



Review Article

IMPORTANCE OF *PATHYA* AND *APATHYA* IN *KUSHTA CHIKITSA*

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ABSTRACT

The word *Kushta* in Ayurveda is a broad term used for all skin disorders. Its characteristic feature is discoloration or *Vivarnata* of *twak*. If left untreated, it may cause severe deformities. Since it is a *Bahudoshaja* and *Dushchikitsita vyadhi*, *Sodhana* (purification) along with *Pathya seva* is important. **Aims & Objective:** This study explores the role of *Pathya* and *Apathya* in enhancing the efficacy of *Kushta chikitsa*, based on classical Ayurvedic texts and clinical insights. **Methods & Materials:** A comprehensive review of Ayurvedic *Samhitas* and various articles published were analyzed. **Results:** *Pathya*, such as a *Tridosha* pacifying diet, avoidance of *Ati snigdha*, *Ushna*, *Katu* and *Virudhaahara*, and adherence to specific lifestyle modifications, showed significant improvement in reducing *Kushta* symptoms. Contrarily, *Apathya* behaviours like indulgence in *Virudhaahara*, excessive use of alcohol, and stress exacerbated the disease. **Conclusion:** *Pathya-Apathya* plays a pivotal role in *Kushta chikitsa*, acting synergistically with therapeutic measures. Proper adherence to *Pathya* facilitates detoxification, enhances immunity, and supports the therapeutic process, while avoidance of *Apathya* prevents aggravation of *Doshas* and recurrence.

INTRODUCTION

Pathya refers to diet and lifestyle choices that support the balance of *Doshas* (biological energies), *Dhatus* (tissues), and their *Marga* (pathways), and are beneficial to the mind. It, helps in *Dosha prasamana* (pacification) and is *Hita* (good) to *Rogi*. In contrast, *Apathya* encompasses those choices that disrupt this balance and lead to the aggravation of *Doshas*^[1]. It is fascinating how Ayurveda emphasizes both preventive and curative measures through diet and lifestyle. Preventive aspect of *Pathya* incorporates general *Pathya* and *Apathya* guidelines to maintain well-being. It prevents imbalances and maintains health. Curative aspect of *Pathya* has recommendations given for different diseases to aid in their treatment and recovery.

In preventive aspect all acharyas has mentioned *Nithya sevaneeya* (wholesome) and

Nithya Varjaneeya (unwholesome) *Dravyas*. *Nithyasevaneeya / Pathya aharas* are *Shashtika shali* (red rice), *Mudga* (green gram), *Saindhava* (rock salt), *Amalaka* (Indian gooseberry), *Yava* (barley), *Anthareeksha jala* (rain water), *Paya* (milk), *Sarpi* (ghee), *Madhu* (honey), *Janghala mamsa* (meat of animals from dry lands). While analyzing the properties they are *Madhura rasa pradhana* (dominant in sweet). According to Charakacharya, *Madhura rasa* is *Sareera* (body) *Satmya rasa*, causes *Shad dhatu vardhana* and *Indriya* (sense organs) *Prasada* (clarity and strength)^[2]. *Nithya varjaneeya/Apathya aharas* include *Vallura* (dried meat), *Sushka sakha* (dry vegetables), *Saluka* and *Bisa* (lotus rhizomes and lotus stalk), meat of a diseased animal, *Kurchika* (fermented preparation), *Kilata* (curdled milk product), *Kshara* (alkali), *Shukta* (fermented sour preparation), *Mamsa* like *Varaha* (pig), *Avi* (sheep), *Gavya* (ox) and *Mahisha* (buffalo), *Matsya* (fish), *Dadhi* (curd), *Masha* (black gram), *Ama moolaka* (raw radish), *Nishpava* (flat beans), and *Yavaka* (wild barley)^[3].

Along with *Pathya aharas* Acharyas have mentioned *Pathya viharas* (wholesome activities) that include *Rithucharya* (seasonal regimens) and *Dinacharya* (daily regimens). *Dinacharya* are *Pathya*

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viharas that has to be followed on daily basis in order to prevent diseases. It includes *Brahma muhurte uthishtet* (waking up at early morning), *Soucha karma* (personal hygiene practices), *Dantadhavana* (brushing), *Anjana* (application of collyrium), *dhumapana* (inhalation of medicated smoke), *Nasya* (erhines), *Tambula seva* (betel leaves chewing), *abhyanga* (oil massage), *Vyayama* (exercise), *Udwartana* (rubbing with herbal powders), *Snana* (bathing) etc^[4]. These *Pathya viharas* can be followed by considering ones *Bala* (strength) and *Avastha* (state). For eg, *Vyayama* is said to be done as *Ardhashaktya*, which varies from person to person. So judicial administration of *Pathya apathya* is recommended by considering *Mathra* (quantity), *Kala* (time), *Kriya* (actions), *Bhoomi* (habitat), *Dosha* and *Prakruti* (constitution) of a person.

It is estimated that 1.8 billion people worldwide suffer from skin disorders at some point in their lives^[5]. Skin conditions were the fourth most common cause of disability globally, excluding mortality. Between 1990 and 2017, the number of skin and subcutaneous diseases increased by 46.8%^[6]. Despite having a low death rate, skin disorders in India cause a substantial amount of impairment and the non-fatal burden of skin and subcutaneous illnesses. According to age-standardized years lived with a disability, skin illnesses came in at number ten in the 2017 Global Burden of Disease Study^[7].

Kushta roga is a *Tridosha vyadhi*. Vitiated *Tridosha* which will get *Asraya* in *Twak*, *Rakta*, *Mamsa* and *Lasika* causing *Shithilatha* in these *Dhatus* causing *Rogas* where *Srotovagunya* is present, leading to *Saptha mahakushta* and *Ekadasha kshudra kushtas*. *Oshadhas* and *Pathya seva* are crucial because it is a *Chirakari roga*. If not, the symptoms can return, making additional therapy challenging. Since *Nidan* also function as *Apathya* in *Kushta roga*, the first line of treatment for *Kushta* is *Nidana parivarjana* itself.

MATERIALS AND METHODS

Kushta aharaja apathyas

In *Kushta rogi*, *Ati snigdha-guru ahara* induces *Kledavardhana*, which results in *Agnimandhya* and *Ajeerna* further. *Guda* has *Krimi vardhaka* qualities, *Matsya* is *Bahudoshakaraka*, and *Phanita* is *Abhishyandi* and creates *Tridosha kopa*. Excessive consumption of fatty acids reacts with oxygen to generate a hydroperoxide compound. Thereby TH17 and other cytokines are released which reduces water loss and epidermal permeability resulting in skin disruption^[8].

Lavana is having *Snigdha* and *Ushna guna*. Its excessive use vitiates *Pitta* and *Raktha*, which leads to more *Dushti* of *Rakthavaha srotas*. Excessive salt

consumption may have a pro-inflammatory effect, as per various studies. It raises the elevation of naive T cells and their differentiation toward T helper 17 cells^[9].

Ati amla rasa dravyas like fermented foods, sauces, squashes, alcohol when consumed in excess produce *Pitta-raktha* and *Kapha* vitiation, which results in *Shithileekarana* of body, which ultimately add up to *Samprapti* of *Kushta*. Ethanol stimulates mast cell histamine release and lymphocyte proliferation by increasing TNF- α production. Increased vascular permeability and inflammatory cascades are caused by histamine release, causing the inflammatory process to worsen^[10]. Excess *Kledatva* from *Ati amla* and *Lavana* favors *Krimi utpatti* as well.

Ati drava aharas such as *Madya*, soft drinks, milk shakes are *Hetu* for *Rakta dushti*. *Drava guna* possesses *Tanu* and *Sookshma* qualities. It therefore spreads swiftly. It intensifies the *Pitta* and *Kapha doshas*. *Drava guna* creates *Rakta vilayana* in addition to *Ushna guna*. According to Acharya Kashyapa, increased consumption of *Drava* substances causes symptoms like *Utklesha*^[11]. The body develops *Raktavaha srotodushti* when *Utklishta dosha* persists.

Virudhahara is observed as one of the prime *Nidana* for *Kushta*. We frequently come across various *Virudhas* in our daily lives, such as chicken biriyani with curd, jaggery chicken, chicken kabab, and honey-glazed chicken. If a person re-engages in it after If a person re-engages in it after receiving the proper therapy, it will result in *Agni dushti* and *Ajeerna*. *Tridosha* is further vitiating, and *Dosha-dhathu dushti* happens. Where there is *Srotorodha*, the *Lakshanas* arise and *Koshta* to *Shakha dosha gati* occurs^[12]. We frequently come across various *Virudhas* in our daily lives, such as chicken biriyani with curd, jaggery chicken, chicken kabab, and honey-glazed chicken.

Kushta viharaja apathya

Chardi vega is the body's natural way of getting rid of *Utklishta kapha*. *Kushta* is one of the *Raktapradoshaja vikaras* that result from it staying in the body. The release of histamines in reaction to poisons, viruses, bacteria, or other invasive pathogens can trigger the vomiting center postrema, which can result in vomiting. These toxins may return to the bloodstream and cause cutaneous symptoms if vomiting is prevented^[13].

Vyayama soon after *Ahara* is a *Nidana* for *Kushta*. *Madhura vipaka avastha*, which leads to *kapha vridhi*, occurs shortly after *Ahara*. Vasodilation occurs during *Vyayama* practice. As a result, *Koshta* to *Sagha gati* is facilitated. Exacerbated *Kapha* move to *Sakha* and causes diseases in *Sakha*, i.e., *Twak vikaras*.

Atapa seva shortly after *Ahara* can lead to both *Raktavaha* and *Annavaha srotodushti*. When exposed to UV radiation, a photoactive substance in blood reacts that increase prostaglandins, causing reactions such as sunburn, oedema, and epidermal necrosis. Photoactive substances are released by plant-based chemicals or from consumables like potatoes, tomatoes, and eggplants from the solanaceae family can trigger skin responses on exposure to UV rays. When consumed or handled, solanine and similar chemicals can also aggravate preexisting sensitivities or induce systemic skin irritation, especially in people with weakened skin barriers or increased sun exposure¹⁴.

Improper administration of cold & hot causes *Swedavaha sroto dushti* leading to *Margarodha* of *Tiryakgata dhamani* and the doshas get lodged there, leading to *Twak vikaras*. People exhibit vasodilatation with physical activity or exposure to high temperatures. Vasoconstriction may occur if cold water is consumed right away. This abrupt change over an extended period of time may results in the skin barrier malfunctioning, which would allow microorganisms to enter the epidermis and causes inflammatory processes¹⁵.

Diwaswapna is a *Nidana* for *Santharpana janya roga*. *Kushta* is one among them. In due course of treatment if one indulges in *Diwaswapna* causes *Tridosha kopa* and making the treatment difficult.

Pathya seva in kushta chikitsa

Tiktha rasa aharas and *Dravyas* act well in *Kushta rogi*. Acharya Charaka says that it undergoes *Paka* easily and hence preventing *Ama* formation. *Kleda* is the peculiar feature in *Kushta rogi*. *Thiktha rasa* also possess *Upashoshana* of *Kleda*, *Meda*, *Lasika*, *Puya*, *Pitta* and *Kapha* so in turn helps in reducing symptoms. It has *Prabhava karma* like *Krimigna Kandugna* and *Kushta nashaka* properties. It also does *Sthireekarana* of *Twak* and *Mamsa*. Due to its *Shodhana* and *Lekhana* action, it clears microchannels thereby preventing accumulations of toxins. After being consumed orally, the presence of bitter substances in the GI lumen sets off a sequence of intracellular reactions that result in the synthesis of a large number of gut hormones. In the models employed, a variety of bitter compounds seem to have strong stimulatory effects, especially on ghrelin, GLP-1 (glucagon-like peptide-1), and CCK (cholecystokinin)^[16].

Padharthas having *Laghu guna* are *Sheegrapaki* in nature, so it eases the digestion. According to *Bhavaprakasa*, it is *Pathya* to all persons and have *Kaphagna* property.

Mudga being most *Pathya* among pulses, possess *Laghu guna*. *Masoora* is having *Kapha pithagna* property. *Purana dhanya*, *Shashtikasali*, *Yava*,

Godhuma, *Syamaka* are also wholesome *Sukha dhanyas* for *Kushta rogi*. *Patola* and *Karavella* along with other *Tiktha sakha dravyas* can be used as *Pathya* substances. Since *Jangala mamsa* has *Laghu guna* and is *Tridosha hara*, can be used as *Pathya ahara*.

DISCUSSION

Nidana parivarjana is the first step in management of any disease. It helps in prevention and cure of the disease by avoiding all the causative factors including *Ahara* and *vihara*. In other words, *Nidanaparivarjana* along with *Pathya sevana* plays an important role in slowing down the progression of disease, which in turn helps in *Samprapti vighatana*.

The concept of microbiome, particularly the gut and skin microbiomes is another significant development in the treatment of skin diseases in the rising era. Both the skin and gut immensely host millions of microbiomes which bridges together in forming the gut skin axis. They are highly analogous with each other both in purpose and function [17]. Due to the large number of inflammatory receptors on immune cells in the skin and gut, both of them constantly interact with allergens and pathogens. Recent studies have proven that in certain diseases like psoriasis, there is an epithelial barrier dysfunction and increased epithelial turnover rate. Also, studies provide evidence for bidirectional link between GI health and skin homeostasis through modification of immune system [18,19,20]. Diet can affect the skin condition both positively and negatively through alteration of the gut microbiome, indicating that there is a relationship between the skin and the gut [21]. So, we can say that *Pathya sevana* strongly plays an important role in maintaining symbiosis in gut, thereby decreasing the dermatological manifestations.

CONCLUSION

Pathya and *Apathya* act synergistically with medicine and thus help in restricting the pathogenesis of diseases and Preventing exacerbations and relapses of the disease. Thereby preventing *Upadravas* of *Kushta*. These findings underscore the importance of patient education and strict compliance with *Pathya-Apathya* guidelines in managing *Kushta*.

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