

Role of Swasthavritta in Skin Diseases (Kushta Roga) w.s.r. to Dadru Kushta

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ABSTRACT

Ayurveda, the science of life, evolved from the quest of man to have a happy life, through deep understanding of evolution, creation and its maintenance, perceived and conceived by the rishis of ancient India. Ahara (wholesome food), nidra (optimum sleep), Brahmacharya (selective celibacy) has been given pivotal role in the maintenance of health. Along with diet dinacharya and ritucharya has been given important role in the maintenance of disease. Skin is the most important organ of the human body as it protects the body from invading pathogens. It is the largest organ of the human body. Its size and external location makes it susceptible to wide variety of disorders, hence skin is prone to superficial fungal infections. In recent years, there has been a considerable increase in the incidence of skin diseases in the tropical and developing countries like India. Most of the skin diseases are caused due to bacterial or fungal infections. Poverty, poor sanitation, unhygienic conditions, pollution are some of the reasons for infections. In Ayurveda, all the skin diseases are considered under the Vyadhi Kushta. Ayurveda classics give utmost emphasis on "Swasthasya Swasthya Rakshanam" i.e. preserving the health of healthy persons. This review article attributes preventive measures for skin diseases as described in Ayurvedic classics.

KEYWORDS: Ayurveda, Ahara, Nidra, Brahmacharya, Dinacharya, Ritucharya, Skin diseases, Vyadhi, Kushta

I. INTRODUCTION

Ayurveda is an ancient science of life that emphasizes on maintenance and promotion of health and prevention of diseases through various dietary and lifestyle regimens and treatment of diseases through various therapeutic measures substantiating the principle "Swasthasya Swasthya Rakshanam" i.e. preserving the health of healthy persons and "Aturasya Vikar Prasamanam" i.e. curing the diseases of diseased. Ayurveda propounds Dinacharya and Ratricharya (daily

routine), Ritucharya (seasonal activities), Dietary guidelines and Sadvritta (code of conduct for mental health) for maintenance, promotion of health and prevention of ailments; Panchakarma (purification therapy) and various medications for diseases and Rasayanas (rejuvenatives) to enhance health and quality of life. Observance of certain rules regarding suppressible and non-suppressible urges also is important for positive health. In Ayurveda, the treatment is aimed through judicious and logical use of ahara (dietetics), vihara (lifestyle) and oushadha (medication and therapies). The rational Ayurveda therapy is provided through 4 fold steps involving samshamana (palliation), dosha sodhana (biocleansing procedures), nidana parivarjana (avoiding causative factors) and pathya (dietetics suitable for disease pacification).

Skin is given due importance since time immemorial owing to the aesthetic value conferred upon skin, complexion and beauty by the society. In the recent past the relation between diet and skin ailments is well established in contemporary medicine. Anatomy and physiology of skin has been dealt in detail by Ayurveda. The diseases of skin often mirror the in-equilibrium of dosha in the body as skin represents the substratum upon which the quality of ahararasa, which is obtained from Ahara, is depicted upon. The ICD-10 classification of human disease lists more than 1,000 skin or skin-related illnesses, a pattern dominated by a few conditions accounting for most of the skin disease burden. Despite this profound impact, skin disease continues to receive relatively little attention in the national or global health debate. Collectively, skin conditions were the 4th leading cause of nonfatal burden expressed as years lost due to disability in 2010.

In Recent years, there has been a considerable increase in incidence of skin problems in the tropical and developing countries like India due to various reasons like poverty, poor sanitation, unhygienic, pollution etc.[1]

II. OBJECTIVE

To study the literature review of Role of Swasthavritta in Skin Diseases (Kushta Roga) w.s.r. to Dadru Kushta

III. AYURVEDIC REVIEW OF SKIN DISEASES

All the skin Diseases in Ayurveda have been classified under the broad heading of kushta. Which are further categorized in to Maha Kushta and Kshudra kushta. Dadru kushta is a type of Kushta that comes under both due to its quick invading Nature.[2] In broad sense Kushta is the one which causes vitiation as well as discoloration of the skin.[3] Acharya Charaka has described Dadru as a Kshudra Kushta. As per it's definition the reddish coloured Pidika in the form of Mandala with elevated borders and Itching is known as Dadru.[4] Dadru being one among Kushta is also a Rasa, Rakta and Mamsadhatupradoshaja Vikara.[5] It is usually caused by nidanas under three major classification i.e. aharaaja, viharaja and Krimi. Here krimi can be considered for the related fungi which are dermatophyte capable of causing skin changes of the type known as Ringworm or Dermatophytosis.[6]

On the Basis of presenting Symptomatology Dadru with Dermatophytosis through Modern perspective it comes under superficial fungal Infection of the skin the most common dermatological manifestation affecting up to 15% of world's population in all group.[7]

IV. AYURVEDIC REVIEW OF DADRU KUSHTA (DERMATOPHYTOSIS)

Skin diseases have been comprehended under the heading of kushta in Ayurveda. And we find a vivid description of dadru since samhita period only Acharya Charaka has mentioned 18 types of kushta which are further subdivided into Maha kushta and Kshudra Kushta. Dadru Kushta has been mentioned only in chikitsa sthana.[8]

Acharya Sushruta has mentioned that Dadru Kushta occur due to Kapha Dosha. He further has explained about the lakshanas of Dadru like Tamra varna, Atasipushpa varna.[9]

Vridha Vagbhatta has mentioned 18 type of Kushta as usual and also mentions that Dadru is Kapha Pitta type of Kushta.[10]

Laghu Vagbhatta has followed the same Classification as that of susruta. He has mentioned Kandu Pidaka etc as the symptoms of Dadru.

Dadru is Caused due to Kapha Pitta Predominance.[11]

Bhela Samhita has mentioned about 18 type of kushta. Kushta has been mentioned in nidaan sthana and chikitsa sthana.[12]

Separate nidanas, poorvaroopa and samprapti, for Dadru Kushta or even other kinds of kushta have not been enlisted. The Samanaya nidaan of Kushta has to be taken as hetu for Dadru also.

V. SKIN DISEASE AND ITS ETIOLOGY

Skin is given due importance since time immemorial owing to the aesthetic value conferred upon skin, complexion and beauty by the society. Ayurveda has given prime importance to ahara and vihara in the maintenance of health and prevention of diseases. In the recent past the relation between diet and skin ailments is well established in contemporary medicine. Ayurvedic literature has described skin diseases mainly under the spectrum of kushta, the literary meaning of which is that which cause disfiguration.

Ayurvedic system of medicine describes a wide range of etiological factors for dermatological disorders. The etiological factors include physical, physiological, psychological, psychosocial, hereditary and Papakarma (sinful activities), based on the proximity of causes which are reclassified into sannikrishta (proximal cause) and viprakrishta (remote cause) nidana

1. **Sannikrista Nidana (real causative factor)** - Three Doshas viz. Vata, Pitta and Kapha and four Dushyas viz. Tvak (Rasa), Rakta, Mamsa and Ambu or Lasika involved in the pathogenesis of skin diseases. These seven can be considered as sannikrishta nidana in kushta.
2. **Viprakrista Nidana** - These etiological factors are not involved directly in the pathogenesis, but they increase the disease proneness sensitize the body to the actual causative factors (Sannikrishta Nidana), Viprakusta nidana which include kulaja factors and janmottara kalaja (ahara, vihara and manasika factors).
 - a. **Kulaja Nidana:** kushta is an adibalapravrta roga which is said to arise from the day of conception by conjugation of sukra and artava with bijabhaga avayava dushti.[13] Ill effect is thought to be transmigrated from past lives (Poorva Janmakrata)
 - b. **Janmottara Kalaja:** The etiological factors in present life can be categorizes into three groups, Aharaja (diet & dietetic patterns),

Viharaja (lifestyle related) and Manasika (psychological).

According to Sushruta if the person suffered from Kushta in his previous life and if he takes rebirth then he develops Kushta in his present life also **Papakarma** (sinful activities) has also been implicated in the etiology of kushta and is also said as a samsargja vyadhi (communicable disease). The Kushta is generally described as Tridoshaja Vyadhi but type of the Kushta ascertained upon the predominance of particular Dosha and is generally classified into mahakushta and ksudra kushta.

Nidana or the etiological factors closely linked with the manifestation, transmission and progression of the disease are broadly classified in the classical Ayurveda texts in the following categories:

1. Aharaja Nidana- food related causes
2. Viharaja Nidana- regimen related causes
3. Manasika 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 beeja bhaga avayava dushti.

Thus the etiological factors of skin disorders may be related to food, life style and psychological factors.

Aharaja Nidana(Food related factors)

- Atilavana (excessive intake of Salt) - Salt predominant foods like pickles, bhelpuri, papad, chips, namkeen used in excess quantity
- Atiamla (excessive intake of Sour foods) - Fermented products, pickles, bhelpuri, sour fruit juices, sauces like tomato sauce, excess intake of preserved foods, curd, buttermilk, lemon juice, vinegar, alcohol, sauce, squashes.
- Virudhahara (Incompatible foods) - Sprouted vegetables/grains with meat, milk with meat, honey with meat, black gram with meat, lotus stem with meat, radish with meat, jaggery with meat, milk or honey with leafy vegetables, curd with chicken, honey heated in any form or taken with hot water, alcohol with kheer, fish with jaggery or sugar
- Guru Annapana (Hard to digest foods) - Pizza, cheese mixed foods, bakery products, kidney beans, paneer etc, food items prepared mainly from black gram such as dosa, idli, vada; beef, pork; food prepared from flour. Regular intake of meat products Intake of milk shakes, kheer etc.

- Snigdha Annapana (Oily/Unctuous foods) - Excessively oily foods such as biriyani, fried oily foods, meat soups, sweets made of excess ghee, milk etc such as kheer.
- Ati dravapana (excessive intake of liquid foods) - Drinking excess quantity of water/ juices/madya/ soft drinks/ milk / liquid foods like rasam/sambhar more than needed for the body
- Sneha ati sevanam (excessive consumption of oil and fats) - Excessive intake of ghee for medical purposes or as part of diet.
- Asatmya ahara (Uncongenial foods) - Foods which are not suitable to prakriti, Desa (native to the place) such as fruits of foreign origin, eating food which is not native to the area such as Chinese food, pasta or pizza, soybean etc
- Ajeernahara - Intake of food before the previous food is properly digested.
- Chilichima cha payasa - Intake of Chilichima (a variety of fish) in combination with milk.
- Gramya - Anupa Audaka Mamsa with milk (domestic, marshy animal meat with milk) - Non vegetarian food with milk, ice cream along with non-vegetarian food, milk products with meat eg. Dishes like butter chicken.
- Seeta- ushna ahara kramam muktva sevanam - Intake of cold and hot food together or intake of cold food soon after intake of hot food or vice versa
- Ajeerne madhuphanita-matsyalakucha - Habit of taking honey/jaggery/fish/ artocarpus lakucha/ radish/solanum nigrum etc in excessive quantity and especially when previous food has not been properly digested.
- Dadhi - Curd in different forms such as raita, lassi, dahivada, mixed in curry etc especially after heating and in autumn, and spring seasons
- Fish - Excessive intake of fish or combination of fish with milk is said as an aetiology for skin diseases.
- Masha - Use of black gram and its preparations such as vada, dosa etc in excess
- Mulaka - Regular usage of radish is said as a cause and precipitant of skin diseases.
- Pishtanna - Food prepared after pounding rice, gram etc and preparations such as Dosa, Vada, Dhokla, etc
- Tila - Regular and excessive use of substances prepared from sesame.
- Guda - Regular usage of jaggery and products made from jaggery.

- Ati madyapana - Excessive usage of alcoholic preparations is said as a cause of visarpa (Erysipelas) and such conditions.
- Harita Saka and Vidahi Anna – Excessive intake of green leafy vegetables and pungent foods which cause burning sensation.
- Lasuna – Excessive use of garlic is a cause for visarpa (Erysipelas) and such inflammatory conditions.
- Prklinna Anna – Putrefied food.
- Kurchika, kilata - excessive use of dairy products in the form of paneer etc are considered cause of inflammatory skin disorders.
- Gramya - anupa oudaka mamsa - Frequent eating of flesh of domesticated, marsh dwelling and aquatic animals.

Viharaja Nidana(Lifestyle related factors)

- Vamana vega rodha - suppressing the urge of Vomiting.
- Pancha karmapachara - Irregular and or improper practice of Panchakarma procedures.
- Bhaya -sramasantapopahatasya seetodaka sevanam - Entering into cold water/ drinking cold water immediately after one is afflicted with fear, exhaustion and grief.
- Day sleep - Habit of regularly indulging in day sleep other than greeshma ritu(summer)
- Vega dharana - Suppression of natural urges (Ref: Y.R.)
- Ananupurvy seetoshna vyatyasa seva - Non-compliance of the prescribed rules with regard to the order of restoring to hot and cold regimens i.e., sudden shifting from one extreme to another.(eg: exposing to hot weather directly from air conditioned areas)
- Papakarma - indulging in sinful acts.

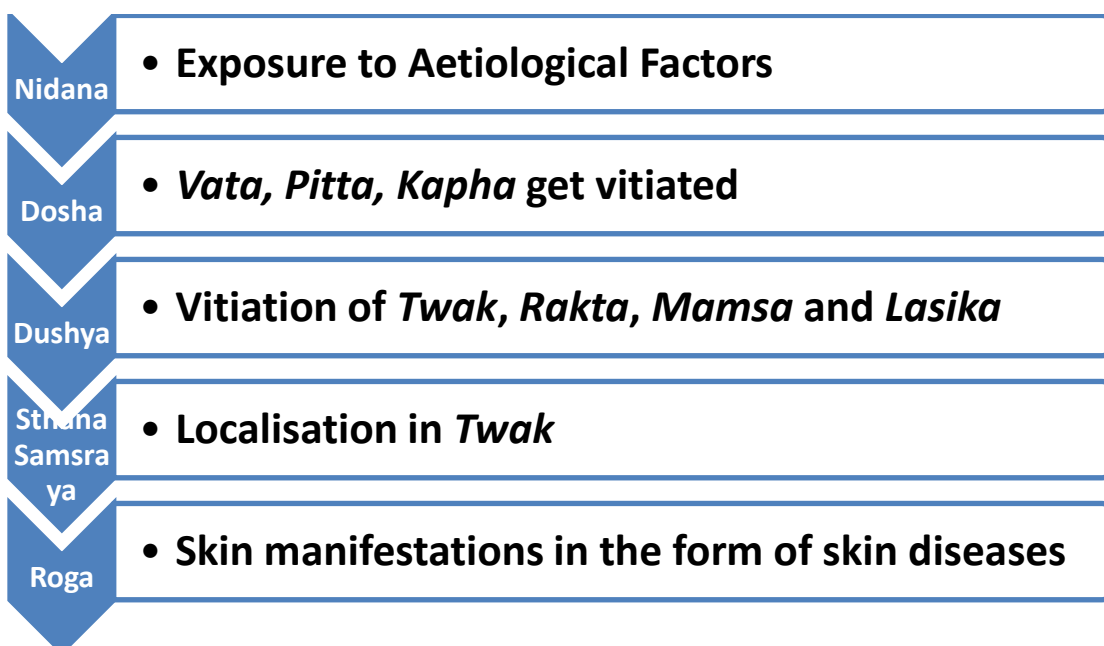
VI. SAMARJANA ROGA IN AYURVEDA (COMMUNICABLE DISEASES)

Samsarjana 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. Skin diseases, fever, TB & conjunctivitis etc are examples of such diseases.

- Frequent physical contact with the affected person (including sexual contact)
- Through the exhaled air of patient (Airborne infection)
- Dining, Sleeping and/or Sitting together
- Sharing dress, ornaments and unguents (lotions, soaps,creams, oils and/or any other cosmetics)

VII. PATHOGENESIS OF SKIN DISEASES AS PER AYURVEDA

Skin diseases often present and get triggered by multiple factors which are broadly classified as Aharaja, Viharaja, Manasika and Agantuka in nature which primarily initiate Agni Vaisamy and Raktadushti thus paves the way for deeper dhatu involvement. The three vitiated humours namely Vata, Pitta and Kapha in turn vitiate the skin, blood, muscle tissue and lymph. All these taken together, constitute the seven-fold pathogenic substances for the genesis of 18 skin diseases i.e., seven major (Maha Kushta) and eleven minor (Khudra Kushta). All the seven factors are involved together in causing skin diseases, not in isolation of any one of these never cause this disease.



VIII. PREVENTIVE ASPECTS DESCRIBED IN AYURVEDA

1. The Concept of Ahara

Every living and non-living beings in this universe is composed of five basic elements, the Pancha Mahabhootas, namely Earth (Prithvi), Water (Ap), Fire (Teja), Air (Vayu) and Ether (Akasha) the panchabhuta components of ingested food nourishes their respective tissue elements in the body. Ahara is the 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 preventive and curative aspects of Ayurveda revolve around the central theme of pathya ahara and vihara. Ayurveda emphasizes basic dietary guidelines in terms of appropriate food, combinations of food, methods of cooking, storage, eating atmosphere, hygiene and etiquette (ashtavidha ahara vidhi visesha ayatana).[14]

2. Ayurvedic Dietary Guidelines[15]

1. Intake of food at in time (Kale bhojana).
2. Food intake as per suitability (satmya bhojana)
3. Food intake as per the prakruthi of individual (hita bhojan)
4. Proper hygiene (suchi bhojan)
5. Intake of food which is unctuous (snigdha bhojan)

6. Intake of food which is warm (ushna bhojan)
Intake of food which is easy to digest (Laghu bhojan)

7. Eat while there is in interest to food and while eating concentrate on food and the process of eating (tanmana bhojana)
8. Eat food with six taste components (sadrasyukta ahara)
9. Food should be primarily sweet in nature (madhura praya)
10. Food should be ingested calmly, neither too slow nor too fast (na ati druta vilambita)
11. After bathing (snatah)
12. Food intake only when there is sufficient hunger (kshudvan)
13. Proper washing of hand, feet and face should be done before food intake (dhauta pada-karanana)
14. After offering prayers and paying obeisance to gods and forefathers (pithru -deva tarpana)
15. After offering food to guests, teachers and children (athithi- balakaguru tarpana)
16. Without disgracing food (anindan bhunjaana)
17. Silently (moun)

3. Ahara Matra (Quantity of Food)

The food and nutritional requirement varies from person to person and depends upon the status of agni, sharira prakriti, age etc. Sushruta 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 and 1 part should be left empty for easy movement of Vata.[16]

4. Sequence of Food Intake

Guru, madhura and snigdha food should be taken initially during the course of a meal followed by amla, lavana ahara. Food which is ruksha, katu, tikta and kashaya should be taken in the last part of the 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 minutes)[17] for proper digestion.

5. Ahara Vidhi Viseshayatana

To receive the total benefits of Ahara it is also necessary to have the knowledge about "Ashta ahara Vidhi visheshayatana". They are

1. Prakriti- Food should be taken considering the nature of food, such as guru (Heavy food like milk, flesh), laghu (food like green gram etc which are light to digest), seeta (food which are cold in potency such as milk), ushna (food which are of hot potency like spicy food), ruksha (dry ness inducing food), snigdha (unctuous food such as ghee, butter) and their impact on agni.

2. Karana- It refers to modification in the food property by action of agni, water etc. dadhi is a substance which is prohibited to be used after heating.

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 the 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. Upayoga Samstha- Food should be taken as per the rules of dietetics.

8. Upayokta- It denotes the consumer of the food. Food intake should be guided by the personal preference and okasatmya (habitual homology) of each individual.

6. Virudha Ahara[18] (Dietetic Incompatibility)

In Ayurveda, the concept of virudhahara is very much pivotal in the pathogenesis of the disease. Acharya Charaka defines virudhahara 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 the tissue are called as Virudha Anna or incompatible diet[19]. Virudha 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 a particular form or proportion or those food which may produce an unwanted effect when taken at an inappropriate time. Ayurvedic literature has compiled almost 18 types of virudha ahara and has also mentioned complications ranging from skin diseases (kushta), visarpa (erysipelas), unmada (insanity) and marana (death).

7. Concept of Vihara (Lifestyle) in Ayurveda

The description about Dinacharya, Ritucharya, Sadvritta and Nidra in Ayurveda clearly depicts the importance of a healthy regimen in the prevention and management of many diseases. A growing body of scientific evidence has demonstrated that lifestyle intervention is an essential component in the treatment of chronic disease that can be as effective as medication but considered to be safe without risks and side effects[20]. A lifestyle is a characteristic bundle of behaviours that makes sense to both others and oneself in a given time and place, including social relations, consumption, entertainment and dress[21].

8. Dinacharya (Daily Regimen)

Ayurveda promotes a lifestyle that's in harmony with nature

- It is advisable to wake up during Brahma Muhurta (preferably between 4.00 a.m. to 5.30 a.m.).
- Drinking water early in the morning according to one's capacity cleanses the body by enhancing the elimination of toxic wastes.
- One should attend the nature's calls.
- The soft brushes made out of twigs of Khadira, Karanja, Apamarga etc. Tongue should be cleaned by a long flexible strip of metal or plant twig. It not only cleanses the tongue but also stimulates appetite and digestion. Mouth should also be cleaned properly.
- Eyes should be cleaned with fresh water to prevent eye diseases and promote vision. Also wash eyes with Triphala Phanta every day.

- Chewing of betel leaves with small pieces of Areca nut (kramuka) and fragrant substances like cardamom, cloves, refreshes the mouth and enhance digestion.
- It is necessary to massage whole body with oil every day. Oil massage ensures softness and unctuousness of skin, free movement of joints and muscles, peripheral circulation and elimination of metabolic wastes.
- Regular exercise is essential for perfect health. It builds up stamina and resistance against disease, clears the channels of body (Srotas) and increases the blood circulation. It enhances efficiency of body organs, promotes appetite and digestion and prevents obesity.
- Bathing improves enthusiasm, strength, sexual vigour, appetite, span of life and removes sweat and other impurities from the body. After bath one should wear clean clothes and smear the body with perfume.
- One should have regular shaving, haircut, cutting of nails etc.
- Person should avoid extra marital sexual relationship and sexual intercourse with a woman during her menses, pregnancy, within one and half month after delivery, devoid of passion, older than one and suffering from disease.

9. Ritucharya (Seasonal Regimen)

In Ayurvedic classics, there has been a thorough consideration for seasons, besides the dietetic regimens for days and nights. Whole year is divided into six seasons and detailed dietetic regimen for these seasons is prescribed. In spring season, bitter, hot and astringent diet is advised while salty, sour and sweet food should be avoided. Wheat, barley, honey syrup, fruits like mango, jack fruit-etc. and meat of forest animals is advised. In summer season due to hot climate aggravation of pitta occurs. Hence pitta pacifying cold, liquid, sweet and oily diet is advised. Excessive hot, spicy, sour salty diet should be avoided. Intake of rice, milk, ghee, sugar, grapes, coconut water, meat of forest animals are advised. In rainy season aggravation of vata occurs, hence vata shamaka sweet, sour and salty food and drinks are preferred. The food should be hot, dry, fatty and easily digestible. Preserved rice, wheat, barley and mutton soups are advised. In pre winter and winter season Vatadosha aggravates due to cold, dry, chily atmosphere hence vataghna, pittavardhaka diet is recommended. Hot, sweet, sour and salty food, milk, sugarcane, rice, oils and fats are advised and

in autumn season aggravation of Pitta dosha occurs. Therefore, it is ideal to take ghee processed with bitter drugs; purgation, bloodletting, coolant, and light diet are advised. Diets dominant in Bitter, sweet, pungent diets are advised.

10. Sadvritta (Ethical Regimen): Rules of Good Conduct

Ayurveda prescribes certain rules for maintaining healthy mind. These are principles of right conduct that are applicable to all people at all times and places. Practicing them gives balance and harmony to the mind. These are

- Always speak the truth.
- Do not lose your temper under any circumstances.
- Do not get addicted to sensory pleasures.
- Do not harm anyone.
- As far as possible, do not expose yourself to hardships.
- Try to control your passions.
- Endeavor to speak pleasant and sweet words.
- Meditate every day for tranquility of mind.
- Observe cleanliness in all things.
- Be patient.
- Observe self-control.
- Try to distribute knowledge, good advice and help to others.
- Whenever possible, devote your services to God, to the wise and to respectable or elderly individuals.
- Be straightforward and kind.
- Avoid irregularity in daily activities.
- Avoid over eating, overdrinking, too much sexual activity, too much or too little sleep.
- Behave according to the time and place where you are residing.
- Act always in a courteous and polite manner.
- Control your sense organs.
- Make a habit of doing all that is good and avoiding all that is bad.

11. Dharniya and Adharniya Vega (Preventive Regimens)

Observations of certain prescriptions and prohibitions given by Ayurveda ensure physical, mental and spiritual well-being.

a) Adharniya Vega (Non-Suppressible Urges)

There are thirteen natural urges. Suppression of which leads to many diseases as given below:

- Suppression of urge for urination leads to difficulty in passing urine, urinary stone, atony of bladder and inflammation of urinary tract.

- Suppression of urge for passing stool leads to pain in abdomen, indigestion, gas in abdomen, headache.
- Suppression of flatus leads to pain in abdomen, indigestion, heart diseases, constipation or diarrhea.
- Suppression of ejaculation of semen may produce a stone (Spermato-lith), pain in testis and difficulty in intercourse.
- Suppression of vomiting produces different types of diseases like urticaria, giddiness, anaemia, hyperacidity, skin diseases and fever.
- Suppression of sneezing may produce rhinitis and chronic cold, headache, sinusitis and diseases of respiratory system.
- Suppression of eructation leads to hiccough, pain in chest, cough and loss of appetite.
- Suppression of yawning leads to diseases of the eyes, throat, ear and nose.
- Suppression of hunger and thirst may lead to nutritional disorders and debility.
- Suppression of tears leads to mental disorders, pain in chest, giddiness and digestive disorders.
- Suppression of exertion induced respiration may cause suffocation, respiratory disorders, heart diseases and even death.
- Suppression of sleep causes the diseases like insomnia, mental disorders, digestive disorders and diseases of sense organs.

b) Dharniya Vega (Suppressible Urges)

One should suppress urges of greed, grief, fear, fury, pride, shamelessness, envy and excessive passion. Observe self-control and always speak truth. One should not harm others and should always act in a courteous and polite manner.

• Dietetic and behavioural bad habits should be given up and good things should be taken up gradually. An intelligent person who seeks happiness should make a great effort to make good company and avoid the bad one.

12. Pathya (Wholesome Diet & Regimen) For Kushta

a) Aharaja Pathya (Ahara conducive in Kushta)

- Punarnava (Boerhavia diffusa Linn.) spreading hog weed,
- Cakramarda dalani (Cassia tora Linn.) ringworm plant,
- Amalaki (Emblica officinalis GAERTN.) goose berry,
- Khadira (Acacia catechu Willd) cutch tree,
- Bhallataka (Semecarpus anacardium L.F.) Markingnut,

- Chitraka (Plumbago zeylanica L.)- leadwort,
 - Triphala-(Emblica officinalis GAERTN, Terminalia bellerica ROXB., Terminalia chebula RETZ. & WILLD),
 - Jatiphala (Myristica fragrans HOUTT)-nutmeg Triphala,
 - Kumkumam (Crocus sativus L.)- saffron,
 - Karanja (Pongamia pinnata (L.) Indian beech
 - Oils - Tila taila (sesame oil)(In excess causes skin diseases), Sarshapa taila(mustard oil), Nimba taila (Neem oil),
 - Mudga (green gram) (Vigna radiata (L.),
 - Kakamachi(Solanum nigrum L.)black nightshade,
 - Karavellam (Momordica charantia L.) Bitter gourd,
 - Nimba patra (Azadirachta indica A. JUSS.),
 - Indian lilac Bruhati (Solanum indicum L.) Poison berry,
 - laghu anna pana (intake of easily digestible food),
 - Tikta rasa pradhana ahara (bitter food items)
 - Sali rice(Oryza sativa L.) Rice,
 - Yava(Hordeum vulgare L.) barley,
 - Godhuma (Triticum aestivum L.)Wheat,
 - Bakuchi (Psoralea corylifolia L.) Purple Fleabane,
 - Kodrava(Paspalum scrobiculatum L.), Kodo millet,
 - Jangala mamsa (flesh of arid area dwelling animals),
 - Matravat asana (eat only in the required quantity),
 - Jeerne anna (eat only when the earlier food is digested),
 - Virudhanna na asneeyat (do not indulge in mutually contradictory food),
 - Eat only freshly prepared food(avoid spoiled food),
 - Eat hitasana (suitable food) and
 - Avoid ahitasana (unsuitable food),
 - Avoid excess salty and sour food item,
 - Avoid newly harvested food
- #### c) Viharaja Pathya(Lifestyle to be adopted)
- Neecha roma nakha(cut hair and nails at regular intervals)
 - Abhyanga with karanja (pongamia pinnata) taila
 - Regular snana (bathing daily)
 - Udwarthana (dry massage with mediated powder)
 - Parisheka with, khadira kashaya,
 - Avoid virudha upakrama,

- Avoid Divaswapna,
- Vegavarodha varjana,
- Shoka krodha varjana,
- Hima/atapa varjana,
- Pravaata varjan,
- Yoga,
- Meditation,
- Avoid papakarma,
- Follow Sadvritta,
- Perform Panchakarma at regular intervals for detoxification.

13. Apathya (Unwholesome Diet & Regimen) For Kushta

a) Aharaja Apathya (Food To Be Avoided In Excess)

- Amla rasa pradhana ahara (sour food),
- katu rasa pradhana ahara(pungent food),
- lavana rasa Pradhana ahara(salty food),
- Excess use o f milk, Dadhi –Curd,
- Anupa mamsa(meat o f animals o f marshy lands),
- Guda-Jaggery,
- Virudhasana (mutually contradictory food items),
- Ati snigdha anna (excessively unctuous food),
- White Newly harvested Rice (within One year) & its preparations, Aromatic Rice (Basmati),
- Vishamasanam (improper diet regimen),
- Black Tila(Sesame), Masha (Udad/ black gram) & its preparations Dravannam (excessive liquid foods),
- Suktha- fermented rhizomes, roots, fruits etc alongwith oil and salt,
- Alcoholic preparations

b) Viharaja Apathya (Lifestyle factors to be avoided in excess)

- Avyayam (lack o f exercise and physical activity),
- Snana varjana (avoiding regular bath),
- Atiswapna (Excessive Sleeping),
- Tobacco smoking,
- Excess krodha, soka and stress (Exposing to negative emotions)

IX. DISCUSSION

Ayurveda describes the wide spectra of skin disorders as Kushta and is classified into two divisions i.e. Maha Kushta (major skin diseases-7 types) and Kshudra Kushta(minor skin diseases-11 types). All types of Kushta are Tridoshaja (involving vitiation of three biohumours). The

vitiated doshas in turn contaminate the twak (skin), rakta (blood), mamsa (flesh) and lasika (fluids of the body). Thus Vata, pitta, kapha, twak, rakta, mamsa and lasika form the 7 essential elements in the causation of Kushta.

Following ayurvedic dietary (Ahara) guidelines, lifestyle (Vihara) guidelines, daily regimen (Dinacharya), seasonal regimen (Ritucharya), ethical regimen (Sadvritta- rules of good conduct), preventive regimens (Dharmia and Adharaniya Vega) has shown to not only prevention of skin diseases but also play an important role in treatment of skin disease along with bio-cleansing procedures (dosha shodhana) and palliative (shamana) therapy. Generally, skin diseases run a chronic course and the recurrence is very common. And so to avoid the recurrence above preventive guidelines recommended by Ayurveda should be followed in regular basis.

X. CONCLUSION

The review of literature conducted on role of Swasthavritta in skin diseases (Kushta Roga) showed that the recurrent fungal (dadru) infections commonly seen today can be prevented by following the dietary and lifestyle advocacies based on authentic ayurvedic recommendations which can be followed in today's era. Ayurveda has included skin diseases under the umbrella of Kushta and has pointed at its multifactorial etiology. Erroneous Diet and Lifestyle have been implicated as chief factors for the onset, progression and recurrence of many skin diseases. They can prevent or alter the pathogenesis and affect the prognosis of skin diseases in a positive or negative manner.

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