

**Ayurveda based diet & life Style Guidelines
for Prevention and Management of Skin Diseases**



CENTRAL COUNCIL FOR RESEARCH IN AYURVEDIC SCIENCES

Ministry of AYUSH, Government of India

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Prologue

Ayurveda, the science of life, evolved from the quest of man to have a happy life, through a deep understanding of evolution, creation and its maintenance, perceived and conceived by the rishi's of ancient India. 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 those are integral and interdependent components of life. Ahara (wholesome food), *nidra* (Optimum sleep) and *brahmacharya* (selective Celibacy) has been given pivotal role in the maintenance of health. Along with diet, *dinacharya* and *rtucharya* has been given important role in the maintenance of disease. Ayurveda describes the wholesome and non-wholesome substances including diet, medicines etc. and has classified them into three major categories, viz, *Shamana* (palliative), *Kopana* (aggravating) and *Swastha Hita* (conducive to health).

Human body develops by assimilating nutrients from food. Wholesome food is the cause for excellence in health and unwholesome is responsible for disease. Ayurveda has developed the wisdom of dietetics on the basis of various natural perceptions at different levels of our sensorium. *Ahara* (wholesome food), *Vihara* (wholesome activities) and *Aushadha* (medicaments) form the cornerstone of palliative treatment.

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.

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.

The council has taken initiative to develop user friendly guidelines for prevention of common skin diseases through dietary and lifestyle advocacies based on authentic Ayurvedic commendations to meet the needs of this era. These guidelines are useful for health seekers and physicians alike.

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Ayurveda based diet & life Style Guidelines/Intervention for Prevention and Management of Skin Diseases

Background

Skin is the largest organ in the body and covers an area of approximately 1.4 to 2 M². The skin protects the body from harmful agents such as ultraviolet light, chemical and infective organisms in the atmosphere. 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 thickness of the epidermis varies in different types of skin; it is only .05 mm thick on the eyelids, and is 1.5 mm thick on the palms and the soles of the feet. The **dermis** is located beneath the epidermis and is the thickest of the three layers of the skin (1.5 to 4 mm thick), making up approximately 90 percent of the thickness 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 most of the skins' specialized cells and structures, including lymphatic's, blood vessels, sweat glands, sebaceous glands, collagen, elastin and nerve endings. The **hypodermis** (subcutaneous layer, or superficial fascia) lies between the dermis and underlying tissues and organs. It consists of mostly adipose tissue and is the storage site of most body fat.

Ayurveda explains twak as one among the 5 jnanendriya, attributed with the function of sensation of touch and is the location (ashray sthana) of sweat channels (swedavahi strotas) and hairs (loma). Susruta and Bhavamishra¹ have opined that twak has 7 layers, while Vagbhatta and Charaka have described 6 layers of twak as tabulated below.

Table 1: 7 layers of Twak (skin) as explained by Ayurveda.

Name of different Layer	Width (thickness)	Rogadhistan (site of skin diseases)	Modern concept
Avabhasini/ Udakdhara	1/18 vrihi	Sidhma, Padmakantaka	Epithelial layer, horny layer, Stratum Corneum
Lohita/Asrugdhara	1/16 vrihi	Tilkalak, Nyachchha, Vyang	Stratum Lucidum
Shweta/tritiya	1/12 vrihi Ajagallika	Charma dala	Stratum granulosum
Tamra/ chaturtha Outer forth	1/8 vrihi	Kushta, Kilasa	Malphigian layer
Vedini/ panchami	1/5 vrihi	Kushta, Visarpa	Papillary layer
Rohini /shasthi	1 vrihi	Apachi, Arbuda, Slipada, Galganda	Reticular layer
Mamsadhara	2 vrihi	Bhagandar, Vidradhi, Arsh	Sub cutaneous tissue, Muscular layer.

In Ayurveda, the treatment is aimed at prevention of diseases (swasthavritta) and cure of already manifested diseases 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 (bio-cleansing procedures), nidana parivarjana (avoiding causative factors) and pathya (dietetics suitable for disease pacification). Lifestyle or daily regimen of an individual is equally important while ascertaining the individual vulnerability to disease. Elaborate description is available on personal hygiene encompassing diet and regimen during daily routine (Dinacharya), seasonal routine (Ritucharya) and behavioral and ethical principles (*Sadvritta*). Observance of certain rules regarding suppressible and non-suppressible urges also is important for positive health.

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 (thrayo-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)².

Ayurvedic dietary guidelines³:

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*)
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 (*tan mana: bhojana*)
9. Eat food with six taste components (*sad-rasa yukta ahara*)
10. Food should be primarily sweet in nature (*madhura praya*)
11. Food should be ingested calmly, neither too slow nor too fast (*na ati 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 (*dhauta pada-kara-anana:*)
15. After offering prayers and paying obeisance to gods and forefathers (*pithru -deva tarpana*)
16. After offering food to guests, teachers and children (*athithi- balaka guru tarpana*)
17. Without disgracing food (*anindan bhunjanana*)
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 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 Vata⁴.

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)⁵ for proper digestion.

Ahara vidhi viseshaayatana

To receive the total benefits of Ahara it is also necessary to have the knowledge about "Ashta ahara vidhivisheshaayatana". 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), snigda (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 homologation) of each individual.

Virudha ahara⁶ (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 *Viruddha Anna* or incompatible diet⁷. 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).

Concept of Vihara (Lifestyle) in Ayurveda

The description about Dinacharya, Rtucharya, Sadvrta 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 effects⁸. 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 dress⁹.

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.

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, chilly 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.

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.

Dharniya & Adharniyavega (Preventive Regimens)

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

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.

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.

Concept of skin diseases 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

Sannikrista Nidana (real causative factor) - Three Doshas viz. Vata, Pitta and Kapha and four Dushyas viz. Tvak (Rasa), Rakta, Mansa and Ambu or Lasika involved in the pathogenesis of skin diseases. These seven can be considered as sannikrishta nidana in kushta.

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).

Janmottarakalaja: The etiological factors in present life can be categorized into three groups, Aharaja (diet & dietetic patterns), Viharaja (lifestyle related) and Manasika (psychological).

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 10. Ill 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 kushta and is also said as a samsargja vyadhi (communicable disease). The Kushtha is generally described as Tridoshaja Vyadhi but type of the Kushtha 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.



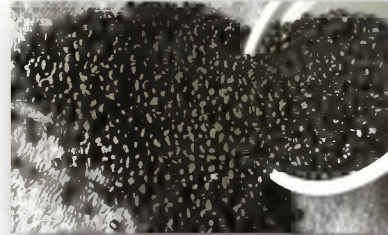

Food Related Factors (Aharaja nidana)





Food articles	Examples in contemporary setting	Image
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,	 




Food articles	Examples in contemporary setting	Image
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	




Food articles	Examples in contemporary setting	Image
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	 





Food articles	Examples in contemporary setting	Image
<p>Seeta- ushna ahara kramam mukta seva nam</p>	<p>Intake of cold and hot food together or intake of cold food soon after intake of hot food or vice versa</p>	
<p>Ajeerne madhu-phanita-matsya-lakucha</p>	<p>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.</p>	



Food articles	Examples in contemporary setting	Image
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	

Food articles	Examples in contemporary setting	Image
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.	

Food articles	Examples in contemporary setting	Image
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.	
praklinna anna	Putrefied food	

Food articles	Examples in contemporary setting	Image
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.	
vamana vega rodha	suppressing the urge of Vomiting	

Food articles	Examples in contemporary setting	Image
Pancha karmapachara	Irregular and or improper practice of Panchakarma procedures	
Bhaya –srama- santapopahatasya 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.)	

Food articles	Examples in contemporary setting	Image
<p>ananapurvya seetoshna vyatyasa seva</p>	<p>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)</p>	
<p>papakarma</p>	<p>indulging in sinful acts</p>	

The concept of samsargaja roga in Ayurveda (communicable diseases)

Samsargaja 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)



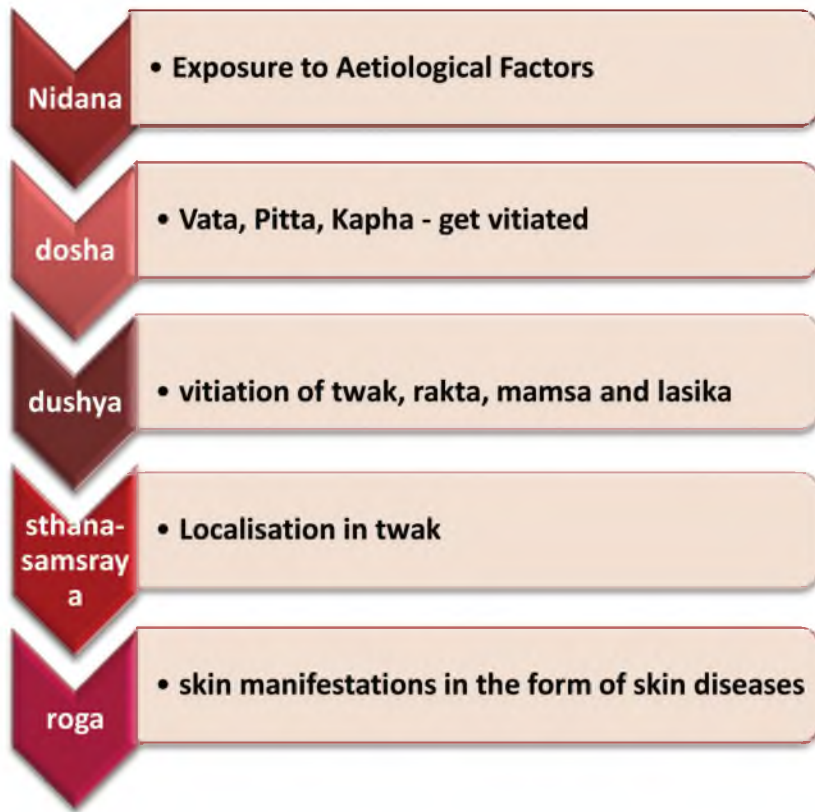
- Dining, Sleeping and/or Sitting together



- Sharing dress, ornaments and unguents (lotions, soaps, creams, oils and/or any other cosmetics)

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 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.







Poorvarupa (Prodromal Symptoms):

Poorvarupa are the *lakshanas* which indicate the forthcoming disease.

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

<p><i>Atisweda</i>-excessive perspiration</p>		<p><i>Asweda</i>- lack of perspiration</p>	
<p><i>Kandu</i>- itching all over the body or any part of the body</p>		<p><i>Romharsha / Pariharsha</i>-horripilation</p>	
<p><i>Tvak Parushya</i>-roughness of skin</p>		<p><i>Angapradeshanam Svapah</i> - numbness of body part</p>	
<p><i>Kshatavisarpanam</i>-increase in the size of wounds (in spite of treatment)</p>		<p><i>Asrujahkrishnnata</i>-blackness of blood</p>	
<p><i>Ati Shlakshnata</i>-excessive smoothness</p>		<p><i>Vaivarnyam</i>-discolouration</p>	

<p><i>Suptangata</i>-numbness</p>		<p><i>Paridaha</i>-burning sensation</p>	
<p><i>Kharata</i>-coarsness</p>		<p><i>Ushmayanam</i>-hot flushes</p>	
<p><i>Gouravam</i>-heaviness</p>		<p>Recurrent attacks of <i>svayathu</i> and <i>visarpa</i>-frequent occurrence of oedema and acute spreading</p>	
<p><i>Kâyacchidrecuupadehah</i>-sticking of excreta in the body especially in orifices</p>		<p>Severe pain in any type of wound-excessive pain in case of suppuration</p>	

<p>Delayed healing of wound</p>		<p>Kota- Urticaria</p>	
<p>Klamah – mental fatigue</p>		<p>Scarring of ulcers and dryness of the healed wound</p>	

Kusta: Maha Kusta and Kshudra Kusta




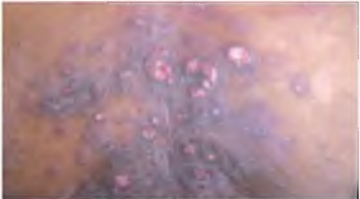

Maha Kusta: (Ca.Ci.7:13)







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


Kshudra Kusta: (Ca. Ci. 7:13)







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







Common skin diseases mentioned in Ayurveda

<p><i>Kapala Kusta:</i></p>	<p>The patches in the skin look like black and reddish pieces of <i>Kapala</i> (broken pieces of earthen pot). These patches are un-unctuous, rough and thick to touch; these are associated with excessive pain and this ailment is difficult to cure.</p>	
<p><i>Udumbara Kusta</i></p>	<p>Coppery coloured skin lesions associated with burning sensation, itching, pain and redness all around; with excessive pus/ blood discharge and resembling like a ripe fig fruit (<i>Udumbara phala</i>)</p>	
<p><i>Mandala Kusta</i></p>	<p>Skin condition characterised by circular elevated lesions which are mutually coalescing, with intense itching, with glossy or unctuous appearance</p>	
<p><i>Rusyajihwa Kusta:</i></p>	<p>Large circular patches which are rough, coarse, and dry resembling the tongue of <i>rushya</i> (a type of antelope) with reddish– blue tinge and intense burning sensation and pain</p>	
<p><i>Pundarika Kusta</i></p>	<p>White coloured skin lesion with reddish tinge in the edges, resembling the petals of lotus flower and associated with burning sensation, suppuration, and discharge.</p>	

<p><i>Sidhma Kusta</i></p>	<p>Skin lesions resembling alabu pushpa (<i>Lagenaria siceraria</i>) with white colour and flaking of powdery skin on scratching</p>	
<p><i>Kakana Kusta</i></p>	<p>Skin lesions resembling gunja (<i>Abrus precatorius</i>) associated with severe burning sensation and intense pain.</p>	
<p><i>Eka kusta</i></p>	<p>Skin disease characterised by widespread lesions with lack of perspiration and fish scale like appearance</p>	
<p><i>Carma Kusta</i></p>	<p>Hard, coarse textured skin lesion resembling skin of elephant</p>	
<p><i>Kitiba Kusta</i></p>	<p>Hyperpigmented skin lesion which is coarse (like callous), rough and hard with intense itching</p>	
<p><i>Vipadika:</i></p>	<p>Skin condition characterised by cracking and fissuring of skin of palm and soles associated with severe pain</p>	

<i>Alasaka</i>	Skin condition characterised by swelling associated with itching and redness (especially between fingers)	
<i>Dadru</i>	Skin lesion resembling atasi flower (<i>Linum usitaissimum</i>), with elevated circular lesions which cluster and spread along the skin	
<i>Carmadala</i>	Skin condition characterised by formation of vesicles which later leads to peeling of superficial skin, associated with burning sensation and tenderness.	
<i>Pama</i>	Whitish/ reddish/bluish black coloured lesions manifesting in buttocks/ palms/ soles associated with itching and saddened appearance of skin.	
<i>Visphota</i>	Skin condition characterised by manifestation of blister like skin lesions	
<i>Sataru</i>	Skin condition characterised by multiple broad-based ulcers, especially on joints with burning sensation	

<i>Vicarcika</i>	Skin lesion characterised by papular eruptions with itching and discharge	
<i>Shwitra</i>	Skin condition characterised by de-pigmented areas without other symptoms	
<i>Ajagallika</i>	Skin lesions that occur in children with size and shape similar to that of green gram, which is hard and unctuous to touch	
<i>Andhalaji</i>	Firm, circular, elevated eruption similar to unripe fig, without opening	
<i>Indralupta</i>	Lesion characterised by loss of hair in scalp or such other areas.	
<i>Yuvanapidika</i>	Thick and hard eruption that appear on the skin of young people with fatty pultaceous material inside	

<i>Chippa</i>	Lesion of nail bed characterised by suppuration and pain	
<i>Kunaka</i>	Rough, coarse and blackish appearance of nail	
<i>Charmakeela</i>	Nail like projection from the skin surface	
<i>Padadarika</i>	Fissuring and cracking of soles	
<i>Vyanga</i>	Blackish discoloration on skin of face	
<i>Darunaka</i>	Skin lesion characterised by dryness of scalp associated with itching and flaking	

General management of Skin disorders:






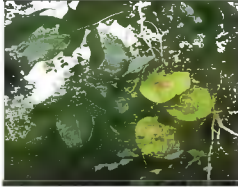
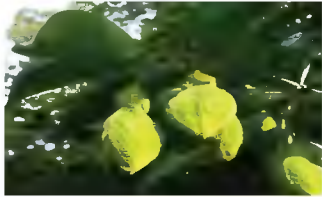
In *Ayurveda*, skin disorders like any other diseases are treated with *Samsodhana* and *Samsamana Chikitsa*. As mentioned above, *Samshodana Chikitsa* plays a vital role in the management of skin disorders. Treatment of various skin disorders according to various *Acharyas* of *Ayurveda* are illustrated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

- In *Vataja kusta* (skin disorders dominated by *Vata*), medicated ghee is first administered internally. In *Pittaja kusta* (skin disorders dominated by *Pitta*), *Raktamokshana* (blood-letting) and *Virechana* (Therapeutic Purgation) should be administered, *Raktamokshana* (blood-letting) should be performed in the less acute stage of *kusta* by *pracchana* (rubbing with a coarse device) and in more acute stage of *kusta* by venesection. *Kaphaja kusta* (skin disorders dominated by *kapha*) is treated with *Vamana* (Therapeutic Emesis).
- *Sneha panam* (Internal administration of medicated *Sneha* (unctuous substances)):

Prior to *Samshodana*, *Snehana* is done with internal administration of following *Snehas*

- *Mahatiktaka ghrita*
- *Tiktaka ghrita*
- *Vajraka ghritam*
- *Maha Vajraka ghritam*
- *Tuvaraka taila* or
- *Bhallataka taila*
- *Swedana* (Sudation) is done one day prior to *Vamana* (Therapeutic Emesis) or three days in case of *Virechana* (Therapeutic Purgation). Usually *Mridu swedana* is done like exposure to sun or taking hot water bath etc.
- *Vamana* (Therapeutic Emesis) is done with *Kutaja* (*Holarrhena antidysenterica* (ROTH.) A.DC.), *Madanaphala* (*Randia dumetorum* LAM.) and *Madhuka* (*Glycyrrhiza glabra* L.) mixed with the juice or decoction of *Patola* (*Trichosanthes dioica* ROXB.) and *Nimba* (*Azadirachta indica* A. JUSS.).
- *Virechana* (Therapeutic Purgation) is done with
 - *Trivrt* (*Operculina turpethum* (L.) S. MANSO), *Danti* (*Baliospermum montanum* (WILLD.) MUELL.-ARG) and *Triphala* (*Terminalia chebula* RETZ. & WILLD., *Terminalia bellerica* ROXB. & *Phyllanthus emblica* L.)
 - *Manibhadra gudam* or
 - *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 dosa* after *Virechana* (Therapeutic Purgation), *asthapana vasti* (Medicated Decoction Enema) and *amivasana vasti* (Medicated oil enema) should be administered.
- *Nasya* (inhalation therapy) with rock salt, *Danti* (*Baliospermum montanum* (WILLD.) MUELL.-ARG.), *Maricha* (*Piper nigrum* L.), *Phanijhaka* (*Origanum majorana* L.), *Pippali* (*Piper longum* L.) and fruit of *Karanja* (*Pongamia pinnata* (L.) PIERRE) cures *kusta* caused by aggravation of *kapha* and *krimi*.
- *Vairecaniya dhuma* (eliminative type of smoking therapy) cures *krimi* (worms), *kusta* and *kilasa* (vitiligo). (Ca. Ci 7:39-42)
- After *Samshodana*, administration of following drugs are advised (Su.Ci.9:6)

<p>➤ <i>Bhallataka</i> (<i>Semecarpus anacardium</i> L. F.)</p>		<p><i>Tuvaraka</i> (<i>Hydnocarpus laurifolia</i> (DENNST.) STEUM.)</p>	
<p>➤ <i>Shilajatu</i> (black asphaltum)</p>		<p><i>Khadira</i> (<i>Acacia catechu</i> (L.F.) WILLD.)</p>	
<p>➤ <i>Guggulu</i> (<i>Commiphora mukul</i> (HOOK. EX. STOCKS) ENGL.)</p>		<p><i>Asana</i> (<i>Pterocarpus marsupium</i> ROXB.)</p>	
<p>➤ <i>Agaru</i> (<i>Aquilaria agallocha</i> ROXB.)</p>			

- 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), *Aragvada* (*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)
- **Rasayana prayogam: (A.H 19:53)**
 - *Tuvara asthi* (*Hydnocarpus laurifolia* (DENNST.) STEUM.)
 - *Bhallataka* (*Semecarpus anacardium* L. F.)
 - *Bakuchi* (*Psoralea corylifolia* L.) and
 - *Shilajatu* (black asphaltum)



Bakuchi (Psoralea corylifolia L.)

- *Samana Ausadas:*
- **Kwatham:**
 - *Patolamooladi Kwatha*
 - *Manjistadi Kwatha*

- *Mahamanjistadi Kwatha*
- *Punarnavadi Kwatha*
- *Guluchyadi Kwatha*
- *Panchatiktakam Kwatha*
- *Aragwadhadi Kwatha*
- *Nimbadi Kwatha*
- *Sonithamrutam Kwatha*
- *Nimbamritadi panchatiktam kwath*

Arista/Asava:

- *Khadiraristam*
- *Aragwadaristam*
- *Saribadyasavam*
- *Nimbamrutasavam*
- *Chitrakasavam*
- *Chandanasava*

Lehyam:

- *Manibadra gulam*
- *Amrutha bhalataka lehyam*
- *Haridrakhanda*
- *Madhusnuhi rasayanam (Big)*
- *Markava rasayanam*
- *Gandhaka rasayanam*

Guggulu:

- *Amrutha guggulu,*
- *Kaishora guggulu*

Gulika:

- *Arogyavardhini vati*
- *Gandhaka rasayanam*
- *Doosivishari gulika*
- *Krimighna vati*
- *Krimisodhini vati*
- *Vilwadigulika*

Ghritam:

- *Guggulu tiktaka ghritam*
- *Tiktakam ghritam*
- *Mahatiktaka ghritam*
- *Kalyanakam ghritam*
- *Satadhoutaghritam*
- Aragwadhadi panchatikta ghritam*

Churnam:

- *Avipattikara churnam*
- *Rajanyadi churnam*
- *Nimbadi churnam*
- *Vara churnam*
- *Sudarsanamchurnam*

Tailam:

- *Guggulu marichadi tailam*
- *Vajraka tailam*
- *Maha vajraka tailam*
- *Durvadya tailam*
- *Maha marichady tailam*
- *Somaraji tailam*
- *Jeevantyadi yamakam*
- *Eladi tailam*
- *Dinesa eladi tailam*
- *Dinesa valyadi tailam*
- *Pamantaka tailam*
- *Gandhaka tailam*
- *Markava tailam*
- *Chemparathyadikeram*
- *Malatyadikeram*
- *Dhurdhoorapatradikeram*
- *Karappan tailam*
- *Kumkuma tailam*











Lepam:

- *Sindhuradi lepam*
- *Avalgujabeejadi lepam*
- *Rasottamadi lepam*
- *Rasakarpura lepam*

Ras:

- *Talakeswara ras*
- *Rasa manikyam*
- *Rasasindhuram*
- *Vyadhiharana rasa*

PATHYA (Wholesome diet & regimen) FOR KUSTA

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

Oils

Tilataila (sesame oil)(In excess causes skin diseases)



Sarshapa taila(mustard oil)



Nimbataila (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



tikta rasa pradhana ahara (bitter food items)



laghu anna pana (intake of easily digestible food)



<p><i>Sali rice(Oryza sativa L.) Rice</i></p>		<p><i>Yava(Hordeum vulgare L.) barley</i></p>	
<p><i>Godhuma (Triticum aestivum L.)Wheat</i></p>		<p><i>Bakuchi (Psoralea corylifolia L.) Purple Fleabane</i></p>	
<p><i>Kodrava(Paspalum scrobiculatum L.) Kodo millet</i></p>		<p><i>jangala mamsa (flesh of arid area dwelling animals)</i></p>	
<p><i>Matravat asana (eat only in the required quantity)</i></p>		<p><i>jeerne anna (eat only when the earlier food is digested)</i></p>	
<p><i>virudhanna na asneeyat (do not indulge in mutually contradictory food)</i></p>		<p><i>Eat only freshly prepared food(avoid spoiled food)</i></p>	
<p><i>Eat hitasana (suitable food) and avoid ahitasana(un-suitable food)</i></p>		<p><i>avoid excess salty and sour food items</i></p>	<p>SALT AND SALTY FOODS</p> 

avoid newly harvested food



Viharajapathya(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 medicated powder)



parisheka with khadira kashaya



Avoid virudha upakrama



Avoid Divaswapna



vegavarodha varjana









shoka krodha varjana



hima/atapa varjana



<i>pravaata varjana</i>		<i>yoga</i>	
<i>meditation</i>		<i>Avoid papakarma</i>	
<i>follow sadvritta</i>	<p>SADVIRTA (ETHICAL REGIMEN)</p> 	<i>perform panchakarma at regular intervals for detoxification.</i>	

APATHYA (Unwholesome diet & regimen) FOR KUSTA











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)



<p><i>excess use of milk</i></p>		<p><i>Dadhi -Curd</i></p>	
<p><i>Anupa mamsa(meat of animals of marshy lands)</i></p>		<p><i>Guda-Jaggery</i></p>	
<p><i>virudhasana (mutually contradictory food items)</i></p>		<p><i>ati snigdha anna (excessively unctuous food)</i></p>	
<p><i>White Newly harvested Rice (within One year) & its preparations, Aromatic Rice (Basmati)</i></p>		<p><i>Vishamasanam (improper diet regimen)</i></p>	
<p><i>Black Tila(Sesame), Masha (Udad/black gram) & its preparations</i></p>		<p><i>Dravannam (excessive liquid foods)</i></p>	

*Suktha- fermented
rhizomes, roots,
fruits etc
alongwith oil and
salt*



*alcoholic
preparations*



Viharaja Apathya (Lifestyle factors to be avoided in excess)

*Avyayam (lack of
exercise and
physical activity)
snana
varjana(avoiding
regular bath)*



*atiswapna
(excessive
sleeping)*



Tobacco smoking



*excess krodha, soka
and stress
(Exposing to
negative emotions)*



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 and 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.

Traditionally, the verse depicts the importance of food

“यदन्नं भक्षयेन्नित्यं जायते तादृशी प्रजा” “ which means that the outcome depends on the food that a person consumes.

Dietary interventions may act as

- Preventive 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 an adjuvant to nullify the adverse effects of common medicines and also may work synergistically with medicines to cure the disease
- Adopting strict lifestyle and diet regimen may help in preventing not only skin diseases but also many life-styles induced serious systemic diseases
- Observance of specific diet or activity as triggering factors to skin diseases, by avoiding such can prevent exacerbations and relapses of the disease.
- These *Pathya* and *Apathya* may help in preventing modifiable co-morbidities.

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