



The Role of *Pathya* - *Apathya* in Psoriasis w. s. r to *Kushtha* –

A literary review.

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Abstract:

Background: Psoriasis is a non-infectious chronic inflammatory disease of skin characterized by well-defined erythematous plaques with silvery scales having chronic fluctuatory course affecting both sex and different age groups. In India, its prevalence varies from 0.84% - 6%. Psoriasis can be correlated to different varieties of (Skin diseases) like or due to the resemblances of signs and symptoms. The etiological factors explained for can be classified as and. Each plays an important role in the manifestation of the disease. As Ayurveda emphasizes as the first line of treatment to treat a disease, so it is essential to prevent the manifestation of the disease and further to check the

progression of the disease through and which the unique contributions of Ayurvedic science are. **Aim & Objective:** The objective of this review is to assess dietary factors which play a role in psoriasis. **Discussion:** The risk of dietary factors & their interactions in psoriasis is discussed. **Conclusion:** In this review, dietary factors which play a role in psoriasis are assessed and their potential benefit is evaluated.

Keyword: Psoriasis, *Kushtha*, *Pathya*, *Apathya*, *Ahara Vihara*, *Sadvritta*.

Introduction:

Psoriasis is a one of the dermatological problems of unknown

etiological factors. It is a Chronic, genetically determined, inflammatory and proliferative disease characterized by dry, well circumscribed, silvery scaling papules and plaques, present over extensor surfaces and scalp of various sizes with spontaneous remission, relapse and seasonal variation [1]. Its prevalence in different population varies from 0.1%-11.8% [2]. The pathogenesis of Psoriasis involves both genetic factors including the influence of genes of the Human Leucocyte Antigen Complex and T-Cell mediated immunological mechanisms [3]. In Ayurveda, all skin diseases are included under the term *Kushtha*. The word *Kushtha* means that which makes skin look disgraceful. Due to *Mithyaahara*, *Vihara* and *Karma*, the *Tridoshas* get vitiated affecting the *Twak*, *Rakta* and *Mansa Ambu Dushyas*, thus producing *Kushta*. It is known as one of the '*Ashta Mahagada*' [4]. Though the modern science does not explain the specific cause for the manifestation of psoriasis, but Ayurveda has clearly described the causes leading to *Kushta* [5] as *Aharaja*, *Viharaja Nidanas*, *Sadvritta Apalana* and following the *Pathya* could help the future generations to avoid *Kushta* and also to check its progression and remission for those already afflicted with. An objective of this review article is to critically analyze the various in bringing the disease psoriasis.

Etiology: The etiological factors of psoriasis (*Kushtha*) may be classified into following groups:

1. *Aharaja* diet and dietetic pattern.
2. *Viharaja* faulty lifestyle.

3. *Sadvritta apalana/Kulaja Hetu* - Not following the code of conduct, genetic factors.

(A) *Ahara Hetu* (Dietary causes): One of the main causative factor of psoriasis (*kushtha*) is *Viruddha Ahara* (incompatible) and *Mithya Ahara* (improper diet).

1. *Aharaja Nidana* can be divided as:

Type of food

Quantity of food

Quality of food

Food incompatibility

Faulty dietetic habit

1. *Atyashana*: Taking excessive amount or constantly using of certain foods like *Navanna* (new formed rice), *Guru Anna* (heavily digestible foods), *Amla Rasa* (citrus fruits), *Dugdha* (She buffalo milk), *Dadhi* (curd), *Matsya* (fish), *Guda* (jaggery), *Tila Taila* (unrefined sesame oil), *Kulattha* (Horse gram), *Masha* (black gram), *Nishpava* (field beans), *Ikshu pishta* (food articles (sweets) prepared by sugars), *Pishta-Vikar* (carbohydrate rich foods)[7].

2. *Mithya Ahara*: Improper food is also a major cause of *Kushtha*. There are certain a code of conducts of eating and when it is not followed called *Mithya ahara*. These codes of conduct of eating are termed as "*Ashtaaharavidhi Visheshayatani*" [8]

3. *Viruddha Ahara*: "*Viruddha*" is the term for incompatible or antagonistic. Substances which act as antagonist to normal *Dhatu* (tissues) of the body are to be called as

'*Viruddha* in Ayurveda [9]. *Ahara* can sometimes become poisonous and in some case it may become *Gara Visha* (artificial poisoning) if consumed for long time [10]. As per the classics type of food combination which directly produce the disease *Kushtha* are described here. Fish with Milk: It is the example of *Samvoga* and *Veerya Viruddha*.

Gramya, Anupa or *Audaka Mamsa* with Milk: It is called *Samyoga Viruddha*. Diet containing of cereals like *Yavaka, Chanaka, Udalaka, Kodrava, Kulattha, Kola, Masha, Atasi* or *Kusumbha* with milk, curd, butter milk are *Viruddha*.

4. *Vishamaashana*: *Vishamashana* is taking food at irregular time. *Vishamaashana* produces *Vishama Agni* [11].

5. *Asatmya Ahara*: Having food which is not consistent and not pertaining to the person is called *Asatmyaahara* [12].

6. *Ajirne Adhyashana*: Taking food in state of indigestion is called *Ajirne*. According to *Charakacharya*, taking food in state of indigestion is the main cause for *Grahani Dushti* [13].

(B) *Vihara Hetu* (Recreational activities): All kinds of activities done physically, vocally or mentally are considered as *Vihara*. *Mithya Vihara* means improper activities. The *Mithya Vihara* [14] is the chief causative factor of many diseases but it has been considered as main cause for the *kushtha*.

Apathya vihara: *Divasvapna* (day sleep), *Maithuna* (sexual intercourse),

Vegadhaarana (suppressing the natural urge of the body), *Paapakarma* (sinful acts), *Tapa sevana* (excessive exposure to sun rays), *Swedana* (fomentation) are to be better avoided. *Ati-dhukha* (excessive worry/grief), *Ati Vyayama* (excessive physical exercise) are not to be done [15].

(C) *Acharya Hetu* (Behavioral factors): This is a very important factor and has been mentioned in Ayurveda that behavioral misconduct, antisocial activities, sinful activities and other punishable activities are considered under this heading. These *Hetus* are the *Apathyas* (the wholesome drugs and regimen which adversely affect the body and mind) for this disease, so discontinuing these *Apathya* and following the *Pathya* related *Ahara, Vihara* and *Sadvritta Palana* explained below may prevent the manifestation of *Kushta* or the progression [16].

In classical texts, *Pathya Ahara, Vihara* for skin diseases is mentioned as given below:

a) *Pathya Ahara*:

Acharya Charaka has given definition of *Pathya* as - These are the complete drugs and regimen which don't have ill effect on the body and mind, which gives happiness to body and mind [17]. The patient has to consume *Laghu Anna* (light food articles to digest), *Tikta Shaaka* (bitter vegetables), *Purana Dhaanya* (old cereals & grains), *Jaangala Maamsa* (unsaturated animal fat), *Mudga* (greengram), *Patola* (snake guard), *Mudga* (greengram), *Purana Shaali* (old stored rice), *Yava* (Barley grain), *Shashtika Shaali* (variety of rice explained in Ayurveda), *Godhuma* (wheat grain), food

and ghee prepared by *Triphala* & *Nimba* (*Neema*). *Khadira Jala Pana* (Drink prepared from the extraction of (*Acacia catechu* plant), & *Aushadha Samskruta Takra* (medicated buttermilk).

b) *Pathya Vihara*:

Karanja taila Abhyanga (massage with *Pongamia pinnata* oil), *Parisheka* (medicated bath in which water is sprinkled on the body), *Avagaha* (bath) with *Khadira Kashaya* (*Acacia catechu* plant) [18], *Brahmacharya* (abstinence from sexual activities) as it may vitiate *Vata Dosha*.

Divaswap (Sleep during the day) *Varjana*: It should be avoided as sleep during the day vitiates *Vata Dosha*.

Vegaavarodha (Holding Natural Urges) *Varjana*: Holding onto Natural urges again vitiates *Vata dosha*. This should be avoided.

Uccha Vachan (loud speaking) *Varjana*: Speaking loudly vitiates *Vata Dosha*, hence it should be avoided.

Shoka, Krodha (anger or anxiety) *Varjana*: Persecution, Anger, Anxiety vitiates *Vata* and *Pitta* Doshas. They should be avoided always.

Hima Aatap (exposure to excessive heat or cold) *varjana*, *Pravaata* (walking in open air) *varjana*, *Ativyaayama* (vigorous exercise) *varjana*, *Yaanadhwa* (journey or excessive walking) *Varjana*, *Samsthitah* (Suitable posture). *Dhuma-Rajasi* (fume and dust) *Varjana*, *Raatri Jagrana* (night awakening) *varjana*.

c) *Acharya Rasayana*

Sadvrittapananata (code of conduct):

Codes of conduct must be followed everyday [19]. *Dinacharya* is a daily routine to be followed regularly without the interruption.

Mukha Prakshalana (face cleaning): Cleaning face with water, this to be practiced possibly at least twice a day.

Abhyanga / Udvartana: Medicated massage/massage with medicinal drugs to be done daily in order to maintain health of the skin.

Vyayama (exercise): *Ardha Bala Shakti Vyayama* i.e. half strength exercise should be done daily.

Snana: Bath should be taken daily.

Diwaswap: One should not sleep in the afternoon soon after intake of food.

Ratricharya: One should have dinner and sleep at appropriate time.

Ritucharya: One should observe & follow the seasonal regimens explained in *Avurveda*.

Aims_and_Objects:

To assess dietary factors which play a role in psoriasis.

Materials_and_Methods

Here all the references from classical books related to causation of *Kitibha/eka kushta* (psoriasis) are elaborated in detail.

Discussion:

Understanding the psoriasis caused by above *Hetu* (Etiological factors), following logical discussion can be made:

Acharya Charak explains that *Atimatra Ashana* is - "*Amapradosha hetu*". *Annavaha Srotas Dushti* occurs when *Ahita Bhojana* (Unwholesome diet) taken in *Atimatra* (excess in quantity) and at improper time (*Akala*), it also disturbs the *Paka Prakriya* (Process of food digestion). *Lavana* - It provokes the *Pitta*, increases the blood, and aggravates *Rakta*, formation of the dermatic lesion, depletion of the Muscle tissue [20]; *Ati-Madhura-Amla Rasa Sevana* leads to *Ajirna*, *Raktadushti*, *Raktaprakopaka*, *Mamsa Shaithilya* & *Pittavruddhikara*, finally suppuration of wounds takes place [21]; *Anup-Audak-Mamsa*, *Guru*, *Snidgha*, [22], *Picchila*, *Abhishyandhi* leads to *Agnimandya*; *Tila* is having the qualities of *Pitta Prakopa*, *Kushthakara* when consumed in excess; *Guda* (Jaggery) is *Agnimandyakara*, *Kaphakara*, *Navanna* produces *Kledakara*, *Abhishyandhi*, *Vistambhakara*, *Dadhi* is *Maha-abhishyandi* (blocks micro channels). *Kaphakara*, *Kushthakara*; *Dravanna* is *Kledakara*, *Matsya* consumption is *Krimikara*, *Medakara*, *Bahudoshakara*; *Pishtanna* is *Guru*.

Due to *Viruddha Ahara Agni* gets vitiated. This vitiated *Jatharagni* does not digest even the lightest of food substance, resulting in indigestion. This indigested food materials turns sour indigestion and acts like a poison, which is called *Amavisha* [23]. *Tridosha* (body humours) gets vitiated by this type of food ingestion [24]. Intake of *Viruddh ahara* also vitiates *Srotasa* (micro

channels). In general, food substances and activities (*Vihara*) which are similar in quality to body humors and deleterious to the body elements vitiate the body channels [25]. *Samyoga Viruddha* (Fish with Milk) is more harmful than others. Both milk and fish are *Madhura*, having *Madhura Vipaka* and are *Maha Abhishyandi*. Though, milk is *Sheeta* (cold) in *Virya* (potency) while fish is *Ushna* (hot) in *Veerya* (potency). Due to incompatibility when these are taken together it causes *Rakta dushti* and due to *Maha Abhishyandi* (blocks micro channels) property it may obstruct the *Srotas* [26]. It may produce *Kleda* and *Amavisha*.

Mithya Ahara (Improper Diet) upsets the *jatharagni* (digestive power) and also cause *Dushti* (Vitiation) of *Grahani* (Site of the Digestive power). Thus the food doesn't get digested properly leading to production of *Ama* (undigested food). As *Grahani* is also *Dushita*, *Ama* undergoes purification and *Amavisha* (poison) is produced [27].

Hence *Mithya Ahara* (Improper Diet) must be avoided to avoid further complications. *Ahara Drvyas* which increases *Jatharagni* and *Pachankriya* (Digestive Process) should be included in Diet.

Vishama Ashana (food taken with the ingredients of the diet mixed in undesired and odd proportions) is best known to produce *Vishama Agni* (imbalanced *Agni*) [28]. According to *Acharya Charaka*, taking food in state of indigestion is best known to cause *Grahani* (Site of the *Agni* – digestive enzymes) *Dushti* [29]. *Ajirna Adhaysahana* (taking food while having indigestion and consumption of food even before the

previously taken food is digested) causes *Agnimandya* (indigestion) and *Dushti* (Vitiating) in *Malavaha Srotas* (channels carrying waste products of body) [30]. Both are the causes *Agnimandya* (indigestion) so ultimately produces disease. Both of them also vitiate *Rakta* [31]. If this pathology continues for long time, *Kushtha* may be produced. *Rasavaha Srotas Dushti* occurs when taking excessive *Guru, Snidgha Ahara* [32]. *Acharya Charak* has also described "*Gurubhojana Durvipakakaranam*" (*Ahara Guru* in *guna* and in quantity too) [33]. *Guru Ahara* also causes *Dushti* of *Mamsavaha Srotas* [34]. Excessive *Drava* cause *Dusti* in *Raktavaha Srotas* (Channels of blood circulation through body) [35].

Hence these *Aharaja Nidanas* has to be avoided and the *Pathya Ahara* which consists of *Laghu Anna* (light food articles), *Tikta Shaaka* (bitter vegetables) etc. which are having *Laghu, Ruksha Ushna Gunas: Tikta, Katu Rasa Dravva*.

Vata Dosha may get vitiated by *Abrahmacharya* (abstinence from sexual activities), *Divaswap* (Sleep during the day) vitiates *Kapha Dosha*. *Vegaavarodha* (to avoid natural urges) vitiates *Vata Dosha*. *Raatri Jagrana* (night arousal) all vitiates *Vata Dosha*.

Hence these *Viharaja Hetu* which vitiates the normalcy of body humors and manifest the disease has to be avoided and *Pathya Vihara* has to be practised which helps to keep the *Tridoshas* in normalcy.

The *Acharya Nidanas* explained bring about psychogenic stress which is of prime importance in the pathogenesis of Psoriasis.

Due to *Raja* and *Tama Doshas* (mental humors) the *Mana* (mind) is always in search of materialistic pleasures and to satisfy this greed, it is always doing good and bad deeds (*Papakarma*). And by the after effects of such bad deeds one suffers from diseases like *Kushta*. Hence these *Hetus* has to be investigated and *Sadvritta* has to be followed to bring the normalcy in *Raja* and *Tama* the *Mano Doshas*, thus soothing the stress by improving the *Satvika Dosha*.

Conclusion:

Psoriasis is one of the most common chronic inflammatory skin disorders, affecting about 2% of the general population. Psoriasis is considered as a T-cell-mediated inflammatory skin disease which is characterized by hyper proliferation and poor differentiation of epidermal keratinocytes. While susceptibility to psoriasis is inherited, the disease is influenced by environmental factors such as infections and stress. Psoriasis may substantially affect quality of life. Diet plays a crucial role in the aetiology and pathogenesis of psoriasis.

It has been observed that psoriasis has been improved in 60% of the patients who changed their role in the aetiology and pathogenesis of psoriasis. Diet has been equally linked with the treatment of psoriasis. It has been observed that psoriasis has been improved in 60% of the patients who changed their dietary habits. Today's food has lots of more refined & processed ingredients. It produces more toxins & our body unable to handle them. With the use of a specific psoriasis diet, the body gets help

to self-cleanse & eliminate toxins effectively. Once a person gets into a routine of eating *Hitakara Ahara* (healthy diet) in psoriasis, he/she will feel better & finally be able to control psoriasis for the whole life.

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