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, Mansa 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 Doshas-Dushyas Samurcchana and its effect on Srotas 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 Doshas and four Dushyas. But different types of pain, colour etc. is found in Kushtha because of Amshamshakalpana of the Dosha and Samkhyaavikalpa. 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. 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 antagonist. All substances which act as antagonist to normal Dhatu of the body are to be regarded as ‘Viruddha’. Commentator Chakrpani interprets ‘Viruddha’ as ‘Dushana’ (vitiation) but Gangadhara takes it in the sense of ‘Nashaka’ (destroyer). Viruddha Dravyas dislodge the various Doshas but do not expel them out. 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.

   (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 ‘Aharvidhi Visheshayatanani’. They are Prakruti, Karana, Samyoga, Rashi, Desha, Kala, Upyoga Samstha and Upayokta. 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...
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Talekar Manisha Et al: 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. Brihatraayi have mentioned Chinta, Bhaya, Krodha as Vata Prakopa Nidana and Bhaya, Krodha and Shoka also cause Dushti of Svedavaha Srotasa. 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 Vaigbhata, Kushtha is Aupasargika Roga. Sushruta describes that Kushtha spreads from one man to another due to Prasanga, Gatrasamsparsha, Nishwasat, Sahabhojanat etc.

Kulaja Nidana: Kulaja Nidana is also known as Aanuvanshika Nidana i.e. due to Beejadushti. Sushruta has mentioned Kushtha as Adibalaprarvita 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.

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

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

Non-Pharmacologic Therapy:

- To cut up or avoid the food and measures which having the Kushthajanaka effect. It is fact that unwhole-some 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, Ajirnabhojana, Vishamasat 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 ‘Satta-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 mungo Linn), Nishpav (Dolichos lablab Linn), preparation of sugar and jaggery (as diet), preparations of Pstitial (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.

- A diet may advice as a major meal (Dish) for the patient-

**Grains-** Shali rice (Oriza sativa Linn)/ Shastika rice/ Koradoosh (Paspalum serobiculatum Linn.)/ Shyamak (Echinochloa 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.

**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 Kha-dira (*Acassia catechu* willed) decoction.

**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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