

## AYURVEDA BASED DIET AND LIFESTYLE GUIDELINES FOR PREVENTION AND MANAGEMENT OF SKIN DISEASES W.S.R. TO KUSHTHA

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Article Received on  
21 Sept 2021,

Revised on 11 October 2021,  
Accepted on 01 Nov 2021

DOI: 10.20959/wjpr202113-22290

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### ABSTRACT

*Ayurveda*, the science of life, aims to have a happy life through deep understanding perceived by the *acharyas*. The progressive establishment of scientific *Ayurveda* began in the *Vedic* period and has defined life as a manifestation of union of soul, mind and body. *Ahara* (dietetics), *Nidra* (proper sleep) and *Brahmacharya* (self-control over sexual desires) also termed “Tripod” plays a vital role and are in the maintenance of health. Besides these, *Dinacharya* and *Ritucharya* has also been given importance. *Ayurveda* has developed the wisdom of dietetics on the basis of various natural perceptions. *Ahara* (dietetics), *Vihara* (lifestyle) and *Oushadha* (medication /therapeutics) form the cornerstone of palliative treatment. Anatomy and physiology of skin has been dealt in detail in *Ayurveda*. *Acharyas* explained skin diseases under the spectrum of *Kushta* and has pointed at its multi-factorial

etiology. Erroneous diet and lifestyle have been implicated as chief factors for the onset, progression and recurrence of many skin diseases. They can be prevented by following proper diet and lifestyle mentioned in *Ayurveda*.

**KEYWORDS:** *Ayurveda*, *Acharyas*, *Ahara*, *Nidra*, *Brahmacharya*, *Dinacharya*, *Ritucharya*, *Vihara*, *Oushadha*, *Kushta*.

### INTRODUCTION

Skin is the largest organ in the body. The skin protects the body from harmful agents such as ultraviolet light, chemical and infective organisms in the atmospheres. Skin also regulates

body temperature, gathers sensory inputs from the environment, stores water, fat, and vitamin D, and plays a role in the immune system protecting from the disease. The epidermis is the outermost layer of the skin and protects the body from the environment. The dermis is located beneath the epidermis and is the thickest of the three layers of the skin. The main functions of the dermis are to regulate temperature and to supply the epidermis with nutrient- saturated blood. Much of the body's water supply is stored within the dermis. This layer contains skin specialized cells and structures, including lymphatic blood vessels, sweat glands, sebaceous glands, elastin and nerve endings. The hypodermis lies between the dermis and underlying tissues and organs and consists of mostly adipose tissue and is the storage site of most body fat.

*Ayurveda* explains *twak* as one among the 5 *jyanendriya*, attributed the function of sensation of touch and is the location (*ashraya-sthana*) of sweat channels (*swedavahi strotas*) and hairs (*loma*). *Sushruta* and *Bhavamishra*<sup>[1]</sup> have opined that *twak* has 7 layers, while *Vagbhatta* and *Charaka* have described 6 layers of *twak* as tabulated below:

Name of different layer	Width (thickness)	Rogadhisthan (site of skin disease)	Modern concept
<i>Avabhasini/Udakdhara</i>	1/18 <i>vrihi</i>	<i>Sidhma, Padmakantaka</i>	Epithelial layer, horny layer, stratum corneum
<i>Lohita/Asrugdhara</i>	1/16 <i>vrihi</i>	<i>Tikalak, Nyachchha, Vyang</i>	Stratum Lucidum
<i>Shweta/tritiya</i>	1/12 <i>vrihi</i> / <i>Ajagallika</i>	<i>Charma dala</i>	Stratum granulosum
<i>Tamra/chaturtha</i> Outer forth	1/8 <i>vrihi</i>	<i>Kushta, kilasa</i>	Malpighian layer
<i>Vedini/panchami</i>	1/5 <i>vrihi</i>	<i>Kushta, visarpa</i>	Papillary layer
<i>Rohini/shasthi</i>	1 <i>vrihi</i>	<i>Apachi, Arbuda, Slipada, Galganda</i>	Reticular layer
<i>Mamsadhara</i>	2 <i>vrihi</i>	<i>Bhayankar, Vidradhi, Arsh</i>	Sub Cutaneous tissue, Muscular layer.

In *Ayurveda*, the treatment is aimed at prevention of disease (*swasthavritta*) and cure of already manifested diseases through judicious and logical use of *ahara* (dietetics), *vihara* (lifestyle) and *oushada* (medication/ therapeutics). The rational *Ayurvedic* 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). Elaborate description is available on personal hygiene

encompassing diet and regimen during daily routine (*Dinacharya*), seasonal routine (*Ritucharya*) and behavioral and ethical principles (*sadvritta*).

### 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 (*Tejas*), Air (*Vayu*) and Ether (*Akasha*) the *panchabhuta* components of ingested food nourishes their respective tissue elements in the body. *Ahara* (*dietetics*) is the best of all medicines and is considered one among the three sub pillars of *Ayurveda* (*trayo-upasthamba*).<sup>[2]</sup>

### *Ayurvedic* dietary guidelines<sup>[3]</sup>

1. Intake of food at in time. (*Kale bhojana*).
2. Food intake as per suitability (*Satmya bhojana*).
3. Food intake as per the *prakruti* 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*).
7. Intake of food which is easy to digest (*Laghu bhojan*).
8. Eat while there is in interest to food and while eating concentrate on food and the process of eating (*Tanmana bhojan*).
9. Eat food with six taste components (*Sad-rasa yukta ahara*).
10. Food should be primarily sweet in nature (*Madhura prayaas*).
11. Food should be ingested calmly, neither too slow nor too fast (*Naati druta vilambita*).
12. After bathing (*Snatah*).
13. Food intake only when there is sufficient hunger (*Kshudvan*).
14. Proper washing of hand, feet and face should be done before food intake (*Dhantapada-kara-dhantapada-kara-anana*).
15. After offering prayers and paying obeisance to gods and forefathers (*Pitru-devatarpana*).
16. After offering food to guests, teachers and children (*Atithi-balaka guru tarpan*).
17. Without disgracing food (*Ananindan bhujaana*).
18. Silently (*Moun*)

### *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. *Susruta* and *Vagbhata* have suggested that if stomach

capacity is hypothetically divided into 4 parts on the basis of filling, one should take 2 parts of solid, 1 part of liquid food and 1 part should be left empty for easy movement of *Vata*.<sup>[4]</sup>

### Sequence of food intake

*Guru*, *madhura* and *snigdha* food should be taken initially during the course of a meal followed by *amla* (sour), *lavana* (salt) *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]<sup>[5]</sup> for proper digestion.

### *Aharavidhi viseshaayatana*

To receive the total benefits of *Ahara*, it is necessary to have the knowledge about ‘*Ashta ahara vidhivisheshaayatana*’ they are:

1. *Prakriti*
2. *Karana*
3. *Samyoga*
4. *Raashi*
5. *Desha*
6. *Kaala*
7. *Upayoga*
8. *Upayokta*

### ***Virudha ahara*<sup>[6]</sup>[Dietetic incompatibility]**

In *Ayurveda*, the concept of *virudha-ahara* is very much pivotal in the pathogenesis of the disease. *Acharya Charaka* defines *virudha-ahara* 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 *Viruddha Anna* (incompatible diet).<sup>[7]</sup> *Ayurvedic* literature has compiled almost 18 types of *virudha ahara* and has also mentioned complications ranging from skin diseases [*kushta*], *visarpa* [erysipelas], *unmade* [insanity] and *marana* [death].

### **Concept of *vihara* [Lifestyle] in *ayurveda***

The description about *Dinacharya*, *Ritucharya*, *Sadavritta* 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. A lifestyle is a characteristic bundle of behaviour that makes sense to both others and oneself in a given time and place, including social relations consumption, entertainment and dress.<sup>[8]</sup>

### ***Dinacharya* [Daily regimen]**

*Ayurveda* promotes a lifestyle that's in harmony with nature. It is advisable to wake up during *Brahma muhurta* [preferably between 4am to 5:30 am]. 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 natural urges. The soft brushes made out of twigs of *Khadira* (*Acacia catechu*), *Karanja* (*Pongamia pinnata*), *Apamarga* (*Achyranthes aspera*) etc. Tongue should be cleaned by a long flexible strip of metal or plant twig. Mouth should also be cleaned properly. Eyes should be cleaned with fresh water to prevent eye diseases and promote vision. Chewing of betel leaves with small pieces of Areca nut (*kramuka*) and fragrant substances like cardamom, cloves refresh the mouth and enhance digestion. It is necessary to massage whole body with oil every day. Regular exercise is essential for perfect health. Bathing improves strength, sexual vigour, appetite, span of life and removes sweat and other impurities from the body.

### ***Ritucharya***

In *Ayurveda* classics, there has been a thorough consideration for season, 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 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. In rainy season aggravation of *vata* occurs, hence *vatashamaka* sweet, sour and salty food and drinks are preferred. In pre-winter and winter season *vatadosha* aggravates due to cold, dry, chilly atmosphere hence *vataghna*, *pitta-varadhaka* 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. Also, purgation, bloodletting and light diet is advised.

**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.
- ◆ Try to control your passions.
- ◆ Meditate everyday
- ◆ Observe cleanliness in all things.
- ◆ Be patient.
- ◆ Observe self- control.
- ◆ Be straightforward and kind.
- ◆ Avoid irregularity in daily activities.
- ◆ Avoid over eating.
- ◆ Control your sense organs

**Ayurvedic concept of skin Diseases and IT'S etiology**

Ayurvedic literature has described skin diseases mainly under the spectrum of *kushta*, the literary meaning of which cause disfiguration. Ayurvedic system of medicine describes a wide range of etiological factors for dermatological disorders. The etiological factors include physical, physiological, psychological, hereditary and *Papakarma* (sinful activities), based on the proximity of causes which are reclassified into *sannikrishta* (proximal cause) and *viprakrishta* (remote cause) *nidana*.

**Sannikrista nidana (Real causative factor)** - Three Doshas viz. *Vata*, *Pitta* and *Kapha* and *Dushyas* viz. *Twak Rasa*, *Rakta*, *Mansa* and *Ambu or Lasika* involved in the pathogenesis of skin diseases. These seven can be considered as *sanniktishta nidana* in *nidana*.

**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 *jannottara kalaja* (*ahara*, *vihara* and *manasika* factors).

**Janmottarakalaja:** The etiological factors in present life can be categorized into three groups, *Aharaja*, *Viharaja* and *Manasika*.

**Kulaja nidana:** *Kushta* is an *adibalpravrtta roga* which is said to arise from the day of conception by conjugation of *sukra* and *artava* with *bijabhaga avayava dushti*.<sup>[9]</sup> It's effect is thought to be transmigrated from past lives (*Poorva-janmakrata*).

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

**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. *Visesha 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, lifestyle and psychological factors.

#### Food related factors (*Aharaja nidana*)

Food articles	Examples in contemporary setting
<i>Atilavana</i> (excessive intake of Salt)	Salt predominant foods like pickles, bhelpuri, papad, chips, namkeen used in excess quantity
<i>Atiamla</i> (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.
<i>Virudhahara</i> (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,
<i>Guru annapana</i> (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.
<i>Snigdha Annapana</i> (oily/unctuous foods)	Excessively oily foods such as biriyani, fried oily foods, meat soups, sweets made of excess ghee, milk etc such as kheer
<i>Ati dravapana</i> (excessive intake of liquid foods)	Drinking excess quantity of water/ juices/ <i>madya</i> /soft drinks/ milk/liquid foods like rasam/sambhar more than needed for the body
<i>Sneha ati sevanam</i> (excessive consumption of oil and fats)	Excessive intake of ghee for medical purposes or as part of diet.
<i>Asatmya ahara</i> (Uncongenial Foods)	Foods which are not suitable to <i>prakriti</i> , <i>Desa</i> (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
<i>Ajeernahara</i>	Intake of food before the previous food is properly digested
<i>Chilichima cha payasa</i>	Intake of <i>Chilichima</i> (a variety of fish) in combination with milk.
<i>Gramya - anupa audaka mamsa</i> 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
<i>Seeta- ushna ahara kramam muktva sevanam</i>	Intake of cold and hot food together or intake of cold food soon after intake of hot food or vice versa
<i>Ajeerne madhuphanita-matsyalakucha</i>	Habit of taking honey/jaggery/fish/ artocarpus <i>lakucha</i> /radish/ <i>solanum nigrum</i> etc in excessive quantity and especially when previous food has not been properly digested
<i>Dadhi</i>	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.
<i>Masha</i>	Use of black gram and its preparations such as vada, dosa etc in excess
<i>Mulaka</i>	regular usage of radish is said as a cause and precipitant of skin diseases
<i>Pishtanna</i>	Food prepared after pounding rice, gram etc and preparations such as Dosa, vada, dhokla, etc.
<i>Tila</i>	Regular and excessive use of substances prepared from sesame
<i>Guda</i>	Regular usage of jaggery and products made from jaggery
<i>Ati madyapana</i>	Excessive usage of alcoholic preparations is said as a cause of <i>visarpa</i> (erysipelas) and such conditions.
<i>kurchika, kilata</i>	excessive use of dairy products in the form of paneer etc are considered cause of inflammatory skin disorders



<i>gramya - anupa oudaka mamsa</i>	Frequent eating of flesh of domesticated, marsh dwelling and aquatic animals.
<i>vamana vega rodha</i>	suppressing the urge of vomiting
<i>Pancha karmapachara</i>	Irregular and or improper practice of <i>Panchakarma</i> procedures
<i>Bhaya - sramasantapopahatas ya seetodaka sevanam</i>	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 <i>greeshma ritu</i> (summer)
<i>vega dharana</i>	Suppression of natural urges (Ref: Y.R.)
<i>ananupurvya seetoshna vyatyasa seva</i>	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) (Ref: Ca.Ni. - 5)
<i>Papakarma</i>	indulging in sinful acts

### Pathogenesis of skin diseases

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 Vaisamya* and *Raktadushti* this 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 (*Maja Kushtha*) and eleven minors (*Kshudra Kushtha*). All the seven factors are involved together in causing skin diseases, not in isolation of any one of these never cause this disease.

### Poorvarupa (Prodromal symptoms)

*Poorvarupa* are the *lakshanas* which indicate the for coming disease.

### Poorvarupa as per different acharyas (Ca.Ni.5:7, Su. Ni .5, A.H.Su.14:11-12)

1. <i>Atisweda</i>	1. <i>Paridaha</i>
2. <i>Kandu</i>	2. <i>Ushmayanam</i>
3. <i>Twak Parushya</i>	3. <i>Severe pain in any type of wound</i>
4. <i>Kshatavisarpanam</i>	4. <i>Delayed healing of wound</i>
5. <i>Ati Shalakshnata</i>	5. <i>Kota</i>
6. <i>Asweda</i>	6. <i>Starring of ulcers and dryness of the healed wound.</i>
7. <i>Romharsha/Pariharsha</i>	
8. <i>Vaivarnyam</i>	
9. <i>Saptangata</i>	
10. <i>Kharata</i>	
11. <i>Gouravam</i>	

***Kushtha******Maha Kushtha and Kshudra kushtha******Maha kushtha: (Ca.Ci.7:13)***

1. *Kapala*
2. *Udambara*
3. *Mandala*
4. *Rusyajihva*
5. *Pundarika*
6. *Sidhma*
7. *Kakanaka*

***Kshudra kushta: (Ca. Ci. 7:13)***

1. *Ekakusta*
2. *Carmakusta*
3. *Kitibha*
4. *Vipadika*
5. *Alasaka*
6. *Dadru*
7. *Carmadala*
8. *Pama*
9. *Visphota*
10. *Sataru*
11. *Vicharachika*

**General management of skin disorders**

In *Ayurveda*, skin disorders like any other diseases are treated with *Samsodhana* and *Samsamana Chikitsa* as mentioned above. *Samshodana Chikitsa* plays a vital role in the management of skin disorders. Treatment of various skin disorders according to various *Acharyas* of *Ayurveda* are illustrated below:

In *Vataja Kustha* skin disorders dominated by *Vata*, medicated ghee is first administered internally. In *Pittaja Kustha* (skin disorders dominated by *Pitta*), *Raktamokshana* (blood-letting) and *Virechana* (Therapeutic Purgation) should be administered. *Kaphaja kustha* (skin disorders dominated by *kapha*) is treated with *Vamana* (Therapeutic Emesis).

**Prior to *samshodana*, *snehana* is done with internal administration of following *snehas*:**

- *Mahatiktaka ghrita*
- *Tiktaka ghrita*
- *Bhallataka taila*
- *Tuvraka taila*

*Swedana* (Sudation) is done one day prior to *Vamana* (Therapeutic Emesis) Or three days in case of *Virechna* (Therapeutic Purgation). Usually, *Mridu swedana* is done like exposure to sun or taking hot water bath etc. *Vamana* (Therapeutic Emesis) is done with *kutaja*, *madanaphala*, *madhuka* mixed with the juice or decoction of *Patola* and *Nimba*. *Virechana* (Therapeutic Purgation) is done with

\**Trivrt, Danti and Triphala*.

\**Avipatikara choornam*

Depending upon the intensity of *sodhana*, *samsarjana krama* (administration of regulated diet after the therapy) from 3 to 7 days should be followed. In patients with excess of *Vata dosha*, after *Virechana* (Therapeutic Purgation) *asthapana vasti* (Medicated Decoction Enema) and *anuvasana vasti* (Medicated oil enema) should be administered.

**After *samshodana*, administration of following drugs is advised**

<i>Bhallataka</i> (Semecarpus anacardium L.F.)	<i>Tuvaraka</i> (Hydnocarpus laurifolia (d e n n s t) STEUM.)
<i>Shilajatu</i> (black asphaltum)	<i>Khadira</i> (Acacia catechu (L.F) WILLD.)
<i>Guggulu</i> (Commiphora mukul (h o o k. e x . STOCKS) ENGL.)	<i>Asana</i> (Pterocarpus marsupium ROXB.)
<i>Agaru</i> (Aquilaria agallocha ROXB.)	

- ◆ Herbal or herbo-mineral pastes or alkalies are used as external applications.
- ◆ **Sulphur preparations:** Administration of sulphur internally and externally is regarded as remedy par excellence for the cure of all types of skin diseases. (Ca. Ci.7:70)
- ◆ ***Siddhartaka snana*:** The water boiled with *Musta* (Cyperus rotundus L.), *Madana* (Randia dumetorum LAM.), *Triphala* (Terminalia chebula RETZ. & WILLD., Terminalia bellerica ROXB. & Phyllanthus emblica L.), *Karanja* (Pongamia pinnata (L.) PIERRE), *Aragvadha* (Cassia fistula L.), *Indrayava* (Holarrhena antidysenterica (ROTH.) A.DC.),

*Darvi* (*Berberis aristata* DC.) and *Saptaparna* (*Alstonia scholaris* R.BR.) should be used for bath. (Ca. Ci 7:81-82)

- ◆ Vomiting should be induced every fortnight, purgation should be done every month, blood-letting in small amounts should be done twice a year and snuffs should be given every third day. This is done for chronic and recurrent skin disorders. (Su.Ci.9:43)

◆ **Rasayanaprayogam:** (A.H 19:53)

> *Tuvara asthi* (*Hydnocarpus laurifolia* (DENNST.) STEUM.)

> *Bhallataka* (*Semecarpus anacardium* L. F.)

> *Bakuchi* (*Psoralea corylifolia* L.) and

> *Shilajatu* (black asphaltum)

◆ **Shamana oushadha**

<b>Kwatham</b> > <i>Mahamanjistadi Kwatha</i> > <i>Punarnavadi Kwatha</i> > <i>Guluchyadi Kwatha</i> > <i>Panchatiktakam Kwatha</i> > <i>Aragwadhadi Kwatha</i> > <i>Nimbadi Kwatha</i> > <i>Sonithamrutam Kwatha</i> > <i>Nimbamritadi panchatiktam kwath</i>	<b>Ghritam</b> > <i>Guggulu tiktaka ghritam</i> > <i>Tiktakam ghritam</i> > <i>Mahatiktaka ghritam</i> > <i>Kalyanakam ghritam</i> > <i>Satadhoutaghritam</i> <i>Aragwadhadi panchatiktaka ghritam</i>
<b>Arista/Asava</b> > <i>Khadiraristam</i> > <i>Aragwadaristam</i> > <i>Saribadyasavam</i> > <i>Nimbamrutasavam</i> > <i>Chitrakasavam</i> > <i>Chandanasava</i>	<b>Churnam</b> > <i>Avipattikara churnam</i> > <i>Rajanyadi churnam</i> > <i>Nimbadi churnam</i> > <i>Vara churnam</i> > <i>Sudarsanamchurnam</i>
<b>Lehyam</b> > <i>Manibadra gulam</i> > <i>Amrutha bhalataka lehyam</i> > <i>Haridrakhanda</i> > <i>Madhusnuhi rasayanam (Big)</i> > <i>Markava rasayanam</i> > <i>Gandhaka rasayanam</i>	<b>Tailam</b> > <i>Guggulu marichadi tailam</i> > <i>Vajraka tailam</i> > <i>Maha vajraka tailam</i> > <i>Durvadya tailam</i> > <i>Maha marichady tailam</i> > <i>Somaraji tailam</i> > <i>Jeevantiyadi yamakam</i> > <i>Eladi tailam</i> > <i>Dinesa eladi tailam</i> > <i>Dinesa valyadi tailam</i> > <i>Pamantaka tailam</i> > <i>Gandhaka tailam</i> > <i>Markava tailam</i> > <i>Chemparathyadikeram</i>

	> <i>Malatyadikeram</i> > <i>Dhurdhoorapatradikeram</i> > <i>Karappan tailam</i> > <i>Kumkuma tailam</i>
<b>Guggulu</b> > <i>Amrutha guggulu</i> , > <i>Kaishora guggulu</i>	<b>Lepam</b> > <i>Sindhuradi lepam</i> > <i>Avalgujabeejadi lepam</i> > <i>Rasottamadi lepam</i> > <i>Rasakarpura lepam</i>
<b>Gutika</b> > <i>Arogyavardhini vati</i> > <i>Gandhaka rasayanam</i> > <i>Doosivishari gulika</i> > <i>Krimighna vati</i> > <i>Krimisodhini vati</i> > <i>Vilwadigulika</i>	<b>Ras</b> > <i>Talakeswara ras</i> > <i>Rasa</i> <i>manikyam</i> > <i>Rasasindhuram</i> > <i>Vyadhiharana rasa</i>

### Pathya (Wholesome Diet and Regiment) for *kushtha*

<i>Aharaja pathya</i> (Ahara conducive in <i>kushtha</i> )	<i>Aharaja pathya</i> (Ahara conducive in <i>kushtha</i> )
<i>Punarnava</i> (Boerhavia diffusa Linn.) spreading hog weed	<i>Cakramarda dalani</i> (Cassia tora Linn.) ringworm plant
<i>Amalaki</i> (Emblica officinalis GAERTN.) goose berry	<i>Khadira</i> (Acacia catechu Willd) cutch tree
<i>Bhallataka</i> (Semecarpus anacardium L. F.) Markingnut	<i>Chitraka</i> (Plumbago zeylanica L.)- leadwort
<i>Triphala</i> - (Emblica officinalis GAERTN, Terminalia bellerica ROXB., Terminalia chebula RETZ. & WILLD)	<i>Jatiphala</i> (Myristica fragrans HOUTT)- nutmeg
<i>Kumkumam</i> (Crocus sativus L.)- saffron	<i>Karanja</i> (Pongamia pinnata (L.) Indian beech

### Viharajapathya (Lifestyle to be adopted)

<i>Neecha roma nakha</i> (cut hair and nails at regular intervals)	<i>abhyanga</i> with <i>karanja</i> (pongamia pinnata) <i>taila</i>
regular <i>snana</i> (bathing daily)	<i>udwartana</i> (dry massage with mediacted powder)
meditation	Avoid <i>papa-karma</i>
follow <i>sadvritta</i>	perform <i>panchakarma</i> at regular intervals for detoxification.

### Apathya (Unwholesome Diet & Regimen) for *kusta* (Food to be avoided in excess)

<i>Amla rasa pradhana ahara</i> (sour food) <i>katu rasa pradhana ahara</i> (pungent food)	<i>lavana rasa pradhana ahara</i> (salty food)
excess use of milk	<i>Dadhi</i> –Curd
Guda (jaggery)	Alcoholic preparation

***Viharaja apathya* (Lifestyle factors to be avoided in excess)**

Tobacco smoking	excess <i>krodha</i> , <i>soka</i> and stress (Exposing to negative emotions)
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**CONCLUSION**

*Ahara* and *vihara* forms the chief foundation up on which life of individual is founded. It is generally thought that diet has no direct relationship with diseases. But *Ayurveda* has described diet made regimen as the main causes for every disease. Contemporary medicine has less appreciated the role of dietary factors in the pathogenesis, progress and outcome of disease. Nutritional, biochemical and metabolic aspects of diet definitely play an important role in maintaining the normal integrity of skin and also promoting the immunological role of skin.

**Dietary interventions may act as:**

- ❖ Prevention factor by restricting the pathogenesis of many diseases.
- ❖ It may interfere the course of disease, thereby resolving early.
- ❖ Dietary and lifestyle modifications may act as adjuvant to nullify the adverse effects of common medicines.
- ❖ Adopting strict lifestyle and diet may help in preventing not only skin disease but also many lifestyles induced serious systematic diseases.
- ❖ These *Pathya* and *Apathya* may help in preventing modifiable co- morbidities.

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