



AYURVEDA VIEW ON SKIN, RELATED DISORDERS AND THEIR MANAGEMENT: A REVIEW

*Dr. Vikas Jain

Medical Officer, Dept. of Ayush, Govt. of MP, Community Health Centre, Baldeogarh, Dist-Tikamgarh (MP), India.

***Corresponding Author: Dr. Vikas Jain**

Medical Officer, Dept. of Ayush, Govt. of MP, Community Health Centre, Baldeogarh, Dist-Tikamgarh (MP), India.

Article Received on 21/11/2016

Article Revised on 11/12/2016

Article Accepted on 01/01/2017

ABSTRACT

The sensory organs (*Dnyanendrias*) play important role in body to receive senses, these includes *Nasa*, *Twak*, *Jivha*, *Karna* and *Akshi*. *Twak* (skin) is organ of prime concern since it associated with function of *Sparsh* (touch). *Twacha* covers whole body, support body structure, prevent from external shock and perceive senses of touch. Skin is made by different layers such as; *Lohita*, *Avabhasini*, *Shweta*, *Vedini*, *Rohini* and *Tamra*. Ayurveda described many diseases which are associated with skin like psoriasis, vitiligo, allergy, hyper pigmentation and leprosy, etc. Various etiological factor such as; *Vihara Hetu*, *Achara Hetu*, *Ahara Hetu*, *Krimij hetu* and *Kulalaj hetu*, etc. play major role in the pathogenesis of skin disorders. Ayurveda mentioned several therapeutic regimens to cure skin ailments. Present article explored Ayurveda view on skin, its disorders and management of skin diseases.

KEYWORDS: *Ayurveda*, *Twak*, *Skin*, *Twacha*.

INTRODUCTION

The skin that covers the body and serves as an external bodily organ is referred to in Ayurveda as *Twak* or *Charma*. *Twak* is the *Mamsa Updhatu* that develops in the growing foetus following the fertilization of *Shukra* & *Shonita*. *Twacha* forms in seven layers, and the differentiation of the skin layers occurs when *Garbha* develops. *Twak* was produced from *Rakta* by the action of *Rakta Dhatwagni*. *Acharya Charaka* spoke about six layers of skin and *Acharya Sushruta* described seven layers. The sickness of the skin mostly depends on causes that influence particular layers of the skin.^[1-4]

The skin's function in the body includes receiving touch sensations, covering the entire body, protecting from external shock, maintaining the body's thermostat, controlling the circulatory system through *Swedvahi strotas*, nourishing the hair, facilitating the detoxification process and maintaining the rigidity and integrity of body parts.

Twacha is considered as predominates in the *Vayu Mahabhut*, Skin tone and glow indicative of the *Tejansh*, *Akashans* are connected to *Lomkupas* and *Akashans* are also associated with the opening of sweat glands of skin thus skin is associated with *Mahabhutas*.

Twacha is associated with *Tridosha* since *Vyan Vayu* is linked to *Sparsh*, *Bhrajak pitta* controls colour and luster, over aggravation of *Vayu* is associated with

darkness of skin; the yellowness of the skin is similar to *Pitta Dosha* overload and excess *Kapha Dosha* is represented by white skin.^[4-7]

Diseases of Skin

The skin is a vital component of the human body that contributes significantly to protecting and supporting other body organs. Dermatological diseases include conditions like eczema, vitiligo, acne, hives, psoriasis and seborrheic dermatitis, etc. are can disrupt a person's life socially and mentally in addition to physically. Pathogenesis of skin diseases is significantly influenced by environmental, dietary, genetic, immunological and behavioural variables. The *Twak Vikaras* are specific to various layers of skin as mentioned follows:

- The epithelial layer of skin is associated with diseases like *Sidhma* and *Padmakantak*.
- Stratum lucida of skin is associated with diseases like; *Nyachchha* and *Vyang*.
- Stratum granuloma is associated with diseases like *Ajagallika* and *Charma dala*.
- Malphigian layer of skin is associated with diseases like; *Kilas* and *Kushta*.
- Papillary layer is associated with disorders like; *Kushta* and *Visarp*.
- Reticular layer of skin witnessed diseases like; *Shlipad* and *Galganda*.
- Subcutaneous layer of skin susceptible for diseases like; *Vidradhi* and *Arsh*.

The *Lakshana* of skin diseases are associated with *Dhatu Dushti* and different symptoms manifested for different *Dhatu Dushti*. The *Lakshana* of *Asvedanam* related to the *Rasa & Rakta Dhatu Dushti*, the *Lakshana* of *Mahavastuma* related to the *Rasa Dhatu Dushti*, the *Lakshana* of *Matshyashakalopama* related to the *Rasa Dhatu Dushti*, the *Lakshana* of *Kandu* is related to the *Rasa Dhatu Dushti*.^[6-8]

Etiopathogenesis of skin ailments

Janmot Tarakalaja and *Poorva Janmakrita*, etc. are considered as contributing variables of disease. *Kulaja Nidana* refers to the possibility of disease development during childbirth if vitiated *Shukra* and *Shonita* were present during conception. According to the *Poorvajanmakrit* factor, if a person had *Twak Vikara* in a previous life, he can reincarnate with the same illnesses in the present. The two categories of *Janmottarakalaja Nidanas* are *Aharaja* and *Viharaja*.

Adhyashana and *Ajirashana* refer to eating food before the previous meal has been digested. This condition causes indigestion and *Grahani Dushti*, which impairs *Grahani's* physiological functions and aggravates *Pitta Dosha* while affecting *Rakta Dhatu*. All of these effects can become pathological factors for skin conditions. Additionally, *Agnimandya* and *Malavaha Srotas Dushti* are brought on by *Ajirna Adhysahana*, which vitiates *Rakta* and may result in *Kushtha Roga*. The causes of skin disease as per modern science are described in Figure 1.

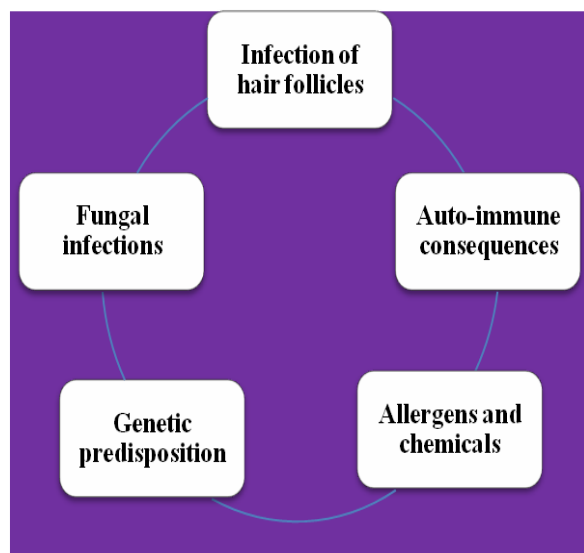


Figure 1: Common causes of skin ailments as per modern science.

Management of skin ailments

Skin conditions caused by *Kapha* and *Vata* vitiation which can be treated with medications having *Teekshna*, *Pachana*, *Vata anulomana* and *Ushna* characteristics. Ayurveda treatments for skin conditions include following drugs:

- ❖ *Haridra Khanda*

- ❖ *Arogyavardhini vati*
- ❖ *Gandhaka Rasayana*
- ❖ *Varanadi Kashayam*
- ❖ *Dashamoola Haritaki*
- ❖ *Abhyanga* with *Taila*

The ancient medical system of Ayurveda places a strong emphasis on *Pathya* and *Apathya*, dietary changes, lifestyle adjustments and natural treatment methods. According to the ancient philosopher, avoiding the causes of ailment is the best approach to avoid developing them.^[8-10]

Treatment as per modern science

Modern science described uses of antibiotics, antihistamines, laser skin resurfacing, medicated creams, ointments, gels, moisturizers, oral medications, steroid pills and surgical procedures for the management of skin diseases.

CONCLUSION

Since the sufferer experiences mental depression as a result of the disrupted skin look, skin disorders place a financial, psychological, and physical cost on society. Environmental, genetic, behavioural, immunological, and dietary factors are crucial in the aetiology of skin diseases. According to Ayurveda, *Vihara Hetu*, *Kulalaj Hetu*, *Ahara Hetu* and *Krimij Hetu* among others are the causes of *Twak Vikara*. These etiological variables result in the *Dushya* of *Dhatu*s, particularly *Rasa & Rakta*, coupled with *Dosha* vitiation, which further causes the *Dushyas* of *Twaka*, *Mamsa* and *Lasika* as well as *Shaithilyata* in *Swedavaha* and *Raktavaha Srotas*. These pathological occurrences, such as *Asvedanam*, *Matshyashakalopama*, *Kandu*, *Vedana*, *Twaka Rukshata* and *Mahavastuma*, etc., ultimately emerged as skin disease signs. Ayurveda treatments for skin conditions includes uses of drugs like *Haridra Khanda*, *Arogyavardhini vati*, *Gandhaka Rasayana*, *Varanadi Kashayam*, *Dashamoola Haritaki* and *Abhyanga* with *Taila*. Similarly modern science described uses of antihistamines, soothing creams, gels, skin moisturizers, steroids and antibiotics, etc. for the management of skin diseases.

REFERENCES

1. Agnivesha, Charaka, Dridhabal. Charak Samhita. Volume-2, Chaukambhabhaarti academy, Varanasi, 2005, 248.
2. Agnivesha, Charaka, Dridhabal. Charak Samhita, Volume1, Chaukambhabhaarti academy, Varanasi, 2005, 445.
3. Sushurata. Sushruta Samhita, 14th edition, volume-1, Chaukhambha Sanskrit sansthan, Varanasi, 2003, 250.
4. Sushurata. Sushruta Samhita, 14th edition, volume-1, Chaukhambha Sanskrit sansthan, Varanasi, 2003, 100.

5. Agnivesha, Charaka, Dridhabal. Charak Samhita, volume1, Chaukambhabhaarti academy, Varanasi, 2005, 714.
6. Murthy K. R. S, editor, (1st.). Bhavaprakash of Bhavmishra, Madhyam Khanda, Chapter 54, Verse 24. Varanasi: Krishnadas Academy, 2000; 352.
7. Sharma RK and Bhagwan Dash. editor, (2nd ed.). Charaka Samhita, Viman Sthana, Chapter 7, Verse 11, English Translation, Reprint. Vol. 4. Varanasi: Chowkhamba Sanskrit Series Office; 2009. pp. 345.
8. Prof. K.R. Srikantha Murthy editor. 1st ed, Susruta Samhita, Nidansthan, Chapter 5, Verse 2. Vol-II. Varanasi: Chaukhamba Orientalia, 2001; pg 142.
9. Singh S, Tripathi JS, Rai NP. A Review of Pharmacodynamic Properties of Nishadi Vati'- A Herbomineral Ayurvedic Formulation. IJPRS, 2014; 3(2): 849-868.
10. Sharma AR (Ed.). Susruta Sushrutsamhita, Part 1, Sutra Sthana, Chapter 21, Verse 20. Varanasi: Chaukhambha Surbharti Prakashan, 2017.