

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

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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 *Sushrutasamhita*'s *sharirasthana* has great anatomical importance hence it is said that *sharirasthana* is the seat of *vicharchika*. In *sharirasthana*, *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 )

. 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 *kushthavyadhi*. According to *Vagbhat Twakvaivarnya* (discoloration of skin) is called as *kushta*. *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*, *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 *twaksharir*. There are various causes related to skin diseases. Related to *dosha*, *pittadushti* act as predisposing element in *twak-vikara*. *Acharyasushruta* mention that there are eighteen *kushtaroga* (skin disease), which is categorized in two types *mahakushta* and *kshudrakushta*. *Vicharchika* is one of the *kshudrakushta*<sup>1</sup>. 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<sup>2</sup>

### Embryology of skin

*Acharyasushruta* 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 *thapitta*<sup>3</sup>. *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<sup>4</sup>.

### Layers of skin: <sup>5</sup>

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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 *Ayurvedictwacha* 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, Vyanga, 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).

- Mandipkaur and harimohanchandola (AYUmedknow publication).

2) Ayurvedic management of vicharchika (Eczema) A review. – Aryaneelam, sharmaanita, khatikrohikumar (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. - 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 (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 vicharchikawas

observationally 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 of vedinitwacha as a seat of vicharchika and its comparison according to modern science as eczema.

## MATERIALS AND METHODS:

Textual references from Charaksamhita, Sushrutasamhita and Astanghriday 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 Charaka mentioned them as sudakdhara, asrukdhara, trutiya, chathurt hi, 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, vyanga, nyachha,

in shweta- charmaa adala, 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 dosha involvement of twacha, Amongst the five types of vayu, mostly vyanavayu related to skin. Among five types of pitta-Bhrajaka pitta is situated in the skin and it gives varna (colour) of skin<sup>6</sup>. Charaka has mentioned that the person of kaphapradanaprakriti 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. Twacha 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 tvakasrapurusha is snigdha, shlakshana, komal, prasanna, sukshama and prabhayukta<sup>7</sup>. Charaka has mentioned sudhha Rakta as a responsible factor for sharira Bala, Varna, Sukha and Ayu<sup>8</sup>. Charaka mentioned skin as Updhatu of maansa or skin nourishes from maansa dhatu<sup>9</sup>.

Sweda is one of the trimalas which maintains luster & turgidity of skin<sup>10</sup>. Sneha of twacha (moisture and luster) is mala of majjadhatu as described by Charaka in Grahnidosha chikitsa adhyaya<sup>11</sup>. Also the skin is considered as moolsthana (prime organ) of Maansvaha Srotasa<sup>12</sup>.

Twacha, though Panchbhautic, has Pruthvi Mahabhutadhikya<sup>13</sup>. Twacha is the indriya Adhisthana of Sparshanendriya which has Vayu Mahabhutadhikya. It means sthool twacha has pruthvi Mahabhutadhikya 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 *asvedini* is the location of *visarpa* as well as *kushta*. According to *Vagbhata* definition of *kushta* is, *Twakvaivarnya* (discoloration of skin)<sup>14</sup>. According to Ayurveda two types of *kushta* namely *mahakushta* & *shudrakushta*. *Shudrakushta* a 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<sup>15</sup>.

### Conclusion:

As a site of particular "Twachavikar", 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*.

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