



A CRITICAL REVIEW ON RASVAHA SROTAS DUSTHI IN TVAKA VIKAR

Dr Kumar Anand	Professor, Samhita Sanskrit & Siddhant, Baba Khetanath Ayurvedic College & Hospital Patikara, Narnaul, Haryana
Dr Dimple	Reader, Samhita Sanskrit & Siddhant, Baba Khetanath Ayurvedic College & Hospital Patikara, Narnaul, Haryana
Dr Jyoti Raman	PG Final Year Scholar, Roga Nidan Evum Vikriti Vigyan, National Institute of Ayurveda (NIA), Jaipur, Rajasthan
Dr Khushal Kumar	PhD Scholar, Roga Nidan Evum Vikriti Vigyan, All India Institute of Ayurveda (AIIA), New Delhi

ABSTRACT *Ayurveda* is a science that provides healthy people preventive measures and gives disease states holistic management, including diet, habit, and medication for complete disease reversal. Skin is beauty organ in living body's, falling under the integumentary system and serving as the body's largest external organ. Skin diseases are the fourth most common cause of all human illness, affecting almost 1/3rd of the world population. Skin is the mirror that reflects our emotions, internal and external pathology & thus helps in the diagnosis of disease. The extensive spectrum of etiological factors for skin disorders, such as dietary patterns and psychological factors, are covered in *Ayurveda* along with its etiopathogenesis, classification, and therapy. The prevalence of skin diseases has increased over the last few decades and they contribute to a significant burden on the healthcare systems all across the world. According to global burden of disease study 2017, skin diseases has ranked at 10th position. Since the skin is a reflection of the *Rasa dhatu sarata*, any abnormality in *Rasa dhatu* function immediately degrades the quality of the skin. The purpose of the review is to highlight the importance of *Rasa dhatu dushti* assessment in tvak roga, which can be beneficial for both parts of treatment, i.e., *Nidana Parivarjana* and *Samprapti vighattana*.

KEYWORDS : *Chinta, Nidana Parivarjana, Samprapti vighattana*

INTRODUCTION

Skin is beauty organ in living body's, falling under the integumentary system and serving as the body's largest external organ. It exposes factors including diet, hygiene, age, immunity, genetics, psychological state, and medication use that affect the skin's appearance and health as well as how emotions are reflected in it. Skin diseases are the fourth most common cause of all human illness, affecting almost 1/3rd of the world population. The prevalence of skin diseases has increased over the last few decades and they contribute to a significant burden on the healthcare systems all across the world. According to global burden of disease study 2017, skin diseases has ranked at 10th position. *Ayurveda* views skin conditions on a wider spectrum attributable to the vitiation of srotas. The assessment highlights the concept of *Rasa vaha srotas dushti* in tvacha vikar.

AIM:

To evaluate the role of *Rasa vaha srotas dushti*'s in tvak vikara.

MATERIALS & METHODS:

- 1) Literature review to learn more about the *Rasa vaha srotas dushti* and tvak vikar.
- 2) Conduct a web search for "tvak vikar" with "Rasa dushti nidana" as the aetiology.
- 3) A thorough analysis of *Rasa dushti nidana*.

TVAK

- The name "Tvacha" derives from "Tvach- Samvarne" dhatu, which refers to the body's covering.ⁱ
- *Jnanendriya* is in charge of causing Sparsha Gyan (touch Sensation).
- *Shadanga* continue to be protected under *Twacha*.ⁱⁱ

Tvak Prakruti.**1.UTPATTI**

The *matruja bhava* known as *twak* is created during dhatu parinama in the foetus.ⁱⁱⁱ

Specifically, the result of the transition from *rakta* to *mamsa*.^{iv} *Twak* embryonic development begins in the third month of foetal life and is completed within sixth month. It is made up of seven layers. According to *Acharya Vagbhata*, the *paka* of *Rakta dhatu* by dhatu agni is what causes *Twacha* to develop.^v

2.RACHANA

As per *Acharya Sushruta Twacha* has seven layers^{vi}:

1. *Avabhasini - Sidhma, Padmakantaka*
2. *Lohita - Tilakalaka, Nyachchha, Vyanga*
3. *Shweta - Charmadala, Mashaka, Ajagallika*
4. *Tamra - Kilasa, Kushtha*
5. *Vedini - Kushtha, Visarpa*
6. *Rohini - Granthi, Arbuda, Apachi, Shleepada, Galaganda*
7. *Mamsadhara - Bhagandara, Vidradhi, Arsha*

Layers of the skin and disease *Charaka* described six layers of skin:

1. *Prathama - Udakadhara, which consider as Bahya-Tvak*
2. *Dvitiya - Asrigdhara*
3. *Tritiya - Sidhma, Kilas Sambhavadhishthana*
4. *Chaturtha - Dadru, Kushtha Sambhavadhishthana*
5. *Panchami - Alaji, Vidradhi Sambhavadhishthana*
6. *Shashthi - By the injury of this layer individual gets trembling and enters into darkness*^{vii}

3. KRIYA - DOSHA, DHATU, MALA VIVECHAN**Panchabhautikta Of Twacha:-**

- *Stula, Stira, and Murtimant Guna* are due to *Prithvi Mahabhuta* in the *Panchabhautikta* of *Twacha*.
- *Apya Mahabhuta* is responsible for *Snigha Twacha, Mrudu*.
- *Teja Mahabhuta* is in responsible for the skin's *Varna*.
- *Pain, warmth, and pressure sensations* are all a result of *Vayu Mahabhuta*.
- *Aakash Mahabhuta* is responsible for the *Pores of Loma* and *Sweda vaha Strotas*.^{viii}

Twacha Relationship To Dosha, Dhatu And Mala**DOSHA:**

- *Twacha* is one of the *Vata Dosha*'s sites. The *Sparshendriya Adhishthana*.^x
- The role of *Udan Vayu* is the *Varna* of *Twacha*.^x
- *Samana* and *Vyana Vayu*, respectively, govern the transport and excretion of sweat.^{xi}
- It is one of the *Pitta Dosha*'s (*Bhrajak Pitta*) locations, which gives the skin color and sheen.^{xii}
- *Kledaka Kapha* (sufficient moisture) *Udaka Karma* in *Twacha*.^{xiii}

DHATU:

- *Rasa* is *Apya*, first. The best qualities of *Twacha* and *Loma* belong to a person having *Uttam Rasa Sarata (Twak Sarata)*.^{xiv}
- *Rakta Dhatu* is in charge of the *Varna Prasadana* function.^{xv}

- *Upadhatu of Mamsa Dhatu is Twacha, as is Mulasthan of Mamsavaha Strotas.*^{xvi}

MALA:

- *Sweda is the Mala of the Meda Dhatu that Twacha excretes.*^{xvii}
The beauty and dampness of Twacha are preserved by *Sweda*.
- *Majja Dhatu's Mala is Twak gat Sneha.*^{xviii}

4.TVAK VIKRUTI

Nearly all skin conditions are categorised under the broad term "*Kushtha*" in *Ayurveda*. *Kushtha* is a general term that covers practically all skin conditions. It can also imply "to distort," "to scratch out," or "to ruin." *Kushtha*, according to *Arun Datta teeka*, is the disease that results in skin vitiation and discoloration. Numerous dermatological conditions are mentally distressing and negatively affect one's quality of life. *Vata*, *Pitta*, *Kapha*, *Twacha*, *Rakta*, *Mansa*, and *Ambu/Lasika*, the three *Dosha* and four *Dushyas*, as well as the presentation of dermatological disorders, are the seven variables that lead to the development of *Kushtha*. They are separated into two main groupings, *Maha Kushtha* and *Kshudra Kushtha*, each of which has seven and eleven different types respectively. Under the *Kushtarog*, some dermatological conditions are also discussed. Minor illnesses are known as *Kshudra Roga*. According to *Ayurveda* dermatological illnesses can have a variety of etiological factors, including psychosocial ones.

TWACHA VIKRUTI IS A REFLECTION OF RASA VAHA SROTO DUSHTI

Rasa dhatu is the source of the *poshanamsha* of the *twak*, which means that *Rasa dushti* has a direct impact on the *twak*. *Rasa kshaya* causes *twak* to become dry, and stress-related *Rasa dushti* [*chintyaanam cha ati chintanaat*] is a major aggravating factor in many skin conditions.

NIDANA AND SAMPRAPTI :

1. Guru, Sheeta, Ati Snigdha Ahara^{xxi}

An excess of *guru, snigdha* (heavy and unctuous food) *ahara* results in *manda, sthira guna* *vridhhi* of *Kapha Dosha*, which in turn causes the stagnation of *srotas* and *srotorodha*. Since *prithvi, jala Mahabhuta vridhhi* is the opposite of *agni Mahabhuta*, when a person continues to practise using *guru, ati - snigdha*, and *atimatra ahara*, this results in *agnimandya*. *Agnimandya*, who is tenacious, causes *srotorodha* and *snigdha, guru sevana* in *atimatra*, which results in *kleda adhikya* in *Rasa vaha srotas* and *ama utpatti*. *Saama Kapha* may result in vitiated *lakshanas* like *kandu* and *kotha*.

2. Atimatra Ahara

Broad spectrum *Rasa dushti lakshanas* are caused by *tridosha dushti*, which is caused when a person consumes more food than necessary.

As it is *bahya roga marga*, this directly affects *tvak*, which is the first site of vitiation.

3. Chintyaanam Cha Ati Chintanaat:

The intricate fusion of *Satva, Atma*, and *Sharir* is life. As a result, the mind and body interact. Since ancient times, there has been evidence of a connection between the mind and the skin. *Twacha* is regarded as "*Chetah Samvayi*," meaning that the skin and *Mana* have an enduring bond. When combined with *ojokshaya*, a *prakruta Kapha kshaya, ati chinta, bhaya*, and *shoka* induce *Vata vridhhi*. *Ojus* and *Rasa vaha srotas* are being transported to the *chetana sthana* in *Hridaya*. *Ojus* is the location of all *dhatu's* essence, which is what prevents the body from being harmed by outside intrusions and maintains internal dynamic equilibrium. *Ojakshaya* thus causes an inadequate or malfunctioning immune system, which can result in a variety of immune-deficient and autoimmune disorders.

The following is a list of the most prevalent skin disorders that are caused by *Rasa dushti* and show signs of *Kapha Vata dusti, ojakshaya, agnimandya*, and *Saama avastha*:

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CURRENT VIEW OF ETIOLOGY - DIETARY PRACTICES

Acne:

Recent studies on acne have found substantial evidence that a poor diet

may contribute to the condition. The role of particular foods, including dairy products, as well as dietary patterns, like the high glycemic load diet, has been supported by research. The quick absorption of foods with a high glycemic index, such as sugar, white bread, and white rice, results in greater serum glucose levels and correspondingly higher insulin levels. Sebum generation, adrenal androgen synthesis, and androgen bioavailability are all factors in the pathophysiology of acne, and insulin and IGF-1 have been demonstrated to promote these factors.^{xxii}

SIGNS OF AGING - Rhytids, sagging skin, and loss of elasticity are all signs of ageing and are all caused by alterations in the collagen and elastic fibers of the skin, both of which are influenced by food. Consuming sugar, in particular, encourages the cross-linking of collagen fibers, which can speed up the ageing process. Once formed, these cross-links cannot be repaired by the body. A buildup of AGEs may cause structural changes in the skin that lead to a decrease in elasticity and an increase in stiffness.

Psoriasis:

Psoriasis patients have a higher prevalence of comorbid conditions, which has been shown to raise the risk of cardiovascular disease (CVD). Obesity, diabetes, hypertension, and dyslipidemia are a few of these. The foundation of treatment for diabetes, hypertension, and hypercholesterolemia is dietary management.^{xxiii}

NEW PERSPECTIVE ON ETIOLOGY-STRESS

According to embryology, the skin and the brain are both descended from the ectoderm.

"Brain-skin connection": The skin is affected by the stressed brain (CNS) through the stress and sensory afferent systems, endocrine and neurological pathways. 1) How the catecholamines norepinephrine (NE) and epinephrine (E) and the circulating hormones cortisol (F, corticosterone in rodents) and NE and E affect skin cells, including mast cells and other immunocytes. 2) The sympathetic ganglia, which release norepinephrine and a variety of other mediators including numerous neuropeptides like CRH, are the source of the postganglionic neurons (PGN) that have terminals that affect skin targets. 3) The dorsal root ganglia (DRG), which also secrete a variety of mediators including substance P, are the source of peripheral nerve fibers that the sensory afferent system uses to alter the skin (SP).^{xxiv}

Skin conditions like vitiligo, urticaria, and atopic dermatitis can be caused by psychiatric illnesses, while stress and other negative emotions can impact the development of these conditions (psoriasis, atopic dermatitis).

- 1) Primary psychiatric disorders that cause self-inflicted skin disorders
- 2) Psychophysiological disorders brought on by skin conditions that cause different emotional states (stress);
- 3) Secondary psychiatric disorders brought on by disfiguring skin (ichthyosis, acne conglobate, vitiligo), which can result in states of fear, depression, or suicidal thoughts.^{xxv}

MANAGEMENT

The management aims at

- A. *Nidana Parivarjan*
- B. *Samprapti Vighatana*

A. Nidana Parivarjana :

1. The patient should be encouraged to stay away from *guru, sheeta, ati snigdha*, and *atimatra ahara*..
2. Proper counselling to stop the *atichinta habit*.

B. Samprapti Vighatana

Rasa and *Twak* both belong to the *Pitta* factor, hence the *Twak vikruti* with *Rasa dushti* has a *Kapha, Vata*, and *Pitta anubandha*. *Prakupita dosha* should therefore be balanced without affecting *sthanik dosha*. According to *Samprapti*, persistent *agnimandya, ojakshaya, ama*, and *kleda adhikya* with *vishaada bhava* of *rogi* are visible in such circumstances. The *Samprapti* in mild *Dosha kopa* will be destroyed by *Ama pachana, Upavasa*, and *Pathya Ahara Vihara* on their own.

The goal of *madhyama Dosha kopa* is to restore the equilibrium by combining *pachana, upavasa*, and *shamana oushadhi*.

Apunarbhava chikitsa with *shamana* and *Rasayana* should be

performed after *shodhana* in *prabhuta Dosh* *vridhi*.

Since depression and negativity are characteristics of *Rasa dushti* janya *Tvak vikruti*, proper care must be given to help the patient develop the self-confidence necessary to deal with the illness.

DISCUSSION-

The reflection of *Rasa dhatu sarata* is *tvak*. The instantaneous conversion of food into the body's *shaareerika bhava* is the first *dhatu's* function. As a result, proper assimilation of the food into the first *dhatu*, or *Rasa*, depends on the impact of the type of food, the quality of the food, the way it is consumed, the time it is consumed, and the mental state of the consumer. Any unfavorable alterations, whether they are acute or chronic, can continue when the *Rasa dhatu's* quality changes, with the *tvak's* instant reflection being manifested. The importance of dietary components in a number of skin illnesses highlights a crucial point concerning dietary therapies as the pathological pathway is examined.

In both a healthy and ill state, *Ayurveda* has scientific recommendations for good and enough eating.

The fundamental factors of *ahara*, which is utilized for both therapy and prevention, are *matra* and *guna*.

Skin conditions can be triggered by psychological stress factors, so treating the problem appropriately through therapy and counselling is necessary.

CONCLUSION

Rasa dushti is the etiological factor in a number of frequent skin symptoms. In order to prevent and treat skin diseases, *Ayurveda* emphasizes the value of both psychological health and dietary habits in terms of quality and quantity.

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