

A Study on the Diverse Bodily Structures of Twaka Sharir- Review

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Abstract

Ayurveda is an old medical system that introduced the notion of pancha gyanendriya, the most significant of which is twagindriya or sparshanendriya. The sparshanendriya is a sense organ responsible for the feeling of touch. It covers and protects the body's surface from heat, cold, and external infections, among other things. The human skin is a biological wonder. It is the body's protective coating.

Acharya Sushruta makes ayurvedic knowledge more practical and beneficial. His significant contributions to ayurvedic sharir include the description and categorization of diverse bodily structures such as sira, dhamni, snayu, asthi, twaka, and so on.

Keywords: - *Sparshanendriya, Acharya Sushruta, Twagindriya, Ayurvedic Sharir*

INTRODUCTION

Our masterpieces go into great detail on Twaka sharir. Brihatrayi and Laghutrayi both provide descriptions of skin layers. In the sharir sthana, Acharya Sushruta mentions the production of twaka at the embryonic stage and compares it to the formation of cream on milk. Ha has also

defined the thickness of each layer as well as other disorders that present in various levels of the twaka.

The skin on humans is a biological miracle. It is the body's protective coating. It has the traits of being soft, malleable, robust, waterproof, and self-repairing. It is

like to a huge container; without it, all of our delicate insides would flow out.

Because the integumentary system is the most complex and highly specialised structure, it is classified as a sensory organ. This is the most complex organ system, including hair, nails, glands, and specific nerve receptors for sensations like as touch, cold, heat, pain, and pressure.

Internal structural protection, prevention of disease-causing pathogen invasion, temperature management, sweat excretion, pigmentary protection against UV sunrays, and vitamin D generation are among the tasks. The underlying hypodermis contains almost half of the body's fat.

GOALS AND OBJECTIVES

To conduct a thorough investigation and assemble information about Twaka Sharir from many ancient literature.

Material and Method: Various ayurveda classical texts were chosen as source materials for this study. The main Ayurvedic literature utilised include Brhitarayi and Laghutaryi, among others, as well as accessible comments on them.

In the Sushruta Samhita, Acharya Sushruta mentions that when bhutatma adhisthita

shukra and shonita acquire pakva, they produce the seven levels of twaka, and acharya compares this to ksheera santanika1. (Su.S. Sh. 4/4)

One of the indriyasthanas that is entirely covered by medas, shonita, and all other dhatus of the body and disseminated throughout the body. It is regarded the sparshanendriya adhisthana as well as one of the primary adhisthanas of vata and pitta doshas.

The skin is the body's biggest organ. The skin performs multiple diverse tasks as the primary contact between ourselves and our environment, as well as the vehicle for biological and social communication with the outside world.

Skin is referred to be twaka or charma in Ayurveda

Twaka was characterised by Acharya Charaka as a matraja avayava, one of the six bhavas required for foetal development.

Samhita Kal Ayurveda was highly developed during the samhita kal period, which was recognised as the golden era of ayurveda. This kal provides extensive information on twaka sharir and associated diseases.

Charaka Samhita: Twaka Layers
According to Acharya Charaka.

In the seventh chapter of Sharir Sthana Acharya, Charaka describes the six layers of the skin and the disorders that occur in each layer. The layers are as follows:

Udakadhara: It is the outermost layer of twaka, and as the name implies, it retains rasa dhatu and lasika inside the body and prevents their loss.

Asrugdhara: The **second layer** is asrugdhara, which keeps the rakta in place.

The **third layer** is the site of Sidma and Kilash illness manifestation.

The **fourth layer** is where the Dadru and Kushta incarnate. Alaji and Vidradhi live on the fifth tier.

Six layer is the place for Arunshika on sthula parva, which are rakta and Krishna varna and are tough to cure. This is the layer whose removal causes loss of consciousness.

Susruta samhita: Susruta Acharya has documented the embryological development of skin and its layers in great detail. He has characterised the pramana,

as well as the characteristics of each layer of twaka and illnesses. According to Acharya Sushruta, the Twaka has five layers:6

According to Acharya Susruta, twaka is generated by the union of shukra and shonita, and the simily has been coated like the production of cream after boiling the milk.

Acharya Sushruta also noted the thickness of each layer and the ailments that will develop in each layer. These seven twaka strata are as follows:

Avabhaasini: it is the first and outermost layer that expresses colour and illuminates the five types of chaaya. It has a thickness of 1/18th of vreehi and is the region for disorders such as sidma and padmakantaka.

Lohita: the second layer with a thickness of 1/16th of vreehi and the region for diseases such as tilkalaka, nyachha, and vyanga.

Shweta: the third layer has a thickness of 1/12th of the thickness of vreehi and is the location for diseases such as charmadala, ajagallika, and mashaka.

Taamra: the fourth layer, with a thickness of 1/8th of vreehi, and the region for diseases such as kilaasa and kusta.

Vedini: the fifth layer, with a thickness of one-fifth of the thickness of vreehi, and the region for diseases such as kusta and visarpa.

Rohini: The sixth layer is rohini, which has the same thickness as vreehi and is the location for diseases such as granthi, apache, arbuda, slipada, and galaganda.

Mamsadhara: The deepest and seventh layer is mamsadhara, which has a thickness twice the size of vreehi and is the location for diseases such as bhagandara, vidhradi, and arshas.

The thickness of each layer is often suitable for the rich muscular portions but cannot be regarded in the scalp or less fleshy sections.

Acharya Sushruta's measurement of twaka thickness appears to be more accurate. His measurement of the thickness of all sorts of twaka in current units is fairly comparable to the thickness of skin reported in modern anatomy textbooks.

Layers of the twaka according to astanga sangraha:

1. According to Acharya Vagbhata, the first layer of the twaka is Bhasini, which is udakdhara, the second layer is asragdhara, and the third layer is shweta, which is the adhisthana of sidhma and kilasha. The fourth layer is tamra, the fifth layer is vedini, which is the adhisthana of alaji and vidradhi, the sixth layer is rohini, which is prandhara, as well as the adhisthana of arunshika and Krishna rakta, which is dushchikitsya. Mansadhara is the seventh layer.
2. According to Acharya Vagbhata, the pramana of the first layer is 1/18th vreehi, the pramana of the second layer is 1/16th vreehi, the third layer is 1/12th vreehi, the fourth layer is 1/8 vreehi, the fifth layer is 1/5th vreehi, the sixth layer is vreehi pramana, and the seventh layer is two.

Layers of the twaka according to astanga hrudaya:

1. In the third chapter of Astanga Hrudaya, Acharya Vagbhata detailed the embryological genesis of twaka.
2. Acharya discusses briefly how Asruja produces twaka and how the same

procedure has been coated as Acharya Sushruta.

3. Acharya Arundatta describes the seven twaka in Sarvanga sundari teeka: Bhashini, Lohini, Shweta, Tamra, Twagvedini, Rohini, and Mansadhara.
4. According to Acharya Arundatta, Bhashini's pramana is 1/18thvreehi, Lohini's pramana is 1/16thvreehi, Sweta's pramana is 1/12thvreehi, Tamra's pramana is 1/8thvreehi, Twagvedini's pramana is 1/5th, Roini is vreehi pramana
5. Bhashini has five types of chaaya, the second layer Lohini is Asragdhara, which retains Rakta, Sweta is the adhisthana of Sidhma and Shvitra, Tamra is the adhisthana of Sarva Kushta, Twagvedini is the adhisthana of Vidradhi and Alaji, and Roini is one on excision of which causes loss of consciousness. The adhisthana of Arunshika and Krishna rakta is duschikitsya in the seventh layer.

Relation between panchamahabhuta and twaka:

Prathvi: Twaka has been called the upadhatu of mamsadhatu, indicating its stability.

Jala: The presence of jala causes snigdha and sthira in the twaka.

Agni: Agni is responsible for unique varna and lustre.

Vayu: Sparshanendriya Adhistana.

The indicators are Akasha: Sookshma srotas of Sweden.

According to gnanendriya:

Aacharya Charaka, indriya is the source of receiving knowledge and doing acts, which are known as sookshma and are present in certain locations of the body known as indriya adhistana, which are karna, twaka, netra, jivha, and nasa.

Twaka in relation with dosha: Vata:

When it is vitiated, it causes discolouration, twitching, roughness, and pricking discomfort in the twaka.

Pitta:

It resides in the twaka known as Braajaka pitta and is responsible for digestion and absorption. It also aids in the expression of varna of the twaka and enables the digestion and utilisation of substances used through abhyanga, parisheka, avagahana, and so on. It indicates the glow of one's natural complexion.

Pitta kshaya lakshana:

When it falls, it causes a drop in body heat, pachakaagni, and a loss of complexion.

According to Acharya Charaka, the pitta dosha is responsible for the development of regular and aberrant twaka colours. Chakrapani comments on the Bhrajaka pitta's function in regulating body heat and varying the colour of the twaka.

According to Vagabhata acharya, Bhrajaka pitta is located in the twaka and provides the lusture and brightness of the twaka.

According to Acharya Bhel, Bhrajaka pitta is responsible for certain features in the body, such as the creation of distinct prabha of the head, hand, and feet.

Twaka and Kapha dosha: Kapha dosha is responsible for attributes such as snigdhatva, slekshnta, mruduta, sheetata, prasannata, and snigdhvarna.

Twaka and dhatu:**Twaka and Rasa Dhatu:**

Twaka has been used as a synonym for Rasa dhatu in various instances, such as twaksara purusha. with relation to kusta In the early phases, Acharya Sushruta mentions that kusta is only found in the

twaka; Dalhana remarks on this and adds that twakaashrita, i.e. Rasashrita kusta.

Twaka and Rakta Dhatu

The function of rakta dhatu was stated by Acharya Susruta as varna prasadana, i.e. it gives the colour of the twaka, mamsapusti, i.e. it nourishes the mamsadhtu in the body.

Twaka and mamsadhatu:

It is upadhatu of mamsadhatu.

Relation Between Twaka and Mala:

There will be lomakoopa blockage and skin dryness, as well as altered skin perception.

The Relation of Twaka In The Other Diseases:

Chaya and Prabha are used in this context. In Indriyasthana, Acharya Charaka says that chaya defines the complexion of the body, whereas prabha brightens the complexion.

In The Context of Twaka Sara Lakshana:

Snihgdha, Shlekshna, Alpagambheera, Sukumarata, Romayukta, and Prabhayukta will be Twaka.

In The Context of Poorvaroopa of Kusta:

Skin roughness, itching, and the presence or lack of sweat¹⁸. (Su.S. Ni. 5/4)

In The Context of Vruna :

Lesions on the skin are easier to treat than lesions on other parts of the body. Wounds with unusual forms are also treated¹⁹. (Su. S. Su. 22/4)

In The Context of Vidradhi:

Infected vatadi doshas initially vitiate the twak, rakta, mansa, and meda, causing inflammation²⁰. (Su. S. Ni.9/4)

In The Context of Visarpa:

Infected doshas vitiated first twak (Lasika) and then rakta and mansa to produce the condition called visarpa²¹. (Su. S. Ni. 10/3)

In The Context of Pandu:

There will be whitish yellow discoloration of twak and loss of sneha in the body.

In The Context of Kamala:

There will be yellowish discoloration of the twak and netra²². (C. S. Chi. 16/35)

Factors for the formation of body complexion: According to the Acharya Hareeta²³:

1. For Gaura Varna- Pitta
2. For Krishna Varna- Vata + Rakta
3. For Syama Varna- Vata+ Kapha, Rakta+Kapha

Mahabhoota Pradhanyata In Varna:

1. Gaura- teja + aap + akasha
2. Krishna- teja + prathvi + vayu
3. Syama- sarvabhoota

Discussion

1. Twaka refers to the body's outer coating. It is also known as "Twagindriya or spershanendriya," and it is in charge of the sensation of touch or sparsha. It covers the body's surface, keeps the blood within, brightens the complexion, and protects against heat, cold, and external illnesses, among other things.
2. The etymology of twacha is samvarane, which means "covering of the body." Skin synonyms include twacha, charma, chhavi, chhadini, sparsha, and asrukdhara.
3. Acharya Charaka defined six types of twaka, one of which is udakadhara, which contains rasa dhatu and lasika and prevents their removal from the body. Asrukdhara, which houses the blood vessels.

4. Acharya Charaka defined six types of twaka, one of which is udakadhara, which retains rasa dhatu and lasika inside and prevents their removal from the body. Asrukdhara, which houses the various blood arteries.
5. Acharya Vagbhata shares Charaka's viewpoint on vyadhis occurring in distinct tiers.
6. Acharya Sushruta, Sharangadhara, Bhavapraksha have mentioned seven layers of twaka and same view regarding vyadhis occurring in different layers.
7. Acharya According to Charaka, all organs are composed of panchamahabhuta; hence, the Rachana

and kriya of these organs have been ordered in accordance with their panchamahabhutika constitution. Twaka is associated with the prathvi and vayu dominating organs.

CONCLUSION

The following conclusions can be drawn by the observation based on literary review of the both ayurveda and modern.

1. Twaka is the most sensitive organ of the body, covering the surface and protecting it from heat, cold, illness, and so on.
2. In Ayurvedic texts, all acharyas have explained the layers of twaka and their thickness, as well as illnesses that can develop in this, which are listed below.

Table No 3:-Different Name of Twaka According To Different Acharyas

Sushruta	Charaka	Astanga Sangraha	Astanga Hrudaya	Sharangadhara	Bhela
Avabhaasni	Udakadhara	Bhasini	Bhasini	Avabhaasini	Udakadhara
Lohita	Asrukdhara	Asrukdhara	Lohini	Lohita	Asrukdhara
Shweta	3 rd	Shweta	Shweta	Shweta	3 rd
Tamra	4 th	Tamra	Tamra	Tamra	4 th
Vedini	5 th	Vedini	Twagvedini	Vedini	5 th
Rohini	6 th	Rohini	Rohini	Rohini	6 th
Mamsadhara	-	Mamsadhra	Mamsadhra	Sthoola	-

Table No 4:-Vyadhi of Twaka According To Different Acharyas

Sushruta	Charaka	Astanga Sangraha	Astanga Hrudaya	Sharangadhara	Bhela
Avabhaasni - sidma and padmakantaka	Udakadhara	Bhasini	Bhasini	Avabhaasini-sidhma	Udakadhara
Lohita-Tilkalaka, Nyachha and Vyanga	Asrukdhara	Asrukdhara	Lohini-	Lohita-tilakalaka	Asrukdhara
Shweta-charmadala, Ajagallika and Mashaka	3 rd - Sidma and kilash	Shweta-sidma and kilasha	Shweta- sidma and Shvitra	Shweta – charmadala	3 rd -Sidma and kilash
Tamra- kilaasa and kusta	4 th - Dadru and Kushta	Tamra	Tamra – Sarva kushta	Tamra - kilasa and shvitra	4 th - Dadru and Kushta
Vedini- kusta and visarpa	5 th - Alaji and Vidradhi	Vedini – Alaji and Vidradhi	Twagvedini- Vidradhi and Alaji	Vedini – sarvakushta	5 th - Alaji and Vidradhi
Rohini-granthi, apache, arbuda, slipada and galaganda	6 th - Arunshika	Rohini – Arunshika	Rohini- on excision loss of consciousness	Rohini - granthi and ganda	6 th - Arunshika
Mamsadhara- Bhagandara, Vidhradi And Arshas	-	Mamsadhra	Mamsadhra- Arunshika	Sthoola-vidradhi	-

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