

## ETIOPATHOGENESIS OF SKIN DISORDERS; AN AYURVEDA VIEW

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Article Received on 15/02/2022

Article Revised on 06/03/2022

Article Accepted on 26/03/2022

### ABSTRACT

Ayurveda described term *Twak* or *Charma* for skin that covers body and acts as external body organ. *Twak* is *Updhatu* of *Mamsa* which forms in the developing foetus, after the fertilization of *Shukra* & *Shonita*. *Twacha* develops with seven layers and differentiation in the skin layers takes place during the formation of *Garbha*. *Charaka* considered *Twacha* as *Matruja Bhava* while *Vagbhata* mentioned that *Twak* derived from *Rakta* by the action of *Rakta Dhatwagni*. *Acharya Charaka* has mentioned six layers of skin while *Acharya Sushruta* has mentioned seven layers of *Twak*, the disease of skin mainly depends upon factors that affects specific skin layers. Thus skin ailments vary depending upon causative factors since different etiological factors affect different skin layers. The etiological factors of *Twak Vikara* include *Ahara Hetu*, *Vihara Hetu*, *Achara Hetu*, *Kulalaj hetu* and *Krimij hetu*, etc. Present article explores etiopathogenesis of skin disorders with respect to Ayurveda perspective.

**KEYWORDS:** *Ayurveda, Dhatu Dushti, Twak Vikara, Etiopathogenesis, Skin.*

### INTRODUCTION

The skin is very important part of human body that play significant role towards the covering and holding other body organs. The disease related to the skin comes under heading of dermatological category; eczema, acne, vitiligo, hives, seborrheic dermatitis and psoriasis, etc. are some of them. The skin ailments not only causes physical disturbance but also affects person mentally as well as socially. Dietetic, environmental, genetic, behavioural and immunological factors, etc. play an important role towards the pathogenesis of skin disease (*Twak Vikara*).<sup>[1-4]</sup>

#### **Lakshana of Twak Vikara and associated 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* related to the *Rasa Dhatu Dushti*
- The *Lakshana* of *Vedana* related to the *Rasa* & *Mamsa Dhatu Dushti*
- The *Lakshana* of *Bahalata* related to the *Mamsa Dhatu Dushti*
- The *Lakshana* of *Twaka Rukshata* related to the *Rakta Dhatu Dushti*.

The preventive measures like avoiding of causative factors, balance diet, avoiding excessive exposure to diversified climatic conditions, sun burn, familiar and social support, keeping away from allergic substances and maintenance of general hygiene, etc. can play vital role to prevent pathological progression of *Twak Vikara*. Considering this fact it is very important to know the major causative factors of *Twak Vikara* so these can be avoided, present article described major etiological factors and their role in the pathogenesis of *Twak Vikara*.<sup>[3-7]</sup>

#### **Etiopathogenesis**

*Ahara Hetu*, *Vihara Hetu*, *Kulalaj hetu* and *Krimij hetu*, etc. can be considered responsible factors for initiating pathogenesis of skin diseases. The immediate causative factors of skin diseases are *Doshas* (*Vata*, *Pitta* and *Kapha*), *Twak*, *Mamsa*, *Lasika* and *Rakta*. As per *Charak* the skin disorders are *Raktaja Roga* thus factors which vitiate *Rakta Dhatu* play significant role in disease prevalence.

The distant causative factors are those which not directly involved in the disease pathogenesis but they affects actual causative factor thereby contributed towards pathogenesis of disease. These factors include *Poorva janmakrita*, *Janmot tarakalaja* and *Adibala pravritta vyadhi* (*Kulaja*). *Kulaja Nidana* associated with the fact that if vitiated *Shukra* and *Shonita* involved in the

conception then child birth may take place with disease manifestation. The factor *Poorvajamkrit* means if person suffered from *Twak Vikara* in his previous life then he may takes rebirth with similar diseases in present life. *Janmottarakalaja Nidan* can be divided into *Aharaja* (dietetic factor) and *Viharaja* (lifestyle related).

*Aharaja Nidana* includes *Atisevan & Atyasan*, *Adhyasana & Ajirnasana*, *Vishamashana* and *Viruddha Ahara*. Excessive consumption of *Guru* and *Snigdha Ahara* produces *Rasavaha Srotas Dushti* and *Mamsavaha Srotas Dusti* which can further leads skin manifestations.

*Adhyashana* and *Ajirnasana* mean taking food without digesting previous meal, this condition produces indigestion and *Grahani Dushti* leading to the impaired physiological functions of *Grahani* that aggravates *Pitta Dosha* and affects *Rakta Dhatu*, these all consequences can becomes pathological factors of skin ailments. *Ajirna Adhaysahana* also causes *Agnimandya* and *Malavaha Srotas Dushti* which vitiates *Rakta* and may produces *Kushtha Rog*.<sup>[7-9]</sup>

*Vishamashana* means consuming food at irregular time inappropriate quantity can produces *Vishama Agni* that affects balance of *Dosha* and diminish potency of *Dhatu*s especially *Rasa Dhatu*, this condition if persisted for longer period of time then manifestation of disease can be appeared including skin ailments.

*Viruddha ahara* produces skin disease since this affects *Dehabala* and make person susceptible towards the allergic conditions which are very common causes of skin ailments. *Viruddha Ahara* disturbed *Agni* and

*Srotas*, vitiated *Jatharagni* leads condition of indigestion thereafter indigested food materials turns to *Ama* (poison) which further triggers skin disease pathogenesis.

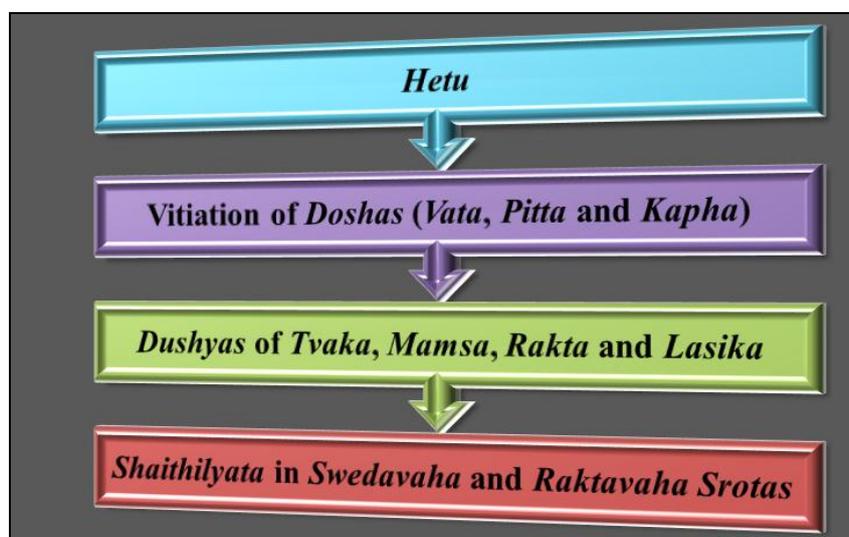
Similar to *Aharaja Nidan* the *Viharaja Nidan* also affects balances of *Doshas* especially *Kapha Dosha* which is major *Dosha* of skin ailments. As per *Acharya Gayadas* the *Mithya Viharaja Nidan* can be divided into different categories i.e.; *Kayika*, *Vachika* and *Manasika*. The improper physical, verbal and mental conduct can leads pathogenesis of skin diseases.

The *Kayika Nidan* include excessive sun exposure, exposure to diversified climatic condition, suppression of natural urges, occupational hazards, contact with chemicals & allergen, day sleep and late night sleep, etc. can involve in skin diseases related to the allergic conditions.

*Vachika Nidan* means behavioral misconduct which includes abuse languages, deities and antisocial communication, etc. These factors may impart psychological stress which is considered one of the causes of skin diseases. *Bhaya*, *Shoka* and *Chinta*, etc. are *Vata Prakopaka Nidana*, these psychological factors can vitiate *Vata* which further leads *Swedavaha Srotas Dushti* and *Dushti* of *Raktavaha Srotas*. Obstruction of *Swedavaha* and *Raktavaha Srotas* leads symptoms of skin problems like burning sensation, itching, rashes and patches over skin.<sup>[8-12]</sup>

#### Pathogenesis (*Samprapti*)

The pathogenesis of disease involves vitiation of *Doshas* and *Dhatu*s under the influence of *Hetus* as depicted in **Figure 1**.



**Figure 1: Pathological events associated with skin diseases.**

#### Modern View

*The causes of skin disease as per modern science are as follows*

- Bacteria found in pores or hair follicles.
- Pathological conditions of thyroid and kidneys

- Auto-immune consequences
- Allergens, chemicals and environmental hazards
- Genetic predisposition
- Fungal infections

- Drug abuse, psychological factors and climatic exposures, etc.

### Treatment

Medications possessing *Ushna*, *Teekshna*, *Pachana* and *Vata anulomana* properties can be used for curing skin ailments related to the *Kapha* and *Vata* vitiation. These drugs also help to cure disease of *Vimargagami pitta*.

Ayurveda medicines such as *Amrita satva*, *Arogyavardhini vati*, *Haridra khanda*, *Gandhaka Rasayana*, *Dashamoola Haritaki* and *Varanadi Kashayam*, etc. can offer appreciable response against skin ailments. *Abhyanga* with *Taila* and purification measures can be suggested for relieving symptoms of skin disease.

Ayurveda emphasizes on *Pathya* and *Apathya*, dietary, lifestyle modification and natural ways of healing, the ancient philosopher emphasizes on the fact that avoidance of causative factors is best way to remain away from skin and other diseases.<sup>[3-6]</sup>

### CONCLUSION

Skin disorder put physical, mental as well as socio-economic burden since patient feels mental depression due to the disrupted skin appearance. Dietetic, behavioral, genetic, immunological and environmental factors play vital role towards the pathogenesis of skin disease. Ayurveda described *Ahara Hetu*, *Vihara Hetu*, *Kulalaj Hetu* and *Krimij Hetu*, etc. as responsible factors for *Twak Vikara*. These etiological factors cause *Dushya* of *Dhatus* specially *Rasa & Rakta* along with *Dosha* vitiation which further leads *Dushyas* of *Tvaka*, *Mamsa* and *Lasika* along with *Shaitilyata* in *Swedavaha* and *Raktavaha Srotas*. These all pathological events finally manifested as symptoms of skin disease like; *Asvedanam*, *Mahavastuma*, *Matshyashakalopama*, *Kandu*, *Vedana* and *Twaka Rukshata*, etc. Avoidance of causative factors such as; indulgence in *Viruddhahara*, *Chardivegadharana*, *Atibhojana*, *Ati amla*, *lavana* and *madhura Rasa Sevana* and *Papakarma*, etc. can help to prevent pathological progression of skin diseases.

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