

REVIEW ON *TWACHA SHARIR* WITH SPECIAL REFERENCE TO *KUSTHA VYADHI*Dr. Hemlata Tiwari*¹ and Dr. Naresh Kumar²¹MD Scholar, PG Department of Rachana Sharir, Rishikul Campus UAU, Harrawala.²Professor and HOD, PG Department of Rachana Sharir, Rishikul Campus UAU, Harrawala.

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ABSTRACT

Twacha is one of the largest and outermost protecting organ of the body. It is known as – ‘Firstline of Defense’. In Ayurvedic medicine, the idea of "*Twacha Sharir*"—the skin and its associated structures—is essential to comprehending and treating *Kustha Vyadhi*, or skin illnesses. *Twacha* is intimately related to the general health and balance of the body and is seen in Ayurveda as an essential part of the body's *Dhatu*s (tissues). A variety of long-term skin disorders are included in *Kustha Vyadhi*, which is frequently linked to abnormalities in the body's *Doshas* that is *Vata*, *Pitta*, and *Kapha*. The Ayurvedic perspective on *Kustha Vyadhi* highlights that these disorders result from disruptions in normal functioning of *Twacha Sharir*.

KEYWORDS: Skin, *Twacha*, *Kustha*, *Kshudra Kustha*, *Maha*.

INTRODUCTION

The skin, often referred to as the cutaneous membrane, is the biggest organ in the body, measuring over 20 square feet in total area and weighing between 4.5 and 5 kg, or roughly 7% of the body weight. Because it shields us from germs and other external invaders, skin is referred to as "The First Line of Defense". It is a component of the integumentary system, which protects the body and aids in temperature regulation to help maintain homeostasis. Additionally, it enables us to perceive unpleasant, pleasant, and other stimuli in the outside world.^[1]

The skin is the structure that covers the entire body, according to *Acharya Charaka*. *Acharya Sushruta* has said that the *Twacha Pramana* differs in different sites of the body as in *Mamsalsthaana* and *Lalaat*, the *Pramana* of *Twacha* varies. The idea that skin is thinnest on eyelids and in the post-auricular region and thickest on palms and soles of feet has also been confirmed by modern research.^[1] A lot about skin is already known but details of *Twacha* mentioned in Ayurvedic texts are yet to be explained.

Understanding the *Rachnatmaka* and *Kriyatmaka* facets of *Twacha* is crucial since it serves as the seat of several *Rogas*. *Twacha* is *Updhatu* of *Mamsa Dhatu*. *Tamra* and *Vedini Twacha* – the fourth and fifth layer respectively are seat of *Kustha Roga*.

MATERIAL AND METHOD

This literary analysis examines how *Twacha Sharir* is

understood, paying particular attention to *Kustha Vyadhi* with the use of information gathered from published research publications, texts that are both classical and modern.

Skin is referred to as *Twaka* or *Twacha* in Ayurveda. It falls within the category of "*Panch Gyanendriya Adhithana*". It can stretch and expand to a large extent. "*Pranadi Panch Vayu*" is the *Adhithana* of *Twacha*, where *Vayu* resides and manifests its powers. *Twacha* is a unique sensory organ that develops unique experience of pressure, heat, cold, touch, and pain.

Twacha Utpatti

In Ayurvedic scriptures, it is believed that the formation of *Twacha* (skin) happens in *Tritiya Masa* (third month) of intrauterine life.^[2] Varied *Acharyas* have varied viewpoints regarding the development of *Twacha*.

Acharya Sushruta used *Ksheer* and *Santanika* as an example to explain how *Twacha* developed in *Shareersthana*. *Twacha* forms similarly to how a layer of *Santanika* (cream) forms on top of *Ksheer* (milk) upon cooking. Heat produced during the union of *Shukra* and *Shonita* during the *Garbhanirmaana Kala* is what forms *Twacha*.^[3]

According to *Acharya Vagbhata*, *Dhatvagni's Paka* of *Rakta Dhatu* is what causes *Twacha* to develop.^[4]

In Modern texts, it is stated that the development of skin

starts at about fourth week after the fertilization. At the beginning of seventh week, the single layer known as the basal layer, divides and forms a superficial protected layer of flattened cells called periderm. By the fifth month, appearance of fatty layer called the vernix caseosa can be seen. By about eleventh week, epidermis and dermis are formed and hair follicles start to grow. The epidermis is derived from ectoderm while the dermis arises from mesoderm located deep to the surface ectoderm.

Twacha – Rachnatmaka aspect

Since of *Vayu Mahabhuta*, *Twacha* is the *Adhishthana* of *Sparshanendriya* since it has touch sensibility. It encompasses the body's exterior organs as well as the senses.

Twacha according to different acharyas –
Charak, Kashyap, Astang Samgraha – 6 layers
Sushrut, Astang Hridaya, Sharangdhara – 7 layers

<i>Twacha (Su)</i> ^[3]	Diseases associated	Pramana of Twacha	<i>Twacha (Ch)</i> ^[5]	Diseases associated
<i>Avabhasini</i>	<i>Sidhma, Padmakantaka</i>	1/18 th part of <i>Vrihi</i>	<i>Udakadhara</i>	-----
<i>Lohita</i>	<i>Tilkalaka, Nyacha, Vyanga</i>	1/16 th part of <i>Vrihi</i>	<i>Asrigdhara</i>	-----
<i>Shweta</i>	<i>Charmadala, Ajgallika, Mashaka</i>	1/12 th part of <i>Vrihi</i>	<i>Tritiya</i>	<i>Sidhma, Kilasa</i>
<i>Tamra</i>	<i>Kilasa, Kushtha</i>	1/8 th part of <i>Vrihi</i>	<i>Chaturthi</i>	<i>Dadru, Kushtha</i>
<i>Vedini</i>	<i>Kushtha, Visarpa</i>	1/5 th part of <i>Vrihi</i>	<i>Panchami</i>	<i>Alaji, Vidradhi</i>
<i>Rohini</i>	<i>Granthi, Apachi, Arbuda, Galganda, Shleepada</i>	1 <i>Vrihi</i>	<i>Shashthi</i>	<i>Tamapravesh, Sthula Moola Arunshika</i>
<i>Mamsadhara</i>	<i>Arsha, Bhagandara, Vidradhi</i>	2 <i>Vrihi</i>	-----	

According to *Arundata*^[6] – commentator of *Astang Hridaya* layers of *Twacha* are :

Bhasini, Lohini, Shweta, Tamra, Vedini, Rohini, Mamsadhara.

Astang Samgraha told *Twacha* same as *Charaka* except the 6th layer i.e. *Pranadhara*. *Sharangdhara*^[7] and *Bhavprakash*^[8] told the same description as *Acharya Sushruta* except theseventh layer as *Sthoola*.

Modern aspects of Skin

Skin is easily inspected or more exposed to infection, disease and injury of all the organs. Skin consists of mainly 2 parts –

1. Epidermis – thinner, avascular, superficial layer made up of epithelial tissue.
2. Dermis – This is deeper, thicker connective tissue part.

Cell of Markel – Sensory nerve endings are present in these cells in basal layer of epidermis. This epidermis comprises of 5 layers –

Epidermis	Cells	Features
Stratum corneum	Corneocytes Stratified epithelial cells	Fibrous protein keratin is present
Stratum lucidum	Flattened epithelial cells	Eleidin (precursor of keratin) is present
Stratum granulosum	Rhomboidal shape cells, 3 cell layered	Keratohyalin is present in shape of granules
Stratum spinosum	Several layers (3-5) thick Cells have spine like processes/projections	Some melanocytes

1. Epidermis – Ectodermal in origin and give rise to appendages of skin, mainly hair, nails, sweat glands & sebaceous glands. It is made of two kinds of cells: Keratinocytes and non keratinocytes, including melanocytes, dendritic cells of Langerhans and cells of Merkel.

Keratinocytes - are the main epidermal cells, derived from stem cells found in the basal layer. Melanocytes - derived from melanoblasts, which are neural crest-derived cells that synthesizemelanin.

Dendritic cells of Langerhans - originate in the bone marrow and are crucial in shielding the skinfrom viruses and other illnesses.

Stratum germinativum/basale	Polygonal cells-superficially Columnar or cuboidal Epithelial cells- deep	Keratinocytes Melanocytes. Merkel's cells
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Dermis - The dermis can be split into two regions based on its tissue structure: the reticular layer and the papillary layer.

- Papillary layer: Forms the dermal papillae, which are dense connective tissue found in the superficial layer of the dermis and best develop in the thick skin of the palm and sole. Includes nerve fibers, lymphatic vessels, blood vessels, and chromate ores (pigments)
- Reticular layer:** Made up of reticular and elastic fibers. Fibers are found around the hair bulbs, sweat glands and sebaceous glands.

Correlation of Layers of *Twacha*

The specifics of the skin's layers as described by modern science and Ayurveda remain unclear. However, as noted by Ghanekar^[9], the *Sushruta Samhita Shareersthana* commentator, the relationship between *Ayurvedokta Twacha Sthara* and modern sciences. This is as follows –

Lohita- Stratum Lucidum *Shweta*- Stratum Granulosum
Tamra- Malpighian Layer *Vedini*- Papillary Layer
Rohini- Reticular Layer
Mamsadhara- Subcutaneous tissue

Function of Skin^[10]

- Storage function : Stores fat, water, chloride & sugar. Can also store blood by the dilatation of the cutaneous blood vessels.
- Synthetic function : Vitamin D3 is synthesized in skin by the action of UV rays from sunlight on cholesterol.
- Regulation of body temperature
- Regulation of water and electrolyte balance.
- Excretory function
- Absorptive & protective function
- Secretory function

Kustha

The term '*Kustha*' in ayurveda denotes all *Twaka* (skin) diseases. According to *Acharya Vagbhata* *Kustha* is a disease that causes *Vaivarnya* and *Dushti* to the *Twacha*. According to *Amarkosh* *Kustha* word is derived from the root '*Kush*' which means that comes from inner part. According to Ayurveda, *Twacha* is an indicator of the state of the body from the inside out, with special emphasis on its relationship to the equilibrium of *Dhatus* (tissues), *Malas* (wastes), and *Doshas*. The health of the skin is related to the balance of the three *Doshas*:

Vata Dasha: Imbalances can cause dryness, roughness, and premature aging of the skin.

Pitta Dasha: Excess can cause inflammation, redness.

Kapha Dasha: Imbalances may cause in excess moisture, oiliness, and sluggishness.

Nidan^[11]

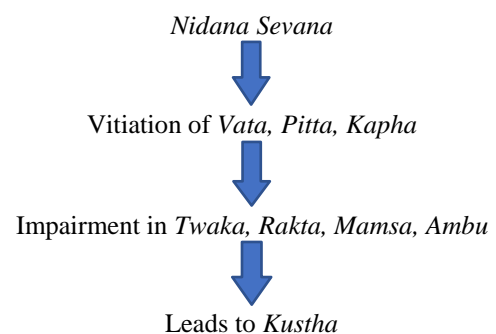
- Virudha Annapana*, excess intake of *Drava*, *Snigdha*, *Guru Dravyas*
- Hold back natural urges like Vomiting etc.
- Exercising or coming in contact of excessive heat after intaking excessive quantity of food.
- Indulging in habits such as, taking *Sheeta* quality food etc followed by *Ushna* quality or either fasting followed by heavy meals.
- Having cold water immediately after exposure to sun.
- Exertion and fear
- Eating uncooked or raw foods or having meals although previously taken meals have not been digested.
- Indulging in food and other habits which have been restricted during the phase of *Panchakarma*
- Consuming new grains, curds, fish, excessive salty and sour food items.
- Black grams, radish, food prepared from flour paste, sesame, milk and jaggery products.
- Indulging in sexual activity even if the food is not well digested.
- Diwaswapna (Sleeping during day time)
- Insulting peers like brahmin / guru and other respected personal and doing sinful acts.

Samprapti

' वातादयस्त्रयो दुष्टास्त्वग्रक्तं मांसमम्बु च ।

दुष्यन्ति स कुष्ठानां सप्तको द्रव्यसंग्रहः ॥ ' (च०चि० 9/7)

Collectively, the impaired *Twaka*, *Rakta*, *Mamsa*, and *Ambu* along with the three vitiated doshas—*Vata*, *Pitta*, and *Kapha*—form seven vital components that contribute to the pathophysiology of *Kustha*.



Purvarupa of *Kustha*

Touch sensation decreased, excessive sweating or absence of sweating (which may be localized or generalized), change in color (discoloration), papules on skin, horripilation, pruritus, pricking pain, physical exhaustion, mental fatigue, severe pain in ulcerated area, sudden appearance and chronic the ulcers, burning sensation, numbness.

Classification of Kushta^[11]

1. *Mahakushta* : 7 (*Kapala, Udumbara, Mandala, Rushyajivha, Pundarika, Sidhma, Kakanaka*)
2. *Kshudra Kushta* : 11 (*Ekakushta, Charmkushta, Kitibha, Vipadika, Alasaka, Dadru, Charmadala, Pama, Visphot, Shataru, Vicharchika*)

Predominance of Doshas in Mahakushta & Kshudra Kushta

Predominant Dosh	Kushta
Vata	Kapala
Pitta	Udumbara
Kapha	Mandala, Vicharchika
Tridosha	Kakanaka
Vata-Pitta	Rishyajiva
Vata-Kapha	Siddhma, Charmkushta, Ekakushta, Kitibha, Vipadika, Alasaka
Pitta-Kapha	Dadru, Charmadala, Pama, Visphot, Shataru

Lakshana of Mahakushta

- Kapala* – Krishna, Aruna, Ruksha, Parusha, Tanu
- Udumbara* – Resemblance with *Udumbara* fruit, redness, *Lomapinjara* (hair on affected area becomes brown)
- Mandala* – white, red in color, elevated patches, patches matted with each other
- Rishyajivha* – red in edges, brown inside, resembles with the tongue of Rishya (type of deer)
- Pundarika* – Elevated patches, Similarity with lotus petals, burning sensation
- Sidhma* – white coppery, color resembles flower of *Alabu (Lagenaria siceraria)*
- Kakanaka* – resembles *Gunja (Abrus precatorius)*, red in color, incurable

Lakshana of Kshudra Kushta

- Ekakushta* – Absence of sweating, resemblance of skin with the scales of fish.
- Charmkushta* – skin patch becomes thin appear like elephant skin.
- Kitibha* – Rough in touch, blackish brown
- Vipadika* – Cracks in soles & palms, extreme pain
- Alasaka* – excessive itching, redness
- Dadru* – itching, redness, pimples
- Charmadala* – pustules, itching, extreme pain
- Pama* – excessive itching, *Kandu, Pidika* which is white, reddish or blackish in color.
- Sphota* – boils, whitish & reddish in color.
- Shataru* – red, brown, painful with burning sensation
- Vicharchika* – Excessive secretions, blackish brown eruption, itching

Sadhya – Asadhya

- Vata kapha predominated *Kushta* and single dosha predominated *Kushta* – *Sukhasadhya* (Treatable easily)
- Whereas *Kapha Pitta* and *Vata Pitta* dominated *Kushta* are *Kricha Sadhya* (difficult totreat)
- Presence of all the symptoms, in weak patient, suffering from morbid thirst, burning sensation, loss of digestive power and if there is presence of maggots then it is *Asadhya*(incurable).

Upadravas

1. Prasaravana
2. Angabheda
3. Patana Anga Avayava
4. Trishna
5. Jwara
6. Atisara, Daha
7. Daurbalya, Arochaka, Avipaka

Pathya - *Laghu Anna, Tikta Shaka, Bhallataka, Triphala, Nimb Yukta Anna* and *Ghrta, Purana Dhanya, Jangala Mamsa, Mudga, Patola*. For *Pana, Snana* and *Parisheka Khadira Kashaya* is indicated.

Apathya - *Guru, Amla, Payas, Dadhi, Anupamamsa, Matsya, Guda, Tila, Dugdha, Dahi, Taila, Kultha, Virudha Aahar, Adhyasana, Ajeerna*.

Treatment

- Skin disorders take a long time to heal, are nearly always incurable, and demand patience to take treatment for extended periods of time. In the absence of *Tridoshas'* vitiation, *Kushta Roga* is impossible. *Nidana Parivarjana* should be the primary line of treatment because the disease's symptoms initially appear due to *Nidanasevana*. By limiting the vitiation of *Doshas*, it halts the illnesses.
- *Kushta* is a *Tridoshaj Vyadhi* which first dominant *Doshas* should be treated and then the *Anubandh Doshas*.
- *Acharya Vagbhata* says that *Snehapana* should be administered to *Kushta Rogi* in *Purvarupa Avastha*.
- *Samshodhan* should be done in case of *Bahudoshavastha*. According to *Acharya Charaka* in *Vata* dominant *Kushta Ghritapana* is indicated, in *Pittaja Kushta Virechan & Raktamoskhan & in Kaphaja Kushta Vaman* is indicated. *Vamana* is given in every 15 days, *Virechan* at every 1 month, *Raktamoshana* at every 6 months.
- According to *Acharaya Sushruta*
Twakagata Kushta – Lepa of *Samshodan Dravya*
Raktagata Kushta – *Samshodhan, Aalepa, Kashya, Raktamokshana*
Mamsagata Kushta – above all + *Arista, Manth, Prasha Prayog*
Medagata – *Yapya (Samshodhan, Raktamokshan)*

- After *Shodhan Chikitsa*, *Shaman* is done to pacify the remaining *Doshas*.
- *Tikta*, *Kashaya Dravyas* are used for *Shaman* according to *Charaka*.
- External application also plays a vital role in *Kustha Vyadhi* as *Sthanasamsraya* and *Vyaktasthana* is *Twacha*.

DISCUSSION

Texts from the past and present have differing views about skin. However, they both discuss the skin's layers, pigments, and thickness as well as a comparison of the skin's layers using terms from antiquity and modernity. *Twacha* refers to skin while *Kustha* is a term used for wide range of skin diseases. The condition of *Twacha* reflects the balance or imbalance of the body's *Doshas* and other internal factors. Healthy *Twacha* indicates proper digestion, balanced doshas, and overall health, while imbalances can manifest as skin disorders. *Kustha* is caused due to imbalance in *Doshas*. Treated by balancing the doshas & restoring the skin health.

The health of *Twacha* is important for prevention & treatment of *Kustha*.

CONCLUSION

According to Ayurvedic medicine, the *Twacha* is an important organ that reflects and influences general health, not just a covering on the outside. This study of *Twacha* in both ayurvedic & modern perspective provides well established concept of *Twacha* in medical science. Ayurveda explains a wide range of dermatological disorders including its classification, pathogenesis, symptoms, prevention and treatment. *Kustha Vyadhi* is a complicated combination of internal health problems, lifestyle choices, and Dosha imbalances. At present stress & altered immunity are major factor involved for wide range of dermatological disorders. The management used in Ayurveda are good immune modulators & anti-stress agent. Through a holistic approach to diagnosing, treating, and managing skin diseases, practitioners can promote improve skin health and general well-being by comprehending the complex relationship between *Twacha* and *Kustha Vyadhi*.

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