

PARIKSHYAKARINOHI KUSHALA BHAVANTI W.S.R. to TWACHA PARIKSHA**Bishnupriya Mohanty¹, Amisha Pramod Todankar², Manasi V Kulkarni³, Sangram Keshari Das⁴**¹MD, PhD, Professor & Head, Samhita Siddhanta²IV BAMS Student³IV BAMS Student⁴Professor & Head; DravyagunaVijnana(Pharmacology & Materia Medica)

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Article Received:25/01//2022 - **Peer Reviewed:**08/02/2022 - **Accepted for Publication:** 09/02/2022**ABSTRACT**

Twacha(skin) is the middle layer & mint for exchanging the biosphere (The Internal body System) and atmosphere (The external world of air, water and light). Various metabolic activities, assimilation and excretion continue through *Twacha*. As the upper layer of the earth is responsible for the aeration of the internal core; similarly, the internal system of the body also needs the help of the good condition of *Twacha* for the aeration. Deposition of metabolites accelerates the deposition of morbid factors not only create the suitable condition of *TwachaVikara* but also create suitability of grievous systemic issues. *TwachaVikara* is not understood in terms of discolouration of the skin or cosmetic and beauty aspects but presents a signal of fatal diseases too. Hence to understand the etiopathogenesis with a specification to *TwachaPariksha* with some clinical cases of *TwachaVikara* this work was conducted. Symptoms are interpreted critically to understand the pathology and for precise diagnosis. This can help to explore principles and set evidence-based clinical practice; as well as to minimize medicine and to fix therapeutic protocol.

Keywords: *Twacha*, Skin, *Ksheera Santanika*, Dermatological Examination, Evidence Based Practice.

INTRODUCTION

Twacha (Skin) is the external outermost cover of the body which plays a chief role in maintaining a barrier between the Internal and External Environment. Healthy skin is a primary requirement for beauty as well as having an attractive personality. Various criteria have been mentioned for healthy skin. Any variations seen in these criteria denote that there must be some abnormal. *Twacha* is a major entity that denotes the conditions of the *Tridoshas* (the basic three components of our body).

In *Ayurveda*, *Twacha Pariksha* is included as *Sparsha Pariksha* which is one of the *Ashtavidha Pariksha* (*Nadi, Mala, Mutra, Jivha, Shabda, Sparsh, Drik & Akriti*); Whereas Dermatological Examination term is more famous in contemporary science. It plays a significant role in understanding whether a person is healthy or unhealthy. This work is to explain *Twacha* in all the aspects like *Kriya Sharira* (Physiology), *Rachana Sharira* (Anatomy), *Roga Nidana* (Pathology)

and *Kayachikitsa* (Internal Medicine) and will also help to know about “*Gyan Grahan Kriya* (Knowledge Perception)”^{1,2}.

Twacha Utpatti (Formation)-

According to *Acharya Charaka*, *Twacha* is a structure that covers the whole body. According to *Acharya Sushruta*, after conception and fertilisation of ovum with sperm, *Twacha* develops. It particularly resembles the *NAVITA* i.e. Cream over the milk; later on differentiation takes place of the *Twacha* into different layers due to the action of the *Tridoshas* especially *Pitta Dosha*. According to *Acharya Vagbhat*, the *Twacha* is formed due to the *Rakta Dhatu Paka* which takes place in a foetus especially the *Bhrajaka Pitta* helps in the formation. Later on, this entity dries up to form the *Twacha (Ksheera Santanika)* just like how the *Navnita* gets solidified after boiling the milk³.

Classification Of *Twacha*-

CHARAKA SAMHITA	SUSHRUTA SAMHITA	MODERN CO-RELATION	MODERN
1. UDAKADHARA	AVABHASINI	Stratum Corneum	Epidermis Layer
2. ASRUKDHARA	LOHITA	Stratum Lucidum	Dermis
3. TRITIYA	SHWETA	Stratum Granulosum	Subcutaneous Tissue
4. CHATURTHA	TAMRA	Malpighian layer	-
5. PANCHAMA	VEDINI	Papillary layer	-
6. SHASHTI	ROHINI	Reticular layer	-
	MAMSADHARA	Muscular layer	-

Twacha And Panchmahabhuta-

All the components in this world are made up of *Mahabhuta*. Everything evolves from these *Mahabhutas*. These *Mahabhutas* are known to have certain *Tattvas* i.e. entities. Amongst the *Panchmahabhuta*, *Vayu Mahabhuta* has its *Tattva* as *Sparsh* which denotes the function of *Twacha*. Thus, *Twacha* is known to be comprised of predominately *Vayu Mahabhuta*^{4,5}. However, even other *Mahabhutas* have various functions as follows:

- *Aakasha Mahabhuta*- The presence of pores in the skin denotes its presence.
- *Vayu Mahabhuta Adhithana* (Base) is of *Twacha*.

- *Teja Mahabhuta*- Provides *Varna* to the skin
- *Aap Mahabhuta*- Due to this, the *Twacha* gets the necessary *Snigdhatva* (unctuousness) and firmness.
- *Prithvi Mahabhuta*- *Twacha* is the *Upadhatu* (a variety of products) of *Mamsa Dhatu* which denotes stability.

Sparshanendriya: Physiology of The Skin

Acharya Charaka has explained the physiology of functioning of different sense organs in the 11th chapter of *Sutrasthana* wherein he says that when *Atma, Indriya, Mana* and *Indriyarthas* combine, there will be the perception of knowledge. Even if one entity is missing, perception of knowledge is not possible.

Sensory stimulus in the form of hot/cold touch, pricking with a sharp object, etc, it is taken to the brain wherein it combines with *Mana* and *Atma*, the brain

determines the type of sensation and then gives the result⁶.

DOSHA	FUNCTION
VATA (UDANA)	VARNA- It maintains the skin complexion
PITTA (BHRAJAKA)	PRABHA- It is responsible for maintaining the glow and brightness of the skin
KAPHA	SNIGDHATA- It provides a smooth and soft texture to the skin.

The *Doshas* have different functions such as:

Types Of Prabha

Prabha or the skin lustre is said to be *TEJA Mahabhuta Pradhana*.⁷ types of *PRABHA* are described in *CHARAKA SAMHITA* as follows-

1. *Hareeta* (Green)

2. *Peeta* (Yellow)

3. *Shweta* (White)

4. *Krushna* (Black)

5. *Pandura* (White)

6. *Shyava* (Greyish Black)

Relation Between Twacha and Dhatu

DHATU	RELATION
RASA DHATU	TWAK SARA is considered for <i>Twacha</i> .
MAMSA DHATU	UPDHATU (a product of) is <i>Twacha</i> .
MAJJA DHATU	<i>Twak Sneha</i> is the <i>Mala</i> of MAJJA DHATU.

Four Normal Varna (Colour)-

CHARAKA has explained 4 normal colours of the skin which include:

1) *KRISHNA*- Black Colour

2) *SHYAMA*- Dark Black Colour

3) *SHYAMA AVADATA*- Mixture of Dark Black and Pale Colour.

4) *AVADATA/ GAURA*- White or Pale Colour

Criteria's For Examination of *Twacha*^{7,8}

● **VARNA** - *Krishna* (Black), *Shyama* (Dark Black Colour), *Shyama Avadata* (Mixture of Dark Black and Pale Colour), *Avadata* (White).

● **THICKNESS** -

- *Avabhasini*- 1/18th part of *Vrihi* (rice grain)

- *Lohita* - 1/16th part of *Vrihi*

- *Shveta*- 1/12th part of *Vrihi*

- *Tamra* - 1/8th part of *Vrihi*

- *Vedini* - 1/5th part of *Vrihi*

- *Rohini* - measures a *Vrihi*

- *Mamsadhara* - two times a *Vrihi*

In contemporary Science:

- The thickness of the epidermis - 0.05 mm - 1.5 mm

- The thickness of dermis - 1-4 mm

- The thickness of subcutaneous tissue - 2-20 m

● **HAIR FOLLICLES:** Approximately 5 million Follicles Are Present, Which Should Be Black and Firm. They Are Present on All the Body Parts Except For Palms and Soles.

Arishta Lakshana (How *Twacha* helps in Prognosis)-

Various *Arishta Lakshanas* are described in *Charaka Samhita* about *Twacha* which denote the sure death of the patient at a particular time.

Some of them are as follows:

✧ In case there's any sudden change in half part of the body of the person about the normal *Varna* then it denotes *Arishta*. Eg. If the upper body is having normal *Shweta Varna* but there's a sudden change in the lower body to blue, then it denotes *Arishta*.

- ✧ Incase there's the sudden formation of moles, etc on the body which wasn't there earlier.
- ✧ Incase there's any other Varna than the above mentioned 4 colours then it denotes Arishta.
- ✧ If a person's Varna gets excessively pale due to lack of Rakta Dhatu, then it denotes Arishta.
- ✧ Incase the person shadow is seen distorted in the mirror or water; it denotes Arishta.

Pathological Conditions of Twacha Considering the Doshas:

Doshas	Vridhhi (Vitiation due to increase)	Kshaya (Vitiation due to decrease)	Conditions
VATA	Rukshata (Dryness), Karshnya (Blackish Discolouration), Ushna Kamitva (Desire for Hot Things)	Snigdhatva (Increased Unctuousness), Shita Abhipraya (Liking Towards Cold Things)	Vridhhi- Vatavyadhi Like Ardita, Pakshaghata, Etc. Kshaya- Prameha, Kushtha
PITTA	Pita, Harita, Haridra Vaivarnya, Shita Abhipraya, Daha	Ushnata Priyatva (Desire for Hot Things)	Vridhhi- Raktapitta, Trishna, Jwara, Etc Kshaya- Pratishyaya, Agnimandya
KAPHA	Snigdhatva (Unctuousness), Panduta (Paleness), Ushna Kamitva (Desire for Hot Things)	Rookshata, Shita Abhipraya	Vridhhi- Kushtha, Prameha, Alasya, Panduroga Kshaya- Sandhigata Vata, Rajayakshma.

Considering Conditions of skin

Characteristics Of the Skin	Probable Diseases
INCREASED SNIGDHATVA	Madhumeha, Kaphaja Atisara, Galaganda, Sthoulya, Udarda, Mandala Kushtha, etc.
INCREASED RUKSHATVA	Ardita, Pakshaghata, Kitibha Kushtha, Darunaka, Eka Kushtha Etc
KRUSHNA VAIVARNYA (BLACKISH DISCOLOURATION)	Eka Kushtha, Vicharchika, Kitibha Kushtha, Vataja Shotha, Stana Oshthayoho Krushnatva (Blackish Discolouration of Lips and Nipples During Pregnancy).
RAKTA VAIVARNYA/RAGA (ERYTHEMA)	Dagdha Vrana, Sheetapitta, Raktapitta, Udumbara Kushtha, Jwara, Visarpa, Charmadala, Pama, Sphota, Vicharchika, Allergic Reactions, Visha Samparka etc.
PANDUTVA (PALENESS)	Panduroga, Rajayakshma, Anaemia, Oja Kshaya, Ati Maithuna.
VRANA UTPATTI	Kushtha, Vrana Roga, Visarpa, Pidaka, Aghataby Sharp Objects.
SHEETA ABHIPRAYA (DESIRE FOR COLD THINGS)	Daha, Trushna, Raktapitta, Sheetapitta etc.
USHNA ABHIPRAYA (DESIRE FOR HOT THINGS)	Kasa, Pratishyaya, Shwasa, Sandhigata Vata etc
PIDAKOTPATTI	Prameha, Masurika, Tarunya Prabhava, Dagdha Vrana, Kushtha
SHOTHA	Shotha, Aghata, Panduroga etc
CHANGES IN THE THICKNESS OF THE SKIN	Kitibha Kushtha, Charmakhya, Pundarika Kushtha, Mandala Kushtha.
ASSOCIATED SYMPTOMS	Kandu, Daha, Raga, Etc Might Be Seen in Various Twacha Vikara Like Kushtha, Eczema, Chickenpox, Jwara etc.

VARIOUS TYPES OF LESIONS⁹:

Skin lesion is a part that might be anywhere on the body wherein there's an abnormal growth of cells giving it different shapes, thickening, discolouration, etc. Two categories of lesion have been described:

Primary Lesion & Secondary Lesion. Primary lesions are present since birth or are acquired during a lifetime. E.g. Chickenpox, birth injuries like cephalo haematoma etc. Secondary lesions are formed due to complications or due to chronicity of the primary le-

sions. E.g. *Prameha* in further progression develops *Pidaka* which are incurable, even lesions of *Kushtha*

will develop *Krumi* in long term.

CASE STUDY

Considering the above criteria, a few cases have been examined and presented as follows:

PATIENT- 1

Name-x₁

Age- 56 years

Occupation- Housewife

Lakshana-

Ati rukshata

Lesion- *Matsya shakala Upama*

Spread of LESION- *Mahavatsu*

Associated *Lakshana-* *Kandu, Raktasrava* on peeling off of the skin, *Aswedana*.

Diagnosis- *EKA KUSHTHA*



PATIENT-2

Name- x₂

Age- 21 years

Occupation- Student

Lakshana-

Lesion- *Sphota Utpatti*

Srava- *Shweta Srava*

The thickness of Twacha- *Tanu Twacha*

Lakshana associated - *Shula, Kandu*.

Diagnosis- *VISPHOTA*



PATIENT- 3

Name-x₃

Age- 36 years

Occupation-Housewife

Lakshana-

Varna- Shyava Vaivarnya

Rukshata- Khinakhara Sparsha, Parusha

Associated-Kandu

Diagnosis- KITIBHA KUSHTHA



PATIENT - 4

Name-x₄

Age- 45 years

Occupation- Construction labour

Lakshana-

LESION- Ratka Varni Pitikotpatti

Spread- After the eruption of boils, there is the formation of Bahuvrana

Varna- Shyava Vaivarnya

Associated-Saraaga, Arati, Daha

Diagnosis- SHATARU



PATIENT- 5

Name-x₅

Age- 22 years

Occupation- Student

Lakshana-

LESION- Pitikotpatti

Varna- Shyava Vaivarnya

Srava- Jalavat, Puya Srava

Associated- Daha, Tivra Kandu on bursting & there is the formation of Vrana.

Diagnosis-Tarunya Pidika



PATIENT-6

Name- x₆

Age- 23 years

Occupation- Student

Lakshana-

LESION- Kotha Utpatti

Varna- Shyava Vaivarnya

Thickness- Kathinya

Srava- Jalavat Srava

Associated- Shotha, Kandu, Toda, Daha

Diagnosis- Luta Visha Janya Kotha



CONCLUSION

Twacha Pariksha plays a major role in diagnosing various conditions as described above, thus it is called a good diagnostic tool Good Clinical Practice. However, to understand any *Vikriti*, we must first know what normalcy is, both of which are described in this article. Skin is known to be “**THE FIRST LINE OF DEFENCE**” as it prevents the entry of microbes etc thereby protecting us from various abnormalities. Skin also plays a major role in maintaining the Normal Body Temperature. It is an important tool to diagnose conditions like Anaemia, Asphyxia, Jaundice, etc.

Not only about the bodily aspects, but the *Twacha* also tells about the conditions of *MANA*. *Rasavaha Srotas* is affected due to mental functioning abnormalities like stress, depression, anger, anxiety etc so *Mana* is known to have a direct effect on *Twacha* and is a leading cause for *TWAK VIKARA*.

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