

“ROLE OF INCOMPATIBLE DIET AND HABIT (MITHYĀ ĀHĀRA AND ĀCĀRA) IN THE FORMATION OF SKIN DISEASE (KUṢṬHA ROGA UTPATTI)”

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ABSTRACT

In day to day life, person consumes incompatible diet and food habits which lead to most of the diseases, among which skin disorders are prime. Mithyā Āhāra is one of the main causes for Kuṣṭha. Ingestion of food which taken untimely, excessive quantity, unwholesome and Viṣama is called Mithyā Āhāra. Mithyā Āhāra is main causative factor of Mandāgni. Due to Mandāgni Āhāra does not digested properly. So, Mandāgni leading to production of Āma. Then Āma undergoes putrefication and Āmaviṣa is produced. So along with Kuṣṭha, other diseases which can be formed due to Āma and Āmaviṣa. Actions which are not bearable to the individual are called Mithyā Vihāra^[1] i.e. Vega Vidhāraṇa, Vyāyāma after Snigdha bhojana, Divāsayana etc. The Karma which are against the principles of Sadvṛta is called Mithyā Ācāra. The object of study was to conduct a survey study on Mithyā Āhāra and Ācāra in Kuṣṭha. Out of 500 patients, it is observed that maximum no. of patients i.e. 26.6% patients were Dadru. Vicarcikā, Sidhma, Śitapitta and Vipādikā were found in 12.8%, 7.8%, 6.0% and 5.8% patients respectively. Yūvāna Piḍikā, Indralupta, Śvitra and Vyāṅga were found in 5.8%, 5.8%, 4.6% and 4.6 % patients respectively. Carmadala, Eka Kuṣṭha, Dārunaka and Pāmā were found in 4.0%, 2.8%, 2.6% and 2.4% patients respectively. Udarda, Maṅḍala, Pālitya and Kiṭibha Kuṣṭha were found in 2.2%, 2.2%, 2.2% and 1.8% patients respectively.

KEYWORDS: Kuṣṭha, Mithyā Āhāra, Mithyā Ācāra

INTRODUCTION

Mithyā Āhāra means improper diet. According to Vijayarakṣita^[2] the diet opposite to “Aṣṭa Āhāra Vidhi Viśeṣāyatanāni” is designated as “Mithyā Āhāra”. Caraka has described eight factors determining the utility of food called as “Aṣṭa Vidha Āhāra Vidhi Viśeṣāyatanāni”. They are Prakṛti, Karaṇa, Saṁyoga, Rāśi, Deśa, Kāla, Upayoga Saṁstha and Upayoktā.^[3] However, Vāgbhaṭa has illustrated only seven types of Āhāra vidhi Viśeṣāyatanāni. He has explained Upayoga Saṁstha and Upayoktā together and counted them as Upayogavyavasthā.^[4]

These eight factors give rise to beneficial effects. Habitual intake of things in proper way may be more useful but in improper way they are always harmful. So they should be avoided.

The main aim of Āyurveda is to preserve the health of a healthy person and to treat the disease of a diseased one.^[5] Āhāra, Nidrā, Brahmacharya are play an important role in the maintenance of health of an individual.^[6]

Āhāra play an important role in healthy, diseased, and convalescent states. It is more important than the medicine itself. The body can be nourished and maintained in good health status, by adopting suitable diet and full benefits of life can also be reaped by adherence to proper mental hygiene.

Caraka describes that, both the body and the disease are the outcome of food. The variation between ease and disease arises after consuming the wholesome nutrition or the lack of it respectively.

Mithyā Ācāra is very important factor and speciality of Āyurveda unanimously mentioned by all Ācārya. Behavioural misconduct, antisocial activities, sinful deeds and other punishable offenses comes under this heading. It has been mentioned in the 'Sadvṛta' chapter that good morals are also necessary for a man to be healthy.

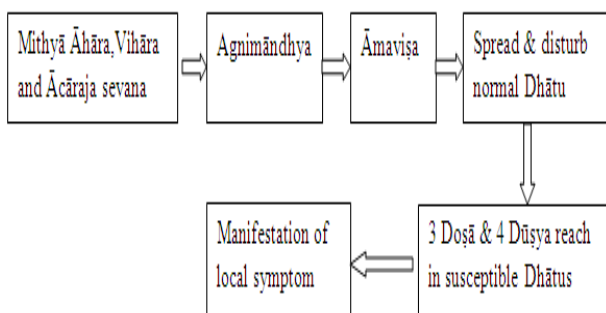
Vihāra means activities and Mithyā Vihāra means the improper physical, vocal and mental activities.^[7] The activities opposite to 'Svasthavṛta' can be included under

the heading of 'Mithyā Vihāra'. Mithyā Vihāra is the chief causative factor of Kuṣṭha.

Role of Mithyā Āhāra and Ācāra in pathogenesis of Kuṣṭha

Wholesome diet is prime causes for the growth and development of the body, on the contrary, unwholesome diet causes several diseases.^[8] Caraka emphasizes that the ideal diet is that, which rebuilds the worn out systems and nourishes the Dhātu and maintains the equilibrium of the body constituents.^[9]

If Āhāra is not consumed according to rule it produced Agnimāndhya. Agnimāndhya is the root cause of all the diseases.^[10] Agnimāndhya occurs due to Āhāraja, Vihāraja and Ācāraja Nidāna. This leads to the formation of Āmaviṣa. Here the referred Agni is Bharajakagni and its derangement causes the formation of Āmaviṣa at local level. This Āmaviṣa then spreads to the nearby area & disturbs the normal configuration of the Dhātu thereby leaving them prone to receive the Āmaviṣa. This susceptibility of the Dhātu progresses further. The three Doṣā and Poshaka Ansha of four Dūṣya reach the susceptible Dhātus and settle there to start the pathology which leads to the manifestation of local symptom.

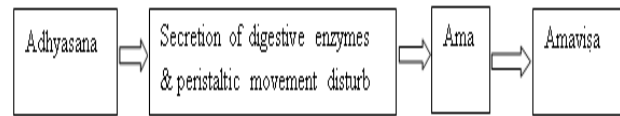


Following terms are also under title as Mithyā Āhāra Adhyaśana, Viṣamāśana, Samaśana, Atyāśana.

Adhyaśana

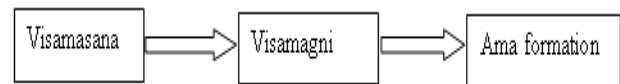
Taking food just after completing a previous meal is called Adhyaśana.^[11] If proper time is not given for previous food to get digested and stomach is still occupied with a previous food and more food is taken in such condition then there is a disturbance in the rate of production of secretions from the stomach and other organs related with digestion of food. Further peristalsis movement in the stomach and intestine get disturbed.

Due to decrease in secretion of digestive enzymes, the food is partially digested thus producing Āma. As the peristaltic movement is hampered, the food stays in the stomach for longer time and gets decomposed producing toxins Āmaviṣa. These factors are the root cause of several diseases, which are produced due to different permutations and combinations of Doṣa and Dūṣya involvements.



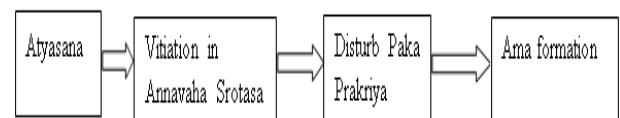
Viṣamāśana

Taking food at irregular time is called Viṣamāśana.^[12] Viṣamāśana is best known to produce Viṣamāgni.^[13] Viṣamāśana is becoming a common practice now a day.



Samaśana: Intake of wholesome diet and unwholesome diet at same time in one meal is called Samaśana.^[14]

Atyāśana: Taking excessive amount of diet is known as Atyāśana. Excessive amount of diet is best known to produce vitiation of Agni and formation of toxins Āma. Ahita bhojana when taken in Atimātrā at improper time Akāla leads to vitiation in Annavaḥa Srotasa and also disturbs the process of food digestion Pāka Prakriyā.



Actions which are not bearable to the individual are called Mithyā Vihāra.^[15] It always to be avoided because it is the chief causative factors of Kuṣṭha.

1. Vega Vidhāraṇa:- Supression of Chardi and other Vega lead to manifestation of Kuṣṭha.^[16]
2. Vyayāma after Snigdha bhojana:- Due to disturbance in digestive process, Āma is produced.
3. Divāśayan:- It is vitiate Kapha and Pitta Doṣa and cause Kotha, Piḍikā and even said to be Kledakāraka, Srotorodhaka, Agnimāndyakara.^[18] and is responsible for Rakta dūṣṭi.^[19]
4. Divāśayan after food intake leads to Māmsavaha Sroto dūṣṭi.^[17]
5. Mental factors like Cintā, bhaya, Krodha, Śoka and Aticintā lead to Svedavāhi and Rasavāhi Sroto dūṣṭi.
6. The Apacāra or the food substances and activities which are contraindicated during Pañcakarma procedures are performed then it leads to Kuṣṭha.^[20] Even improper administration of Snehana therapy leads to Kuṣṭha.
7. Sudden change in temperature aggravates Seborrhoeic state of the skin and leads to itching in skin.
8. Dipping in cold water, suddenly after affliction with fear, exertion and intense heat are causes of Raktavāhi Sroto dūṣṭi.
9. Excessive intake of Santarpaṇa contradicting with Apatarpaṇa during improper time leads to Āma formation and Tridoṣa prakopa leads to Kuṣṭha.

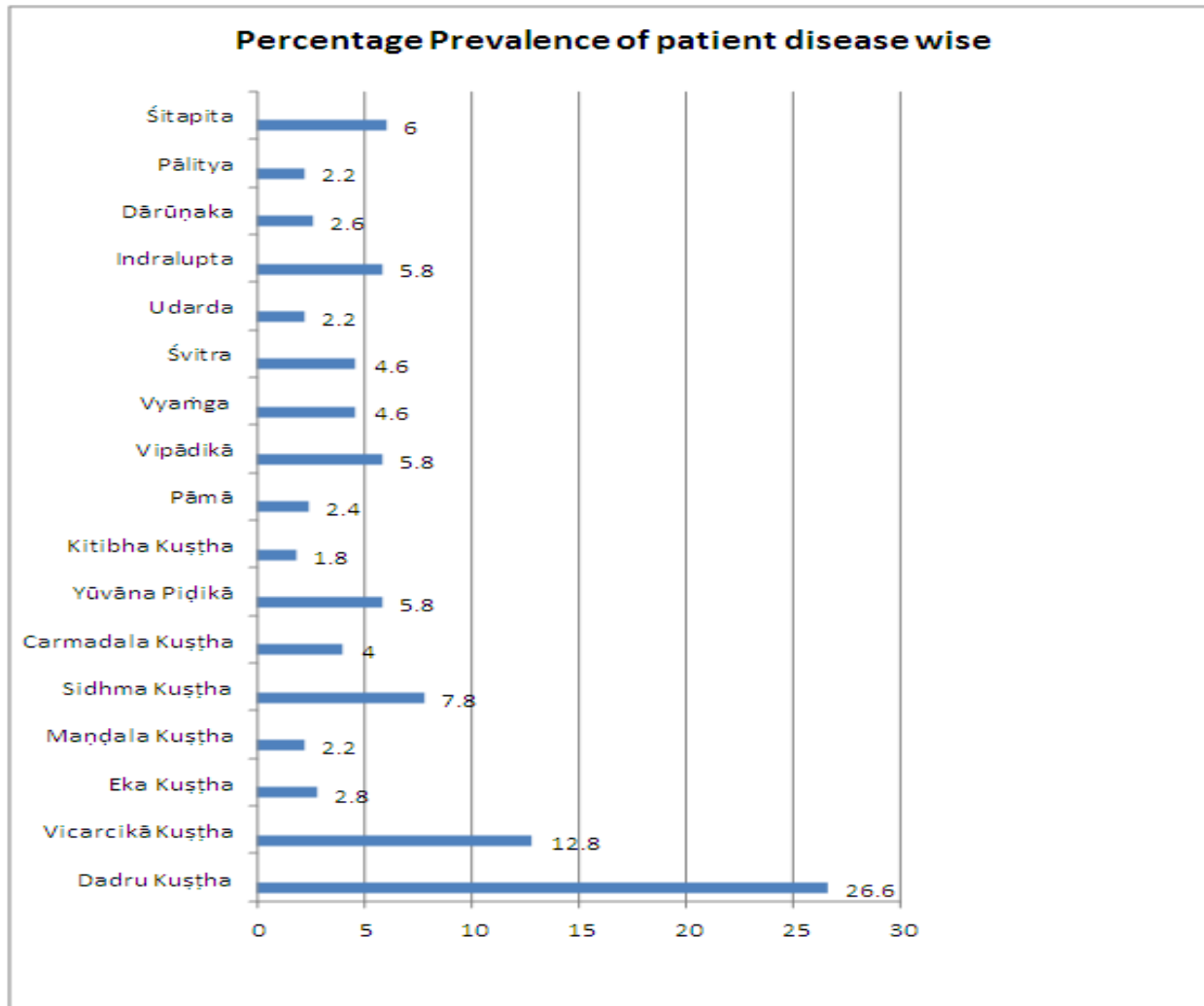
The Karma which is against the principles of Sadvrta is called Mithyā Ācāra. Pāpakarma is the main etiological factor mentioned by Ācārya for Kuṣṭha. Pāpakarma which are done in Pūrvajanma has also been stressed. Killing of Brāhmaṇa, Strī and Sajjana is a causative factor for Kuṣṭha. Vāgbhaṭa has indicated Pāpakarma like Sādhunindā, Vadha, Paradravya haraṇa are responsible for Kuṣṭha Roga.

Mithyā Ācāra factors bring about psychogenic stress which is of prime importance in the pathogenesis of Kuṣṭha. These emotions provoke all the Doṣa. Cintā and Śoka vitiate Vāyu, Krodha is related with Pitta, while Bhaya increase Vāta. The emotions primarily act upon the mind and Mānasa Doṣa i.e. Raja and Tama, which vitiates the Śarira Doṣa. Mind becomes unable to concentrate on the food due to such conditions. So, Āhāra not digested properly and produced Āma. Which in turn can lead to Kuṣṭha. Cintā, Bhaya, Krodha are Vāta Prakopaka Nidāna and Bhaya, Krodha and Śoka also causes dūṣṭi of Svedavāhi Srotasa.^[21] Cintā causes dūṣṭi of Rasavāhi Srotasa.^[22]

Incidence of skin disease in Mithyā Āhāra and Ācāra consumer

Percentage Prevalence of patient disease wise

Disease	Total no. of patient	Percentage (%)
Dadru Kuṣṭha	133	26.6
Vicarcikā Kuṣṭha	64	12.8
Eka Kuṣṭha	14	2.8
Maṇḍala Kuṣṭha	11	2.2
Sidhma Kuṣṭha	39	7.8
Carmadala Kuṣṭha	20	4.0
Yūvāna Piḍikā	29	5.8
Kitibha Kuṣṭha	9	1.8
Pāmā	12	2.4
Vipādikā	29	5.8
Vyaṅga	23	4.6
Śvitra	23	4.6
Udarda	11	2.2
Indralupta	29	5.8
Dārūṇaka	13	2.6
Pālitya	11	2.2
Śitapitta	30	6.0
Total	500	100



Out of 500 patients, it is observed that maximum no. of patients i.e. 26.6% patients were Dadru. Vicarcikā, Sidhma, Śitapitta and Vipādikā were found in 12.8%, 7.8%, 6.0% and 5.8% patients respectively. Yūvāna Piḍikā, Indralupta, Śvitra and Vyamga were found in 5.8%, 5.8%, 4.6% and 4.6 % patients respectively. Carmadala, Eka Kuṣṭha, Dāruṇaka and Pāmā were found in 4.0%, 2.8%, 2.6% and 2.4% patients respectively. Udarda, Maṇḍala, Pālitya and Kiṭibha Kuṣṭha were found in 2.2%, 2.2%, 2.2% and 1.8% patients respectively.

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5. Ca. Su. 30/26.
6. Ca. Su. 11/35, A. H. Su. 5/12.
7. Ca. Su. 7/26-29.
8. Ca. Su. 25/31.
9. Ca. Su. 25/33.
10. A. H. Ni. 12/1.
11. Ca. Ci. 15/236.
12. Ca. Ci. 15/236.
13. Ca. Su. 25/40.
14. Ca. Ci. 15/235.
15. Mā. Ni. 2/2 Vidhotinī Tikā.
16. Ca. Su. 7/15.
17. A. H. Su. 7/55, Ca. Su. 21/51.
18. Ca. Su. 21/46-48; 24/8, Ca. Ci. 7/8, Mā. Ni. 49/4.
19. Ca. Vi. 5/15.
20. Ca. Ci. 7/6.
21. Ca. Vi. 5/22.
22. Ca. Vi. 5/13.