Conceptual study of *vedini twacha* - *sharir*

as a seat of *vicharchika*” with related to eczema

Balaji Jadhav¹, C.D Vaikos²

1. PG scholar, Department of RachanaSharir, Government Ayurved College, Nanded.
2. Professor, Department of RachanaSharir, Government Ayurved College, Nanded.
   Email: vaikosc@gmail.com contact no.9422871600

*Corresponding Author:* Email: balajijadhav40@gmail.com, contact no.8600381034

**ABSTRACT:** *Ayurveda* is an oldest system of Indian medicine. In *Ayurvedic* classics, *sharirsthan* has given description about internal and external body features, out of these *Sushrutasamhita’s sharirsthana* has great anatomical importance hence it is said that *shariresushrutashrestha*. In *sharirsthana*, *Acharya Sushruta* has mentioned five sensory organ (i.e. *Dnyandriyas*). *Twacha* (Skin) is one of the five *dnyanendriyas* (sensory organ) having its perception as *sparshdnyan* (touch sensation).

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* the location of *visarpa* as well as *kushthavyadhi*. According to Vagbhat *Tvakvaivarnya* (dyscoloration of skin) is called as *kustha*. Sushrutacharya describe two types of *kushta*, 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.

**KEYWORD:** *Dnyanendriya*, Eczema, Shudrakustha, 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 twaksharir. There are various causes related to skin diseases. Related to dosha, pittadushti act as predisposing element in twak-vikara. Acharyaasushruta mention that there are eighteen kushtaroga (skin disease), which is categorized in two types mahakushta and kshudrakushta. Vicharchika is one of the kshudrakushta. According to Ayurveda, vicharchika is raktapradoshajavikara (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 correlated 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.

AcharyaCharak defines skin as the structure covering the whole body.

**Embryology of skin**

Acharyaasushruta 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 turbud (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 thapitta. Vagbhata described the formation of twacha due to metabolic activity (paka) of raktadhatu 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.
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-

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

Review of literature:

1) Role of virechana karma in cure and prevention of recurrence of vicharchika (Eczema).
   - Mandipkaur and harimohanchandola (AYUmedknow publication).

2) Ayurvedic management of vicharchika (Eczema) A review. – Aryaneelam, sharmaanita, khatikrohitkumar (International journal of Ayurveda pharma research).

3) Role of Raktamokshana by jalaukavcharana 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.- Adhavketki, patilnarayan, Gavanenitin (Unique journal of Ayurvedic & herbal medicines.).

5) Role of urban life style in the manifestation of vicharchika (Eczema), an observational review. Dustidevsahu (journal of Ayurveda & holistic medicine).

6) Role of rasayana in cure & prevention of recurrence of vicharchika (Eczema).
   Mandipkaur, H.M. chandola (AYU journal).

Mandipkaur and harimohanchandola 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 (jalaukavvcharana 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 vicharkikas
Observationaly done by Dustidevsahu. Efficacy of arka-taila in management of vicharchika was evaluated by Adhavketki, patilnarayan and Gavanenitin.

Present paper is an attempt to made relation ofvedinitwacha as a seat ofvicharchika and its comparision according to modern science as eczema.

**MATERIALS AND METHODS:**

Textual references from Charaksamhita, Sushrutasamhita and Astanghirday 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 where as Acharya Charak mentioned them as sudadkhara, asrukdhara, trutiya, chathurt hi, panchami and shasti. Sushruta mentioned the measurement of seven twachalayer from 1/18 vrhi to 2 vrhi and also stated that each layer is lacionof specific disease, in Avabhasini-sidhma, padmakantaka, in Lohita-tilakalaka, vyanga, nyachha, in shweta- charmaaadala, 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 vyannavayu related to skin. Among five types of pitta-Bhrajaka pitta is situated in the skin and it gives varna (colour) of skin. Charaka has mentioned that the person of kaphapradanaprakriti are attaractive, 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 Dhatuplay an important role in the formation of colour and complexion of skin. It is best explained by the tvakasarapurusha is snigdha, shlakshana, komal, prasanna, sukshama and prabhayukta. Charaka has mentioned sudhha Rakta as a responsible factor for sharira Bala, Varna, Sukha and Ayu. Charaka mentioned skin as Updhatuo maansa or skin nourishes from maansa dhatu.

Sweda is one of the trimalas which maintains luster & turgidity of skin. Sneha of twacha (moistur and luster) is mala of majjadhatu as described by Charak in Grahnidoshachikitsa adhyay. Also the skin is considered as moolsthana (prime organ) of Maansvaha Srotasa.

Twacha, though Panchbhautic, has Pruthv Mahabhuadadhikya. Twacha is the indriya Adhisthana of Sparshanendriya which has Vayu Mahabhuadadhikya. It means sthooltwacha has pruthvMahabhuadadhikya as it develops from Maansadhatu as mentioned above. Panchamahabhoota is also
responsible for varnotpoatti.thus colour and complexion of skin, shape, and contour of the body organs are very much depending on PanchaMahabhoota 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,Twakvaivarnya(discoloration of skin) according to Ayurveda two types of kushta namely mahakushta&shudrakushta.Shudrakushta further classified in various types of which vicharchika is explained thoroughly.Vicharchika is raktapradoshajavikara 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.

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 upto layer five,which is already keenly observed by Acharyas.

References:

2. Shuklavidyadhar, tripathiravidutt,editors.charaksamhita of Agnivesha Delhi: Chaukhamba Sanskrit pratishthan; 2002, page.no.763
4. Dr.GaneshGarde, editor. SarthVagbhata. Varanasi: ChaukambhaSurbharti publication;2009 page.no.133
5. Dr.Ghanekar, commentator. Sushruta samhita Sharirsthana.
Cite this article:

“Conceptual study of vedini twacha - sharir as a seat of vicharchika” with related to eczema

Balaji Jadhav, C.D Vaikos

Ayurline: International Journal of Research In Indian Medicine 2017; 1(3) : 26-31