

## **A Conceptual Study Of Twak And Its Relation With Dosha , Dhatu , Mala.**

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### **Abstract**

The word Twak is derived from the root '*Twach-Samvarne*' meaning to cover the body. It is defined as the organ which covers internal tissues of the body such as meda, shonita etc. Charma, Asrigdhara, Sparshadishthanam these are the synonyms used for Twak. After fertilization the seven layers of the skin are formed in the same way as cream is formed and deposited over boiled milk. *Twak* is *matruja bhava*. There are some differences of opinion between the Acharyas Regarding the number of layers of skin. Twak varna mainly depend on Tejomahabhuta. Different complexions arise on the basis of association of Tejomahabhuta with other mahabhutas. Twak is the seat of sparshanendriya and vayu governs this indriya. Pitta maintains the Prakruta Varna, Prabha in its normal state. Kapha maintains the bala of skin and also provides sneha and sthairyas to it. In sarata parikshana, rasasarata is equated with twaksarata. Swedavaha srotasa open on the skin. The skin of an individual with a Sama Prakriti is healthy. Vaat twak gets dehydrated and is very vulnerable to dry windy weather. Twak with *pitta* constitution is lustrous, pink, lax and warm sensitive. Twak of kapha constitution can be oily, thick, pale, soft, cool.

**Keywords:** - Twak, Matruj , Mahabhuta , Sarata, Prakruti, Skin

## Introduction

The word Twak/Tvacha is derived from the root '*Tvach-Samvarne*' meaning to cover the body.<sup>1</sup> Twak is defined as the organ that covers internal tissues of the body such as meda, shonita etc. Twak is also called as Charma, Asrigdhara, Sparshadishthanam. In ayurvedic texts while explaining the utpatti of twak it is described that after fertilization the seven layers of the skin are formed in the same way as cream is formed and deposited over boiled milk.<sup>2</sup> According to acharya Indu the six twak layers are placed in a series inside one another like 'Kadalidal'. *Twak* is derived from *matruja bhava* so it is a *matruja angavayava*.<sup>3</sup> Six layers of skin formed from Rakta dhatu by its own dhatvagni, like the deposition of cream on the surface of boiled milk when it is cooled afterwards.<sup>4</sup> According to Charakacharya Twak is upadhatu of mamsa and formed during the process of

formation of mamsadhatu by the action of mamsadhatvagni during adult life.

## Twak Shareera Rachana:

There are different opinions between the Acharyas about the number of layers of skin. Charakacharya, Bhelacharya and Vriddha Vagbhatacharya have described six layers of skin. Sushrutacharya, Vagbhatacharya, Sharangdharacharya and Arundattacharya all have described seven layers of skin. Vagbhatacharya has only mentioned the number of skin layers but not named the layers. The thickness of the skin layers given in the table is applicable to only muscular area. It can vary in case of palms, soles and forehead.

## Layers of the skin

- a) Charaka has described six layers of skin but only two of them are named, rest four layers have been described in terms of the diseases.<sup>5</sup>

**Table No: 1 Layers of the skin according to Charaka**

No.	Layers	Diseases
1	<i>Udakadhara</i>	-
2	<i>Asrugdhara</i>	-
3	Third Layer	<i>Sidhma, Kilasa</i>
4	Fourth Layer	<i>Dadru, Kushta</i>
5	Fifth Layer	<i>Alaji, Vidradhi</i>
6	Sixth Layer	<i>Arumshi</i>

**b)** Sushruta has described seven layers of skin along with its specific names. He has also mentioned the thickness of each layer along with the diseases, which are prone to that layer.<sup>6</sup>

**Table No: 2 Layers of the skin according to Sushruta**

Name	Thickness	Diseases
<i>Avabhasini</i>	1/18 of the <i>Vrihi</i>	<i>Sidhma, Padmakantaka</i>
<i>Lohita</i>	1/16 of the <i>Vrihi</i>	<i>Tilakalaka, Nyachcha, Vyanga</i>
<i>Shweta</i>	1/12 of the <i>Vrihi</i>	<i>Charmadala, Ajagallika, Mashaka</i>
<i>Tamra</i>	1/8 of the <i>Vrihi</i>	<i>Kilasa and Kushtha</i>
<i>Vedini</i>	1/5 of the <i>Vrihi</i>	<i>Kushtha and Visarpa</i>
<i>Rohini</i>	1 <i>Vrihi</i>	<i>Granthi, Arbuda, Galaganda, Apachi, Shleepada</i>
<i>Mamsadhara</i>	2 <i>Vrihi</i>	<i>Bhagandhara, Vidradhi, Arsha</i>



c) Vagbhata has also described seven layers of skin similar to *Sushruta*.

d) Sharangdhara has also mentioned seven layers of skin

along with the probable onset of diseases. The names of first six layers are same as *Sushruta* but seventh layer is named as '*Sthula*' which is the site of *Vidradhi*.<sup>7</sup>

**Table No: 3 Layers of skin according to Sharangdhara**

Name	Diseases
<i>Avabhasini</i>	<i>Sidhma</i>
<i>Lohita</i>	<i>Tilakalaka</i>
<i>Shweta</i>	<i>Charmadala</i>
<i>Tamra</i>	<i>Kilasa and switra</i>
<i>Vedini</i>	All types of <i>Kushta</i>
<i>Rohini</i>	<i>Granthi, Galaganda, Apachi</i>
<i>Sthula</i> (2 <i>vrihi</i> )	<i>Vidradhi</i>

### Colour Of The Skin:-

Twak varna mainly depend on Tejomahabhuta. So different skin

complexions arise on the basis of association of Tejomahabhuta with other mahabhutas.

### Colour of the skin according to Charaka<sup>8</sup>

Teja + Aap = Avadata Varna

Teja + Prithvi + Vayu = Krishna Varna

Teja + Sarva dhatu = Shyam Varna

### Colour of the skin according to Sushruta<sup>9</sup>

Teja + Aap = Goura Varna

Teja + Prithvi = Krishna Varna

Teja + Prithvi + Akasha = Krishna Shyam Varna

Teja + Aap + Akasha = Goura Shyam Varna

### Relation Between Tridosha And Twak:

lepa, so as to enhance the varna, kanti and prabha of twacha.

#### A) Vata Dosha:

Twak is the seat of sparshanendriya and vayu governs this indriya. Vayu is also 'Shrotrasparshanayormoolam.

- i. Prana Vayu by its indriyadharan function, maintains the sense organ.
- ii. Udana Vayu – Maintains the colour of the skin. It is Urjaskar i.e. balavarnanishpattikar.

#### B) Pitta dosha:

Maintains the Prakruta Varna, Prabha in its normal state.

- i. Ranjaka Pitta: Is responsible for colour of Raktadhatu which in turn maintains skin colour.
- ii. Bhrajaka Pitta : Performs the functions of chchayaprakashana and varnaprakashan,twakbhrajana; it digests and transforms the drugs used as abhyanga, parisheka and

#### C) Kapha Dosha

Kapha maintains the bala of skin and also provides sneha and sthairyaa to it.

### Relation Between Twak And Saptadoosha:

- a) Rasa – In sarata parikshana, rasasarata is equated with twaksarata. It also helps in preenana (Udakakarma) of twacha.
- b) Rakta – Varnaprasadana and sparashadnyana are the two important functions of raktadhatu.
- c) Mamsa – Twak being updhatu of mamsa gets its nutrition from it . Also provides bala to skin.
- d) Meda – Provides snehan to skin. Varnasnigdhatva is an attribute of medasarata.
- e) Majja – Provides snehan to skin. Majjasara persons have snigdha varna and mridu twak.



- f) Shukra – Shukradhara Kala is Sarvashareeravyapi. Shukrasarata results in bharajishnuta and prasanna, snigdha varna of skin.

#### **Relation Between Twak And Mala :**

Swedavaha srotasa open on the skin. Kledavidhruti, the function of sweda is expressed on the skin. Swedakshaya features Twachasphtan and romachyuti.

#### **Relation Between Twak And Prakriti**

##### **Prakriti**

**Sama** The skin of an individual with a Sama Prakriti is healthy.

##### **Vata Prakriti**

The skin, hair and nails of an individual with a *vata* constitution are very thin, dry and rough. Such individuals easily gets dehydrated and is very vulnerable to the influence of dry windy weather. *Vata* skin may age faster.

##### **Pitta Prakriti**

The skin of an individual with a *pitta* constitution is lustrous, pink, lax and warm sensitive, soft and of medium thickness. Less tolerance to hot food, less

tolerance to fieriness in temperament. They are more prone to freckles and moles than the other skin types. When *Pitta* vitiates skin can flare up in rashes, rosacea and acne.

##### **Kapha Prakriti**

Kapha skin tends to have all the qualities of water and earth - it can be oily, thick, pale, soft, cool and more tolerant of the sun. Kapha skin tends to age slower and form less wrinkles.

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