

**REVIEW: TWACHA (UPADHATU OF MAMSA)****<sup>1</sup>Dr. Shubham B. Maske, <sup>2</sup>Dr. Sunil G. Topre and <sup>3</sup>Dr. Jatved J. Pawar**<sup>1</sup>PG Scholar, Department of Kriyasharir, R.A. Podar Medical College, Worli, Mumbai.<sup>2</sup>HOD and Professor, Department of Kriyasharir, R.A. Podar Medical College, Worli, Mumbai.<sup>3</sup>Associate Professors, Department of Kriyasharir, R.A. Podar Medical College, Worli, Mumbai.**\*Corresponding Author: Dr. Shubham B. Maske**

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**ABSTRACT**

Ayurveda appraises twacha as a mirror of one's physiology. In Ayurveda the term 'Twacha' is used for skin. It is the most crucial site of expression as well as manifestation for most diseases. Also, skin has absolute impact on personality of individuals. Hence, the skin reflects the inner health or disorder. The prevalence of skin disease in India is 10 to 20 percent of the total population. Ayurveda is creating waves in the world of natural skin care. According to Ayurveda dosha, dhatu and mala are the base of human body and their stability is considered the health. To understand any disproportion, it is necessary to study the normal structure first. Hence, this article is a sincere attempt to explain Skin from the view of Ayurveda and its association with dosha, dhatu and mala.

**KEYWORDS:** Twacha, Updhatu, Review.**INTRODUCTION**

The word 'Twacha' is derived from the root word 'Twak Avarne', which means thin covering ubiquitous on exterior body that envelops overall tissues of the body. Twacha is mentioned with different synonyms in ancient granthas.

**Upadhatu uttpatti**

Vyutpatti The word 'Upadhatu' consists of two parts with Prefix "Upa" and the word "Dhatu". The literary meaning of "Upa" is towards, near to, by the side of, resemblance, nearness, with the idea of subordination and inferiority. The word 'Dhatu' is derived from the root "Dha" which means to support and nourish. Everything existing is supported by this or because they bear and support, they are termed as Dhatu. Which supports the growth of the body is termed as Dhatu. Dhatus are stable constituents, the basic elements of the body, which make the body exist. Nirukti Shows close resemblance towards Dhatu. Those, which are derivatives of Dhatus, produced at complementary, subsidiary level, are known as Upadhatus. Definition Elements of the body which are derived from Dhatus and which are not further subjected to any transformation are called Upadhatus.

For growth and development Dhatu needs nourishment. These Dhatus are nourished by Ahara Rasa. Formation of New Dhatu Ahara Repair Damaged Dhatu Every elements in this universe is composed of Panchmahabhuta i.e., Akash, Vaayu, Agni, Jala, Prithvi.

Ahara is the main factor for formation of Rasa. Ahara is also made of Panchmahabhuta, having six tastes (Madhur, Amla, Lavana, Katu, Tikta and Kashaya) possess many properties when indigested undergoes digestion. After being digested properly, Ahara with the help of Kosthagni present in stomach (Gastric juice Hydrochloric acid) and small intestine arises its vital essence known as Ahara Rasa. They are nourished from Sara portion produced in digestion of nutrient fluid in Dhatusrotas. It means they are produced directly from Ahararasa. It is needed for Ahararasa to undergo more digestion for giving rise to Dhatu as well as Updhatu. All the seven Dhatus of the body contains their own fire (Agni) in order to metabolize the nutrients (micro as well as macro) supplied through Srotas (channels of circulation). Substances that are present in the body which only perform Dharana Karma are Updhatu.

Meaning of Up is Sub, sub ordinate, subsidiary, secondary and Dhatu means tissue. Updhatu is subsidiary tissue which provides base to the body but they do not nurture it like Dhatu. Updhatu helps to sustain body. The main difference between Dhatu and Updhatu is that any changes or vitiation in Dhatu results in the effect in Uttar Dhatu but this can't happen in case of Updhatu. Each of seven Dhatu nourishes and supports Updhatu which is subsidiary tissue or secondary tissue product and produce Malas (waste products). The Updhatu neither nourish each other nor any other tissue for the matter.

### Synonyms

Synonyms such as Sparshana, chhavi, chhadani, asrugdhara are indicative of karma or functions of twacha, whereas synonyms like charma, kruti, ajin indicates meaning of word twacha that is covering. It is a matruja avayava which is studied as a upadhatu (secondary tissue) of mamsa dhatu.

Review is searched from various ayurvedic texts, mainly Charak Samhita, Sushrut Samhita, Ashtang Hridaya, Ashtang Sangraha, Sharangdhara Samhita, and their commentaries, Modern physiology textbooks, websites and articles related to the topic were reviewed to collect the literary material. The compiled data was compared and conclusions were drawn at the end of study.

### Utpatti of twacha

According to Sushruta, seven layers of skin are produced from fertilized zygote during digestion for differentiation. When milk is boiled, cream gets deposited on milk at every attempt of boiling. Similarly, seven layers of skin are produced while differentiation of fertilized zygote is in process.

1. Charakacharya suggested that mamsagni acts on poshak mamsa during tridha parinaman (three level metabolism) and produces stable mamsa dhatu. Meanwhile, production and nutrition of twacha takes place as upadhatu (secondary tissue) of mamsa dhatu.
2. Vagbhat Acharya described the formation of twacha due to paripaka of rakta dhatu by rakta dhatwagni in the developing fetus. After paka, it dries up to form septa twacha just like the deposition of cream or santanika over the surface of boiled milk
3. Panchabhautik swaroop of twacha Twacha being a sparshendriya or organ of touch, is known to be a vayaviya (predominant in vayu mahabhoot) substance, kathinya (sclerosity) and murtimantatva (vividness) are due to parthiva tatva. Kanti (lustre) is because of predominance of Teja mahabhoot. Snigdha (unctuous), mrudu (soft) and shlakshna (smooth) properties are due to Jala tatva, whereas romakoop (hair follicles) and chhidrasamuha (pores) are because of Akash tatva.
4. Layers of twacha According to Charaka, there are six layers of skin. The first layer is called as Udakadhara which is concerned with regulation of water balance. The second layer is named as Asrik-dhara as it has rich blood supply. The third layer of twacha is the seat of skin diseases such as sidhma and kilasa. Both these can be compared to leucoderma. The fourth layer is the seat of kushtha (leprosy) and dadru (ring worm infection). The fifth layer of twacha is the site of skin diseases such as vidradhi (abcess) and alaji (adenitis). The sixth layer of twacha, which when incised, leads to giddiness and unconsciousness in a person. This layer is also a seat of Glandular growth called as Arunshi.
5. Sushruta considers seven layers of twacha. In sushruta samhita, thickness of skin layer is compared to the thickness of Vrihi (rice grain).

**The first layer** – Avabhasini, reflects lustre and colour of the skin. It is the seat of skin diseases sidhma and padmakantaka. Thickness of this layer is 18th part of vrihi.

**The second layer** –lohita gives reddish colour to the skin. Thickness of this layer is 16th part of vrihi.

**The third layer**- shweta, is the seat of skin diseases charmadala, ajagallika and mashaka. Thickness of this layer is 12th part of vrihi.

**The fourth layer** of skin –tamra, is a seat of kilasa kushtha and its thickness is 8th part of vrihi.

**The fifth layer**- vedini, is the seat of skin diseases kushtha and visarpa and its thickness is 5th part of vrihi.

**The sixth layer** –rohini is one vrihi thick and is a seat for skin diseases apachi (adenitis), arbuda (malignant tumour) and shlipad (filariasis).

**The seventh layer of twacha**- Mamsadhara kala, is two vrihis thick and is a seat of skin diseases galagand (goitre), Bhagandara (fistula), vidradhi (abcess) and arsha (haemorrhoides)

Vagbhat considers six layers of twacha- first udakadhara, second asrukdhara, third –seat of sidhma –kilas, fourth-seat of all types of kushtha, fifth- seat of alaji and vidradhi and sixth pranadhara<sup>7</sup>. Sharangdhara considers seven layers of twacha namely, Avabhasini, lohita, shweta, tamra, vedini, rohini and sthoola<sup>8</sup>. According to Bhel, there are six layers of twacha- first udakadhara, second asrukdhara, third –seat of sidhma –kilas, fourth-seat of dadru- kushtha, fifth- seat of alaji and vidradhi and sixth pranadhara.

### Functions of twacha

Avarana –twacha covers and protects entire body.

Sparshadnyana- twacha is a seat of Sparshendriya, hence is a base for tactile sensation.

Prakashana- varna, chhaya, prabha these tajasa tatvas rest in twacha. Hence, these tatvas are illuminated by twacha.

Ushmanyantrana- twacha forms basis for temperature regulation.

Pachana - bhrajak pitta is situated in twacha. Hence shoshana (absorbtion), pravesha (entry) and pachana (digestion) of lepa, abhyanga applied externally takes place through twacha.

Dharana- to hold the absolute essential fluids like udaka, rakta and not letting them flow out of the body is an important function of twacha.

Ropana- sandhana - to recover damaged or traumatized skin by fixing the tear and covering the wound is also the function of twacha.

Mamsadharana- origin and maintenance of mamsa is a function of twacha, specially the deepest layer of twacha

which is known as mamsadhara. Twacha is also one amongst the roots of mamsavaha srotas. Malanirharana-to hold and excrete the mala of loma, kasha, nakha and twak, which is present in the form of sneha, is a function of twacha. Twacha and Doshas Twacha and Vata Twacha is a seat of vata dosha. Minute branches of dhamanis carrying vata are spread all over the skin.

Sensation of touch is perceived through these innumerable vatavahini dhamanis and their branches. Thus, twacha is included in indriyas. Sheeta (cold), ushna (hot), and kathin (hard) properties are knowledged through twacha.

#### **Twacha and Prana Vayu**

Sensation through skin is perceived with the help of prana vayu. Prana vayu transfer impulses of touch to mana and buddhi. This function of prana vayu is referred as "indriyachittadrik" by vagbhat.

#### **Twacha and Vyana Vayu**

Once the impulses of touch are carried to mana and buddhi by prana vayu, mana responds against those impulses. These responses are generated as movements brought about with the help of vyana Vayu. For example, on account of hot touch, hand is immediately taken away from the hot object. Relying on vyan vayu only, ducts of skin undergo spasm in cold seasons and relax in hot seasons.

#### **Twacha and Udana Vayu**

Varna (complexion) expressed on skin depends upon normal functioning of uadana vayu. This function of udana vayu is carried out through the medium of vishuddha rakta. Any obstruction in this function of udana vayu causes impairment of varna.

#### **Twacha and Samana Vayu**

Genesis of ahara rasa from anna for nourishment of Sparshanendriya takes place through samana vayu. As a result of weak samana vayu, skin becomes dry and rough.

#### **Twacha and Apana Vayu**

Apana vayu is not directly related to twacha but its normal functioning is responsible for sound condition of twacha. Along with mala-mutra visarjana, apana vayu is also responsible for excretion of excess kleda from the body. Obstruction in this function of apana vayu hinders sweda to hold kleda which shows distorted result on twacha.

#### **Twacha and Pitta**

Pitta maintains determined temperature of twacha. Sweda and rakta also aid pitta in this function of pitta. Gaura, Krishna, etc varna and Prabha of twacha are specified on skin by pitta. Pachana of abhyang, lepa and seka applied on twacha takes place through Pitta.

#### **Twacha and kapha**

Mardavta is brought to skin by drava and snigdha properties of kapha.

#### **Twacha and dhatu**

Twacha and Rasa dhatu Rasa dhatu nourishes twacha. Status of Rasa dhatu influences soundness of Twacha. Therefore most of the rasa sarata characteristics are related to Twacha. Also, Kashyap have described rasa sarata under the name of Twak sarata.

#### **Twacha and Rakta dhatu**

Varna of Twacha and functioning of sparshnendriya depends on healthy condition of Rakta dhatu. Twacha of Rakta sara individual remains reddish and dazzling.

#### **Twacha and Mamsa dhatu**

Twacha is a upadhatu (secondary tissue) of Mamsa dhatu.

#### **Twacha and Meda dhatu**

Sweda, mala of Meda dhatu is excreted out of the body through twacha.

#### **Twacha and Asthi dhatu**

Nakha, roma and kasha, these malas of asthi dhatu are revealed out through Twacha.

#### **Twacha and Majja dhatu**

Arunshika, a disease caused by the vitiation of majja dhatu shelters in twacha. Also twacha-sneha is included in the malas of Majja.

#### **Twacha and Shukra dhatu**

Shukra dhatu is distributed through out the sharira. Hence, it is also present in Twacha.

#### **Twacha and Mala**

Sweda, which expels waste product out of body, maintains moisture, temperature and smoothness of twacha. Nakha and kasha, these dhatu malas are expressed out through twacha. Majja mala also contributes in keeping skin smooth and unctuous.

#### **CONCLUSION**

According to the ancient Ayurveda science, dosha, dhatu and mala are the base of human body. Only a stable condition of dosha, dhatu and mala is considered healthy condition of body. Being the largest organ in the body, twacha is also influenced by dosha, dhatu and mala. Just as mirror, twacha reflects various types of inner abnormal conditions of the body. Functions of all doshas and their subtypes, dhatus and malas are very well elaborated in twacha.