

ANATOMICAL STUDY OF TWACHA WITH SPECIAL REFERENCE TO ABHYANGA AS COSMETOLOGY IN AYURVEDA

Dr. Sayali S. Saoji*¹ and Dr. Gopal B. Sharma²

¹M.D. Scholar, Dept. of Rachana Sharir, Govt. Ayurved College and Hospital, Nagpur.

²Guide and HOD, Dept. of Rachana Sharir, Govt. Ayurved College and Hospital, Nagpur.

Article Received on
15 August 2019,

Revised on 05 Sept. 2019,
Accepted on 25 Sept. 2019

DOI: 10.20959/wjpr201911-15967

*Corresponding Author

Dr. Sayali S. Saoji

M.D. Scholar, Dept. of
RachanaSharir, Govt.
Ayurved College and
Hospital, Nagpur.

ABSTRACT

Ayurveda the worlds ancient science of health care works on our body, breath, mind and spirit. When these are in perfect euphony a person radiates with inner and outer beauty. *Twacha* is the largest sensory organ and *Ayurveda* describes the seven layer of the skin with its own structure and function. *Abhyanga* is form of *Ayurvedic panchkarama* medicine that involves massage of the body with simple or medicated oil which is in *bruhatrayi* and *laghutrayi* text as a part of *dincharya*. Application of oil to the skin causing penetration of this oil in skin through minor *srotas* which removes toxins nourishes senses of mind ultimately gives strength, rejuvenate the skin, bring relaxation to the body and peaceful mind.

KEYWORD: *Twacha, Abhyanga, Dincharya*, cosmetology.

INTRODUCTION

Beauty is a characteristics of person that provides a perceptual experience of pleasure or satisfaction. However Everyone wants to look better but concepts of beauty seem to vary from person to person.

According to *Ayurveda* happiness, gloom, sadness, and relaxation are the emotions that are reflected by the face and by the body. In other words, *Ayurveda* emphasizes on external and internal beauty. There is a secret beauty or the third level of beauty in *Ayurveda* and is also known as the state of self realisation. It is said that self realised person is eternally more beautiful and does not need any external cosmetics or good clothes.

According to Drugs and Cosmetics Act 1940 (India) defines “ as any substances intended to rubbed poured sprinkled or otherwise applied to human being for cleansing beautifying promoting attractiveness. Cosmetology is the science of alternation of appearance and modification of beauty.^[1]

Skin is the largest sensory organ which plays important role in beauty. Our first contact with world occurs through the sense of touch. It has that capacity to receive various signals and respond them differently. Skin that is *twacha* is *Vayu mahabhuta pradhan* and contain *guna* that is ‘*sparsha*’ which gives sense of touch. The one of the ancient technique that is *Abhyanga* has being practised over the years as an art of massage which is in direct contact with the skin and gives sense of touch.

OBJECTIVES

- 1) To study *twacha* as cosmetology in *Ayurveda*.
- 2) To study role of *Abhyanga* on *twacha* as a cosmetology in *Ayurveda*.

NEED OF STUDY

Awareness of beauty is growing day by day. Everyone wants to look beautiful as it gives self realisation, confidence, perceptual experience of pleasure and satisfaction. Although cosmetics can make look more attractive in a matter of few minutes but the chemical compounds which is found in market have more disadvantages than what you might have thought of, these products are made up of different chemical compounds which leaves detrimental effect on skin if used too frequently.

As *Ayurveda* in ancient science works on our body, breathe, mind and spirit when these are in perfect euphony a person radiates with inner and outer beauty without any detrimental effect. So it is necessary and safer to study cosmetology in *Ayurveda*.

Role of *Twacha* In Beauty

Twacha is the largest sensory organ which covers all over body. It serves as a protective barriers between your insides and the rest of the world.

Proper skin care is essential if you are concerned about your physical appearance. Unhealthy skin tends to appear sallow and dull, whereas healthy skin appears full and vibrant. According to this *twacha* plays an important role in beauty as it is the first thing a person notices when we meet someone.

Concept of *Sapta Twacha*^[2,3,4]

In *Ayurveda Sushruta sharirsthan* 4 vividly describes seven layers of skin which is strikingly comparable to the micro-anatomy (histology) of skin as known today. The knowledge of *karma sharir* of skin is essential particularly in the application of *Abhyanga* as this *karma* is administered through the skin and its seven layers. The pressure and duration of *Abhyanga* that is massage, the nature of medicated oil should be determined according to the micro structure of the skin to ensure provision of therapeutic and nutrient effect of the medicaments on their penetration. The following table shows the seven *twachas* and their correlates.

Table No. 1: Layers of skin.

<i>Twacha</i>	Thickness	Content	Modern correlates
<i>Avabhasini</i>	1/18	<i>Rasa</i>	Stratum corneum
<i>Lohita</i>	1/16	<i>Rakta</i>	Stratum lucidum
<i>Shweta</i>	1/12	<i>Mamsa</i>	Stratum granulosum
<i>Tamra</i>	1/8	<i>Meda</i>	Stratum spinosum
<i>Vedini</i>	1/5	<i>Snayu</i> (nerve endings)	Stratum basale
<i>Rohini</i>	01	<i>Lasika</i> (Deeper vessels and lymphatics)	Reticular layer
<i>Mansadhara</i> (<i>sushruta only</i>)	02	<i>Sweda kupa</i>	Subcutaneous layer

Charaka and *Vagbhata* consider only 6 *twacha* and exclude *mansadhara* which is described only by *Sushruta*.

Conventionally for routine consideration following three layers of skin are described below^[5,6]

- 1) The Epidermis
- 2) The Dermis
- 3) The Subdermis

The epidermis contains two types of cells

- 1) Keratinocytes
- 2) Melanocytes

The outermost nuclear layer portion of epidermis is stratum corneum and it acts like a tough kearatiuous membrane as a waterproof wall between internal fluid and environment. It protects the skin from loss of fluid and entry of toxic agents. *Abhyanga* which is routinely done as *purva karma* in *panchakarma* therapy directly operate on the epidermis and may influence the keratinocytes and their protective quality as well as melanocytes which are responsible

for colour and complexion of skin. Under the epidermis lies the dermis which is essentially the connective tissue element and embraces nerves, blood vessels, lymphatics, glands and certain specific types of cells such as mast cells, fibroblast and histiocytes. Mast cells form an important assembly which are known to produce histamine a humour intimately concerned with vasomotor activity, allergic reaction. Presumably the therapeutic *Abhyanga* may have direct mast cell stabilizing effects besides mast cells cleansing effect which may help in curing skin, allergies and urticaria. The fibroblast which lie in dermis are responsible for producing collagen and other fibrous material which play important role in healing of inflammation.

The subdermis is essentially the subcutaneous tissue which includes subcutaneous fat. This layer acts like a cushion between the dermis and the bones. A massagist should always keep in mind the above mentioned structure of skin and its constituent cellular structures while determining the degree and duration of the pressure of massage, nature of oil and medicaments.

Concepts of *Abhyanga* In *Ayurveda*^[7,8]

The procedure of *Abhyanga* employs a specific form of massage to apply the herbalized oil to the skin but it should not be confused with typical massage technique used in the west. This process uses a traditional style of *Ayurvedic* massage whereby two trained *Ayurvedic* massage technician works on both sides of the patient simultaneously employing a series of perfectly synchronized, directional strokes on both, the front and back of the body as they match the movements of *vata*'s five different directional functions. Each function called a sub-dosha, is described below, and has a prescribed *gati* in the body. The specifically designed, directional strokes soothes and nourish the sub-dosha and help them take their proper courses. *Abhyanga* progresses through an ordered sequence of strokes, beginning from the umbilicus going to the head, moving back down to the umbilicus, from umbilicus down to the feet and from feet back up to the umbilicus on both the front and back sides of the body.

The pressure of these strokes varies relative to the presence of *marma* points. The *marmas* serve as connecting point between the body physical substance and its underlying intelligence. *Marma* stimulation enlivens the harmonious coordination among *vatas* sub-doshas which in turn orchestrate every neuro-physiological mechanism in the body and the oils which in penetrate deep into the skin loosen the grip of the toxins lodge there so that

toxins can be easily removed from the tissue which makes the body supple reduces stress and nourishes the tissue.^[6]

Absorption of Sneha^[9]

The oil is applied to the skin in different procedure of *Abhyanga* wherein the oil gets absorbed and distributed to the whole body to show systemic or generalised effect.

- The oil applied enters into the root of the *romkupa* (hair follicle) in about 300 matra that is 96 sec.
- In about 400 matra that is 128 sec oil reaches the full thickness of the *twaka* (dermis)
- Oil reaches the *rakta dhatu* (blood) in about 500 matra that is 160 sec.
- By 600 matra that is in 192sec after the application of oil it reaches the *mamsa dhatu* (muscles).
- With in 700 matra that is 224 sec of application of oil to the skin it reaches *medo dhatu* (adipose tissue).
- Oil takes about 800 matra that is in 256 sec to reach the *asthi dhatu* (bone).
- After the application of the oil to the skin, it reaches the *majja dhatu* (bone marrow) in about 900 matra (288 sec) thus the oil applied to the skin enters the deepest structure of the body in about 288 sec or approximately 5 minutes.

Dhatu In Varnotapatti^[10]

Rasa: Rasa dhatu plays important role in formation of colour and complexion of the skin. This is evidenced by the qualities of the *twaksara purusha*. Charaka said that the skin of the *twaksara purusha* is *snigdha*, *shakshna*, *komal*, *prasanna*, *sukshma* and *prabhayukta*.

Rakta Dhatu: Acharya Charaka has mentioned *rakta* as a responsible factor for *sharir bala*, *varna*, *sukha*, and *ayu*. The term *varna* includes all parameters like colour complexion, luster, texture of the skin, *prabha*, and *chhaya* also effect the *varna*.

Role of Bhrajak Pitta in Action of Abhyanga

Bhrajaka pitta is located in the skin. It imparts the characteristics of colour and luster so it is called as *Bhrajaka*. Acharya Charaka has quoted that the normal and abnormal colour of the skin is due to *pitta* and variation is due to the presence of *bhrajaka pitta* which is located in skin. Commentator of *Ashtang Hridaya*, *Arundatta* has described about *bhrajaka pitta* and its functions like *deepan* and *pachana*. The substance which is applied on skin by *Abhyanga* are being digested by the *bhrajaka pitta*. *Indu Acharya* says that due to *abhyanga* the hardness

and roughness of skin is diminished, so this point of view we can say that *Abhyanga* helps to improve the quality of skin by getting digested by the *bhrajaka pitta*.

Benefits of *Abhyanga*^[11]

According to *Acharya Vagbhata* in *sutrasthan* a person with a view to preserving and promoting his positive health and preventing and curing his diseases should use *abhyanga* every day as it gives following benefits:

- 1) It prevents and corrects ageing process (*jara*)
- 2) It helps person to overcome fatigue (*srama*) from routine hard work.
- 3) It prevents and corrects disorders caused by the affliction of the nervous system (*vata*)
- 4) It promotes eye sight (*drushti prasadana*)
- 5) It helps nourishment (*pushti*) of the body.
- 6) It promotes longevity (*Ayu*) of individual.
- 7) It helps the individual to get sleep (*swapna*) and
- 8) It also makes the skin beautiful (*sutwaka*)
- 9) It promotes sturdiness (*dardhya*) of the individual.

RESULT AND DISCUSSION

As we know that *Ayurveda* is written in *sutra* form in which cosmetology is scattered in various *adhyayas* which is proved to be best cosmetics in today's era. Skin is largest sensory organ which covers whole body and also an organ which radiates beauty of person externally. This skin is composed of seven layers having seven content as mentioned in *Ayurvedic* text, also it is *sthana* for *vayu mahabhuta* which gives sense of touch that is *sparsha*.

Abhyanga which is ancient therapy explained in *Ayurveda* having lots of benefits mentioned in both *laghutrayi* and *bruhatrayi*. A procedure of *Abhyanga* employs a specific form of massage employing a series of perfectly synchronised strokes. This specifically designed directional strokes soothes, nourishes the sub-dosha and help them take their proper courses. This pressure strokes stimulate the underlying *marmas* and enlivens the harmonious coordination among *vatas* sub-doshas which in turn orchestrate every neuro-physiological mechanism in the body, which nourishes senses of mind, gives strength, rejuvenate the skin.

In other words massage can lower psycho-emotional and somatic arousal such as anxiety and strangeness. The way of handling the patient by the therapist also produces a strong placebo

effect. It helps to reduce stress and anxiety and induces relaxation and peaceful mind which makes the person eternally beautiful.

CONCLUSION

To conclude with above findings it is apparent that *Abhyanga* has that potency to establish its scientific base through research in the basic principles as cosmetology in *Ayurveda*. We preferred to neglect our own heritage and diverted ourselves to cosmetics which are available in market having hazardous chemical compounds. Practising *Abhyanga* which has been used since ancient times in *dincharya* can be used as a cosmetology in *ayurveda* as rejuvenation therapy. It is an important tool in *dincharya* which not only enhances the external beauty but also makes the person internally more beautiful.

REFERENCES

1. Shilpa et.al Cosmetology in Ayurveda, International Ayurvedic medical journal, 2014; 2(2): 138- 141.
2. Kaviraj Dr. Shastri Ambikadatta; Sushrutsamhita Sharirsthana; Adhyaya 4 Garbhavyakaranshariram; Chaukhamba Sanskrit Sansthan Varanasi, 37.
3. Vaidya Joshi Y.Go.; Charaksamhita Sharirsthana; Adhyaya 7 Sharirsankhyasharir; Vaidyamidra prakashan pune, 721.
4. Kaviraj Gupta Atrideva; Ashtanghriday Sharirsthana; Adhyaya 3 Angavibhag; Chaukhamba prakashan Varanasi, 250.
5. B. D. Chaurasia – Human Anatomy – Head- Neck- Brain volume 3- 4th edition.
6. Prof. Singh R. H. Panchkarma therapy; Chaukhamba Sanskrit Series office Varanasi.
7. Vd. Dush Bhagwan; Massage therapy in Ayurveda concept publishing company New Delhi, 110059.
8. Vd. Joshi Sunil; Ayurveda and Panchkarma; first Indian edition; Delhi 1998 by Jainendra Prakash Jain.
9. Prof. Singh R. H. Panchkarma therapy; Chaukhamba Sanskrit Series office Varanasi, 74.
10. Vaidya Joshi Y.Go.; Charaksamhita Vimansthaan; Adhyaya 8 Rogbhishakjitiya; Vaidyamidra prakashan Pune, 601.
11. Kaviraj Gupta Atrideva; Ashtanghriday Sutrasthana; Adhyaya 2 Dincharya; Chaukhamba prakashan Varanasi, 17.