CONCEPTUAL STUDY OF TWACHA SHARIR (SKIN) WITH SPECIAL REFERENCE TO TARUNYAPITIKA AN AYURVEDIC APPROACH

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ABSTRACT
Ayurveda is holistic science, has a goal of healthy life, prevention of disease also provide treatment to various disease condition. Twacha (skin) is main organ of integumentary system. It is the largest organ of the body acquire 1.5-2 square meter surface area of the body. Twacha is panchabhautik in nature. Twacha has seven different stara (layers), these layers are site of various disease. There is dominancy of pitta dosha in madhyam vaya avastha (young age). Tarunyapitika is the mainly occur in madhyam vaya avastha. Healthy glowing skin, a distant and big dream for all individual and specially for young generation. In young age both of sex are equally suffer from Tarunyapitika (acne vulgaris). In sushrut Samhita tarunyapitika comes under the heading of kshudra rogas. In modern era sedentary life style, junk food various beverages, stress imbalances dosha affecting the mind and the body. These kind of lifestyle increases the incidences of tarunyapitika in young age. Twacha roga and twacha dushti are important aspect of twacha sharir. Modern science mention skin disorder acne vulgaris having nearly equal sign and symptoms as that of tarunyapitika. This review study tries to understand ayurvedic etiology and pathogenesis of tarunyapitika. Hence to discuss and elaborate concept of twacha sharir with special reference to tarunyapitika.

KEYWORDS: Twacha (skin), Twacha stara (layers), Dosha, Tarunyapitika (acne vulgaris).

INTRODUCTION
Ayurveda is the science of life. Skin is outermost largest organ of the body acquire 1.5-2 sq.m area of body which has protective in function also participating in various physiological activity. Skin vary in thickness, it is thickest at palm and sole and thinnest at eyelids. Ayurveda had given thickness in terms of bhirhee (rice grain) for different layers of skin. Twacha is panchabhautik in nature has a dominancy of vata dosha act as a sparshnendriya (touch sensing organ). Sparshnendriya is also included in Dwadash prana so it is very important component of life. Twacha is updhatu of mamsa dhatu. Ayurveda samhita has given various literature about twacha sharir regarding twacha utapatti, twacha stara with its measurement and associated disorders. Pittadushti is important element in Twaka vikara. Proper dincharya according to Ayurveda maintain fundamental factor like dosha, dhatu, mala, agni in relation with twak sharir for prevention of twacha vikara like tarunyapitika. In this article ayurvedic concept of twacha sharir also etiology and pathogenesis of tarunyapitika have been elaborated and discussed.

AIM AND OBJECTIVE
1) Conceptual study of Twacha sharir (skin) described in various Ayurved samhitas and literatures.
2) To establish the concept of Tarunyapitika according to ayurveda point of view.

MATERIALS AND METHODS
Bruhatrayee along with their commentaries by different authors were referred for the study. References from the modern science books and various websites utilized to co-relate the concept.

DISCUSSION
1) Twacha utapatti: The shukra (sperm) and shonit (ovum) situated in the garbhshaya (uterus) and combined with atma (soul), prakruti (nature) and its vikara (product) is called Garbha (fetus). It is process by panchamahabhutas, vayu with division, tejas with transformation, ap with moistening, pradhi with consolidation and akash with growth.

In such conglomerate of sperm and ovum development of faetus takes place. Consequently seven layers of twak comes into existence like those of cream in milk. These
layers are Avabhasini, Lohita, Sweta, Tamra, Vedini, Rohini and Mansadhara.\(^7\)

2) **Twacha stara and its vyadhi:** According to Acharya sushruta there are seven different layers of *twacha*\(^8\). They are as follows:

<table>
<thead>
<tr>
<th>Layers of Twak (skin)</th>
<th>Measurement in Breehi</th>
<th>Associated Twak vikara</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Avabhasini</td>
<td>1/18 Breehi</td>
<td>Sidhna, padmakantaka</td>
</tr>
<tr>
<td>2. Lohita</td>
<td>1/16 Breehi</td>
<td>Tilkalaka, nyacha, vyanga</td>
</tr>
<tr>
<td>3. Sweta</td>
<td>1/12 Breehi</td>
<td>Charmadai, aijallli, mashak</td>
</tr>
<tr>
<td>4. Tamra</td>
<td>1/8 Breehi</td>
<td>Kilas, kustha</td>
</tr>
<tr>
<td>5. Vedini</td>
<td>1/5 Breehi</td>
<td>Kushta, visarpa</td>
</tr>
<tr>
<td>6. Rohini</td>
<td>01 Breehi</td>
<td>Granthi, apache, arbud, slippad, galgand</td>
</tr>
<tr>
<td>7. Mansadhara</td>
<td>02 Breehi</td>
<td>Bhagander, vidradhi, arsha</td>
</tr>
</tbody>
</table>

3. **Modern aspect of skin:** According to modern science point of view skin is mainly divided into three layers\(^9\).

A) **Epidermis**

It is again subdivided into stratum corneum (Horney layer), stratum lucidum, stratum granulosam, stratum spinosam, stratum basale. It is superficial and protective in function. The principle cells of the epidermis are keratinocytes.

B) **Dermis**

It is again divided into papillary layer, reticular layer. It is tough and elastic support structure that houses nerve, vessels, lymphatics and cutaneous appendages.

C) **Hypodermis/Subcutaneous**

It is the deepest layer of the skin play an important role in shock absorption, energy storage and maintenance of body heat.

When we study the skin by anatomical and physiological point of view. We can compare ayurvedokt types of *twacha* with\(^3\),

* a) Avbhasini – Horney layer
* b) Lohita – Stratum lucidum
* c) Sweta – Stratum granulosam
* d) Tamra – Malphighian layer
* e) Vedini – Papillary layer
* f) Rohini – Reticular layer
* g) Mansadhara – Subcutaneous tissue

**Tarunyapitika ayurvedic aspect:** According to Acharya sushruta, it is called *mukhdushika*. It comes under the heading of *kshudra rogas*. Boils like spines of *salmali* appear on the face of youthful persons caused by *kapha*, *vata* and *rakta* they are known as *mukhdushika*.\(^9\)

According to Acharya Vagbhat medodhata is dushya instead of raktradhatu.\(^10\) *Tarunyapitika* mostly affect the young generation so Madhavakar in his *tika* is also called *yuvarpayitika*.\(^11\) Details of *Hetu* and *samprapti* of *Tarunya pitika* are not mentioned in *samhitas*. *Samprapti ghatakade\(^12\)* –

- *Dosha* – *kapha, vata*
- *Dushya* - *Twacha, rakta*
- *Agni* – *Jataragni, dhatwagni*

By avoiding *Doshovaigunyakar samya Ahar vihar, pancakarma like Raktmokshan and virechan*, internally by taking *ayurvedic* medicine we can prevent further production of *Tarunyapitika*. *Brahmcharya palan* and *Achar rasayana* may play vital role in *tarunyapitika*.

**CONCLUSION**

By studying rachanatmak and kriyatmak point of view seven layers mention by sushruta are very much similar with the types of skin described in modern science. *Tarunyapitika* is resemble with *padmakantak* (like thorn of flower). *Avabhasini* is the site of *padmakantak*. It reflects the complexion and quality of *Rasa dhatu* (Nutrient fluid). It reflects the aura of individual. If there is inner bliss it shows on this layer. It does not have its own color. It reflects the color of the inner layers. Similarly acne vulgaris is the formation of comedones, papules, pustules, nodules and cyst as a result of obstruction and inflammation of pilosebaceous units develop on face and trunk mostly in adolescent age.

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