

AN EXPLORATORY ANALYSIS OF PROBABLE ROLE OF PATHYA AND APATHYA IN KUSTHA (SKIN DISEASES)

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ABSTRACT

Ayurveda, the way of living a healthy life first approaches 'swasthasya swasthya rakshanam' (maintains physical and mental health) and then moves to 'atursya vikarprashaman' (treats the diseased). The first line of treatment for all the diseases is to avoid its causative factors. The *Kustha* is a skin ailment caused by vitiation of three *Doshas* and four *Dhatus*, in which food with its incompatible combination plays a big role in its pathogenesis and progression. In *Ayurveda*, *Aahara* is considered medicine and is significantly used to treat diseases solely.

Aim: The present work is a review to understand the *Pathya* and *Apathya* food in *Kustha* and then a collection of food articles which can be used in the *Kustha*. **Material & Method:** Critical review of *Patya-Apathya* and *Chikitsa Siddhanata* of *Kustha* mentioned in various *Samhita* of *Ayurveda*. **Result:** Various food articles and recipes from different dietary sections are collected like *Shali*, *Shastika*, *Mudga*, *Vastuka Shaaka*, *Patola Patra* and others that can be effective to

prevent or treat the *Kustha*.

KEYWORDS: Aaharaa, Apathya, Kustha, Pathya, Skin diseases, Sntarpanajanya Roga.

INTRODUCTION

The skin is the body's largest organ, comprising the epidermis, dermis, and hypodermis, each with unique functions. It serves as a protective barrier against pathogens, UV radiation, chemicals, and physical damage, while also regulating temperature and moisture. The epidermis has five layers, and many skin diseases can affect them. The skin's key functions include preventing water loss, defending against microbes, and shielding from UV light.

In Ayurveda, *Twacha* or *Twak* word is used for skin. After the conception when *Sukra-Shonita* unites during sixth month of gestation period the development of skin start and the process compare to the formation of cream (*Santanika*) over milk.^[1,2] Ayurveda explains *Twak* as one among the five *Jyanendriya*, attributed the function of sensation of touch and is the location (*Ashraya-Sthana*) of sweat channels (*Swedavahi Strotas*) and hairs (*Loma*). *Acharya Charak* and *Acharya Vradha Vagbhata* mentioned 6 layers and *Acharya Susruta* and *Astanga Hriyakara* mentioned 7 layers of skin. These skin layers are site of different skin diseases. The name of these layers are: *Avabhasini(Udakadhara)*, *Lohita(asragdhara)*, *Sweta*, *Tamra*, *Vedini*, *Rohini* and *Mamsdhara*.^[3]

Concept of Aahara

Food is the reason of sustenance of life of all living beings.^[4] There is no other thing which is capable to sustain the life of living beings. Equilibrium state of *Dosha* and diseased free condition is known as health/ *Aarogya*^[5] and this *Aarogya* of an individual is depends upon food he consumes.^[6] According to *Acharya Kasyapa*, there is no other medicine like food. So a disease can be solely managed by food.^[7] *Ayurveda* has a unique concept of *Pathya* and *Apathya*. The food which is good for *Srotas* (Channels) and *Mana* (Mind) is considering *Pathya* and opposite of it is *Apathya*.^[8] It is possible to treat the diseased person by following *Pathya Aahara* without taking medicines and if he not follows the *Pathya* then there is no benefit of medicine.^[9] *Aahara* is called *Mahabhaishja* in *Kashyapa Samhita*.^[10]

In *Ayurveda* various skin manifestation are mentioned under different chapter & context like *Kushtha*, *Visarpa*, *Kshudra Kushtha*, *Vidradi*, *Krimi Roga*, *Keeta Visha* (insect bite), *Gara Visha* & *Dooshi Visha* (latent toxicity). All the skin disorders of *Ayurveda* are come under the *Kustha*. *Kustha* is disorder caused by vitiation of three *Dosha* (*Vata*, *Pitta*, *Kapha*) and four *Dhatu* (*Twak*, *Rakta*, *Mamsa*, *Lasika*).^[11] *Kustha* is consider as *Mahavyadhi* by many *Acharyas*. This disease affects both body and mind. Skin is site of *Mana* and have

unbreakable relation with it.^[12] So any manifestation in skin affects *Mana* (mind) and the condition is vice versa.

***Kustha* and its Etiology**

The literary meaning of *Kushta*, is which cause disfiguration. In *Charak Samhita* consumption of *Hvisha* (food mainly prepared by *Ghrita* and *shali* during *Yagya*) is consider as cause of *Prameha* and *Kustha*^[13] comes under *santarpanjanya vyadi*. Here causes of *Kustha* is broadly divided into three sections.

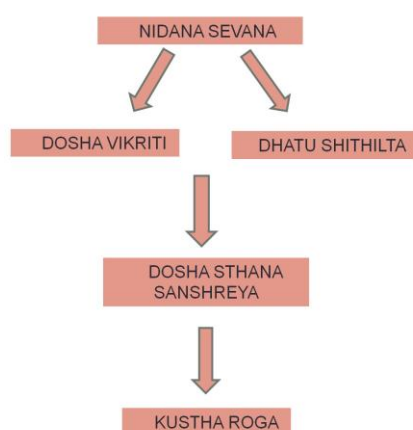
1. *Aaharaja Nidana* – food related causes
2. *Viharaja Nidana* – lifestyle related causes
3. *Mansika Nidana* – psychological causes

Table 1: Etiological factors of *Kustha Roga*.^[14,15]

| | | |
|--|---|------------------------|
| <i>Aaharaja Nidana</i> | <i>Viharaja Nidana</i> | <i>Manshika Nidana</i> |
| <i>Virudha Aahara</i> | <i>Chardi Vegdharan</i> | <i>Papkarma</i> |
| <i>Drava-Snigdha-Guru Aahara</i> | <i>Vegadharana</i> | <i>Sadhu –Ninda</i> |
| <i>Nava Anna Sevan</i> | <i>Vyayama And Santap Sevan</i> <i>After AtiAahara Sevan</i> | <i>Guru-Viprana</i> |
| <i>Dadhi</i> | <i>Vytasa Karma – Sheta-Ushna,</i> <i>Langhana-Santarpana</i> | |
| <i>Matsya Sewan</i> | <i>Bhaya -</i> <i>Sramasantapopahatas</i> <i>Ya Seetodaka Sevanam</i> | |
| <i>Ati Lavana –Amla Ras Sevan</i> | <i>Ajeerna-Adhyasana</i> | |
| <i>Masha-Kulatha</i> | <i>Diva-Swapana</i> | |
| <i>Mulaka</i> | <i>Vyavaya in Condition Of</i> <i>Ajiranaanna</i> | |
| <i>Pishtaanna</i> | <i>Pancha Karmapachara</i> | |
| <i>Tila</i> | | |
| <i>Guda</i> | | |
| <i>Ksheera</i> | | |
| Excessive and continues consumption of <i>Madhu-Phanita-Matsya-Mulaka-Kakmachi</i> | | |
| <i>Chilchim Matsya</i> with <i>ksheera</i> | | |
| <i>Haynak-Yavaka-China-Udalak-Kourdusha-consumption</i> | | |
| <i>Takra</i> | | |
| <i>Atsi-Kusumbha Sneha</i> | | |

Pathogenesis of *Kustha* (*Samprapti*)^[16]

The process beginning with the vitiation of *Doshas*, due to specific *Nidana* and which lead to the full-fledged manifestation of the disease after the *Dosha- DushyaSammurchana* is called *Samprapti*. The knowledge of *Samprapti* helps the physician to understand the specific features of a disease, like the involvement of particular *Dosha*, *Agni* etc. *Kustha* is disease caused by vitiation of all three *Doshas*. After taking the particular *Nidana* of *Kustha* all three *Dosha* get vitiated and simultaneously involved four *Dhatu* (*Twacha*, *Rakta*, *Mamsa* and *Lasika*) got *Sithilta*. After that vitiated *Dosha* are interact with *Sithila Dhatu* and settle down in them. This interaction of *Dosha* with *Dhatu* manifest as *Kustha*.



Pathogenesis of *Kustha*

Purvrupe of *Kustha*,^[17,18] *Purvrupe* are the symptoms which shows the upcoming disease.

| | |
|-------------------------------|------------------------------|
| <i>Aswedanam-Atiswedam</i> | <i>Kotha</i> |
| <i>Parushya-Atishlakshnta</i> | <i>Vrananamadhikashoolam</i> |
| <i>Vavrnya</i> | <i>LomAAaharaasha</i> |
| <i>Supttangta</i> | <i>Gouram</i> |
| <i>Paridaha</i> | <i>Ushmayanam</i> |
| <i>Kandu</i> | |
| <i>Pariharsha</i> | |
| <i>Sparshagyatm</i> | |

Lakshana Of Kustha: *Lakshana* are the symptoms which clearly shows the diseases. *Lakshana* of *Kustha* is manifest according to the *Dosha* involvement. There are seven and eleven types of *Kustha* are described by *Acharya Charaka* on the basis of dominance of *Dosha*. *Sapthadhatu Gata Kustha* are also elaborates by *Acharya Susruta*.

Table 2: Name of Mahakustha, and Kudrakustha.

| | |
|--------------------------|-------------------------|
| <i>MahaKustha -7</i> | <i>Kshudra kushta</i> |
| <i>Kapal Kustha</i> | <i>1. Ekakusta</i> |
| <i>Udumbara Kustha</i> | <i>2. Carmakusta</i> |
| <i>Mandala Kustha</i> | <i>3. Kitibha</i> |
| <i>Rishyjiwha Kustha</i> | <i>4. Vipadika</i> |
| <i>Pundrika Kustha</i> | <i>5. Alasaka</i> |
| <i>Sidhma Kustha</i> | <i>6. Dadru</i> |
| <i>Kaknaka Kustha</i> | <i>7. Carmadala</i> |
| | <i>8. Pama</i> |
| | <i>9. Visphota</i> |
| | <i>10. Sataru</i> |
| | <i>11. Vicharachika</i> |

Treatment of Kustha

Nidana Parivarjana is the first line of treatment of all the diseases in *Ayurveda*. For *Kustha Chikitsa*, *Shodhana* and *Shamana* both type of *Chikitsa* are described by all *Acharyas*.

Aahara plays a major role to pacify the symptoms of diseases also it is possible cause of origin diseases. In *Kustha* many *Aahara Dravyas* and their combinations plays a big role in its pathogenesis. Many *Pathya-Apathy Aahara Dravya* are maintained in *Kustha*.

RESULT

Principle of *Pathya Aahara* for *Kustha*.^[19]

- *Aahara Dravya* which is light in digestion
- *Kapha-pittahara*, *Vata-Kapha-Kusthaghana karma*, *Pitta-Rakta-Kapha Shamak* properties.
- *Shaaka* which has *Tikta-Kashaya Rasa*
- *Aahara* prepared with combination of *Bhallataka*, *Triphala*, *Nimba* – these herbs has *Kusthaghana* property.
- *Purana Dhanya* is used
- *Jangla Mamsa*
- *Mudga*
- *Patola*

Principle of *Apathy Aahara* for *Kustha*

- *Guru Aahara*
- *Amla Ras Ahara*
- *Dugdha* and *Dadhi*

- *Aanupa Mamsa, Matshya*
- *Guda*
- *Tila*

What are the *Pathya Aahara Dravya* in *Kustha Roga*

Aaharadravya which can be used as a preferable diet in *Kustha roga* are collected on the principles of *Pathya –Apathya* and *Chikitsa Siddhanta* of *Kustha*.

| | |
|--------------------------|--|
| <i>Shuka Dhanya -</i> | <i>Shali, Rakta Shali, Shastika Shali, Yava, Venu Yava, Godhuma</i> |
| <i>Shimbi Dhanya</i> | <i>Mudga, Masoor, Tuveri</i> |
| <i>Shaak</i> | <i>Patola Patra, Mandukparni, Karkotaka, Avlaguja, Rajchavaka, Shati, Bakuchi, Kakmachi, Chunchu, Jeevanti, Vastuka, Chilli, Satina, Makoya, Kateri, Vartaaka, Karela, Kakoda, Adusa, Giloy Patra, Pitta Papdda, Chirayta, Shunishnaka, Varuna</i> |
| <i>Harita Verga-</i> | <i>Harita Verga- Lahsuna, Nimba-Mokha, Asan, Kutaja Puspa</i> |
| <i>Phala Verga-</i> | <i>Aamla, Dadima</i> |
| <i>Aaharupyogi Verga</i> | <i>Saindhava, Sarsapa Taila, Madhu</i> |
| <i>Tail</i> | <i>Sarsapa, Danti, Ingudi, Atsi</i> |

DISCUSSION

Kustha is a diseases caused by vitiation of *Tridosha* and *sithiladhatu*. It is treated by *Shodhana* and *Shaman Chikitsa* as per the stage, and *Avasytha* of dominant *Dosha*. The *Pathya Aahara* plays a big role to prevent and cure the disease. In *Kustha Roga Acharya* mentioned many *Aahara dravya* as *Pathya* also *Kustha* is a *Santarpanjanya vyadhi*.^[20] and the treatment principle of *santarpanajanya vyadhi* includes *Nitya Vyayama, Upvasa, Rukshaaana sevana, Yava, Godhuma Bhojana*, eat food after complete digestion of previous food.^[21] All these *Pathya* are helpful to pacify the *Dosha* and cure the disease. The *Aahara dravya laghu* in nature are easily digestible and have *Kaphahara* properties.^[22] *Purana Dhanya* are *laghu* in nature and *Acharya Sharagdhara* consider *laghu guna* as *Pathya*.^[23] among all other *Guna*. *Ruksha Guna* is best *Kaphahara* in nature.^[24] *Tikta Rasa* has *Krimighana, Kandu-Kusthaghana* property also *Kleda-Meda Shoshaka* in nature.^[25] *Kashaya rasa* has *Sanshamana, Ropana, Shoshana, and Shlesma-Raktapitta Prashamana* property.^[26] Consumption of food having these two *Rasa* are helps to pacify the symptoms of *Kustha*. *Mudga Dhanya* is a best among all *Dravya* of *Simbi Verga*, it has *Madhura- Kashaya Rasa, Katu vipaka, Laghu, Ruksha guna* and *Kapha-Pittaha Karma*.^[27] *Ptola* is a green leafy vegetable comes under *shaaka verga* it has *Tikta Rasa* and *laghu – Ruksha in guna*. All these food articles has capability to pacify the symptoms of *Kustha* and helps to cure the disease.

The food articles have *Guru Guna*, *Amla Rasa*, milk and milk products, *Guda*, *Tila* are not to be consumed in *Kustha*. The *Aahara Dravya* have *Guru Guna* are heavy to digest and increases the *Kapha Dosha* in body.^[28] and it will worsen the condition. *Amla Rasa* produces *Kleda*, *Sathilyata* in body and *pittavardhana*, *Raktadusti Karaka* in nature.^[29] Milk and Milk products are *Guru* and *Kaphakar* in nature, curd has *Amla Rasa*, *Rakta-Kapha-pitta* *Vikarakaraka* and *Shothajanya* properties.^[30] *Guda* is *Krimikara*, *Rakta-Meda-Mamsa* *Verdhaka* in nature.^[31] It will vitiate the *Dhatu* involved in *Kustha*. *Katu Rasa* is *Kandhunasaka*, *Kriminasahak* and *Laghu*, *Rukha* in nature.^[32]

CONCLUSION

Kustha is considering as a *Maha Vyadhi* in *Ayurveda* it affects the skin of a person. The disease is caused by vitiation of *Tridosha*, *Twaka*, *Rakta*, *Mamsa* and *Lasika Dhatu* (*Saptadravya*). Also it is a *Santarpanajanya vyadi*. In *Kustha Roga Aahara* and its combination plays a major role in its pathogenesis and prognosis. In *Ayurveda Aahara* is considered as a best medicine, any disease can be treated solely by food. The *Pathya Aahar* mentioned in *Santarpanjanya Vyadi* and *Kustha* are beneficial to treat the *Kustha* and can be consumed preferably as diet. Here in this article we try to collect the food material which can be *Pathya* and *Apathya* for *Kustha Roga*. These *Aahara Dravyas* may interfere the course of disease, act as a prevention factor by restricting the vitiation of *Dosha* and *Dhatu*.

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 29. Agnivesha, Charak samhita Sutra Sthana 26/42(2), with "Ayurveda-dipika sanskrit commentary by Sri Cahrapanidatta 'Tattvaparakasini' Hindi Commentary of 'Ayurveda-Dipika' and some places Hindi commenatary of 'Jalpalkapataru' of Gangadhara and

- shloka index, editor & commentator Dr. Lakshmidhara Dwivedi Co-editor & commentator Dr.B.K.Dwivedi and Dr.P.K.Goswami, part-1.
30. Agnivesha, Charak samhita Sutra Sthana 27/227, with “*Ayurveda-dipika* sanskrit commentary by Sri Cahrapanidatta ‘Tattvaparakasini’ Hindi Commentary of ‘*Ayurveda-Dipika*’ and some places Hindi commenatary of ‘Jalpalkalpataru’ of Gangadhara and shloka index, editor & commentator Dr. Lakshmidhara Dwivedi Co-editor & commentator Dr.B.K.Dwivedi and Dr.P.K.Goswami, part-1.
31. Agnivesha, Charak samhita Sutra Sthana 27/238, with “*Ayurveda-dipika* sanskrit commentary by Sri Cahrapanidatta ‘Tattvaparakasini’ Hindi Commentary of ‘*Ayurveda-Dipika*’ and some places Hindi commenatary of ‘Jalpalkalpataru’ of Gangadhara and shloka index, editor & commentator Dr. Lakshmidhara Dwivedi Co-editor & commentator Dr.B.K.Dwivedi and Dr.P.K.Goswami, part-1.
32. Agnivesha, Charak samhita Sutra Sthana 26/42(4), with “*Ayurveda-dipika* sanskrit commentary by Sri Cahrapanidatta ‘Tattvaparakasini’ Hindi Commentary of ‘*Ayurveda-Dipika*’ and some places Hindi commenatary of ‘Jalpalkalpataru’ of Gangadhara and shloka index, editor & commentator Dr. Lakshmidhara Dwivedi Co-editor & commentator Dr.B.K.Dwivedi and Dr.P.K.Goswami, part-1.