



Title: *Twacha* and its relation with *Dosha-Dhatu-Mala*- a review

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Abstract:

Ayurveda is the science of life. It is a comprehensive system of health care. The Fundamental concepts of *Ayurveda* are systematized in classical texts like *Bruhatrayi* and *Laghutrayi*. A Healthy skin (*Twacha*) is a source of pleasure not only to its owner but also to one who looks at it. *Twacha* regulates cellular and molecular interactions and governs many crucial responses to our environment. Because of its visibility *Twacha* reflects one's emotions and some aspects of normal physiology. A slight change in its colour might be an indication towards the homeostatic imbalances in the body. *Dosha Dhatu* and *Mala* play a vital role in maintaining *Twacha Swasthya*. So in present article it is an attempt to study concept of *Twacha* and its relation with *Dosha Dhatu* and *Mala*.

Keyword:

Twacha, Panchamahabhuta, Dhatu, Dosha, skin

Introduction:

Twacha is one of the 'Gyanindriyas' which is responsible for 'Sparsha Gyan' therefore it plays a great role in physical and mental well being of any individual. The Unbroken skin is the nature's dressing over the body. The word *Twacha* is derived from "Twak Savarne"

Dhatu which means the covering of body. According to Vachaspathyam, covering of the body is called as *Twacha* (1). The Entire *Shadangas* remains covered by the *Twacha* (2). Charaka described *Twacha* as the *Matruja Bhava*. (3) There are six factors which are responsible for the formation of Garbha. *Twacha* is formed

and nourished by *Matruja Bhava*. In present review here is an attempt to explore concept of *Twacha* with its theory of *Utpatti*, types, *Panchabhautikwa*, *Twacha Karya* and its relation with *Dosha Dhatu* and *Mala*.

Aims_and_Objects:

1. To study concept of *Twacha* through Samhita granthas
2. To study relation of *Twacha* with *Dosha-Dhatu-Mala*

MATERIAL AND METHOD

Literature collection will be done from *Bruhatrayi* and *Laghutrayi*.

LITERATURE REVIEW

According to Charaka the six layers of *Twacha* is formed from *Mamsa Dhatu*. Nutrients coming from *Poshaka Mamsa Dhatu* are acted upon by *Mamsa Dhatwagni* and *Poshya Mamsa* is formed along with *Upadhatu Vasa* and six layers of *Twacha*. (4). Sushruta described the process of formation of *Twacha* in the context of fetus development. When the fertilization takes place the fetus develop rapidly through the process of transportation. Each and every molecule is involved in this process. The formation of seven layers of the *Twacha* exhibits in the similar manner as the different layer of the cream formed on the surface of boiled milk occurs. (5) This suggests that *Twacha* develops initially in the *Garbha* and inside it all other organ develop. According to Sushruta after fertilization of ovum *Twacha* develops just like a cream on the surface of milk.

In the uterus during the course of development of *Garbha*, differentiation of

the layers of the skin takes place and is produced by all three *Doshas*, particularly by the *Pitta Dosha*. *Twacha* develops consecutively in seven layers by the synchronized peculiar action of *Dosha*. Vagbhata described the formation of *Twacha* due to *Paka* of *Rakta Dhatu* by its *Dhatvagni* in the fetus. After *Paka*, it dries up to form *Twacha*, just like the deposition of cream over the surface of boiled milk. (6) Vriddha Vagbhata has asserted that *Rakta Dhatu* plays principle role in the manifestation of *Twacha*. (7) While commenting on verse Indu has elucidated that metamorphosis of *Rakta* by its own *Ushma* result in accomplishment of all the layers of *Twacha*. According to Bhavmishra *Twacha* is formed by *Pachan* of *Shukra* and *Rasa Dhatu*. (8)

Twacha Utpatti Kala is different according to different Samhita. According to Yagyavalka Smruti *Twacha* is formed in 4th month of foetal life. According to Vagbhata (9) it formed in 6th month of foetal life. Charaka (10) *opinises that Mamsa Dhatu Vruddhi* occurs in 5th month of fetal life and *Varna Utpatti* at 6th month so formation of *Twacha* will be completed up to 6th month of fetal life. As per modern medical science all layers of epidermis is formed in 4th month of intrauterine life. Process of keratization is seen at 23 weeks. *Twacha* is mentioned as *Upa Dhatu* of *Mamsa Dhatu* by all Acharya except Sharangdhara. (11) Nourishment of *Twacha* is achieved through essence of *Mamsa Dhatu*. *Mamsa Peshi* covers *Sira*, *Snayu*, *Asthi*, *Sandhi* and other organ of body. *Aachadana Karma* of *Twacha* is identical with *Mamsa Dhatu*. *Twacha* is mentioned as a *Mala* of *Majja Dhatu* (12)



Table No. 1 Twacha Layers According To Different Acharya

S.No	Acharya	Layers
1	Charaka	6
2	Sushruta	7
3	Vagabhat has not given any description; Arundatta and Hemandri (Same as Sushruta)	7
4	Sharangdhara- (First 6 layers same as Sushruta but the seventh layer is named as <i>Sthula</i> . It is the site of <i>Vidradhi</i> .)	7
5	Kashyapa, Bhel	6
7	Bhavprakash	7

Table No. 2 Name of various Twacha layers according to different Acharya

<i>Charaka</i>	<i>Sushrut</i>	<i>Ashtang Hrudaya</i>	 <i>Ashtang Samgraha</i>	<i>Sharag- dhara</i>	<i>Bhel</i>	<i>Bhav prakash</i>
<i>Udakdhara</i>	<i>Avbhasini</i>	<i>Prathama</i>	<i>Avbhasini</i>	<i>Avbhasini</i>	<i>Udakdhara</i>	<i>Avbhasini</i>
<i>Asrugdhara</i>	<i>Lohita</i>	<i>Dwitiya</i>	<i>Lohita</i>	<i>Lohita</i>	<i>Asrugdhara</i>	<i>Lohita</i>
<i>Thrutiya</i>	<i>Sweta</i>	<i>Thrutiya</i>	<i>Sweta</i>	<i>Sweta</i>	<i>Thrutiya</i>	<i>Sweta</i>
<i>Chaturti</i>	<i>Tamra</i>	<i>Chaturti</i>	<i>Tamra</i>	<i>Tamra</i>	<i>Chaturti</i>	<i>Tamra</i>
<i>Panchami</i>	<i>Vedini</i>	<i>Panchami</i>	<i>Vedini</i>	<i>Vedini</i>	<i>Panchami</i>	<i>Vedini</i>
<i>Shasti</i>	<i>Rohini</i>	<i>Shasti</i>	<i>Rohini</i>	<i>Rohini</i>	<i>Shasti</i>	<i>Rohini</i>
	<i>Mamsadhara</i>		<i>Mamsadhara</i>	<i>Stula</i>		<i>Stula</i>

(A) Twacha as per Charaka

Charaka has described six layers of *Twacha* but he has named only two layers of *Twacha*. The rest four layers have been described in terms of the diseases. (2)

- 1) First, most outer layer is known as *Udakadhar'*. It is concerned with regulation of water balance.
- 2) Second layer is known as *Asrugdhara* as it has rich source of blood.

- 3) Third layer is the site for the manifestation of *Sidhma* and *Kilasa*. These are the diseases in which the *Varna* gets changed mainly. So, this layer of the skin can be considered as the site of *Varna*.
- 4) Fourth layer is the site for the manifestation of *Dadru* and *Kushtha*
- 5) Fifth layer is the site for the manifestation of *Alaji* and *Vidradhi*.
- 6) Sixth layer is that by the excision of which the individual gets trembling

and enters into darkness like a blind man. Boils of joints which are black-red in color and having thick root are manifested in this layer. Such boils are extremely difficult for treatment.

(b) *Twacha* as per Sushruta

Sushruta has described seven layers of *Twacha* along with the specific names. He has also mentioned the thickness of each layer along with the diseases which are prone to that layer. (5)

Table 3 Various *Twacha* layers, Thickness and *Vyadhi* site

S.no	Name	Thickness	Name of <i>Vyadhi</i>
1	<i>Avbhasini</i> [#]	1/18 <i>Yava</i>	<i>Sidhma</i> , <i>Padmakantaka</i>
2	<i>Lohita</i>	1/16 <i>Yava</i>	<i>Tilakalaka</i> , <i>Nyacha</i> , <i>Vyanga</i>
3	<i>Sweta</i>	1/12 <i>Yava</i>	<i>Carmadala</i> , <i>Ajagalli</i> , <i>Mashaka</i>
4	<i>Tamra</i>	1/8 <i>Yava</i>	different types of <i>Kilasa</i> , <i>Kushtha</i>
5	<i>Vedini</i>	1/5 <i>Yava</i>	<i>Kushtha</i> , <i>Visarpa</i>
6	<i>Rohini</i>	1 <i>Yava</i>	<i>Granthi</i> , <i>Arbuda</i> , <i>slipada</i> , <i>Galaganda</i> .
7	<i>Mamsadhara</i>	2 <i>Yava</i>	<i>Bhagandara</i> , <i>Vidradhi</i> , <i>Arsha</i>

[#] Manifests all the *Varnas* and highlights the five types of *Chaya*. *Chaya* circumscribes the *Varna* and can be observed only from nearby (13). Disease in which *Varna* gets changed mainly. So this layer can be considered as the site of *Varna* but *Varnas* is manifested through the *Avabhasini* layer.

(c) **Vrudha Vagabhatta** has stated six layers of skin and named the layers according to *Charaka* except the six

layers. He named this layer as *Pranadhara*. (6)

(d) **Vagabhatta** has described seven layers of skin similar to Sushruta but he has not given any description. Commentator Arundatta and Hemadri have named them according to Sushruta.

(e) **Sharangdhara** has also mentioned seven layers of skin along with the probable onset of diseases. The names of

first six layers are same as Sushruta but the seventh layers is named as “*Sthula*” which is the site of *Vidradhi*. (14)

(f) **Bhel**- Bhel agree with the description given by Charkacharya about the layers of skin (15)

Panchabhautikwa Of Twacha:-
Stula, Stira and *Murtimant Guna* is due to *Prithvi Mahābhuta*. *Mrudu, Snigha Twacha* is due to *Apya Mahabhuta*. *Teja Mahabhuta* is responsible for *Varna* of skin. *Vayu Mahabhuta* is responsible for sensation of pain, temperature and pressure. The Pores of *Loma* and *Swedavaha Strotas* are due to *Aakash Mahabhuta*. *Twacha* is mainly *Parthiva* but also shows characters of other *Mahabhuta*. (16) (17)

Twacha Karya

- 1) *Aavarana* (18)- *Twacha* covers the whole body thus protect it from various external bacteria
- 2) *Lepana* (19)- It is most important function of *Mamsa Dhatu*. *Twacha* is *UpaDhatu* of *Mamsa Dhatu*.
- 3) *Sparshagyan* (20)- *Twacha* serves as *Indriya Adhistana*. It is important sense organ. No sensation can occur without a sense of touch. It is *Sarvasrya Adhisthana*.
- 4) *Prakashan* (21)-*Twacha* is the site of *Bhrajaka Pitta* and this is responsible for *Varna* as *Gaura* and *Krishna*.
- 5) *Pachan*- *Twacha* is site for *Bhrajak Pitta* so any *Lepa* application on *Twacha* get absorbed and performs its function.
- 6) *Dharana*- *Twacha* performs its *Dharana* function by holding water capacity in it.

7) *Mala Nirharan* -The convergence of *Sweda* occurs through *Swedavaha Strotasa* which opens on *Twacha*; hence, it is an important organ of excretion for *Sweda* and *Mala*.

8) *Ushma Niyantrana*- Through the mechanism of perspiration it also regulate the temperature of body. So it is an important organ for heat regulation.

Relation of Twacha with Dosha - Dhatu - Mala

Relation with Dosha

Twacha are one of the sites of *Vata Dosha*. It has been considered as *Sparshnendriya Adhistana*: (22) So relation of *Vata Dosha* with touch sensation is established. *Varna* of *Twacha* is the function of *Udan Vayu*. (23) Transport and excretion of sweat is under control of *Samana* and *Vyana Vayu* respectively. *Twacha* is one of the sites of *Pitta dosha*. *Pitta* situated in skin is known as *Bhrajak Pitta* which gives colour and luster to the skin. Different skin applications are digested and absorbed through skin due to *Bhrajaka Pitta*. Thermoregulatory function of skin is maintained by *Bhrajak Pitta*. (24) *Udaka karma* of *Kledaka Kapha* means to keep the adequate moisture in *Twacha*. *Snigdhata, Shlakhshanta, Mruduta, Sheetata, Prasannata* of *Twacha* is the due to *Kapha Dosha* and *Kapha* is responsible for *Ropan Karma*. (25)

Relation of Twacha with Dhatu

Rasa is *Apya*. It keeps skin fresh as first exhibition of water content of body is always on skin. Person with *Uttam Rasa Sarata (Twak Sarata)* has best quality of *Twacha* and *Loma* which has already



mentioned. (26) *Varna Prasadana* function is performed by *Rakta Dhatu*. (27) *Mulasthan* of *Mamsavaha Strotas* is *Twacha* and also *Upadhatu* of *Mamsa Dhatu* is *Twacha*. Function of *mamsa Dhatu* and *Twacha* is same that is to cover or lepana. The principle function of *Mamsa Dhatu* is covering. (28)

Relation of Twacha with Mala

Twacha is the important excretory organ. *Khamala* is mala of *Mamsa Dhatu*. *Sweda* is *Mala* of *Meda Dhatu* which is excreted by *Twacha*. *Sweda* maintains the luster and humidity of *Twacha*. *Twakgat Sneha* is the *Mala* of *Majja Dhatu*. (29)

Charakaacharya has described that *Twacha* is *Mula Sthana* of *Mamsavaha Strotas* and *Lomkupa* is the *Mula Stana* of *Swedavaha Strotas* (30) *Twacha* is one out of five sense organs like eyes, ears, nose, tongue and skin. *Twacha* is *Adhistan* of *Sparshanendriya*. *Twacha* is also called as *Sarvashraya*. *Twacha* looks fresh with soft hair on skin is the *Lakshana* of *Rasa Sara* person (31) Well nourished *Twacha* is characterized by unctuous, smooth, soft, clear, fine, less numerous, deep rooted, tender hair and lustrous *Twacha*. Such individual are endowed with happiness, good future, power, enjoyment, intellect, knowledge, health, excitement and longevity. (32) *Twacha* has different characteristics according to dominant *Dehaprakriti*. *Twacha* and *Loma* of *Vata Prakriti* person are rough due to *Ruksha Guna*. Due to *Vaishadya Guna Sputitavayav* is also seen in *Vata Prakriti* person. *Pitta Prakriti*, person has *Gaur Varna* and *Kapil Varna Loma*. *Prabhuta Tilpittka* and *Prabhut Swedapravritti* is also seen in *Pitta Prakriti* volunteers.

Kapha Prakriti person has *Snigdha twacha*, *Mruduanga* and *Alpa Sweda Praman*. (33)

Discussions and Conclusion:

Twacha is *Matruj Avayav* which covers body. It is *Upadhatu* of *Mamsa Dhatu* which give rise to *Vasa* and six layers of *Twacha*. It is external covering of body which is the site of *Sparsha Ghyanendriya*, *Swedavaha Strotas* and *Romakupa*. Nourishment of *Twacha* is derived through essence of *Mamsa Dhatu*. *Twacha* is also mentioned as *Mala* of *Majja Dhatu*. Different *Aacharyas* have mentioned various layers of *Twacha* which varies in name and number but their functions are same. *Twacha* is one of the sites *For Vata Dosh*. *Varna* of *Twacha* is the function of *Udan Vayu*. *Bhrajaka Pitta* is situated in the *Twacha* which gives colour and luster to the skin. Different applications are absorbed and digested through *Twacha* due to *Bhrajaka Pitta*. Adequate moisture or *Mruduta* is also maintained in the *Twacha* due to *Udaka Karma* of *Kledaka Kapha*. *Varna Prasadana Karma* is also performed by *Rakta Dhatu* *Twacha* is the important excretory organ. *Khamala* is mala of *Mamsa Dhatu*. *Sweda* is *Mala* of *Meda Dhatu* which is excreted by *Twacha*. *Sweda* maintains the luster and humidity of *Twacha*. Person of *Uttam Twak Sarata* has best quality of *Twacha*. *Twacha* has different quality according to dominant *Deha Prakriti*. *Twacha* and *Loma* of *Vata Prakriti* person are rough due to *Ruksha Guna*. Due to *Vaishadya Guna Sputit Avayav* is also seen in *Vata Prakriti* person. Due to *Ushna Guna* of *Pitta Prakriti*, person has fair skin colour. *Mrudu, Alpa, Kapil Varna Loma*. He has



Tamrapanipadital and *Prabhuta Tilpittka*. *Prabhut Sweda Pravritti* is also seen in *Pitta Prakriti* volunteers. Due to *Snigdha Guna* of *Kapha* this *Prakriti* person has fair colour skin. *Kapha Prakriti* person has *Mrudu Anga* and *Alpa Sweda Praman*.

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