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

A literary review.

Surajkumar Bangar¹, Ramesh Ujwale², Bhagyashree Puranik³

1. P G Scholar
2. Professor And HOD
   Department of Swathavritta, Sumatibhai Shah Ayurved Mahavidyalaya,
   Hadapsar, Pune, Maharashtra, India.
3. P G Scholar
   Government Ayurved College, Osmanabad, Maharashtra, India.

*Corresponding Author: (email: ssurajbangar@gmail.com Mobile No. 9763366530 )

Abstract:
Background: Psoriasis is an non-infectious chronic inflammatory disease of skin characterized by well-defined erythematous plaques with silvery scales having chronic fluctuatory course affecting both sex and different age groups. In India, its prevalence varies from 0.84% - 6%. Psoriasis can be correlated to different varieties of (Skin diseases) like or due to the resemblances of signs and symptoms. The etiological factors explained for can be classified as and. Each plays an important role in the manifestation of the disease. As Ayurveda emphasizes as the first line of treatment to treat a disease, so it is essential to prevent the manifestation of the disease and further to check the progression of the disease through and which the unique contributions of Ayurvedic science are. Aim & Objective: The objective of this review is to assess dietary factors which play a role in psoriasis. Discussion: The risk of dietary factors & their interactions in psoriasis is discussed. Conclusion: In this review, dietary factors which play a role in psoriasis are assessed and their potential benefit is evaluated.

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

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

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

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

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

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

1. Aharaja Nidana can be divided as:
   
   Type of food
   
   Quantity of food
   
   Quality of food
   
   Food incompatibility
   
   Faulty dietetic habit

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

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

3. Virrudha Ahara: "Viruddha" is the term for incompatible or antagonistic. Substances which act as antagonist to normal Dhatu (tissues) of the body are to be called as
Viruddha in Ayurveda [9]. Ahara can sometimes become poisonous and in some case it may become Gara Visha (artificial poisoning) if consumed for long time [10]. As per the classics type of food combination which directly produce the disease Kushtha are described here. Fish with Milk: It is the example of Samvoga and Veerya Viruddha.

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

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

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

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

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

Apathya vihara: Divasvapna (day sleep), Maithuna (sexual intercourse), Vegadhaarana (suppressing the natural urge of the body), Paapakarma (sinful acts), Tapa sevana (Paapakarma) (sinful acts), Swedana (fomentation) are to be better avoided. Ati-dhukha (excessive worry/grief), Ati Vyayama (excessive physical exercise) are not to be done [15].

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

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

a) Pathya Ahara:

Acharya Charaka has given definition of Pathya as - These are the complete drugs and regimen which don’t have ill effect on the body and mind, which gives happiness to body and mind [17]. The patient has to consume Laghu Anna (light food articles to digest), Tikta Shaaka (bitter vegetables), Purana Dhaanya (old cereals & grains), Jaangala Maamsa (unsaturated animal fat), Mudga (greengram), Patola (snake guard), Mudga (greengram), Purana Shaali (old stored rice), Yava (Barley grain), Shashtika Shaali (variety of rice explained in Ayurveda), Godhuma (wheat grain), food...
and ghee prepared by Triphala & Nimba (Neema). Khadira Jala Pana (Drink prepared from the extraction of (Acacia catechu plant), & Aushadha Sanskruta Takra (medicated buttermilk).

b) Pathya Vihara:

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

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

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

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

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

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

c) Achara Rasayana

Sadvrittapalanata (code of conduct):

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

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

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

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

Snana: Bath should be taken daily.

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

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

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

Aims_and_Objects:

To assess dietary factors which play a role in psoriasis.

Materials_and_Methods

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

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

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

Due to Viruddha Ahara Agni gets vitiated. This vitiated Jatharagni does not digest even the lightest of food substance, resulting in indigestion. This indigested food materials turns sour indigestion and acts like a poison, which is called Amavisha [23]. Tridosha (body humours) gets vitiated by this type of food ingestion [24]. Intake of Viruddha ahara also vitiates Srotasa (micro channels). In general, food substances and activities (Vihara) which are similar in quality to body humors and deleterious to the body elements vitiate the body channels [25]. Samyoga Viruddha (Fish with Milk) is more harmful than others. Both milk and fish are Madhura, having Madhura Vipaka and are Maha Abhisheyandi. Though, milk is Sheeta (cold) in Virya (potency) while fish is Ushna (hot) in Veerya (potency). Due to incompatibility when these are taken together it causes Rakta dushti and due to Maha Abhishyandi (blocks micro channels) property it may obstruct the Srotas [26]. It may produce Kleda and Amavisha.

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

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

Vishama Ashana (food taken with the ingredients of the diet mixed in undesired and odd proportions) is best known to produce Vishama Agni (imbalanced Agni) [28]. According to Acharya Charaka, taking food in state of indigestion is best known to cause Grahani (Site of the Agni – digestive enzymes) Dushti [29]. Ajirna Adhayahana (taking food while having indigestion and consumption of food even before the
previously taken food is digested) causes Agnimandya (indigestion) and Dushti (Vitiation) in Malavaha Srotas (channels carrying water products of body) [30]. Both are the causes Agnimandya (indigestion) so ultimately produces disease. Both of them also vitiate Rakta [31]. If this pathology continues for long time, Kushtha may be produced. Rasavaha Srotas Dushti occurs when taking excessive Guru, Snidgha Ahara [32]. Acharya Charak has also described "Gurubhojana Durvipakakaranam" (Ahara Guru in guna and in quantity too) [33]. Guru Ahara also causes Dushti of Mamsavaha Srotas [34]. Excessive Drava cause Dusti in Raktavaha Srotas (Channels of blood circulation through body) [35].

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

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

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

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

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

**Conclusion:**

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

It has been observed that psoriasis has been improved in 60% of the patients who changed their role in the aetiology and pathogenesis of psoriasis. Diet has been equally linked with the treatment of psoriasis. It has been observed that psoriasis has been improved in 60% of the patients who changed their dietary habits. Today's food has lots of more refined & processed ingredients. It produces more toxins & our body unable to handle them. With the use of a specific psoriasis diet, the body gets help
to self-cleanse & eliminate toxins effectively. Once a person gets into a routine of eating Hitakara Ahara (healthy diet) in psoriasis, he/she will feel better & finally be able to control psoriasis for the whole life.

References:

[1] Rai PK, Singh OP, Rai NP, Singh SK. Management of Kitibha (Psoriasis) by some Indigenous Drugs. AYU 2008; 29:pp.235-238.

[2] Rayachaudhuri SP, Farber EM: The prevalence of Psoriasis in the world. J Euracad Dermatol Venerol 2001; 15:16-17.

[3] Harrison, Eugene Braunwald, Anthony.S.Farci, Dennis L. Kasper, Stephen. L. Hauser, Dan.L. Longo, J. Larrey, Harrison's Principle of Internal Medicine, 15th Edition, Vol-1, MC Graw Hill Publications,

[4] Sushruta Samhita, Ayurveda Tatva Sandeepika Hindi Commentary by Vaidya Priyavrat Sharma, Chaukhamba Sanskrit Pratishthan Varanasi, Sutrasthana-33/4-5 pp.126.

[5] Agnivesha, CharakaSamhita, Elaborated by charaka and Dradabala, Vaidyamanorama Hindi Commentary by Acharya Vaidyadhara Shukla, Prof. Ravi Dutt Tripathi, Chaukhamba Sanskrit Pratishthan, Delhi, 2006. Vol-2 Chikitsasthana 7/4-8, p-181.

[6] Khil nath parida - vamana & virechana karma in ekakushtha w.s.r to psoriasis - 2008-pk-IPGT&RA, jamnagar Gujarat.

[7] Agnivesha, CharakaSamhita, Elaborated by charaka and Dradabala, Vaidyamanorama Hindi Commentary by Acharya Vaidyadhara Shukla, Prof. Ravi Dutt Tripathi, Chaukhamba Sanskrit Pratishthan, Delhi, 2006. Vol-2 Chikitsasthana 7/4-8, p-181.

[8] Agnivesha, CharakaSamhita, Elaborated by charaka and Dradabala, Vaidyamanorama Hindi Commentary by Acharya Vaidyadhara Shukla, Prof. Ravi Dutt Tripathi, Chaukhamba Sanskrit Pratishthan, Delhi, 2006.Vol-1 Vimanasthana 1/21, p-554.

[9] Agnivesha, CharakaSamhita, Elaborated by charaka and Dradabala, Vaidyamanorama Hindi Commentary by Acharya Vaidyadhara Shukla, Prof. Ravi Dutt Tripathi, Chaukhamba Sanskrit Pratishthan, Delhi, 2006.Vol-1 Sutrasthana 26/81, p-379.

[10] Ashtanga Hridaya by Vagbhatta, Published by Chaukambha Sanskrit Sansthan, Varanasi, 10th edition, 1992 Sutrasthana 7/29,p-133.

[11] Agnivesha, CharakaSamhita, Elaborated by charaka and Dradabala, Vaidyamanorama Hindi Commentary by Acharya Vaidyadhara Shukla, Prof. Ravi Dutt Tripathi, Chaukhamba Sanskrit Pratishthan, Delhi, 2006.Vol-1 Sutrasthana 25/40, p-338.

[12] Agnivesha, Charaka Samhita, Elaborated by Charaka and Dradabala, Vaidyamanorama Hindi Commentary by Acharya Vaidyadhara Shukla, Prof. Ravi Dutt Tripathi, Chaukhamba Sanskrit Pratishthan, Delhi, 2006. Vol-2 Chikitsasthana 15/42-44, p-367.
[13] Agnivesha, Charaka Samhita, Elaborated by Charaka and Dradabala, Vaidyamanorama Hindi Commentary by Acharya Vaidyadhara Shukla, Prof. Ravi Dutt Tripathi, Chaukhamba Sanskrit Pratishthan, Delhi, 2006. Vol-1 Sutrasthana 25/40, p-338.

[14] Agnivesha, Charaka Samhita, Elaborated by charaka and Dradabala, Vaidyamanorama Hindi Commentary by Acharya Vaidyadhara Shukla, Prof. Ravi Dutt Tripathi, Chaukhamba Sanskrit Pratishthan, Delhi, 2006. Vol-1 Vimanasthana 1/22, p-554.

[15] Agnivesha, Charaka Samhita, Elaborated by charaka and Dradabala, Vaidyamanorama Hindi Commentary by Acharya Vaidyadhara Shukla, Prof. Ravi Dutt Tripathi, Chaukhamba Sanskrit Pratishthan, Delhi, 2006. Vol-2 Chikitsasthana 7/4-8, p-181.

[16] Agnivesha, Charaka Samhita, Elaborated by charaka and Dradabala, Vaidyamanorama Hindi Commentary by Acharya Vaidyadhara Shukla, Prof. Ravi Dutt Tripathi, Chaukhamba Sanskrit Pratishthan, Delhi, 2006. Vol-2 Chikitsasthana 7/4-8, p-181.

[17] Agnivesha, Charaka Samhita, Elaborated by charaka and Dradabala, Vaidyamanorama Hindi Commentary by Acharya Vaidyadhara Shukla, Prof. Ravi Dutt Tripathi, Chaukhamba Sanskrit Pratishthan, Delhi, 2006. Vol-1 Sutrasthana 25/45-46, p-347.

[18] Agnivesha, Charaka Samhita, Elaborated by charaka and Dradabala, Vaidyamanorama Hindi Commentary by Acharya Vaidyadhara Shukla, Prof. Ravi Dutt Tripathi, Chaukhamba Sanskrit Pratishthan, Delhi, 2006. Vol-2 Chikitsasthana -7.

[19] Agnivesha, Charaka Samhita, Elaborated by charaka and Dradabala, Vaidyamanorama Hindi Commentary by Acharya Vaidyadhara Shukla, Prof. Ravi Dutt Tripathi, Chaukhamba Sanskrit Pratishthan, Delhi, 2006. Vol-2 Chikitsasthana 1-4/30-35, p-42.

[20] Agnivesha, Charaka Samhita, Elaborated by charaka and Dradabala, Vaidyamanorama Hindi Commentary by Acharya Vaidyadhara Shukla, Prof. Ravi Dutt Tripathi, Chaukhamba Sanskrit Pratishthan, Delhi, 2006. Vol-1 Sutraasthana 26/42(3), p-370.

[21] Agnivesha, Charaka Samhita, Elaborated by charaka and Dradabala, Vaidyamanorama Hindi Commentary by Acharya Vaidyadhara Shukla, Prof. Ravi Dutt Tripathi, Chaukhamba Sanskrit Pratishthan, Delhi, 2006. Vol-1 Sutraasthana 26/42(2), p-369.

[22] Agnivesha, Charaka Samhita, Elaborated by charaka and Dradabala, Vaidyamanorama Hindi Commentary by Acharya Vaidyadhara Shukla, Prof. Ravi Dutt Tripathi, Chaukhamba Sanskrit Pratishthan, Delhi, 2006. Vol-1 Sutraasthana 27/57, p-395.

[23] Agnivesha, Charaka Samhita, Elaborated by charaka and Dradabala, Vaidyamanorama Hindi Commentary by Acharya Vaidyadhara Shukla, Prof. Ravi
Dutt Tripathi, Chaukhamba Sanskrit Pratishthan, Delhi, 2006. Vol-2 Chikitsasthana 15/42-44, p-367.

[24] Ashtanga Hridaya by Vagbhatta, Published by Chaukhambha Sanskrit Sansthan, Varanasi, 10th edition, 1992 Nidanasthana 1/19-22.p-445.

[25] Agnivesha, Charaka Samhita, Elaborated by charaka and Dradabala, Vaidyamanorama Hindi Commentary by Acharya Vaidyadhara Shukla, Prof. Ravi Dutt Tripathi, Chaukhamba Sanskrit Pratishthan, Delhi, 2006. Vol-1 Vimanasthana 5/23, p-592.

[26] Agnivesha, Charaka Samhita, Elaborated by charaka and Dradabala, Vaidyamanorama Hindi Commentary by Acharya Vaidyadhara Shukla, Prof. Ravi Dutt Tripathi, Chaukhamba Sanskrit Pratishthan, Delhi, 2006. Vol-1 Sutraasthana 26/82, p-380.

[27] Agnivesha, Charaka Samhita, Elaborated by charaka and Dradabala, Vaidyamanorama Hindi Commentary by Acharya Vaidyadhara Shukla, Prof. Ravi Dutt Tripathi, Chaukhamba Sanskrit Pratishthan, Delhi, 2006. Vol-2 Chikitsasthana 15/42-44, p-367.

[28] Agnivesha, Charaka Samhita, Elaborated by charaka and Dradabala, Vaidyamanorama Hindi Commentary by Acharya Vaidyadhara Shukla, Prof. Ravi Dutt Tripathi, Chaukhamba Sanskrit Pratishthan, Delhi, 2006. Vol-1 Sutraasthana 25/40, p-338.

[29] Agnivesha, Charaka Samhita, Elaborated by charaka and Dradabala, Vaidyamanorama Hindi Commentary by Acharya Vaidyadhara Shukla, Prof. Ravi Dutt Tripathi, Chaukhamba Sanskrit Pratishthan, Delhi, 2006. Vol-1 Sutraasthana 24/5-10, p-322.

[30] Agnivesha, Charaka Samhita, Elaborated by charaka and Dradabala, Vaidyamanorama Hindi Commentary by Acharya Vaidyadhara Shukla, Prof. Ravi Dutt Tripathi, Chaukhamba Sanskrit Pratishthan, Delhi, 2006. Vol-1 Vimanasthana 5/13, p-589.

[31] Agnivesha, Charaka Samhita, Elaborated by charaka and Dradabala, Vaidyamanorama Hindi Commentary by Acharya Vaidyadhara Shukla, Prof. Ravi Dutt Tripathi, Chaukhamba Sanskrit Pratishthan, Delhi, 2006. Vol-1 Sutraasthana 25/40, p-338.

[32] Agnivesha, Charaka Samhita, Elaborated by charaka and Dradabala, Vaidyamanorama Hindi Commentary by Acharya Vaidyadhara Shukla, Prof. Ravi Dutt Tripathi, Chaukhamba Sanskrit Pratishthan, Delhi, 2006. Vol-1 Sutraasthana 25/40, p-338.

[34] Agnivesha, Charaka Samhita, Elaborated by charaka and Dradabala, Vaidyamanorama Hindi Commentary by Acharya Vaidyadhara Shukla, Prof. Ravi
Dutt Tripathi, Chaukhamba Sanskrit Pratishthan, Delhi, 2006. Vol-1 Vimanasthana 5/15, p-590.

[35] Agnivesha, Charaka Samhita, Elaborated by charaka and Dradabala, Vaidyamanorama Hindi Commentary by Acharya Vaidyadhara Shukla, Prof. Ravi Dutt Tripathi, Chaukhamba Sanskrit Pratishthan, Delhi, 2006. Vol-1 Vimanasthana 5/14, p-589.

**Conflict of Interest:** Non

**Source of funding:** Nil

**Cite this article:**

_The Role of Pathya - Apathya in Psoriasis w. s. r to Kushtha – A literary review._

_Surajkumar Bangar, Ramesh Ujwale, Bhagyashree Puranik_

_Ayurlog: National Journal of Research in Ayurved Science- 2020; (8) (6):01-10_