VIKARA – A CASE STUDY

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ABSTRACT
The incidence of skin diseases are increasing day by day. Other medicine systems provide temporary relief but not complete cure. Therefore, whole world is gradually turning towards Ayurveda for safe and complete cure of diseases. Especially in the field of skin problems Ayurveda can contribute remarkably. ‘Twak’ (skin) is external outermost protecting cover which envelopes the whole surface of the body. This is the seat of ‘Sparsana Gyanendriya’ (Tactile sensation) it is extensive amongst all five Gyanendriyas. Sensation of touch is situated in Twak. Every human being is fond of beauty, especially the girl who wants to be a bride, it is the dream of every girl to look like a princess on her marriage day, because of this reason they go behind the application of some tropical applications which may lead to some of the allergies or reaction of the skin. A female patient of 25 years old came to our hospital with the complaints of adverse affect which she got due to treatment she took from local doctors, in this case an effort has been made to bring the affected skin to normal texture by using the treatment principles mentioned in Ayurveda by not naming the disease but only by assessing the Dosha Pradhanatwa and Lakshanas. As mentioned in Charaka Samhita Sutra Sthana Trishothiya Adhyaya, as the naming of the all the Vyadhi is not mandatory¹.

Keywords: Twakvikara, Dosha Pradhanatwa, Adhisthana

INTRODUCTION
The prevalence of skin diseases becoming more due to the following factors such as faulty diet, faulty lifestyle, use of soaps, creams, detergents etc., the diagnosis of the disease according to Ayurveda and other system of medicine is completely different. Ayurveda speaks about the Chaturvidha Pramana, such as Pratyaksha, Anumana, Aptomadesha and Yukti². A systematic approach should be implemented for proper analysis of a disease process. The methodology of understanding an unknown disease has been described in Charaka Samhita based on Aptomadesha Pramana, Pratyaksha Pramana Anumana Pramana. The Laxanas can be analysed based upon the Pratyaksha Pramana, based upon the Anumana Pramana the Prakupita Doshya can be analysed, based upon the Yukti the treatment can be planned. In Ayurveda there are two types of Chikitsa Shodhana and Shamana, depending upon the Doshas involvement, Laxanas one should plan the treatment using the Yukti followed by some Sthanika Chikitsa such as Lepa, Seka, Sweda etc.

CASE REPORT-
A 25-year-young female, student by profession, approached to outpatient department with chief complaints of kandu, Shyavavarnata of Twak, Youvanapidika, Rookshatwa of Twak, Vali (wrinkles) over the face since 25 days, the patient was apparently normal before 25 days, the patient consulted the local doctor for the acne which she had since 4-5 years, the patient was advised to take some aesthetic treatment to solve the acne problem but as the patient started to take the medicine she gradually de-
veloped the above said Laxanas. So, the patient came to
our hospital. The patient was treated on OPD basis.
Based on clinical presentation, examination, the case was
diagnosed as Vata Pitta Pradhana Tridosha Twak Vikara
(skin allergy).

Total days of treatment
On examination of the patient, the patient’s Agni was
Madhyama, Samyak Nidra, Madhyama Satwa, Shadrasa
Upayogi, and the treatment was planned under Shodana
and Shamana format, starting with Shodana i.e. classical
Virechana. First 3 days Deepana Pachana was given by
Chitrakadi Vati, followed by Snehapana with
Mahatiktaka Ghrita for 3 days, Virechana was given by
Trivrit Lehya. Next continued with the Shama Aushadhis
like Mahamanjishtadi Kwatha 10ml twice a day
with equal quantity of water, simultaneously the
Shastika Shali Pinda Sweda was done to the face for
7 days and the Lepa of the Vatada (prunus amygdalus
bail) and Priyala (buchanania lanzan) was advised for
application over the affected area for 1 month.

DISCUSSION
As mentioned by Acharya Charaka in Sutrasthana
Trishothiya Adhyaya naming the Vikara is not important
or mandatory one can treat the patient by knowing or as-
sessing the factors such as Prakopita Dosha, Adhistana,
Samuthana, and Laxanas. So, here keeping this view the
patient was examined and assessed the Prakopita Dosha
as Vata-Pitta, with Rakta as Dushya, Adhistana as

Table 1: Name of the drug/formulation-indication

<table>
<thead>
<tr>
<th>Name of the drug / formulation</th>
<th>Indication</th>
</tr>
</thead>
<tbody>
<tr>
<td>MahaManjishtadi Kwatha</td>
<td>Raktashodhaka, Twakvikara</td>
</tr>
<tr>
<td>Shashtika Shali</td>
<td>Snigdha, Sthira, Tridoshaghna</td>
</tr>
<tr>
<td>Priyala</td>
<td>Guru, Snigdha, Vatahara</td>
</tr>
</tbody>
</table>

Results-
After Virechana the patient skin was gradually becoming
normal, but the drastic changes was seen after doing the
Shastika Shali Pinda Sweda to face, after 7 days of SSPS
treatment the dryness was little reduced, blackish discoloration start-
ed to disappear, itching was reduced, as there was application
of Vatada and Priyala the symptoms didn’t reoccurred, and the Snigdhata of the face was well maintained.

Table-2: Variation of Laxanas with the treatment

<table>
<thead>
<tr>
<th>Laxanas</th>
<th>Before treatment</th>
<th>After Virechana</th>
<th>After Shashtika</th>
<th>Shalipinda</th>
<th>After the Vatada and Priyala lepa</th>
</tr>
</thead>
<tbody>
<tr>
<td>Rookshatva</td>
<td>Present</td>
<td>Present</td>
<td>Slightly present</td>
<td>Absent</td>
<td></td>
</tr>
<tr>
<td>Vali (Wrinkles)</td>
<td>Present</td>
<td>Present</td>
<td>Slightly present</td>
<td>Absent</td>
<td></td>
</tr>
<tr>
<td>Shyawa varnata of twak</td>
<td>Present</td>
<td>Slightly present</td>
<td>Slightly present</td>
<td>Absent</td>
<td></td>
</tr>
<tr>
<td>Khandu</td>
<td>Present</td>
<td>Absent</td>
<td>Absent</td>
<td>Absent</td>
<td></td>
</tr>
</tbody>
</table>

IAMJ: Volume 7, Issue 1, January - 2019 (www.iamj.in) Page 153
CONCLUSION
There is no mandatory that Vaidya should name all the Vikaras, only by assessing the Dosha Prakopa, Adhistana, Laxanas one can treat the patient. Vatada and Priyala Lepa can be considered as a Anubhuta Yoga.

REFERENCES

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