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 tikalaka, 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. 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. 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. 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 twachas 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. 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). 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 Parikhana 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 Prakrushtha Vachaka i.e. beginning, commencement or source of origin and Kriti has the meaning Shrushi i.e. to form or to perform. Put together, Prakriti means “natural form” or “original form” or “original source”. 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. Some persons are of Ekdojshaja 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 Vaghbhatas (Vridhha 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.

Twacha Vivechana:- The word ‘Twacha’ is derived from “Twach sanvarne” Dhatu along with “Tap pratayay” belongs to feminine gender, which means covering of the body. The word ‘Twacha’ is derived by applying ‘Taap’ Pratayay to ‘Twag’ Dhatu and the word ‘Twak’ is derived by applying ‘kwip’ Pratayay to ‘Twag’ Dhatu. Twacha is a part of the body which completely covers the meda, shonita & other dhatus of the body and spreading upon the body. It is the external covering of the whole body, 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 Krishna-Gauradi Varna.

Anta Twacha is thick, protects the body and this is the main site of Sparshanendra 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, Tilakalak, 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), Mraudu (soft); and Kapha Prakriti Person has Snigdha Sparsha. The Vata Prakriti person has Parush (rough) loma; Pitta Prakriti person has Mraudu, 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 revels 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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