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A Review of Ayurvedokta Twak Sharir and its Clinical Importance

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Abstract*: Ayurveda is an ancient & holistic system of medicine. The basic aim of Ayurveda is to maintain the health of the healthy person and to free every person of the world disease free. Before start treating one should have the complete knowledge about Sharir. There are many terms related to Sharir like Twak, Snayu, Sira, Srotas etc. so a detailed study of Twak is important as it acts as an index of person's health status and also seats for all skin disorders. It is not only a protective sheath but it is a reflection of an internal system of a body. There are many concepts of Twacha regarding its Utpatti, layers and related disorders. Description of Aristha lakshana related to Twak Sharira for e.g.Suptata of T wacha and many other also found in Samhita which may be used for prognosis of disease. Twacha is Adhisthan of Sparshendriya. Sparshendriya is included in Trividha and Shadvidha Pariksha which is helpful in diagnosis of disease. Imbalance of Dosha, Dhatu , Mala also creates pathology in skin for e.g. Rasa Dhatu Kshaya or Vriddhi reflects on Twacha. In this article, we have collected all reference related to Twak in various Samhita and then found many interesting concepts which we can use in preventing, prognosis, diagnosis & management of the disease.

Keywords: Arishta, Dosha, Sparshendriya, Trividha Pariksha, Twacha

I. INTRODUCTION

Healthy skin is the mirror image of good health. The outer or external protective covering which envelops the entire surface of the body is known as skin. It has a definitive role in one's personality.skin disorders affect individual physically as well as mentally. The prevalence of skin diseases in India is 10 to 12 percent of the total population[1]. Incidence rate of skin disorders is increasing at a faster pace due to pollution, global warming etc. In contemporary science mostly skin disorders are treated by topical corticosteroids which put bad effect on patient's health side by side. So there is a need of safe *Ayurvedic* approach toward the prevention and treatment of skin diseases and for this thorough study of *Twaka* is important because the pathogenesis of skin diseases which manifest *Twaka* will be easy to understand and so on their treatment will become better.

II. LITERARY REVIEW

A. Twacha is Adhisthan of Sparshanendriya[2]. According to Acharya Sushruta, when Shukra combines with Shonita and is charged with Atma, then seven skin layers form as skim layers form on milk[3].From this we can conclude that skin acts as an index of a person's health status like a skim at boiled milk indicates the purity of milk. Purity (brightness) of skin is the purity of blood[4]. According to Acharya Charaka it is the Matraj Avyavava[5]. Sushruta described seven layers of Twaka having specific names, thickness and associated skin disorder affecting the particular layer of skin. The thickness of skin is measured according to parameter available at that time that is Vrihi that can be taken as thickness and size of paddy or barley.

TABLE I
showing different layers of *twacha*, its thickness and its underlying disease

Skin layer[6]	Thickness[7]	Roga[8]
Avabhasini	1/18 of Vrihi	Sidhma, Padma,Kantaka
Lohita	1/16 of Vrihi	Tilkalaka,Vyanga, Nyacha
Shweta	1/12 of Vrihi	Charmadala, Ajagalikka,Mashak
Tamra	1/8 of Vrihi	Kilasa, Kustha
Vedini	1/5 of Vrihi	Kustha, visarpa
Rohini	Vrihi	Granthi, Apachi, Galganda, Arbuda, Shleepada
Mamsadhara	2 Vrihi	Bhagandra, Vidradhi, Arsha

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B. Dalhana describes the total thickness is equal to AngustUdaraPramana. The parameter of thickness is given for flashy layer, not for little finger & forehead. Motive behind describing the thickness of each TwachaStara is for performing various surgical procedures such as abdominal tapping should be done in Angust Udar Pramana by VrihimukhaYantra in ascites[9]. in the first layer, there is Bhrajak Pitta that colors body's skin. On the dominance of Mahabhuta present at the time of formation of the skin, color of the fetus will determined. The principles of a healthy lifestyle which include a proper routine regarding Aahara, Vihara based on Hetu, Kala & Desha is the only way for healthy living.

The concept of *Twak Sharir* can be used as:-

1) *Prognostic Tool:* In Ayurveda Samhita prognosis of patient is described as Aristhta Lakshana in Indriya Sthana of Charaka Samhita & Sharira Sthana of Vaghbhatta Samhita. When the perception of sensation get altered in patient such as hot-cold, rough- smooth, soft- hard and unable to differentiate between the characters of sensation then it should be understood that patient will be unable to survive for long[10].normal complexion in one half and abnormal in the other half of the body either in left orbright, front or back, upper or lower, internal or external body parts hints for early death. of a person[11]. Vaghabhta explained Aristha Lakshana of Twak as SuptaTwacha i.e. loss of Sensation[12]. Different features of Chhaya arising at certain times indicate the auspiciousness or inauspiciousness for a person concerning the prognosis[13]. Out of five Chayya,Vayavi Chhaya has a poor prognosis and may lead to death[14]. Because skin by nature is special Adhisthana of Vayu and if Vayavi Chaya comes to skin then it will increase the Vayu in the skin so much that it will lead to destruction.

2) *Diagnostic Tool*

a) *Shadvidha Pariksha*[15]:- examination of a disease in a patient can be done by testing five sense organs and interrogation.

b) *Trividha Pariksha*[16]:-We can recognize *Dosha*, *Dhatu* and *MalaVriddhi-Kshaya* only by *Darshan* & *Sparshan*. In *Pandu*, skin color will be light yellow like *Haridra*.[17]Eyes, skin, nails, and face of the *Kamala* patient become deep Yellow. The color of the whole body becomes the color of frog[18].

c) *Twacha&Dosha*: Excess *Vata* in the body is marked by darkness of complexion[19].Excess *Pitta* in the body is marked by the yellow ish color of skin[20]. Loss of *Pitta* results in the dullness of complexion and diminished body heat[21].Excess *Kapha* is marked by whiteness, the coldness of the body[22]. Loss of *Kapha* causes *Rukshta* of the skin[23].

d) *Twacha* & *Dhatu*

e) Rasa *Dhatu*:-There is a close relation between *RasaDhatu* and *Twacha*. *AcharyaCharaka* mentioned *Twaksara Purush Lakshana* in place of *RasasaraPurusha* which indicates that the Reflection of *RasaDhatu* is seen on *Twak*. *TwaksaraPurusha* is characterized by smooth, soft, fresh, thin, naturally glowing skin, *Loma* are numerous, fine, deeply rooted, soft, silky and lusterous. The person who has healthy *Twacha* will be happy, wise and will have a long life span[24]. Whitish appearance of *Twacha*, coldness of skin is seen in *Rasa Vriddhi*[25] and dryness of *Twacha* in Rasa *Kshaya*[26].

f) Rakta *Dhatu*:-*Raktasara Purusha lakshana* also includes a well status of *Twaka*. Among Rakta *Dhatu* functions, *Varna Prasadan* has been mentioned[27]. Diminition of *Rakta Dhatu* results in the roughness of skin[28]. In *RaktapradoshajaVikara* mentioned by *Aacharya Charaka*, mainly skin diseases are included in it[29]. *Vriddhi* of *Rakta Dhatu* cause reddish coloration of skin[30].

g) Mamsa *Dhatu*:-Twaka is *Updhatu* of *Mamsa*[31], also *Mula* of *Mamsavaha Srotasa*[21].

h) *Asthi Dhatu*: *Asthi Kshaya* causes dryness in skin[33].

i) *Majja*:- provides *Snigdhata* to *Twaka*[43]

j) *Twacha* & *Mala*:-

k) *Sweda*: it is one of the Trimalas, which maintains luster and humidity of skin3[5].. *Vriddhi* of *Sweda* cause itching in skin[36]and *Kshaya* of *Sweda Mala* causes cracking of skin[37]

III. DISCUSSION

Skin is not only protective covering, but it is reflection of internal system of the body. *Aacharya Charaka* has only described the skin and their corresponding disease but Sushruta has described skin very clearly and give *Praman*(thickness) of each layer because he was a surgeon and for surgery, the knowledge of body's anatomy was essential for him, as in surgery first of all skin is removed.After detailed study of various concepts about Twacha Sharir from various Ayurvedic literatures, it is clear that there is a close relation between *Twacha* and *Tridosha*, *Dhatu and Mala* and *Kshaya Vriddhi Lakshana* of all these *Doshas*, *Dhatu* and *Mala* exhibited by *Twacha* in terms of various sign and symptoms. And a through history of patients must be taken because if patient is taking excessive *Amla* and *lavana Rasa* in his diet then even after giving medicines he will not recover. Daily regimen in form of *Shiroabhyang*,*Utsadan* ,*Udvartan* can be used as a preventive measure for skin disease. Along with balanced *Dosha*, *Dhatu*, *Mala*,

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energetic state of soul, sense organs and mind play a vital role in maintaining health[38]. So sense organs have great importance in maintaining health. By applying the principle stated by *Aacharya Sushruta* that *Dosha* which are *Ksina* should be nourished, those *Kupita* should be mitigated, those aggravated should be expelled, should treat the patients[39].

IV. CONCLUSION

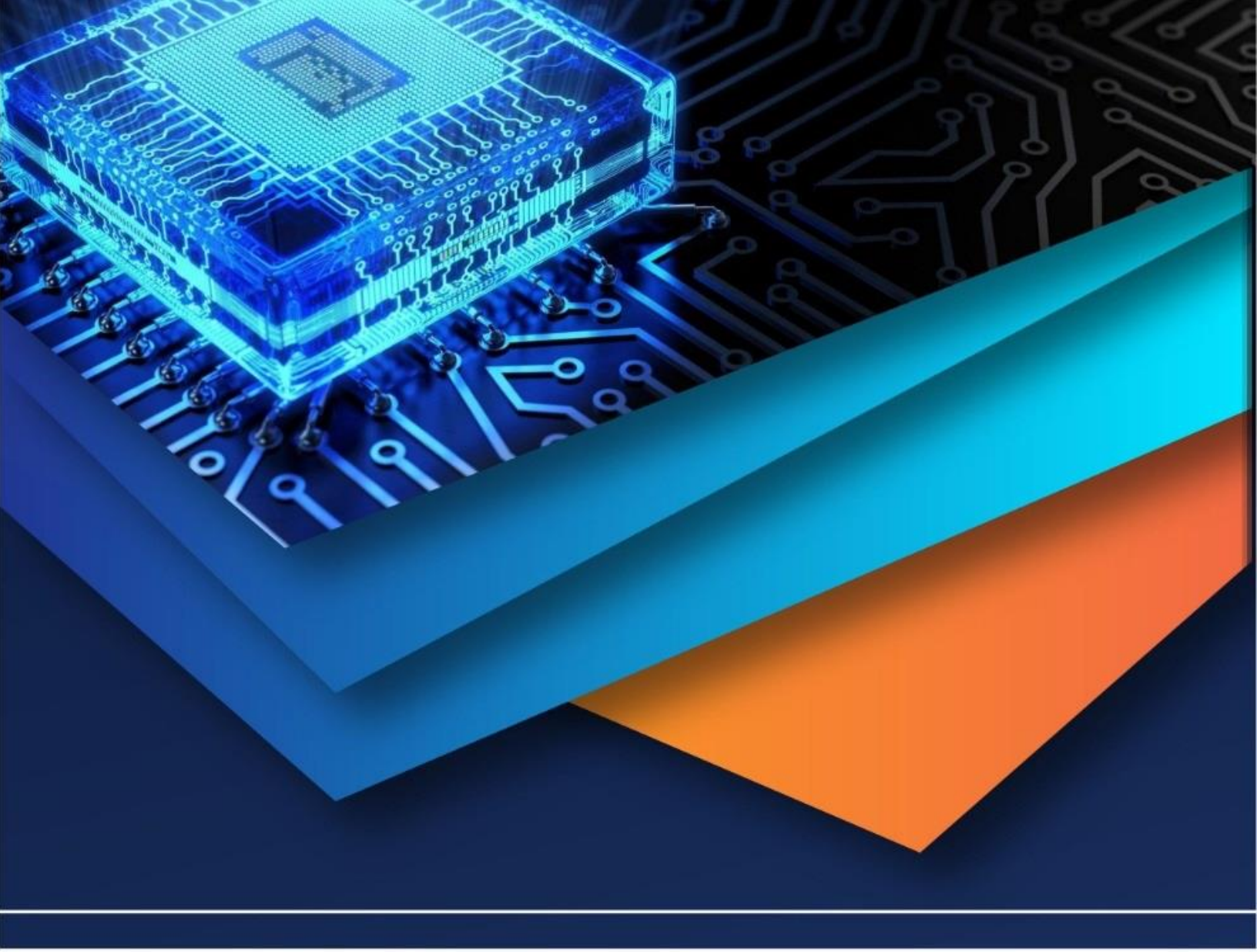
From above study we can conclude that *Aacharyas* had given skin in many references, they are not mere concepts but each concept has a different practical approach. Only there is a need to collect, understand and explore these concepts. At last,we can conclude that *Twacha* is well established tool in clinical examination, diagnostic & prognostic aspect in medical science.

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