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RESEARCH ARTICLE

AN AYURVEDIC REVIEW OF SKIN

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ABSTRACT

Sharir Rachana and kriya of twacha are the important aspects for twacha dushti and twacha roga arena. A detailed study and analysis of the concept of the twacha, its rachanatmak and kriyatmak aspect is of utmost 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 encompassed in the article. Likewise, various twacha rogas occurring in the different layers of the twacha as per various acharyas has been mentioned. The doshic involvement, the dhatu's 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. (twacharoga) 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 outer exhibition of some kind of internal pathology.

No satisfactory results have been made till date in the aspect of curing skin disease (twacharoga). The ancient science of life Ayurveda provides valuable information regarding various herbs which are useful in curing various skin ailments. Many scholars from around the world are working a skin diseases (twacharogas) and are trying to find new solutions for treatment approaching at it. Almost every other day new solutions are offered but this has shown unsatisfactory results till date.

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INTRODUCTION

The knowledge of sharir rachana and sharir kriya is of utmost important 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 roga. Twacha is the most crucial site of expression and manifestation for most rogas. Almost every roga has its one or many lakshanas having vyaktisthan as twacha. Twacha is a seat of sparshanendriya. It is a dnyanendraya. 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.

A detailed, conceptual, microscopic analysis of the Sharir rachana and twacha is of high value because skin disorder is outer exhibition of some kind of internal pathology.

Many scholars from around the world are working on twach

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 are worth more in this era and especially in adolescent age.

**Aim**

To study the concept of Sharir rachana and sharir kriya of twacha.

**Objectives**

- 1) To study the various twacha roga and its correlation with the various layers of twacha.
- 2) To do a detailed literary review about the concept of Sharir rachana and Sharir kriya 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)

## Sharir Rachana of Twacha

According to Ayurveda twacha is a seat of sparshanendriya. It is a dnyanendriya i.e. organ of sense. It carries the sensation of touch. It covers the external part of the body. It also covers other sense organ. It is described as Matruja avayava.<sup>15</sup> It is made up of combination of panchamahabhutas of which vayu mahabhuta is the most important.<sup>1</sup>

The development of skin occurs in tritiya masa i.e. third month of intra uterine life.<sup>2</sup> 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.<sup>3</sup>

There are different views regarding the development of the skin. Acharya Charak states that development of the skin result from the shukra shonit 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.<sup>4</sup>

According to Acharya Sushrut 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 1/8<sup>th</sup> part of vrihi.<sup>3</sup>
- Lohita -It measures 1/16<sup>th</sup> part of vrihi. It is the seat for tilakalaka i.e. mole.<sup>3</sup>
- Shweta-This is the third layer of skin having thickness about 1/12<sup>th</sup> part of vrihi. It is the seat for Charmadala, Ajagallika and mashaka.<sup>3</sup>
- Tamra-4<sup>th</sup> layer having thickness of 1/8<sup>th</sup> part of vrihi. It is the seat for different types of skin disease.<sup>3</sup>
- Vedini-It is the fifth layer and measures 1/5<sup>th</sup> part of vrihi it is the seat for kushtha and visarpa.<sup>3</sup>
- Rohini-It is sixth layer which has thickness of vrihi. It is the seat for granthi, apachi, arbuda, shlipada and galaganda.<sup>3</sup>
- Mamsadhara-It is the seventh layer it has the thickness of two vrihi. It is the seat for Bhagandar, vidradhi and arsha.<sup>3</sup>

## SharirKriya of Twacha

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 malas.

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.<sup>1</sup> Another aspect is that reflection of vatadosha in the body is expressed on skin. Type of pitta dosha called bhrajaka pitta also stays there and gives colour to skin.<sup>5</sup>

Vatadosha vriddhi in the body is exhibited by darkness to the skin.<sup>6</sup> The pittadosha vriddhi in the body results in yellowish discoloration of the skin<sup>7</sup>, whereas in pittakshaya the lusture of the skin is lost.<sup>6</sup> The vriddhi of kapha dosha causes whitish discoloration of the skin.<sup>8</sup>

Dhatus like mamsa dhatu are directly related to the skin. Twacha is upadhatu and also root of mamsavaha strotas.<sup>9</sup> Also, rasa<sup>10</sup> and rakta<sup>11</sup> dhatus are indirectly related to skin. While lusture of body which is reflection of good shukra is also seen on skin.<sup>12</sup>

Presence of sweda is essential for maintaining the health of the skin.<sup>13</sup> The oiliness of the skin has relation with majja dhatu<sup>14</sup> because the twaka sneha or mala of majja dhatu is exhibited on the skin.

The most important role of the skin in the body is to reflect colour, oiliness, to carry out sense of touch, cover the body organs and hence protect them from external organisms. Maintenance of body mala by excretion of sweda. By doing so, skin helps in body physiology in normal conditions. In abnormality it reflects the abnormal situations.

## Likely correlation between Layers of skin and twacha sharir

### Epidermis

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

### Dermis

- 4) Malphagian layer - Tamra
- 5) Papillary layer - Vedini
- 6) Reticular layer - Rohini

Subcutaneous tissue and muscles - Mamsadhara (sthula)

### Skin structure

Skin does the dual work as a barrier between the outside environment and our body<sup>7,8</sup> The layers of the skin are epidermis and dermis.<sup>8,9</sup>

### Epidermis

The epidermis is the outermost layer, having a thickness of 0.1 to 0.6 mm as per its location on our body.<sup>9</sup> 90-95% of cells in the epidermis are keratinocytes.<sup>8</sup> The bottom most layer of epidermis has a layer of undifferentiated keratinocytes which are in contact to the dermis. These row of cells divide constantly and thereby producing new cells<sup>8,9</sup> outermost layer of skin is stratum corneum which is similar to brick and mortar.<sup>7,8</sup>

### Dermis

Inner layer of skin between epidermis and other layer of tissue fat muscle, etc. Thickness is 0.3 to 0.4 mm.<sup>9,10</sup> Blood vessels

supplying nutrients to all skin layers are in dermis.<sup>8</sup>  
Extracellular proteins immune cells, reside in dermis.<sup>8</sup>

## CONCLUSION

Skin (Twacha) is one of the important presentable organ or 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 sharir rachana and kriya of twacha 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.

### Scope for further study

A detailed analysis of twacha sharir from Ayurvedic point of view i.e. its rachanatmak and kriyatmak aspect is necessary at a macro and microscopic level for a detailed and indepth understanding and knowledge of various twacha rogas there by proving helpful in understanding its etiopathology and hence proving fruitful to the vaidyas for drug selection.

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