

A DIETETIC APPROACH IN THE MANAGEMENT OF KUSHTHA IN CONTEXT TO NIDANA

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ABSTRACT

In *Ayurveda*, *Kushtha* (Dermatosis: etymologically 'which is ugly in nature') is a sort of skin diseases because other types of skin diseases are also mentioned in the different context in the classical text of *Ayurveda*. But in *Kushtha* the endogenous factors (*Tri-dosha* & *Rakta*, *Mamsa* and *Meda*, *Svedavaha Srotas*) which obviously afflicted by exogenous- make an avenue for the pathogenesis as well as manifestation of the disease. So main aims and object to treat the disease and to avoid the exogenous factors (*Nidana Parivarjana*) and as well as to prepare a dietetic regimen.

Keywords: *kushtha*; *nidana*; non-pharmacologic therapy; *nidana parivarjana*

INTRODUCTION:

Kushtha is one of the most common disease afflicting people. *Ayurveda* has dealt with the disease in all its aspects elaborately. The description of the *Lakshanas* of disease depends upon *Dosha-Dushya Samurcchana* and its effect on *Srotasa* and predominance of *Dosha* and *Dushya*. A separate chapter under the heading "*Kushtha*" has been described for skin diseases by our *Acharyas*. Almost all the *Acharyas* have further classified *Kushtha* into *Maha-Kushtha* and *Kshudra-Kushtha*. *Kushtha* is always *Tridoshaja* in origin and a dominance of a particular *Dosha* leads to a specific symptom complex. It is produced invariably by the vitiation of the seven factors viz. three *Dosha* and four *Dushya*. But different types of pain, colour etc. is found in *Kushtha* because of *Amshamshakalpana* of the *Dosha* and *Samkhyavikalpa*. Our Ancient *Acharyas* mainly focused on the *Nidana* (etiological factors) & described

the detailed description of *Nidana* for all the diseases. *Acharya Sushruta* has emphasized that the simple baseline of treatment is to exclude the *Nidana* factor.¹ Rightly it is said, "Prevention is better than cure". 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. All these things will become possible only if there is a perfect knowledge about the etiological factors i.e. *Nidana*. In day to day life, person consumes an incompatible diet and faulty food habits which leads to most of the diseases among which skin diseases are prime. Skin diseases are difficult to cure because relapsing nature of diseases makes it much harassment for patient and troubles some for physician

too. Modern medical science treats skin diseases with systemic steroids and other therapeutics to give symptomatic relief. No doubt, the use of steroids suppresses the symptoms, but it costs deeply in the severe long-term toxicity, including osteoporosis, skin fragility, susceptibility to infection and pituitary-adrenal axis suppression etc.

Therefore, the whole world is looking towards other system of medicine specially *Ayurveda* for this problem. As *Ayurveda* aims to protect the health of healthy individual and later to cure the diseased ones. So, the diet and regimen is such most important field of life. This paper enlists about etiological factors (faulty dietary habits & lifestyle) of *Kushtha* and also details the non pharmacological therapy for skin diseases. Hence it will be contribution to society, making them aware about faulty dietary habits & lifestyle and also for non pharmacological dietetics regimen.

Materials and Methods: This article is based on a review of *Ayurvedic* texts. Materials related to *Kushtha* concept, and other relevant topics have been collected. The main *Ayurvedic* texts used in this study are *Charaka Samhita*, *Sushruta Samhita*, *Asthanga Hridaya* and available commentaries on these. We have also referred to the modern texts and searched various websites & reports to collect information on the relevant topics.

Nidana (causative factors) of Kushtha: Etiological factors of *Kushtha* as mentioned in different *Ayurvedic* texts may be classified into following groups viz. *Aharaja Hetu*, *Viharaja Hetu*, *Acharaja Hetu*, Other *Hetu*.

1. Aharaja Hetu: The main causative factors of *Kushtha* are *Viruddha Ahara* and *Mithya Ahara*.

(a) Viruddha Ahara: “*Viruddha*” or “*Vairodhika*” is the technical terms for incompatible or antagonistic. All

substances which act as antagonist to normal *Dhatu* of the body are to be regarded as ‘*Viruddha*’. ² Commentator *Chakrapani* interprets ‘*Viruddha*’ as ‘*Dushana*’ (vitiating) but *Gangadhara* takes it in the sense of ‘*Nashaka*’ (destroyer). *Viruddha Dravyas* dislodge the various *Doshas* but do not expel them out. ³ So they causes various disorders, even death also. But for the causation of the disease ‘*Shilana*’ i.e. continuous use must be there. *Charaka* also mentioned that they can not affect persons who are young, to whom *Viruddha Ahara* is *Satmya*, who takes its small quantity, who have strong digestive power, who has undergone *Snehana* therapy, or who is of strong physique due to ‘Physical exercise’. *Charaka* has mentioned 18 types of *Viruddha Ahara*. According to *Vagbhata* *Viruddha Ahara* can sometimes become fatal just like the poison & in some case it may become *Gara Visha* in long run. ⁴

(b) Mithya Ahara: *Mithya Ahara* means improper diet. According to *Vijayrakshita*, the diet opposite to ‘*Ashta Ahara Vidhi Visheshayatanani*’ is designated as ‘*Mithya Ahara*’. *Charaka* has described eight factors determining the utility of food they are called as ‘*Aharavidhi Visheshayatanani*’. They are *Prakruti*, *Karana*, *Samyoga*, *Rashi*, *Desha*, *Kala*, *Upyoga Samstha* and *Upayokta*. ⁵ These eight factors give rise to beneficial or harmful effects. Habitual intake of things in proper way may more useful but in improper way they are always harmful. So they should be avoided.

2. Viharaja Hetu: All kinds of activities done physically, vocally or mentally are considered as *Vihara*. *Mithya Vihara* means improper activities. The activities opposite to ‘*Svasthavrita*’ are the ‘*Mithya Vihara*’. The *Mithya Vihara* is the chief causative factor of many diseases but it

has been considered as main cause for the *Kushtha*.

3. Acharaja Hetu: This is a very important factor and has been mentioned by all the *Acharyas*. Behavioural misconduct, antisocial activities, sinful activities and other punishable activities are considered under this heading. It has been mentioned that good morals are also necessary for a man to be healthy, a detailed description of which is given in 'Sadavritta' chapter. Thus above mentioned *Acharajanya* factors bring about psychogenic stress which is of prime importance in the pathogenesis of one of the skin disease like 'Psoriasis'. Due to *Raja* and *Tama Doshas* the *Manas* is always in search of materialistic pleasures and to satisfy its desires, it is always doing good and bad deeds (*Papakarma*). And as the after effects of such bad deeds he suffers from diseases like *Kushtha*. *Brihatrayi* have mentioned *Chinta*, *Bhaya*, *Krodha* as *Vata Prakopa Nidana* and *Bhaya*, *Krodha* and *Shoka* also cause *Dushti* of *Svedavaha Srotasa*.⁶ *Chinta* causes *Dushti* of *Rasavaha Srotasa*.

4. Others Nidana: Some scattered references regarding *Nidana* of *Kushtha* are also found in the classics, which are as follows:

Samsargaja Hetu: According to *Sushruta* and *Vagbhata*, *Kushtha* is *Aupasargika Roga*. *Sushruta* describes that *Kushtha* spreads from one man to another due to *Prasanga*, *Gatrasamsparsha*, *Nishwasat*, *Sahabhajanat* etc.⁷

Kulaja Nidana: *Kulaja Nidana* is also known as *Aanuvanshika Nidana* i.e. due to *Beejadushti*. *Sushruta* has mentioned *Kushtha* as *Adibalapravritta Vyadhi* i.e. the original cause of the disease is attributed to defects of *Shukra* and/or *Shonita*. *Sushruta* has also explained that

the children of *Kushtha* patients may also suffer from *Kushtha*.⁸

Krimija Hetu: *Acharya Sushruta* has mentioned that all types of *Kushtha* originate from *Vata*, *Pitta*, *Kapha* and *Krimi*.⁹ *Charaka* has also indicated that causative factors & treatment of *Raktaja Krimi* is as same as *Kushtha*.¹⁰ So *Krimi* may be taken as one of the causative factor for *Kushtha*.

Chikitsa Vibharamsajanya Hetu: *Stambhana* in initial stage of disease like *Raktarsha*,¹¹ *Raktapitta*,¹² *Amatisara*¹³ cause *Kushtha*. *Stambhana* may lead to *Tiryaga-gati* of *Doshas* and hence causes *Kushtha*. *Kushtha* has been mentioned as *Raktapradoshaja* and *Santarpanajanya Vyadhi*. So the *Raktaprapakopa* and *Santarpaka Nidana* can be attributed for the production of *Kushtha*.

Non-Pharmacologic Therapy:^{14, 15, 16}

- To cut up or avoid the food and measures which having the *Kushtha-janaka* effect. It is fact that unwholesome diet & resume are the main causative factor of *Kushtha*. So the first step to avoid the ailment is to avoid the etiology i.e. *Viruddha Ahara*, *Ajir nabhojana*, *Vishamasana* etc. *Nidana Parivarjana* is related to the patient's discipline and attitude, so Physician must instruct the patients about the diet regime.
- *Sattva-vajaya* (Psychotherapy) treatment is very much essential to view the point of its etiology and patients subsequently fall in depression due to ugliness & chronic nature of the disease. It is observe that in this condition only 'Sattva-vajaya treatment' sufficient to stop the further progression of the some disease.
- Patient should instruct to avoid day sleep, late night, arrogant and audacity nature, abusive language, to jest, to

taunt, to make quarrel, dispute or mockery of elderly people Slander about noble personality as they perhaps the causative factors for *Kushtha*.

- Patient must instruct to not unnecessary suppress the urge of urination, defecation, normal sleep etc To avoid excessive Sun exposure, exposure to lee, air conditioned work place, very hot and humid environment, over exercises, start heavy work, intercourse and day sleep soon after meal or before preceding digestion.
- As per our common diet pattern Fat from pig or other animal (lard), milk, curd, sesame oil, *Kulattha* (*Delichos biflorus* Linn), *Masha* (*Phaseolus*
- A diet may advice as a major meal (Dish) for the patient-

mungo Linn), *Nishpav* (*Dolichos lab-lab* Linn), preparation of sugar and jaggery (as diet), preparations of *Pishti* (wet pulses crushed on stone slab first than edibles are prepared by cooking in oil and ghee, it is commonly use in the winter season), article having sour taste, pungent taste and common salt or saltiest articles of food, over eating, anything taken before proper digestion of already taken food, incompatible food, food causing acidic eructation, food which cause the obstruction to vessels and channels through which they pass after digestion; like *Dadhi* (curd) should be avoid.

Grains- *Shali* rice (*Oriza sativa* Linn)/ *Shastika* rice/ *Koradoosh* (*Paspalum serobiculatum* Linn.)/ *Shyamak* (*Echinochlova frumentacea* Linn)/ *uddalak* (wild variety of *Paspalum serobiculatum* Linn).The above five varieties of grain should be old and matured, it may use individually or mixed form as per the patient inclination

↓ Grain should be boiled

Mixed as per the patient inclination with the soup or decoction of; *mudga* (*Phaseolus radiatus* Linn.) or *Arahar* (*Canjanus cajan* Linn.), *Nimba* (*Azadirachta indica* A. guss) and *bhallataka* (*Samecarpus anacardium* Linn.)

↓

Boiled Grain +Soup may mixed with sufficient quantity of medicated ghee prepared from *Mandukaparni* (*Centella asiatica* Linn or *Hydrocotyle asiatica* Linn.), *Avagulga* (*Psoralea cordifolia* Linn), *Atarushak* (*Adhatoda vasika* Neos) and flower of *Arka* (*Calatropic procera*). Or as per the patient inclination oil (mustered oil- *Brassica compeastris* Var.) of the above four medicines may use. Not only that, medicated Ghee with the grain like *Chakramarda* (*Cassia tora* Linn), vegetables like *Patola* (*Trichosanthes dioica* Roxb), *Vartaku* (*Solanum melogena* Linn.) or other which having the dominancy of *Tikta Rasa* (bitter taste) may use for this purpose. Similarly the fried *Patola*, *Vartaku* may place in the dish.

↓

Those are **non-vegetarian** they may be given -Flesh of *Jangala* (non aquatic) animals devoid of fatty matter from it.

↓

Khadir (*Acassia catechu* willed) decoction may be given for drink

Though salt is prohibited, but for inclination of the patient *Saindhava Lavana* (Rock salt) may be use in small quantity instead of common salt.

- Body of the patient should be anointed with *Vajraka Taila*, *Saptaparna*, *Karanja* oil etc. and *Aragvadhadi* (*Cassia sp.*) group of drugs may be given as powder or paste form for rubbing purpose.
- Bath & washes may be done with *Khadira* (*Acassia catechu* willed) decoc-tion.

DISCUSSION

In *Ayurveda*, the term *Nidana* has been used for cause. *Karana* (cause) is defined as that which produces the *Karya* (effect). There is no effect without cause; both cause and effect are closely related. According to the concept of the disease formation, *Nidana* (cause) is main culprits of many diseases. *Ayurveda* attaches the greater importance to *Nidanas* and describes them in details as causes of diseases in diseases. This is mainly intended to focus the attention of physician and layman also. These above mentioned faulty dietary habits & lifestyle which brings about abnormalities of *Dosha* and *Dushya* will to be avoided because they are first causes for origin of disease and so knowledge of such food and activities is necessary. These faulty diets & lifestyle is *Nimitta Karana* for disease, yet it is very potent causative factor for several diseases, because now a day's most of people are taking such type of *Ahara* without consideration of dietetics rules. In *Kushtha*, due to continuous intake of etiological factors, the physiological structure of skin is disturbed (eg. *Dosha*, *Dushya*, *Srotasa* etc.) and formulates various skin pathogenesis.

The above mentioned non pharmacologic treatment (dietetics regimen and lifestyle) is very useful in accordance with pharmacologic treatment in *Kushtha*

patients because according to *Ayurveda* diet plays a very delicate role for maintenance of health. Also Previous research work suggests that combining non pharmacologic treatment (*Sattavajaya*, consideration of the wholesome & un-wholesome one for the particular disease) and pharmacologic (trial drug) is superior to either one.^{17, 18}

CONCLUSION:

From the above discussion it is concluded that, *Kushtha* (skin diseases) is one of the most common disease which is caused by above faulty diet and lifestyle. Majority of people are not aware about these faulty diets. If people avoid these faulty dietary intakes and follow the above non pharmacologic treatment (dietetics regimen and lifestyle) then prevalence of skin disease (*Kushtha*) will be controlled up to some extent.

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