



THE STUDY OF TWACHA IN RACHANA SHARIR OF AYURVEDA: A REVIEW ARTICLE

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ABSTRACT: -

Ayurveda is an old and all-encompassing arrangement of medication. Sushruta Samhita a most established one Samhita of Ayurved. Acharya Sushruta in sharrer sthan has referenced five Gyanendriyas (receptors). skin, which is biggest covering organ of body, in Ayurveda it goes under the term Sparshanendriya and adhishtana is Twacha (skin). Skin carries out numerous roles like touch sensation, cold, temperature, torment, pressure, and so forth skin be first line of protection anything we get into from climate the main reaction is from skin. Elements of each of the three dosha are very much explained in the twak. Vata is answerable for conveying tangible contribution from twak to murdha by vyaan vayu, Piita in type of bhrajak pitta controls every one of the kinds of metabolic exercises, and Kapaha manages elements of sweat organ and sebaceous organs and keeps up with dampness. Being biggest organ in the body it is likewise site of mana and rasa dhatu. Rasa dhatu kshaya is first and foremost and very much expounded in twak. Maturing is the cycle that is very much portrayed in twak. Ayurveda advocates preventive and healing measure to control maturing of twak. This article has been appreciated with all insights concerning skin (twak) including Utpatti, equivalent words, kriya, Rachna sharir of Twacha, types (layers) and so on skin is one of rog marg assortment of infections are seen on skin which are entirely erratic. Skin isn't just rogmarg yet additionally it is important for treatment methodology. understanding twak a record with life structures and physiology will help in different ways for determination, guess, treatment and so on.

KEYWORDS: - Ayurved, Twacha, Rachna sharir, murdha, bhrajak, Kapaha.

INTRODUCTION: -

Skin is highest or external piece of body, which is more uncovered than some other, so it turns out to be not difficult to look at, investigate or notice. However, the possibilities of openness to daylight, organisms, contaminations, harm might increment, skin is very able to shield from all such. skin is defensive in nature, so it mends effectively from such harms. Skin can mirror one's feelings, brain research, ways of behaving, temperaments, understanding. perspiring, becoming flushed are responses seen on skin. Skin Variety change is particularly useful for conclusion, or assessment of patient. it plays an extraordinary part in clinical finding process. In pallor variety changes to pale, in jaundice yellowish, somewhat blue skin is demonstrative of less oxygen supply. Skin fixes or rases are characteristic of illnesses like chickenpox, measles, food sensitivity, corrective sensitivity. A few different circumstances like moles, hyperpigmentation, moles, age spots, pimples are because of contribution pathology of skin. individuals are so frantic for magnificence of skin they contribute significantly more time and cash for something similar. Everybody wants for energetic and youthful

appearance of skin. dosha - dhatu and mala are the fundamental parts of sharir. twacha is updhātu of mamsa dhatu as well as moolsthan of mamsa. twacha covers mamsa dhatu. twacha has a few perspectives in regards to uttapti, layers, illnesses. acharya charaka and sushruta has explained twacha in various manner. skin keeps up with ordinary physiological circumstances. Acharya yogaratanakar has included twak pariksha in ashtavidh pariksha. to concentrate on skin concerning Rachana and kriya is vital to manage all such factors accommodating for infections and its administration. Twacha is the seat for different twakrogas. Practically each roghas its one or numerous lakshanas having vyaktisthanas twacha. Twacha is a seat of sparshanendriya. To know the vikruti initial one ought to know the prakruti. Skin is the indispensable body part and tangible organ as well. In present day times, the doctors are tested with numerous clever illnesses, as well likewise with novel types of old sicknesses, that mark the clinical practice really testing and fascinating as well.

MATERIAL AND METHOD: -

LITERATURE REVIEW: -

In ayurved Samhitas Twak is made sense of exhaustively with layers, types, and illnesses. It is depicted as external defensive layer and tactile organ. Acharya Sushrut and Charak has made *sense* of obviously unique layer, its broadness, capabilities, and sicknesses for that specific layer. Ayurveda makes sense of seven layers of the skin in definite. each layer offers help to different layers so in entire all together carry out roles better. In Ayurveda, skin is viewed as a sign of internal wellbeing. Position of twak is exceptionally critical as it is the site of Vyaan Vayu, Bhrajak Pitta, Rasa dhatu and Mana too. Its capabilities as extension among body and brain. It ought not be viewed as simply a covering of the body. It is truth be told the reflection of the body which mirror the sound or sick state.

UTPATTI OF TWAK: -

Development of Twak (Utpatti) As indicated by Sushruta and Vagbhata, after Shukra, Shonita sanyoga, pachyamanawastha happens and seven layers of Twak are shaped like cream over milk. Twak is matruja organ nevertheless it is produced as the sparshanendriya from Atmaja bhava. According to charaka, Twak is likewise produced during third month as it is Dnyanendriya. Twak is considered as an updhātu of mamsa dhatu alongside vasa that are delivered by matrija bhava itself. Acharya Vagbhata says that Twak is inferred by the activity of rakta dhatvagni from rakta.

SYNONYM: - Twak, Twacha, Charma, Sparshan, Sparshanendriya etc.

CLASSIFICATION OF TWACHA ACCORDING TO DIFFERENT ACHARYAS: -

Acharya Sushruta has depicted seven layers of Twak in Samhita alongside unambiguous name. Acharya Sushruta has obviously referenced the thickness of each layer of twak however we can't find it pertinent all over body consistently. Twak width is having extraordinary physical varieties i.e., different at better places e.g., it is very thick over chest, midsection and meager over brow and fingers. We ought to consider the twak width of mid-region as reference as Sushruta has referenced that during medical procedure thickness of entry point in mid-region ought to be of thumb width.

layer	Charak	Vagbhat	Sushrut	Arundata	Sharang dhar	Bhavp rakash	Modern
1	Udakdhara	Udakdhara	Avbhashini	Bhashini	Avbhashini	Avbhashini	Stratum Basale
2	Asrugdhara	Asrugdhara	Lohita	Lohita	Lohita	Lohita	Stratum spinosum
3	Sidhma, Kilasa Sambhavadhishthana	3 rd	Shewta	Shewta	Shewta	Shewta	Stratum granulosum
4	Alaji, Vidradhi Sambhavadhishthana	4 th	Tamra	Tamra	Tamra	Tamra	Stratum lucidum

5	Dadru, Kushta Sambhavadhishthana	5 th	Vedini	Vedini	Vedini	Vedini	Stratum corneum
6	If this layer is injured, leads to Andhatwa & Tamapravesha leads to Andhatwa & Tamapravesha	Prandhara	Rohini	Rohini	Rohini	Rohini	Dermis Papillary & reticular layer
7			Mamsdhara	Mamsdhara	Sthula	Sthula	Hypodermis subcutaneous layer

ACCORDING TO MODERN: -

Skin peripheral cutaneous layer which covers the outer surface region. Skin is the biggest organ of the body as per weight and body surface region. Grown-up skin region is around 2 square meter (22 square feet) and weight around 4.5 kg (10 - 11 lb) i.e 16 % of absolute body weight. Thickness of skin ranges between 0.5 mm (0.02in.) to 4.0 mm (0.16in.). practically over body it is 1mm (0.04 - 0.08 in) thick. skin is made out of two sections. • Epidermis: external shallow dainty piece comprised of epithelial tissue. • Dermis: profound thick piece of connective tissue. Another layer is appended profound to dermis is subcutaneous layer, it isn't essential for skin. It comprises of areolar and fat tissue which is otherwise called hypodermis. strands from dermis anchor the skin to subcutaneous layer and again it joins to basic organ and tissues. This profound layer (subcutaneous layer) functions as capacity for fat, veins which supply skin. It contains sensitive spots called as lamellated corpuscles which are delicate to pressure. The subcutaneous layer fills in as a stockpiling stop for fat and contains enormous veins.

LAYERS OF EPIDERMIS: -

Epidermis has following layers: 1) Layer Basale (layer germinativum) most profound part it is isolated from dermis by storm cellar film and connected by hemidesmosomes to basal layer. The layer contains melanocytes, cells are cuboidal to columnar and mitotically dynamic continually produce keratinocytes. 2) Layer spinosum (prickle cell layer) 8-10 cells contain dendritic cells. sporadic, polyhedral cells with cytoplasmic cycles. they stretch out outward and contact to one more cell by desmosomes. 3) Layer granulosum 3-5 cell layers - this layer contains jewel molded cells having keratohyalin granules which contains keratin antecedents' structures groups. lamellar granules contain glycolipids what capability like paste and keep cell stay together. 4) Layer lucidum 2-3-layer cell-it is tracked down in palms and soles. this is slender clear layer containing eleidin delivered from keratohyalin. 5) Layer corneum shallow part 20-30 cell layers. this layer is comprised of keratin, horny scales (result of dead keratinocytes). Thickness fluctuates keratinocytes privileged insights safeguards which are dynamic during resistant reaction.

DERMIS: -

Dermis is associated with epidermis at cellar layer level. dermises comprise of two layers. 1) Papillary layer: it is upper layer, slim comprises of free connective tissue and contacts epidermis. 2) Reticular layer: it is profound layer, thick less cell in nature. It contains thick connective tissue, collagen filaments. Dermis has hairs, hair follicles, muscles, tactile neurons, sweat organ and veins.

HYPODERMIS: -

Hypodermis otherwise called subcutaneous belt is profoundly arranged to dermis. This profound layer comprises of hair follicles, tactile neurons, veins and fat lobules.

S. N.	Layer	Width	Rogadhisthan	Modern Concept	Skin Layer
1	<i>Avabhasini</i>	1/18 vrihi	<i>Sidhma, Padmakantak</i>	Corneum Stratum	Epidermis
2	<i>Lohita</i>	1/16 vrihi	<i>Tilkalak, Nyachchha, Vyang</i>	Stratum Lucidum	Epidermis
3	<i>Shweta</i>	1/12 vrihi	<i>Ajagallika, Charma dala</i>	Stratum Granulosum	Epidermis
4	<i>Tamra</i>	1/8 vrihi	<i>Kilas, Kushta</i>	Stratum Spinosum or Malpighian layer	Epidermis
5	<i>Vedini</i>	1/5 vrihi	<i>Kushta, Visarp</i>	Stratum Basale or Germinative Layer	Epidermis
6	<i>Rohini</i>	1 vrihi	<i>Apachi, Arbud, Shlipad, Galganda</i>	the layer of papillary and reticular merge together without demarcated.	Dermis
7	<i>Mamsadhara</i>	2 vrihi	<i>Bhagandar, Vidradhi, Arsh</i>	subcutaneous fascia	Hypodermis

PANCHABHAUPTIKTAM OF TWACHA: -

Pruthvi: Shape of twak and loma, Aap: Ras and Lymh, Tej: skin colour and glow, Vayu: Touch Sensation (skin is sense organ having dominance of Vayu), Aakash: Lomkupas (hair pits) and opening of sweat glands.

RELATION WITH TRIDOSHA & MALA: -

Vaat: Contact sensation (Sparsh) and course is connected with Vyan Vayu. Abundance vayu addressed by obscurity of skin, Pitta: Bhrajak pitta related for giving shine and variety. Abundance pitta by yellowness of skin, Kapha: connected with dampness or snigdhatva and addressed whiteness of skin.

At the point when we consider the panchgyanendriya, sparshgyanendriya abides the twak. It is vata that is key figure any sort of sparsh gyan (tangible information). It is vyaan vata that is exceptionally situated in the twak and is liable for conveying data from twak to mana and same is conveyed to soul by prana vata. In the event that we consider things as far as contemporary medication, we observe that different tangible receptors are found in skin e.g., free sensitive spots for torment, Ruffini end organ and Krause end bulb for warmth and cold separately, Meissner corpuscle and Merkel plate for contact and Pacinian corpuscle for pressure sensation. Fundamentally, this large number of receptors carry on like transducers that convert different type of energy (upgrades) right into it possibilities in nerve filaments. Different degree of neurons conveys these tactile data structure tangible receptor to spinal line, spinal rope to thalamus lastly from thalamus to cerebral cortex.

Twak is considered as seat of pitta dosha likewise, uniquely Bhrajak pitta. Bhrajak pitta is answerable for processing and retention of substances utilized as abhyanga (oil rub treatment), parisheka (washing), avagaha (washing), lepana (poulticing) and so on. It is liable for gleam of one's regular tone. Achary Charka has plainly referenced that temperature and skin tone is constrained by pitta dosha. Varieties in temperature and variety is two-part harmony to pitta Prakopa. further commentor Chakrapani Datta, in his discourse on this has expressed that guideline of the intensity and varieties in the shade of the body are capability of bhrajak pitta. According to current physiology melanin, carotene, hemoglobin is liable for varieties in skin tone. Melanocyte

is liable for shade of skin. it is available in the germinal layer of epidermis the cells which orchestrate melanin by compound tyrosinase, which is in avabhasini layer of skin. Melanocytes are practically same in all individuals'; skin variety distinction is because of how much color created by melanocytes. This multitude of peculiarities are credited to work of Bhrajaka pitta yet same can't be simply restricted to this. Method of capability of ingestion of medicaments applied on twak is one of the significant assignments to be perceived. Prabha or chhaya is related to circulatory occasions that happens in the Asrighdhara layer of the skin which compares to the vascular bed of the skin. The tone and force of the skin relies on the pace of stream of rakta. Once more, Udakadhara layer, which is first layer of twak according to Charak, is layer that controls water homeostasis in the body.

A conspicuous layer of greasy tissue is found beneath twak(skin). This fat tissue is nothing else except for meda dhatu as it were. Meda dhatu is thought of as one of destinations where kapha dwells. Twak itself is updhatu of vasa or greasy component. Eventually, we can decipher that kapha and meda (fat) are found beneath twak. Sweda(sweat) is considered as mala of meda that is discharged or removed from body with assistance of Roma Koopa (sweat organ). Sweat by dissipation not just eliminates extreme measure of salt from body however other unsafe synthetics too. It additionally controls internal heat level e.g., after practice or in fever it diminishes temperature. In state of kapha kshaya there is dryness in the skin. This raskshaya is only reduction/nonattendance of Jala mahabhoota. Discharges by sebaceous organs might be credited to meda (fat tissue) dhatu hidden twak.

Sweda: Sweat (Sweda) among trimala discharged by skin which assists with keeping up with internal heat level.

TWAK SARA (RASA SARA): -

Acharya kashyapa has plainly referenced that as rasa dhatu feeds twak, twak sara lakshanas are same as rasa sara. Skin of twak sara individual is portrayed by reflexive, smooth, delicate, clear, fine, less various, well established, and delicate hairs and such individual is invested with joy, favorable circumstances, power, happiness, mind, information, wellbeing, fervor, and life span. Acharya kashyapa referenced two characters like sadykshat prarohartva (skin recuperates prior) and twakrograhit (solid skin).

DISCUSSION: -

However, the skin is a free organ simultaneously it is in touch with every one of the organs and frameworks of human body the skin speaks with the life forms through the sensory system, flow, and endocrine organs. However, distinction of assessment is seen in texts (ayurved and current), yet both have potential. ayurved and current science depicted types, capabilities, thickness, infections and so forth ayurved samhitas portrayed sicknesses in various layers. Conceptualizing profound review has been finished in above project. This makes sense of different assessments of traditional and present-day message too about skin. Its capability, its development, and its construction. Vata prakriti - individuals has krishna and aruna tone. Unpleasant textured dry skin attributable to ruksh, laghu, khar properties of vata dosha. 2) Pitta prakriti people have light fair tone. pimples, moles, spots, rankles, moles are normal in pitta individual. 3) Kapha prakriti people has shweta tone, which is corelated with arishtak, kanak, Kamal. kapha individuals have lovely skin without a solitary fix inferable from its Snigdha, accha properties. Solid twak likewise mirrors a decent status of Ojas, as varna bheda is one of the significant elements of Ojas vyapad.

Maturing is the course of degeneration which happens in any living life form with time section. Which incorporates different changes, diminished capacity of faculties, resistance, complexion and so on however maturing is normal it relies on a few variables. skin goes through different changes like dryness, wrinkles, scales, patches, loosing versatility. It tends to be ascribed to hereditary deformities, natural impact, sickness, and an apoptosis. As per ayurveda maturing is known as Jara implies aging significantly. Charak and Sushruta consider that Jara begins when an individual achieves the age of 60 and 70 separately. At this age a few characteristics are found in body components, receptors strength and so on. Wonderful solid skin contributes assortment of variables like dosha balance, level of dosha, age, prakriti, sustenance and so forth dampness, supply of nourishment, metabolic exercises, blood dissemination and a lot more factors add to sound skin. Ayurved has a wide assortment to keep up with sound skin like ojavardhan, vyadhishaman, Rasayan, yoga

practice, adjusted diet. way of life, occasional routine, psychological well-being are a few elements which controls maturing.

CONCLUSION: -

Skin is most valuable part or organ of body which play pivotal part in one's character. To keep balance or to keep up with sound skin everybody should go through skins life structures and physiology. Physiologically Dosha, dhatu, mala together structure the premise of the body. All the three dosha are available in the skin and carry out the different physiological roles i.e., tangible, metabolic changes and sweat emission and so on. Different prakriti types likewise are having various highlights of skin. Maturing of skin is one of most early indications of oldness. Ayurved makes sense of well for keep up with skin wellbeing with various modalities for sound maturing. in above scholarly exploration useful, underlying, physiological parts of skin as per old style text and current texts were considered.

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