

PREVENTIVE ASPECT OF TWAK VIKAR THROUGH AYURVEDA**Dr. Sayali Jadhav^{*1} and Dr. Deepnarayan V. Shukla²**¹MD Scholar, Rachana Sharir Department, R. A. Podar Medical College, Worli, Mumbai 18.²MD Sharir Rachana, HOD Sharir Rachana Dept., R. A. Podar Medical College, Worli, Mumbai 18.Article Received on
11 Jan. 2021,Revised on 01 Feb. 2021,
Accepted on 22 Feb. 2021DOI: <https://doi.org/10.17605/OSF.IO/YT5FJ>***Corresponding Author****Dr. Sayali Jadhav**MD scholar, Rachana Sharir
Department, R. A. Podar
Medical College, Worli,
Mumbai 18.**ABSTRACT**

Skin is the largest organ of the body. *twak* (skin) is one of the *pancha dhyanendriya* (sense organ). Touch sensation *sparsha dhyan* is primary function of *twacha*. Also, it has a great cosmetic value. Now a day most of the people are suffering from one or more skin diseases. Improper life style, use of chemical cosmetic products, pollution, busy & stressful life are the causes for skin diseases. It may affect people of all age groups i.e. from neonates to elderly person. *Dinacharya*, *Rutucharya*, *Sadvritta*, *trayopastambha* (*ahar*, *nidra*, *barhmacharya*) are some of the unique measures mentioned by ancient *aacharyas* for prevention of all diseases. e.g. daily practise of *Abhyanga* (application of oil on body) will do *twak prasadan* and cure diseases from dry skin.

Dinacharya are daily regimens and *rutucharya* are seasonal regimens one has to follow for healthy life as per Ayurveda. *Sadvritta* code of ethics deals with good virtue (*dharma*) of life. *Trayopstambha*, the proper observance of the three aspects of food, sleep, and sex will support the body just like pillars supporting a building. When we consider the causative factors of skin disorders mentioned in *Samhita* like *kushtha*, *kshudra roga* we find that *virudhha ahar*, *ahit ahar* (unwholesome food), *ahit vihar* (unwholesome activities), *papakarma* (sinful acts of previous lives), improper hygiene plays vital role. e.g. *sadhuninda* (defaming or killing the pious) mentioned in *kushta nidan*. Due to improper local hygiene (coating/ sticking of faecal matter) *Ahiputana* in children. Thus, health related policies such as *Dinacharya*, *sadvritta* etc will help in prevention of skin diseases to an extent.

KEYWORDS: Skin, *dinacharya*, *rutucharya*, *sadvritta*, *trayopastambha*.

INTRODUCTION

Tvak is explained as external covering of the body by *Acharyas*. It is considered as a seat of *Sparshanendriya* which comes under *Panchagyanendriya*. Skin is considered as largest organ of the body. *Acharya sushruta* has explained 7 skin layers according to its measurement and diseases occurring in it.^[1] *Acharya vagbhata's* opinion is almost same about *twak* but *charakacharya* has explained 6 layers of skin and its related diseases.

Now a days, many people are concern about skin health. Even skin related diseases are trending group of patients in all seasons. One of the major cause for these diseases is modern lifestyle i.e daily routine and dietary habits. All skin diseases grossly related with *Kushtha* and *kshudra rog* in *Ayurveda*. Production of skin in *Ayurveda* explained as During the Paka of Shukra and Shonita by Agni or Pitta dosha, seven types of Twacha appear on the surface of body of Garbha just like while heating milk cream appears on its surface.^[1] So here, quality of shukra, artava and agni plays major role in production of skin. Skin is supposed to be a mirror image of proper working of body system as any ailment in skin is significant as it is visible to all. Maintenance of good quality skin depends on the quality of rasa, rakta dhatu and agni (digestive power). e.g. improper digestion produces pimples on skin.

There is need to minimize skin diseases by changing lifestyle habits. It can be prevented by dinacharya, rutucharya, sadvrittapalana and trayopastambha (aahar, nidra and brahmacharya) and rules of dietary regimens explained in ancient texts. Detailed study of above topics will help us to modify lifestyle and prevent skin diseases.

MATERIALS AND METHODS

Only textual materials are consulted for present study and from which the relevant references have been collected. The principal ayurvedic texts referred in this study are *Charaka Samhita*, *Sushruta Samhita*, *Ashtanga Hridaya* and *Ashtanga Samgraha*.

Review of Literature

'*Tvak Samvarane*' means the one which protect and covers the whole body. Such a skin is developed by combination of *shukra* and *shonita* while processed by heat give rise to the formation of seven layers of skin just like formation of cream when milk is boiled as said by *Aacharya Sushruta* in *Sharir sthana*. *Aacharya Vagbhata* described the formation of *Tvak* due to *paka* of *rakta dhatu* by its *dhatvagni* in the foetus.^[2] *Vridha vagbhata* says, best quality of skin depends on quality of *rakta*^[5] *dhatu*. It gets developed in the 6th month of

intrauterine life.

Twacha

- *Sparshanendriya adhishthana*
- *vayu dosha sthan*
- *seat of bhraja pitta*
- *Upadhatu of mamsa dhatu*^[3]
- *Rasa dhatu sarata is twak sarata*^[4]
- *Rakta prasadata can examined through twak prasadatwa*^[5]
- *Moolsthana of mansavaha strotas*^[6]

Aacharya Sushruta has explained 7 layer whereas *Aacharya Charak* has explained 6 layers.^[7] The thickness is same all over the body as opined by *Aacharya Charak*^[8] whereas according to *Aacharya Sushruta* it is three and half *vrihi* in total.

Layers of Skin

Layers of skin has been described by various *aacharyas* but *aacharya sushruta* has given very significant description. *Dr.Ghanekar* has correlated layers of skin as follows and diseases at the level of each layer as mentioned by *Aacharya Sushruta* with the latest anatomy of skin.^[9]

<i>Avabhasini</i>	stratum corneum	<i>sidma, padmakantak</i>
<i>Lohita</i>	stratum lucidum	<i>tilakalak, nyachya, vyanga</i>
<i>Shweta</i>	stratum granulosum	<i>chrmadala, mashaka, ajagallika</i>
<i>Tamra</i>	malphigian layer	<i>kilas, kushtha</i>
<i>Vedini</i>	papillary layer	<i>kushta, visarpa</i>
<i>Rohini</i>	reticular layer	<i>granthi, arbuda, apachi</i>
<i>Mansadhara</i>	subcutaneous tissue and muscular layer	<i>bhagandar, vidradhi, arsha</i>

In day to day practise, we see patients suffering from fungal infections like *dadru*, *vicharchika* etc., *shvitra*, *tarunyapitika* and psoriasis etc. Eating of junk food, improper diet

timing, condition such as Excessive heat, Excessive cold, drastic seasonal changes give rise to many skin problems.

Reasons of skin diseases (*kushtha nidan*)^[10]

In *charak Samhita kushtha chikitsa hetus* of *kushtha* has explained. Unwholesome food (*viruddha aahar*), *drava*, *snigdha*, *guru aahar*, excessive exposure to sun and hot environment, suppressing natural urges especially vomiting (*chardi*), exercise after heavy diet, drinking cold water after excess sweating, excess fatigue and fear, *ajirna*, *adhyashana* and *panchakarma apachar* (not following rules during panchakarma), new food items, curd, fishes, excess saulty food, excess bitter food intake, day time sleeping (*diwaswapa*) etc are causative factors of *kushtha*. *Papa karma* (sinful activities) is also one of the reason for skin diseases.

To prevent skin diseases, one should avoid above hetus. For avoidance of these hetus and following *sadvritta*, *dinachara* (daily regimens), *rutucharya* (seasonal regimens), dietary regimens and *trayopastambha* (main pillars of body) will helpful.

DISCUSSION

Ayurveda is the science of life. Ancient aacharyas explain the art of living through *Dinacharya*, *Rutucharya*, *Sadvrutta* and dietary regimen etc.

❖ *Dinacharya*

1. *Abhyanga*^[11]

One should do *abhyanga* daily with *tila taila*. It delays old age, destroys exhaustion and *vata*, gives strength, increases luster of skin. It is supposed to be *uttama tvachya* as *tvacha* is a seat of *vata* mainly and *tila taila* has *uttama vatashamana* property. *Sutwak* (good and glowing skin), *Twakdardya* (tightening of skin) are main properties of *abhyanga*.

2. *Vyayam*^[12]

Physical exercise gives *laghava* (lightness of body), ability to do work easily, keen digestion, depletion of excess fat, stable and distinct physique. Due to physical exercise all body pores get opened and *swedapravartana* (sweating) facilitates. Sweating helps in detoxification of body. No sweating and excess sweating are *purvaroopas* of *kushtha* and *vyayam* helps to regulate sweating.

3. *Udwartana*^[13]

Massaging body with soft fragrant powder mitigates *kapha*, liquifies fat, produces stability (compactness and strength) of body parts and excellence of skin. It helps to neutralise sweat odour, reduction of excess sweating and also for glowing and tightening of skin.

4. *Snan*^[14]

Bath improves appetite, sexual vigour, span of life, valor (enthusiasm), strength. Removes itching, dirt, exhaustion, sweat, stupor, thirst, burning sensation and sin(*papakarma*). Bath improves health and lustre. Pouring Warm water over the body best for strength. *Ojaskara* (improves immunity), *agnidipana* (improves digestion), *raktaprasadana* (purifies blood) are another qualities of *snan*.

5. *Sharir Marjana*^[15]

Body made clean by rubbing with cloth is known as *Sharir Marjana*. It helps to remove foul smell, itching, and sharir mala. *Aacharya Chakradatta* has implied *Udwartana* by the word *Parimarjana*.

6. *Chatradharan*^[16]

There is also an indication about use of umbrella alleviates natural calamities, guards against the sun, wind, dust and rain.

7. *Nasya*^[17]

Nasya (application of medicated *Sneha* through nasal route) gives glowing and eminent face and cleansing of all senses (*sarvaindriya vaimalya*). Even strengthening of all senses.

8. *Murdhni taila*^[18]

Application of oil on head helps to strengthen hairs and prevents graying of hairs. Also gives strength to head and forehead bones. Even improves quality of all five senses (*indriya*) and skin of face. Provides sound sleep.

❖ *Sadvrittapaalana*

Sadvritta is conducts related to proper professional, social and family. This are the code of conduct for health. *Aacharya Vagbhata* has explained *Dashavidha Paapa Karma*^[19] i.e. *Himsa*, *Satya*, *Asteya*, *Anyathakama*, false and irrelevant talk, anger etc. *Aacharya Charak* has explained it in sutra sthana 8th adhyay. One should follow good conduct and avoid bad one to prevent skin diseases. For e.g. *Aacharya Vagbhat* has stated insulting elder and

respectable persons, stealing others valuable things, sins of this birth and previous birth are the causes of *Kushtha*.

One should cut his hair, nails and mustaches (not allow them to grow long) keep his feet and orifices of waste materials (ears, nose, eyes, urethra and anus) clean, take bath daily.^[20] Put on scents and good dress which not superfluous but is pleasant to look at. One should avoid “*dashavidh papakarma*” i.e. tension pertaining to body, speech and mind should be avoided. *Sadvritta palan* gives two benefits “*Arogya*” (health) and “*indriya Vijaya*” (command on all senses).^[21]

❖ *RUTUCHARYA*

1. *Hemanta and Shishira Rutu*^[22]

In this *rutu* there is excessive cold. So, one should do *abhyanga* with *vataghna taila*; *murdhni taila* (bathing head with more of oil). Mild massaging of body. Local application of *Agaru lepa*. One should wear thick and warm clothes. Wrestling with skilled to half of his strength and judicious trampling of body. Avoid *diwa swap* (sleeping in day time). Application of fine powder of *kumkuma* (kesar), *darpa* (Kasturi) should be applied. All these measures help to pacify accumulated *kapha*.

2. *Vasanta Rutu*^[23]

During *vasanta rutu kapha prakopa* and *agni mandya* (weakening of digestive system) takes place. This condition of body gives rise to many diseases. Hence, *tikshna vamana* commonly known as *Vasantika Vamana* is beneficial. Avoid *diwa swap*. Physical exercise, dry massage, mild trampling are also beneficial. One should do *udvartana*, *nasya*, *snan* with *sukhambu*, *abhyanga* and *lepa* with *chandana* and *agaru*. Anoint body with *karpura*, *kumkuma* etc.

3. *Grishma Rutu*^[24]

In this *rutu vata* gets started accumulating in body. One should stay in cold room during day time and in moonlight at night on the top of the mansion with abundant air having pasted *chandana* on body. Use of things which are salt, pungent and sour in taste as food. Physical exercise and exposure to afternoon sunlight should be avoided.

4. *Varsha Rutu*^[25]

In this *rutu agni* though weak in persons debilitated by *aadankala* (summer) and further decreased and get vitiated by all *doshas*. *Vata* accumulated in *grishma* gets aggravated in this

rutu. One should take honey in appropriate quantity because it acts as *vataghna* and *yogavahi*. Administer *basti* which helps to reduce *vata*. One should take boil water as in this season water gets vitiated. Should not walk with bare foot and wear fomented cloth. Take bath regularly.

5. *Sharad Rutu*^[26]

In this *rutu pitta* gets aggravated hence *tikta ghrutapan*, *virechana* and *raktamokshana* is advisable. One should take *Hamsodaka* i.e. water heated in sunlight and made cold in moonlight during rising of *agasti* star. It is neither *abhishyandi* nor dry, such water is considered as *amruta* (neuro). It should be used for bathing and drinking purpose.

❖ *Trayopastambha*^[27]

Three major pillars of health explained on *Ayurveda*. *Aahar* (food), *nidra* (sleep) and *brahmacharya* (moderation of all senses/ abstinence) these three are major pillars of health keenly explained in *Ashtang hrudaya sutrasthan* 7. Even *charakacharya* gives “*bala varna upachaya*”(strength and eminent skin) these benefits.

Properly digested food is basic and main source of body strength and immunity. What we eat reflects through our skin. So, proper food and proper digestion gives eminent, glowing and healthy skin.

Sound and proper sleep in proper time is also cause for good health. Good Sleep is reason for *sukha*(happiness), *pushti* (bulk of body), *bala*(immunity or strength), *vrushta* (improves quality of *shukra*), *gyana* (intelligence).

Improper sleep or disturbed sleep is reason for *dukkha* (unhappiness), *karshya* (lean body), *abala* (weakness), *klibata* (improper *shukra*), *agyana* (loss of intelligence).

Conducts of *Brahmacharya* (abstinence) *palan* are thoroughly explained in *ashtanga sutrasthana*. Following of these conducts properly will gives benefits like *medha* (intelligence), *smruti* (memory), health, *indriya bala* (strengthening of all senses) and long life.

❖ *Viruddha aahar*^[28]

According to Aacharya Vagbhata the food substances which dislodges the vitiated doshas from their places and unable to expel them out of the body and acts as antagonistic to the

tissues are known as Viruddha Aahar.

Substances having viruddha virya i.e. sheeta and ushna when taken together kledotpatti takes place which lead to skin diseases. E.g.: Milk + Fish, Milk + Fruit, Milk + Chapatti these causes are seen in many patient suffering with psoriasis, shvitra etc. skin diseases. Avoid intake of excessive cold and excessive hot substances one after the other. E.g.: Hot food + Ice cream. Intake of sweet and heavy substances at the end of meal. Intake of excessive water, drinking water in early morning leads to agnidushti. Avoid drinking hot and cold water one after the other.

Intake of Guda and Milk produces skin diseases because milk is of sheeta virya and guda is of ushna virya. The combination is totally opposite. One should avoid above factors which vitiates doshas and produces skin diseases.

CONCLUSION

Skin is one of the major organ representing physical, mental, and social state of an individual. From the above references we can fulfill the main *prayojana* of our *Shastra*. Adaption of *Dinacharya*, *Rutucharya*; Maintenance of *sadvrutta* and avoidance of *viruddha aahara* definitely help to prevent skin diseases.

REFERENCES

1. Prof. K. R. Shrikantha Murthy, Translator. Sushruta Samhita. Varanasi: Chowkhambha Orientalia, 2008; 51.
2. Dr. Ganesh Garde, editor. Sartha Vagbhata. Varanasi: Chowkhambha surbharati Publication, 2009; 133.
3. Vd. Tripathi R.D, Charak Samhita, Vaidyamanorama commentary, chaukhamba Sanskrit publication, 2011; 02: 364.
4. Vd. Tripathi R.D, Charak Samhita, Vaidyamanorama commentary, chaukhamba Sanskrit publication, 2011; 01: 646.
5. Sharma S.; Ashtang Samgraha, Shashilekha commentary by Indu; chaukhamba Sanskrit seriesoffice, Varanasi; uttartaantra, 2012; 36/29: 817.
6. Vd. Tripathi R.D, Charak Samhita, Vaidyamanorama commentary, chaukhamba Sanskrit publication, 2011; 01: 588.
7. Vd.Y.G. Joshi, editor. Charak Samhita Vaidyamitra Publication, 2009; 721.
8. Vd.Y.G. Joshi, editor. Charak Samhita Vaidyamitra Publication, 2009; 721.

9. Dr. Ghanekar, Commentator. Sushruta Samhita Sharirsthana. New Delhi: Maheerchand Lachmandaspublication, 2013; 107.
10. Shastri B., Madhavnidan with Manorama hindi commentary, Chaukhamba Sanskrit Sansthan, Varanasi, 2010; 273.
11. Murthy Shrikanth K.R, Vagbhata's Ashtang Hridayam, chaukhamba Krishnadas Academy, Varanasi, 2011; 01: 24.
12. Murthy Shrikanth K.R, Vagbhata's Ashtang Hridayam, chaukhamba Krishnadas Academy, Varanasi, 2011; 01: 24.
13. Murthy Shrikanth K.R, Vagbhata's Ashtang Hridayam, chaukhamba Krishnadas Academy, Varanasi, 2011; 01: 25.
14. Murthy Shrikanth K.R, Vagbhata's Ashtang Hridayam, chaukhamba Krishnadas Academy, Varanasi, 2011; 01: 26.
15. Vd.Y.G. Joshi, editor. Charak Samhita Vaidyamitra Publication, 2009; 94.
16. Y.G. Joshi, editor. Charak Samhita Vaidyamitra Publication, 2009; 95.
17. Vd. Tripathi R.D, Charak Samhita, Vaidyamanorama commentary, chaukhamba Sanskrit publication, 2011; 01: 96.
18. Vd. Tripathi R.D, Charak Samhita, Vaidyamanorama commentary, chaukhamba Sanskrit publication, 2011; 01: 100.
19. Murthy Shrikanth K.R, Vagbhata's Ashtang Hridayam, chaukhamba Krishnadas Academy, Varanasi, 2011; 01: 27.
20. Murthy Shrikanth K.R, Vagbhata's Ashtang Hridayam, chaukhamba Krishnadas Academy, Varanasi, 2011; 01: 28.
21. Vd. Tripathi R.D, Charak Samhita, Vaidyamanorama commentary, chaukhamba Sanskrit publication, 2011; 01: 142.
22. Murthy Shrikanth K.R, Vagbhata's Ashtang Hridayam, chaukhamba Krishnadas Academy, Varanasi, 2011; 01: 35,36.
23. Murthy Shrikanth K.R, Vagbhata's Ashtang Hridayam, chaukhamba Krishnadas Academy, Varanasi, 2011;; 01: 37.
24. Murthy Shrikanth K.R, Vagbhata's Ashtang Hridayam, chaukhamba Krishnadas Academy, Varanasi, 2011; 01: 38.
25. Murthy Shrikanth K.R, Vagbhata's Ashtang Hridayam, chaukhamba Krishnadas Academy, Varanasi, 2011; 01: 41.
26. Murthy Shrikanth K.R, Vagbhata's Ashtang Hridayam, chaukhamba Krishnadas Academy, Varanasi, 2011; 01: 42.

27. Vd. Tripathi R.D, Charak Samhita, Vaidyamanorama commentary, chaukhamba Sanskrit publication., 2011; 01: 171.
28. Vd. Tripathi R.D, Charak Samhita, Vaidyamanorama commentary, chaukhamba Sanskrit publication, 2011; 01: 382.