A REVIEW ARTICLE ON SKIN (TWACHA) – AN AYURVEDIC VIEW

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ABSTRACT
Twacha roga and twacha dushti are the important aspects of twacha in Rachana Sharir and Kriya Sharir. Analysis and detailed study of the concept of twacha, its kriyatmak and rachanatmaka aspect is of great importance as twacha is the seat for all twacha rogas. Various Ayurvedic samhitas have been referred for a detailed literature review of this concept. The Utpatti, layers of twacha, its panchabhautikatwa all have been comprehended in the article. As per various acharyas, various twacha rogas occurs in the different layers of the twacha. The doshic and dhatus involvement in formation of twacha has also been mentioned. An effort to correlate the layers of skin to twacha has also been made. In order to understand any skin disease (twacha roga) a detailed study of the structure and function of skin is necessary. The conceptual aspect of skin needs to be understood because skin disorder is result of some kind of internal pathology. No satisfactory results have been made till date in the aspect of curing skin disease (twacha roga). Ayurveda provides valuable information regarding various herbs which are useful in curing various skin disorders. Many scholars from around the world are working on skin diseases (twacha rogas) and are trying to find new solutions for treatment. Almost every other day new solutions are offered but this has shown unsatisfactory results till date.

KEYWORDS: Twacha, sharir, rachana, kriya.

INTRODUCTION
The knowledge of Rachana Sharir and Kriya Sharir is of great importance as skin is the most important factor involved in the pathogenesis of any disease which is manifested in the skin. Twacha is the seat for various twacha rogas. Almost every roga has its one or many lakshanas having vyaktisthan as twacha. Twacha is a seat of sparshanendriya. To know the vikruti first one should know the prakruti. Skin is one of the most important body part and sensory organ.

In modern times, the physicians are confronted with many new diseases, as well as with new forms of old diseases, that make the medical practice more difficult and interesting too. But besides this, there is other category of diseases, i.e. continuing to be a challenge for medical practitioners, not by their news, but by their impact among same category of population and by their unsatisfactory solutions offered by medical practice. Out of them, group of skin diseases always remain a subject of our special interest and attention.

Many scholars from around the world are working on twacha roga (Skin diseases) and are trying to find new solutions for treatment approaching of it. Almost every other day, new solutions are offered but this has shown unsatisfactory results till date.

Also skin and skin diseases have a definite effect on personality which is worth more in this era and especially in adolescent age.

AIM
To study the concept of twacha according to Rachana Sharir and Kriya Sharir.
OBJECTIVE

1) To do a detailed literary review about the concept of twacha according to Rachana Sharir and Kriya Sharir.
2) To study the various twacharoga and its correlation with the various layers of twacha.
3) To study the relation between dosha, dhatu, mala and twacha.

MATERIAL AND METHOD

Review work done and various literature has been collected from the samhitas (classical texts).

Twacha according to Rachana Sharir

According to Ayurveda, twacha is a seat of sparshunendriya. It carries the sensation of touch. It covers the external part of the body. It also covers other sense organs. It is described as Matruja avayava. It is made up of combination of panchamahabhutas of which vayu mahabhuta is the most important. The development of skin occurs in tritiya masa i.e. third month of intra uterine life. The acharya described the development of skin by a suitable example. The skin develops like layer of cream on the milk. The heating of milk results in the formation of cream like layer on the surface. The formation of skin results from heat generated in the process of union of shukra and shonita and the formation of other dhatus in foetal body.

There are different views regarding the development of the skin. Acharya Charak states that development of the skin result from the shukra shonita sanyog and formation of all seven dhatus. According to acharya vagbhat, the skin develops during the formation of blood. Acharya Charak has considered that the skin is made up of six layers.

According to Acharya Sushruta the seven layers of skin are

- Avabhasini - This is the first superficial layer. It is responsible for the color and shadows of five types i.e. prabh. It is seat of sidhma, padmakantak and measures about 1/18th part of vrihi.
- Lohita - It measures 1/16th part of vrihi. It is the seat for tilakalaka i.e. mole.
- Shweta-This is the third layer of skin having thickness about 1/12th part of vrihi. It is the seat for Charmadala, Ajagallika and mashaka.
- Tamra-4th layer having thickness of 1/8th part of vrihi. It is the seat for different types of skin disease.
- Vedini-It is the fifth layer and measures 1/5th part of vrihi it is the seat for kushtha and visarpah.
- Rohini-It is sixth layer which has thickness of one vrihi. It is the seat for granthi, apachi, arbuda, shilpata and galaganda.
- Mamsadhara-It is the seventh layer it has the thickness of two vrihi. It is the seat for Bhagandar, vidradhi and arsha.

Twacha according to Kriya Sharir

The physiology of the body is mainly governed by the dosha, dhatus and malas. So, to examine the role of skin in the physiology of our body, we will have to assess the effects of dosha, dhatus and malais.

The skin retains water and keeps itself moist. It is clear that it has a relation with water content and sweat as described by Acharya Charak in Sharir Rachana. The skin is responsible for absorption of sneha of the skin ointment, lepa applied etc. According to Ayurveda, twacha means skin which is related to vata dosha. It is site of vata and also the sense of touch carried out through skin by vata. Another aspect is that reflection of vata dosha in the body is expressed on skin. Type of pitta dosha called bhrajaka pitta also stays there and gives colour to skin.

Vatadosha vridhdi in the body is exhibited by darkness to the skin. The pittadosha vridhdi in the body results in yellowish discolouration of the skin, whereas in pittakshaya the lusture of the skin is lost. The vriddhi of kapha dosha causes whitish discolouration of the skin.

Dhatus like mamsa dhatu are directly related to the skin. Twacha is upadhatu and also root of mamsvahatra strotas. Also, ras and rakta dhatus are indirectly related to skin. While lusture of body which is reflection of good shukra is also seen on skin.

Presence of sweda is essential for maintaining the health of the skin.

Likely correlation between Layers of skin and twacha

Epidermis

1) Horne layer - Avabhasini
2) Stratrum Lucidum - Lohita
3) Stratrum Granulosum - Sweta

Dermis

4) Malphigian layer - Tamra
5) Papillary layer - Vedini
6) Reticular layer - Rohini
7) Subcutaneous tissue and muscles - Mamsadhara (sthula)

Skin structure

Skin does the dual work as a barrier between the outside environment and our body. The layers of the skin are epidermis and dermis.

Epidermis

The epidermis is the outermost layer, having a thickness of 0.1 to 0.6 mm as per its location on our body. 90-95% of cells in the epidermis are keratinocytes. The bottom most layer of epidermis has a layer of undifferentiated keratinocytes which are in contact to the dermis. These
rows of cells divide constantly and thereby producing new cells outermost layer of skin is stratum corneum.

**Dermis**

Inner layer of skin between epidermis and other layer of tissue fat muscle, etc. Thickness is 0.3 to 0.4 mm. Blood vessels supplying nutrients to all skin layers are in dermis. Extracellular proteins immune cells, reside in dermis.

**CONCLUSION**

Skin (*Twacha*) is one of the important presentable organ of the body. It has a definite role in one’s personality. So, disorders of skin (*twacha*) affect not only on somatic level but also on psychological level too. To get a proper idea of disorder one must know the normal echo-texture. Hence normal condition of skin (*twacha*) is necessary. Hence the *twacha* according to *Rachana Sharir* and *Kriya Sharir* has to be studied in depth.

Skin is one of the sensory organs and thus helps in knowledge. It is in a way covering of the whole body not only externally but also internally.

**REFERENCES**