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The Literary Review On The Relationship Between Kushtha Hetu & Altering Modern Lifestyle.

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Abstract – In *Ayurveda*, various skin diseases have been mentioned under *Kushtha*. From *twacha utapatti* in *garbhavastha*, to its types and associated diseases are given in *ayurvedic granthas*. *Twacha* is *updhatu* of *mamsa dhatu* & also its one of the *gyanendriya* i.e *sparshanendriya*. This article discusses about *twacha*, the relationship between *kushtha hetu* which appears in *Ayurveda* texts & the effects of altering lifestyles on skin.

Keywords – *Kushtha*, *hetu*, *twacha*, *Ayurveda*.

Introduction –

Skin is the largest organ of the body, so it requires routine maintenance in order to remain healthy. Soft, bright, radiant and blemish free skin is known to be healthy. Healthy skin is affected by many factors such as sun exposure, pollution, climate like environmental factors; diet, nutritional deficiencies, smoking, stress, disturbed sleep, allergies, sedentary lifestyle contribute to factors in altered modern lifestyle; chronic diseases like diabetes, obesity, etc. Out of which altered modern lifestyle & improper dietary habits are the most common causes for skin disorders. *Acharyas* have mentioned *dinacharya* and *ritucharya* where rules & healthy habits including *Achar rasayan palan* for good state of mind are explained to live healthy life & its maintenance, which is necessary in today's life. Aim of this article is to shed some light on the various lifestyle circumstances of today that lead to skin disorders & classical texts correlation between them & *Kushtha hetu*.

Aim & objectives –

- 1) *Kushtha hetu* & its correlation with elements of modern living.
- 2) To observe & study elements of modern living that have an impact on skin diseases.
- 3) To study the ways to shield our skin from such elements.

Materials & methods –

Since this study is a literary review, a compilation of diverse viewpoints from *ayurvedic* classics modern research studies, and prestigious review literatures is presented. A comprehensive literature search was done using various search engines and research tools, like - PubMed, Google Scholar, Research Gate, Dhara (Ayurvedic research database), Online academic databases and libraries, Newspapers (print and online), Social media platforms (for grey literature and ongoing research updates), Websites of reputable health organizations and institutions. Data is gathered on lifestyle modifications that impact the skin, their relationship to *Kushtha hetu*, and strategies to prevent it are presented.

Review of literature –

According to *Ayurveda*, skin is referred to as *Twak* or *Twacha*, the *gyanendriya adhishtana* of *vata dosha*; it exhibits pain, touch, pressure, and other sensations, also seat of *bhrajak pitta*. According to *Ayurvedic* scriptures, the development of *Twacha* (skin) happens during the third month of intrauterine life i.e in *tritiya masa*. Regarding *Twacha utpatti*, various *Acharyas* hold varying opinions.

- Skin, as defined by *Acharya Charaka*, is the structure that covers entire body. *Shukra shonita samyoga* and *sapta dhatu* are responsible for the development of *twacha*.

- *Acharya sushrut* in *sharirsthana* says that, *Twacha* forms similar to a layer of *Santanika* (cream) that is formed on top of *Ksheer* (milk) upon heating. When *Shukra* and *Shonita* unite during the *Garbhanirmaana Kala*, heat is produced; which leads to the formation of *Twacha*. The *twacha pramaan* differs in thickness at *mamsal sthaana* and *lalaat*, i.e at two separate body places. The idea that skin is thinnest on eyelids and in the post-auricular area and thickest on palms and soles of feet has also been supported by modern science.
- According to *Acharya Vagbhata*, *Twacha* develops from the *paka* of *Rakta dhatu* by *Dhatvagni*.

table no 1 : layers of *twacha* by various *acharyas* –

1. Charak Samhita—6
2. Sushrutasamhita—7
3. Ashtanghridaya—7
4. Ashtangsangrah—6
5. Sharangdharsamhita—7
6. Bhavaprakash—7
7. Kashyapsamhita—6
8. Modern Science—7

table no 2 : name of *twak* layers

Charaka – 6 layers	Sushruta – 7 layers	Sharangadhara and Bhavaprakasha (7 layers)
1.Udakdhara	1.Avabhasini	1.Avabhasini
2.Asrikdhara	2.Lohita	2.Lohita
3.Tritiya <i>twacha</i>	3.Shweta	3.Shweta
4.Chaturthi <i>twacha</i>	4.Tamra	4.Tamra
5.Panchami <i>twacha</i>	5.Vedini	5.Vedini
6.Shashthi <i>twacha</i>	6.Rohini	6.Rohini
	7.Mamsadhara	7. Sthula

Skin is the largest organ of the body and has seven layers of tissue that protect us from external injury. Skin also regulates body temperature, prevents water loss, and participates in vitamin D synthesis. Skin is one of the major sensory organs that detects heat, cold, pressure, pain, and touch through nerve endings. Skin colour varies depending on the amount and depth of melanin, a pigment that protects us from UV radiation. Skin can heal itself from minor wounds and infections, but can also be affected by diseases, allergies, and aging.

Aspects of a changing lifestyle that impact the skin –

The traits of people in a certain place and time are referred to as their lifestyle. It covers routine actions and roles that people play in their jobs, hobbies, leisure, and diet. As modern lifestyle has easily altered routine behaviours like bad food & dietary habits, alcohol & smoking addiction, sedentary lifestyle, disturbed sleep etc., Hence researches have been done on lifestyle in recent decades. Similarly, skin being the largest organ in the body, is also impacted by modern lifestyle choices. Our skin is a reflection of both the interior and external health of our body.

Ayurveda uses following criteria to define beauty: *Twak* (skin completion), *Sarata* (structural predominance), *Prakriti* (body constitution), *Dirghayu lakshana* (symptom of long life), etc.

The concept of beauty in *Ayurveda* are inextricably linked to mental and spiritual well-being. Formation of skin or cosmetology basics in *Ayurveda* starts from *garbhavastha*. Also *acharyas* have mentioned *dinacharya*, *ratricharya*, *ritucharya*, *pathya – apathya*, *ahar sevan vidhi & kala* etc with excellent medicinal herbs and minerals as the foundation for *Ayurvedic* dermatology & cosmetology.

Given below are the *Hetu* mentioned in *samhitas* for skin diseases or *Kushtha* :

1. विरोधीन्यन्नपानानि द्रवस्निग्धगुरुणि च । भजतामागतां छर्दि वेगाश्चान्यान्प्रतिन्धताम् ॥ व्यायाममतिसंतापमतिभुक्तोपसेविनाम् । शीतोष्णलंघनाहारान् क्रमं मुक्त्वा निषेविणाम् ॥ घर्मश्रमभयार्तानां द्रुतं शीताम्बुसेविनाम् । अजीर्णाध्यशिनं चैव पन्चकर्मापचारिणाम् ॥ नवान्नदधिमत्स्यातिलवणाम्लनिषेविणाम् । माषमूलकपिष्टान्नतिलक्षीरगुडाशिनाम् ॥ व्यवायं चाप्यजीर्णेऽन्ने निद्रां च भजतां च दिवा । विप्रान् गुरुन् धर्षयतां पापं कर्म च कुर्वताम् ॥ - (च. चि. 7/4)
2. मिथ्याहाराचारस्य विशेषाद्गुरुविरुद्धासात्म्याजीर्णाहिताशिनः स्नेहपीतस्य वान्तस्य वा व्यायामग्राम्यधर्मसेविनो ग्राम्यानुपौदकमांसानि वा पयसाऽभीक्षणमश्नतो यो वा मज्जत्यप्सूष्माभितप्तः सहसा छर्दिं वा प्रतिहन्ति...॥ - (सु. नि. ५)
3. मिथ्याहारविहारेण विशेषेण विरोधिना । साधुनिन्दावधान्यस्वहरणाद्यैश्च सेवितैः ॥१॥ पाप्मभिः कर्मभिः सद्यः प्राक्तनैः प्रेरिता मला : ...॥ - (वा.नि.१४)
4. शीतोष्णव्यत्यासमनानुपूर्वोपसेवमानस्य सन्तर्पणापतर्पणाभ्यवहार्यव्यत्यासं, मधुफाणितमत्स्यलकुचमूलककाकमाचीः सततमतिमात्रमजीर्णे च समश्नतः, चिलिचिमं च पयसा, हायनकयवकचीनकोद्दालककोरदूषप्रायाणि चान्नानि क्षीरदधितक्रकोलकुलत्थमाषातसीकुसुम्भस्नेहवन्ति, एतैरेवातिमात्रं सुहितस्य च व्यवायव्यायामसन्तापान- त्युपसेवमानस्य, भयश्रमसन्तापोपहतस्य च सहसा शीतोदकमवतरतः, विदग्धं चाहारजातमनुल्लिख्य विदाहीन्यभ्यवहरतः, छर्दिं च प्रतिघ्नतः, स्नेहांश्चातिचरतः ... ॥ - (च.नि.५)

• **Ahar / Diet – Viruddha ahar** can be –

- **Virodhi anna** – Food that becomes incompatible or antagonistic to physiological factors in body. Ex – fruits & milk together , meat & milk together
- **Kala viruddha** – incompatible in respect to time, ex - intake of dry & cool substances in winter - ice-creams
- **Matra viruddha** – incompatible in respect to quantity or dose , ex – consumption of honey and water in equal quantity, which is followed blindly nowadays .
- **Satmya viruddha** - incompatible in respect to suitability, ex – pittaj prakriti person having tikshna – ushna ahara
- **Krama viruddha** - incompatible in respect to sequence of intake, ex – consuming food even before urination or bowel. Rituals like bed-tea are hapilly followed in the name of modernity which is totally wrong.
- **Parihar viruddha** - incompatible in respect to contraindication, ex- eating cold foods after extreme spicy; having cold drinks with meat or fast food etc.
- **Mithya ahar** - Improper diet or the diet which is contrary to *ashtau ahara vidhi visheshayatanani* (eight rules for ingestion and preparation of food).
- **Guru anna** – Junk food is heavy to digest with higher salt content, takes longer time than usual to process, creates *ama* in body which vitiates *pittadi dosha, ras- raktadi dhatus*.
- **Adhyashana** – Eating even before the previous food is digested leads to *ama utpatti*.
- **Navanna Sevan** – Traditionally, grains had to age for at least a year to make them easier to digest. However, the current lifestyle gives little time for such things to be addressed, which adds up to causes of skin disorders like *Kushtha. Shali odan, guda, guggulu*, etc were asked to be preserved for a year before use so that they would become lighter and easier on the digestive tract, thereby balancing the *tridoshas* and *dhatu samya* in the body.
- **Cold water consumption** – Drinking cold water right after being in hot weather or sudden change in body temperature when you move out of AC rooms leads to *dosha dushti* as it vitiates *pitta* and *rakta dhatu*.
- **Stress** – *Chinta*, anxiety or depression are very common nowadays. These are the major causative factors as '*Chintaya vatavruddhi*' leads to *rasavaha srotas dushti* and ultimately *vikrut dosha-dhatus* in *twacha* causes skin diseases.
- **Sleep** - *Diwaswap* is the cause of skin disease as said by *acharyas* because it vitiates *pitta* and *kapha doshas*. Not getting enough sleep due to working schedules or any other reasons aggravate *vata* and *pitta*

dosha; problems like under eye dark circles, saggy & dull skin can be seen due to this as sound sleep is important factor for healthy skin glow and maintainance.

- **Vegavidharan** - the tendency to avoid natural urges i.e *Adharniya vega*, vitiates *vata dosha* which is *twacha adhishtana* hence leads to *Kushta*.
- **Papakarma** – Committing sinful acts inflame *tridosha* and *satva-raj-tam manas doshas*. In today's world many such cases like rape, robbery, unnecessary violence are so common that it vitiates *Pitta* and *Rakta dosha* which also gives rise bad effect on other *two doshas* and *manas bhavas* and becomes reason for many skin diseases. *Purvajanmakrut papa*, *guru avaman etc* adds up to *hetus* of *Kushtha* according to *acharyas*.
- **Visha dravya** – Everything which is not natural or accepted by the human body or *sharira* is considered as *visha*. So, excessive use of harsh cosmetic products on skin, allergies caused due to drugs, animals, or clothes etc, also smoking and alcohol beyond limits will be considered as *visha dravya* for body because it leads to *ojodushiti*.

Prevention of Skin diseases –

- *Ayurved* not only has given the medications to enhance the overall beauty but has also provided the habits to be included in daily routine so that it makes you look and feel good inside out which is under the chapter of *Dinacharya*. Adopting healthy living habits in *Dinacharya* (*Danta Dhavan* – Brushing of teeth, *Mukha Prakshalan* – Washing of face, *Gandusha* – holding of gargle, *Abhyanga* – massage, followed by *vyayam* i.e exercise, *Snana*- bath, *Anjana* – collyrium, *Tambula Patra Sevana* – Chewing of betel leaf, *Prasadana* – combing & cutting of hairs, beard, moustaches & nails, *Chatradharana* – using umbrella, *Samvahana* – gentle massage without any powder/oil, etc in specific order; *Rutucharya*, *Ratricharya palan* promotes healthy skin.
- Various formulations have been mentioned to prevent skin diseases and maintain its healthy status in *ayurved samhitas*. *Acharya Charaka* in *sutrasthana* has stated about *Varnya*, *kushthaghna*, *kandughna ganas*; *Acharya Sushruta* in *Dravya Sangrahaniya Adhyay* explained about various *ganas* like *Aragvadhadi gana*, *Salasaradi Gana*, *Lodhradi gana*, *Arkadi gana*, *Eladi gana*, *Triphala-Trikatu ganas* for treatment of *Kushtha vyadhi*.
- Healthy skin is achieved through correct diet and nutrition. Healthy gut is responsible for healthy skin which means *Yogya Ahara* and *Vihara* will further promote healthy *Ras*, *Raktadi Dhatus* & ultimately *Oja* which is *sara* of all *dhatu*s, hence skin in return.
- Maintaining a positive mental state i.e. adaptation of facts given under *Achar rasayan* in daily routine, following the *Rasayan chikitsa* after *dipan-pachan-shamana* and *shodhan chikitsa* prescribed in *Ayurvedic classics* is very important for *twak prasadan*.
- *Ayurveda* concentrates on both internal and external beauty of the skin. *Ayurveda cosmetology* starts from the mother's womb at the time of union of sperm and ovum because the diet and lifestyle followed during pregnancy decides the skin and overall health of the baby. Hence these instructions by *acharyas* i.e do's and don't's help in developing fetus's physical, mental and spiritual health.
- Avoiding *Nidana* (causes) of *Kushtha*; *Snehan*, *Swedana*, *Shodhanadi upakrama*, *Yoga* and *Pranayam*, as well as *Rasayan kalpa* such as *Yasthimadhu*, *Shatavari*, *Haridrakhanda*, *Amalaki rasayan*, *Chyawanprash*, etc. as well as *rakta-prasadak dravyas* like *sariwa*, *manjishtha*, *chandan* and *ras-raktapachak dravyas* described in *samhitas*, is an effective strategy for healthy skin.

Discussion –

Twacha is *updhatu* of *mamsa dhatu* as well as one of the *gyanendriyas* (*sparshanendriya*). It is one of the eight tools of *Ashtavidha rogi pareeksha*, which helps us better grasp the disease. The seven layers of skin work together to keep it healthy and intact. As previously said, *Twacha* is a *pancha bhoutika* with *Vayu mahabhuta* predominance, hence *dosha samyata* is crucial since *dosha vaigunya* or *dusti* leads to *vyadhi* like *Kushtha*. Adaptability to contemporary life, poor nutrition, and poor lifestyle habits all contribute to poor gut health because they contradict the *Ashtau ahara vidhivisheshayatan* and *ahar sevan vidhi niyamas* mentioned in *ayurvedic samhitas*, such as eating according to *kshudha* and *agni*, *madhura rasa sevan* is recommended first among all the *shadrasa ahara dravyas* in *swastha purusha*, stomach should be filled one-third solid and one-third liquid parts, and one-third should always be empty, not to overeat at any cost, and so on. A degraded

mental condition, as well as a lack of sleep, all contribute to *rasavaha strotas dushti hetu*, i.e. poor skin health, which culminates in to skin illnesses that are associated with *kushtha hetu*.

Conclusion-

Although these functions are crucial for a healthy existence, today's lifestyle has led to several skin issues. There is a necessity to protect skin against such consequences. Purpose of Ayurveda is '*Swathasya swasthya rakshanam, aturasya vikar prashamanam*' which means not only to heal diseases but also to protect the body from them. Thus, we can prevent skin by avoiding the external factors mentioned above and adhering to the daily and seasonal routine outlined in *ayurvedic* texts. Ayurveda suggests balancing the *tridosha*, *Sapta dhatu* and maintaining the harmony of the five elements through proper diet, lifestyle choices, herbal remedies, and specific *Ayurvedic* treatments like *lepana, shamana, shodhana, and rasayana*.

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