



GENERAL INTRODUCTION OF TWAK SHARIR ACCORDING TO AYURVEDA- A REVIEW

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ABSTRACT

In Samhitas Twak/Twacha is described as outermost protective layer of body as well as largest sensory organ of body. Acharya Sushrut and Acharya Charak very minutely described its layers according to their functions and also diseases which are related to those layers. Modern health science described skin in detail according to division of cell. In this literary research comparative study of twacha/skin is done as per Ayurveda and Modern health science. The main aim of Ayurveda is to maintain health in healthy person and provides optimum treatment to diseased person. Many people think that Ayurveda works late but the answer for this is no, because complete elimination of root cause of disorder help in relieving long-term relief. If senses Skin is the largest and first site visible organ of body which acquires 1.5-2 square meter surface area of our body. If we want to see the health of the individual than by darshan pariksha we can see and tell the exact reason behind unhealthy individual. Among sensory organs Twacha is considered under "Pancha gyanendriya Adhithana." By seeing twacha we can tell the root cause of the diseased and it can be a diagnostic tool which is quite useful in diagnosis and treatment of many typical diseases too. In Ayurveda we can see the counter part of different views regarding twacha and its sara too. So today it is necessary to clarify the vision of different Acharyas. Therefore an attempt has made to recollect all the concepts behind the twacha and its saarta in terms of diagnostic tool and management through the same.^[1]

KEYWORDS: *Twacha, Gyanindriya, Ayurveda.*

INTRODUCTION

Skin which is a mucous membrane among all the structure has the protective mechanism which helps in preventing from disease and helps in defending us through bacteria. If we see the thickest part of the skin we can find 1.5mm thickness on the palms and soles of the feet, while the thinnest skin 0.05mm is found on the eyelids and in the post auricular region. In the different layers of skin, Pigmentation of skin is determined by five pigments i.e. melanin, haemoglobin melanoid, carotene, & oxy haemoglobin. Skin is marked by three types of surface irregularities Tension lines, Flexure lines & Papillary. We should explore the unseen notion about Twacha Sharir such as construction and growth of skin (Twacha Uttapati), skin layers with related disorder (Twacha Stara & Roga-adhithana), Physical aspect of skin (Dosha, Dhatu & Mala Sambandha of Twacha), Relation of skin with soul (Atma) and mind (Mana). If we see the diagnostic tool Twacha is a diagnostic tool in clinical aspects & Twacha serves as prognostic tool. All above said thoughts should be edify, So that Ayurveda wonder and respect of Ayurveda should be revitalize and validate.^[2-3]

CONCEPT BEHIND THE TWACHA

It is involved under "Panch Gyanendriya Adhithana." It is definite as "Indriya Vishesha" which protections the complete body since birth that rings all the body section of body like Rakra, meda etc. It has great capacity of enlargement and enlarging. Twacha is adhithana of "PranadiPanch Vayu" where Vayu resides and bring out its occupation. Twacha is specialized sense organs who buy special fleshly observation of pain, touch, pressure, heat and cold. If we see the different names behind this sensory organ various Synonyms For Twacha are Twacha, Charma, Sparshan, Chavi, Chadani, Asrugdhara, Kruti, Ajin, Dehacharma, Romabhumi, Shariravaranam, Asrugvara, Shariravarakam Shastramth.^[4]

DISCUSSION OF TWACHA FORMATION AND TWACHA UTPATTI

Establishment and increase of Twacha is stole dwelliin the garbha only when the baby is growing in the womb i.e. Process of formation and development of Garbha there will be formation of morula blastula blastocyst and later on in to fetus, this fetus starts growing masanumasik and later on developed clear skin on their

surface to protect against different organisms. According to Charaka Garbha is made by the union of Shukra, Shonita and Jiva (soul) in mother's womb. Along with above three elements Ashta Prakruti and Shodsha Vikara are also complex in Garbhanirmana. Sushruta shows creation of Twacha from the absorption of Shukra & Shonita by Tridosha. For healthier sympathetic of Twacha Uttapati in Brihatrayee the unabridged method of foundation of Twacha is compare with foundation of creamy layer over the apparent of milk, when it is boiled and allowed to cooled down, realization of thick layer of skim take place which is elucidated as "Ksheerat – Santaanika. Indu in his comment "Shashilekha" clarifies the entrance and preparation of skin mucus membranes by giving an design of Kadalidal i.e. Stem of Banana, which has numerous layers that are decided in methodical concentric means. He states that Twacha is molded from the Sara bhaaga (Prasaad) of Rakta dhatu, shiny and glossy entrance of skin is due to Rakta dhatu. Hemadri in his commentary "Ayurved Rasayan" shows that whole body is "Panchmahabhautik" and Twacha is formed by metabolization of Rakta dhatu by its personal dhatwagni, several layer of Twacha are molded over surface of embryo. According to Bhavaprakash Twacha is shaped by Pachan that is metabolization of Shukra and Rasa Dhatu. Twacha Uttapati Kala Charak describes BalaVarna-Upachaya in sixth month of intrauterine life, As Varna appearance is the trait of skin it is clear that Twacha is fashioned in sixth month. Twacha develops like a layer of Santanika (cream) developed on Ksheer (Milk) after heating. The formation of Twacha results from heat generated in the process of union of Shukra and Shonita during the Garbhanirmaana Kala. Development of Twacha occurs due to paka of Rakta dhatu by dhatvagni.^[5-8]

MODERN CONCEPT OF LAYERS OF SKIN

Modern texts have classified the skin into two main parts

1. The superficial, thinner portion, which is composed of epithelial tissue, is the Epidermis.
2. The deeper, thicker connective tissue portion is the Dermis. The Epidermis is avascular and the Dermis is vascular, that's why, by cutting the layer of epidermis there is no bleeding, but if we cut the dermis there is bleeding. Deep to dermis, but not part of skin, is the subcutaneous layer, known as the Hypodermis.

This layer consists of areolar and adipose tissues.^[9]

The Epidermis is further grouped into five layers:^[10]

1. Stratum Corneum or Horny Layer
2. Stratum Lucidum
3. Stratum Granulosum
4. Stratum Spinosum or Malpighian Layer
5. Stratum Basale or Germinative Layer

The Dermis is further divided in to two part i.e. pappillary and raticular region.

HOW DO SKIN WORK?

1. Thermoregulation

- a) It liberates sweat at its surface just to maintain sweat. It maintains Temperature.
2. Blood reservoir
3. Protection from bacteria and virus etc.
4. Excretion and metabolism - Skin is the largest sensory organ which helps in eliminating excretory product.

MODERN CORELATION WITH AYURVEDA

The facts concerning the layers of skin are little bit confused and difficult to correlated directl. But the association of Ayurvedokta Twacha Stara with modern sciences as per stated by according to Sushruta Samhita commentor ghanekar, in sharir sthana we can correlate Avabhasini layer with corneum.

Lohita - Stratum Lucidum

Shveta - Stratum Granulosum

Tamra - Malpighian layer

Vedini - Papillary Layer

Rohini - Reticular Layer

Mamsadhara - Subcutaneous tissue

CONCLUSION

Twacha Shareer if we see can and corelate in both Ayurvedic and Modern sciences provided well well-known notion of Twacha (skin) in medical science. In modern and Ayurveda we can see and see the sin disease with particular symptoms and can treat according to them. Hence an attempt has made to correlate those and comparison of skin disease with Ayurveda and treatment according to them.

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