



A LITERARY REVIEW OF SKIN (TWACHA) IN RELATION TO
DOSHAJA PRAKRITI

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ABSTRACT

Skin is the outer covering of body. According to *Ayurveda* *twacha* is originated from *Matruj bhav* (Maternal factor). It is formed by the union of sperm & ovum & develops same as heating of milk & named as *santanika*. It protects from foreign harm things. The colour of *twacha* is different in different individuals according to its *prakriti*. The dominance of *panchbhautika* component determines the colour of skin. The normal colour of skin is *Gaur*, *Krushna*, *Krushna shyam*, and *Gaur shyama*. The colour and other features of *twacha* vary according to the *prakriti*. *Vatika Prakriti* person has *Krushna varna*, *alpa & ruksh kesh*, *Paittika Prakriti* person has *pingal & gaur varna*, also they having *tilkalaka*, *pipalu vyanga* in their body, *mradu & alpa kesh-Loma*, *Early valipalita* and excess sweating with smell. *Kaphaja prakriti* has *sukumar*, *avadata* colour, *bahul kesh & dirghloma*. When we know the *Prakriti* of an individual, we also identify the skin of that individual. The knowledge of *prakriti* is obtained from *Trividha Pariksha* like-*Darshana*, *Sparshan & Prashana*. According to *prakriti & twacha* determination the person get advice to change their life style & avoid to skin diseases. Now a day, due to changing life style & increased stressful life, majority of population are facing problems related to skin disease. The depth of knowledge related to features of skin provides as easy diagnostic methods for various kinds of skin diseases.

Keywords: *Prakriti*, *Skin*, *Twacha*

INTRODUCTION: *Ayurveda* advocates a holistic approach to human health care i.e. balance between the physical, mental and spiritual function of the body.¹ It is a way of life, a culture, a complete health science and moreover a cross section of the scientific thoughts of many generations. Current scientific world is eagerly trying to understand the *Ayurveda* which holds its strong place in the main stream. It covers all spheres of life as is clear from the following definition of *swastha* (healthy person). A healthy person is one, who has equilibrium of three *doshas*, who has normal digestion and metabolism, normal condition of tissue and excretory processes, soul is free from bondage and whose mind and senses are clear and bright.² This definition

of health included the *sparshnendriya / twacha* of individuals.

According to *Ayurveda* and modern sciences Skin is external covering of body and protects body, it is the largest organ in the body. The skin is regarded as the mirror of an individual's inner health. It is the seat of sense organs and the sense of touch, pain, temperature and pressure are felt by it.³ Also beauty of the body primarily depends on the health of skin. Prettiness of an individual's not only lies in his or her complexion and construction of the body, but also on the physical condition of the skin that makes the body surface shining and attractive. An unhealthy skin imparts poor appearance to the body, no matter what is its colour. Therefore health

of the skin is the real wealth of the being. If the skin is not cared properly and neglected, it will suffer from premature aging, become dull and blemished. Any change in the skin either good or bad has tremendous impact on person's daily life so now a days "Skin" became most valuable organ of body. Skin is just like a mirror which reflects our emotions & aspects of normal physiology. The *Prakriti* can help to maintain health of skin in proper manner. Because the varies features of skin is mentioned in *prakriti*

Ayurveda classics explained different aspects of *twacha* are described in *Prakriti parikshan*. The first Examination for the evaluation of *bala* and ultimately the evaluation of health is "*Prakriti Parikshan*". Chakrapani has explained *Prakriti* as *Swabhava* which is eternal.⁴ We cannot change *Prakriti* of a person. *Prakriti* is one of the fundamental concepts of *Ayurveda*. It is organized in accordance to attributes of predominant *dosha* at the time of *Sukra-Shonita Sanyoga* (conception).⁵ There are so many characters mentioned in *samhita*. Skin is one of the important criterions for assessment of *Prakriti*. The features of *Twacha* (skin), which are mentioned in *Prakriti Parikshana* are colour, texture, touch (rough, soft), spots (*Til, Pipalu, Vyanga*) etc.

AIM AND OBJECTIVES:

1. To review ancient literature available on *Prakriti* in *Ayurvedic* texts.
2. To review ancient literature available on *Twacha* (Skin) in *Ayurvedic* texts.
3. To correlate the *Twacha* (Skin) with *Doshaja Prakriti*

METHODOLOGY:

Available literature in *Ayurvedic* medicine, Modern medicine, Journals and recent research articles has been used.

CONCEPTUAL STUDY:

Prakriti Vivechana:- *Prakriti* word is formed by the combination of two words *pra* and *kriti*. *Pra* word is *Prakrushertha Vachaka* i.e. beginning, commencement or source of origin and *Kriti* has the meaning *Shrushti* i.e. to form or to perform. Put together, *Prakriti* means "natural form" or "original form" or "original source".⁶

Depending on the *dosa* that is predominant in the *sukra* and *sonita* at the time of union, the food and activities of the pregnant women, uterus and season determine the *Prakriti* which is of seven types.⁷ Some persons are of *Ekdoshaja Prakriti* i.e. *Vatika Prakriti*, some of *Paittika Prakriti* and some of *Kaphaja Prakriti*, other are of *Dwandwaja Prakriti* (predominance of two *dosha*) and yet another of *Sama Prakriti* (equilibrium of all the three *doshas*). Person of *Sama Prakriti* are always healthy and of *Vatika* etc. always ailing. Both *Vagbhatas* (*Vridhdha* and *Laghu*) says that the person with *Sama Prakriti* are excellent, while with mixed *Prakriti* are condemnable; the person of *Vata, Pitta* and *Kapha* predominance are said to be inferior, mediocre and good respectively.⁸

Twacha Vivechana:- The word '*Twacha*' is derived from "*Twach sanvarne*"⁹ *Dhatu* along with "*Tap pratyay*" belongs to feminine gender, which means covering of the body. The word '*Twacha*' is derived by applying '*Taap*' *Pratyay* to '*Twag*' *Dhatu* and the word '*Twak*' is derived by applying '*kwip*' *Pratyay* to '*Twag*' *Dhatu*.

Twacha is a part of the body which completely covers the *meda, shonita* & other *dhatu*s of the body and spreading upon the body.¹⁰ It is the external covering of the whole body,¹¹ which is the site of *Sparshanendriya, Swedavaha Strotas* and *Romakupa*. *Twacha* broadly classified into two layers:

1. *Bahi Twak* (Epidermis)

2. *Anta Twak* (Dermis)

Bahi twak is *Tanu* (thin) and reflect *Krushna-Gauradi Varna*.

Anta Twacha is thick, protects the body and this is the main site of *Sparshanendriya* and root of hair follicles.¹²

When life is thus induced through the combination of *sukra* and *sonita*, it undergo rapid transformation; the seven layers of skin are formed in the same manner as the layers of cream are formed on the surface of boiled milk.¹³

RELATION BETWEEN SKIN AND PRAKRITI:

Different characteristics and attributes of Skin are described by *Aacharyas* while describing *Prakriti* like- *Varna, Sparsha, Loma, Tilkalak, Pipalu Vyanga, Vali, and Sweda Pradurbhav*.

1. *Varna:-*

Vata Prakriti:- *Vata Prakriti* person has black complexion (*Krishna varna*)¹⁴

Pitta Prakriti:- *Pitta Prakriti* person having fair color (*Gaur varna*).^{15,16,17}

Kapha Prakriti:- *Kapha Prakriti* person also have clear complexion.¹⁸

2. *Sparsha:-*

Vata Prakriti:- *Vata Prakriti* person having rough body Touch (*Ruksha Sparsh*)^{19,20}

Pitta Prakriti:- *Pitta prakriti* person having soft and hot body parts.^{21,22,23,24}

Kapha Prakriti:- It imparts oily characters to skin. Having soft and Shining skin.^{25,26,27,28}

3. *Loma:-*

Vata Prakriti:- *Vata prakriti* person having very rough and dry body hairs.²⁹

Pitta Prakriti:- The presence of soft, scanty and golden colored body hairs.^{30,31,32}

Kapha Prakriti:- His *Loma* (Body hairs) are well shaped, well connected.^{33,34}

4. *Tilkalak, Pipalu and Vyanga:-*

Pitta Prakriti:- They have excessive moles and blue patches on the skin.^{35,36}

5. *Vali:-*

Pitta Prakriti:- quick advent of wrinkles.^{37,38,39,40}

6. *Sweda Pradurbhav:-*

Pitta Prakriti:- Voiding of sweat in large quantity and they have a putrid smell of axilla, mouth, head and body.^{41,42,43,44}

DISCUSSION: Each system of science has its own method of evaluation. When it followed gives the correct direction for the research work and it is responsible for the progress of the science. Hence in this study the basic fundamental *Prakriti* is included and theory of *Samhita* was taken into consideration. *Ayurveda* lays great emphasis on the examination of the *Prakriti* which is the natural state of an individual. This is very important because only by understanding the original state of the body function one can understand the possible derangement in the functioning. The primary aim of *Ayurveda* is to maintain health in healthy person⁴⁵ and hence knowledge of *Prakriti* is imperative. Depending on the *Dosa* that is predominant in the *sukra* and *sonita* at the time of union, the food and activities of the pregnant women, uterus and season determine the *Prakriti* which is of seven types.⁴⁶

In *Prakriti* some characters of *Twacha* (Skin) is mentioned. So this topic is selected to assess the relationship between *Prakriti* and Skin, because Skin is mirror of the body. It reflects the healthy physiological as well as psychological status of the body. According to *samhitas* the person of *Vata Prakriti* has *Krushna* (black) complexion and *Pitta Prakriti* person has *gaur* (fair) complexion. The *Sparsha* of *Vata Prakriti* person has *Ruksha* (rough); *Pitta Prakriti* person has *Ushana*

(hot), *Mradu* (soft); and *Kapha Prakriti* Person has *Snigdha Sparsha*. The *Vata Prakriti* person has *Parush* (rough) *loma*; *Pitta Prakriti* person has *Mradu*, *Alpa*, *Kapil loma* and *Kapha Prakriti* Person has *Deergha loma*. The *Pitta Prakriti* person has excessive moles and it is also affected with wrinkles, Voiding of sweat in large quantity with smell. When we know the *Prakriti* of an individual, we also identify the skin of that individual.

CONCLUSION: The review of *Ayurvedic* literature reveals that the skin of the human being is influenced by the *Prakriti*. Knowing the *Prakriti* of individual we examine the characters of *Twacha* like-*varna*, *sparsha*, *loma*, *tilkalak*, *pipalu*, *vyanga*, *vali* & *sweda pradurbhav*. Because *acharya's* has mentioned the some features for that, which are examine through simply *Trividha Pariksha* like-*Darshana*, *Sparshan* & *Prashana*. Now a day, due to changing life style & increased stressful life, majority of population are facing problems related to skin disease. The depth of knowledge related to features of skin provides as easy diagnostic methods for various kinds of skin diseases.

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