



**“CONCEPTUAL STUDY OF VEDINI TWACHA - SHARIR AS A SEAT OF
VICHARCHIKA” WITH RELATED TO ECZEMA**

Dr. Balaji Jadhav*¹ and Dr. C. D. Vaikos²

¹*PG Scholar, Department of Rachana Sharir, Government Ayurved College, Nanded.

²Professor, Department of Rachana Sharir, Government Ayurved College, Nanded.

***Corresponding Author: Dr. Balaji Jadhav**

PG Scholar, Department of Rachana Sharir, Government Ayurved College, Nanded.

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ABSTRACT

Ayurveda is an oldest system of Indian medicine. In *Ayurvedic* classics, *sharirasthan* has given description about internal and external body features, out of these *Sushruta samhita's sharirsthana* has great anatomical importance hence it is said that *sharire sushruta shrestha*. In *sharir sthana*, *Acharya Sushruta* has mentioned five sensory organ (i.e. *Dnyandriyas*). *Twacha* (Skin) is one of the five *dnyanendriyas* (sensory organ) having its perception as *sparsh dnyan* (touch sensation). According to *Acharya Sushruta*, *twacha* (skin) comprises seven layers and mentioned their respective diseases. Each layer has importance as it is location for specific *vyadhi*. Out of which fifth layer named as *vedini* is the location of *visarpa* as well as *kushtha vyadhi*. According to *Vagbhat Twak vaivarnya* (discoloration of skin) is called as *kushtha*. *Sushrutacharya* describe two types of *kushtha*, i.e. *mahakushta* (major incurable skin problem) and *shudrakushta* (miscellaneous minor skin diseases). *Shudrakushta* further classified in various forms in which *vicharchika* is explained thoroughly. Modern science mention the skin disorder "Eczema" found to have near about similar sign and symptoms as that of *vicharchika*. This review study tries to correlate *vicharchika* according to *Ayurveda* and *Eczema*.

KEYWORDS: *Dnyanendriya*, *Eczema*, *Shudrakushta*, *Twaksharir*.

INTRODUCTION

Ayurved which means 'the science of life', has become recognized today for its wonderful dietary, herbal, life style therapies that help us to live longer, happier and more in harmony with the greater universe of life and consciousness. *Ayurveda* is not only curative but also preventive science of life. In modern era, changed life style of human being for example busy, professional and social life, unhealthy improper diet, use of chemical product and polluted environment has created several disharmonies in his biological system. All factors can cause changes in skin composition and plays major role in producing variety of skin diseases along with systemic involvement. Skin diseases can be prevented by using life style according to *Ayurveda* and the proper balance among the fundamental factors like *dosha*, *dhatu*, *mala*, *agni*, *panchamahabhoot* in relation with *twak sharir*. There are various causes related to skin diseases. Related to *dosha*, *pittadushti* act as predisposing element in *twak-vikara*. *Acharya sushruta* mention that there are eighteen *kushta roga* (skin disease), which is categorized in two types *mahakushta* and *kshudrakushta*. *Vicharchika* is one of the *kshudrakushta*.^[1] According to *Ayurveda*, *vicharchika* is *rakta pradoshaja vikara* (disease produced due to vitiated blood) having involvement of three *dosha* with dominance of *kapha*. It runs a chronic course and has tendency of exacerbations. *Vicharchika*

can be co-related with *eczema* from allopathic stand point which is a form of dermatitis or inflammation of the upper layers of the skin having symptoms like skin rashes characterized by redness, skin edema, itching, dryness with possible crusting, cracking, oozing or bleeding.

Acharya Charak defines skin as the structure covering the whole body.^[2]

Embryology of skin

Acharya sushruta described that as soon as fertilization of ovum occurs *twacha* develops and covers the the embryo which is either in the form of *pind* (circular), *peshi* (oval) or *arbud* (tumor like structure). Initially *Twacha* looks like 'cream' on the surface of milk during the course of development of embryo (*garbha*). As the development proceeds differentiation of the layers of the skin takes places particularly by the *pitta*.^[3] *Vagbhata* described the formation of *twacha* due to metabolic activity (*paka*) of *rakta dhatu* by its *dhatvagni* (an entity responsible for process of conversion/transformation of substance in to particular cell found at various cellular level) in the foetus. After *paka* (i. e proper metabolic activity), it dries up (blood) to form *twacha*, just like the deposition of cream over the surface of boiled milk.^[4]

Layers of skin^[5]

Layers of skin are mentioned by *Charakacharya* and *Sushruta* in different ways.

Dr. Ghanekar has correlated the layers of skin mentioned by *Sushruta* with the latest anatomy of skin as follows and diseases according to layers of skin.

Table no.1 - Correlation of Ayurvedic twacha and respective diseases with modern skin layer-

Sr.no.	Sushrotokta term	Modern term	Diseases
1	<i>Avabhasini</i>	Stratum corneum	<i>Sidhma, Padmakantaka</i>
2	<i>Lohita</i>	Stratum lucidum	<i>Tilakalaka, Vyang, Nyachchha</i>
3	<i>Shweta</i>	Stratum granulosum	<i>Charmadala, Mashaka, Ajagallika</i>
4	<i>Tamra</i>	Malpighian layer	<i>Kilas, kushta</i>
5	<i>Vedini</i>	Papillary layer	<i>Kushta, visarpa</i>
6	<i>Rohini</i>	Reticular layer	<i>Gandamala, apache, shlipad, Arbud</i>
7	<i>Mamsadhara</i>	Muscular layer & subcutaneous tissue	<i>Bhagandara, arsha, Vidradhi</i>

Review of literature

- 1) Role of virechana karma in cure and prevention of recurrence of vicharchika (Eczema).
- Mandip kaur and harimohan chandola (AYU medknow publication).
- 2) Ayurvedic management of vicharchika (Eczema) A review. – Arya neelam, sharma anita, khatik rohit kumar (International journal of Ayurveda pharma research).
- 3) Role of Raktamokshana by jalaukavacharana and siravedhana in the management of vicharchika (Eczema).
– Hiren N. Raval & A.B. Thakar (AYU medknow publication).
- 4) To study efficacy of arka-taila in management of vicharchika.- Adhav ketki, patil narayan, Gavane nitin (Unique journal of Ayurvedic & herbal medicines.).
- 5) Role of urban life style in the manifestation of vicharchika (Eczema) an observational review. Dustidev sahu (journal of Ayurveda & holistic medicine).
- 6) Role of rasayana in cure & prevention of recurrence of vicharchika (Eczema).

Mandip kaur, H.M.chandola (AYU journal).

Mandip kaur and harimohan chandola studied clinical aspect about, the Role of virechana karma and Role of Rasayana in cure and prevention of recurrence of vicharchika (eczema). How effective raktamokshan (jalaukavacharana and siravedh) in the management of vicharchika (eczema) had been clinically studied by Hiren. N.raval and A.B.thakar. What is the effect of urban life style in manifestation of vicharchika was observationally done by Dustidev sahu. Efficacy of arka-taila in management of vicharchika was evaluated by Adhav ketki, patil narayan and Gavane nitin.

Present paper is an attempt to made relation of vedini twacha as a seat of vicharchika and its comparison according to modern science as eczema.

MATERIALS AND METHODS

Textual references from *Charak samhita*, *Sushruta samhita* and *Astang hriday* were used for this study and these references are analyzed and interpreted logically.

DISCUSSION

According to Ayurveda, *twacha* is formed at the time of gestation. According *Acharya Sushruta* There are seven layer of skin, named as *Avabhasini, Lohita, Shweta, Tamra, Vedini, Rohini, Mamsadhara* whereas *Acharya Charaka* mentioned them as *udakdhara, asrukdhara, trutiya, chathurthi, panchami* and *shasti*. *Sushruta* mentioned the measurement of seven twacha layer from 1/18 vrihi to 2 vrihi and also stated that each layer is location of specific disease, in *Avabhasini - sidhma, padmakantaka,*
in *Lohita - tilakalaka, vyang, nyachha,*
in *shweta - charmaadala, mashaka, ajagallika,*
in *tamra - killas, kushta,,*
in *vedini - kushta, visarpa,*
in *rohini - gandamala, apache, shlipad, arbud,*
in *Mamsadhara - bhagandhara, arsha, vidradhi.*

If we go through the *doshaj* involvement of *twacha*, Amongst the five types of *vayu*, mostly *vyana vayu* related to skin. Among five types of *pitta-Bhrajaka* pitta is situated in the skin and it gives *varna* (colour) of skin.^[6] *Charaka* has mentioned that the person of *kaphapradana prakriti* are attractive, which indicate that *kapha* is mainly responsible for luster and texture of skin. in this way all the three *doshas* have impact on skin. *Twaka* is a seat of *Rasa Dhatu*. *Rasa Dhatu* play an important role in the formation of colour and complexion of skin. It is best explained by the *tvakasara purusha* is *snigdha, shlakshana, komal, prasanna, sukshama* and *prabhayukta*.^[7] *Charaka* has mentioned *sudhha Rakta* as a responsible factor for *sharira Bala, Varna, Sukha* and *Ayu*.^[8] *Charaka* mentioned skin as *Updhatu of maansa* or skin nourishes from *maansa dhatu*.^[9]

Sweda is one of the *trimalas* which maintains luster & turgidity of skin.^[10] *Sneha* of *twacha* (moistur and luster) is mala of *majja dhatu* as described by *Charak* in *Grahnidoshachikitsa* adhyay.^[11] Also the skin is considered as *moolsthana* (prime organ) of *Maansvaha Srotasa*.^[12]

Twacha, though *Panchbhautic*, has *Pruthvi Mahabhutadhikya*.^[13] *Twacha* is the *indriya Adhithana* of *Sparshanendriya* which has *Vayu Mahabhutadhikya*. It means *sthoor twacha* has *pruthvi Mahabhutadhikya* as

it develops from *Maansa dhatu* as mentioned above. *Pancha mahabhoota* is also responsible for *varnotpoatti*. thus colour and complexion of skin, shape and contour of the body organs are very much depending on *Pancha Mahabhoota* constitution, which are very much important for personality of individual.

As we have seen earlier, there is contribution of *dosha, dhatu, mala, panchabhuta* in formation as well as generation of disease when get vitiated. As per Ayurveda vitiation of skin layer which responsible for generation of specific (*vyadhi*) disease in specific layer. Out of which fifth layer named as *vedini* is the location of *visarpa* as well as *kushta*. According to *Vagbhata* definition of *kushta* is, *Twak vaivarnya* (discoloration of skin).^[14] According to Ayurveda two types of *kushta* namely *mahakushta* & *shudrakushta*. *Shudrakushta* further classified in various types of which *vicharchika* is explained thoroughly. *Vicharchika* is *rakta pradoshaja vikara* having involvement of all the three *dosha* with dominance of *kapha*. According to *sushruta Aati-kandu, ruja, sarwangrukshata*, are the symptom of *vicharchika*.

According to modern science, skin is involved in primary and secondary manifestations of skin and systemic disorders. Modern science mention the skin disorder ‘Eczema’ found to have near about similar sign and symptom as that of *vicharchika*. The term Eczema and dermatitis are synonymous. They refer to distinctive reaction patterns in the skin, which can be Acute or Chronic. Histopathologically, in the acute stage, oedema of the Epidermis (spongiosis), progresses to the formation of Intra-Epidermal vesicles, which may enlarge and rupture. In the chronic stage there is less oedema and vesiculation but more thickening of the Epidermis.^[15]

CONCLUSION

As a site of particular ‘*Twacha-vikar*’, layers of skin nomenclated only in *Ayurveda*. Fifth layer ‘*Vedini*’ is considered as location of *Vicharchika* (one of the *kshudrakushtha*). On the basis of similarities of signs and symptoms, one can correlate it with ‘Eczema’ mentioned in modern science. On the basis of layer involvement, modern pathogenesis also indicate the edema in epidermis i.e up to layer five, which is already keenly observed by *Acharyas*.

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