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Conceptual Study of Vedini Twacha With Related To Eczema: A Review Article

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Abstract

Ayurveda is an oldest system of Indian medicine. In Ayurvedic classics, sharer sthan has given description about internal and external body features, out of these Sushruta samhita's sharer sthana has great anatomical importance hence it is said that sharire sushrut ashrestha. In sharirsthana, Acharya Sushrutahas mentioned five sensory organs (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 vediniis the location of visarpa as well as kushta vyadhi. 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 mentions 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.

Key word- Ayurveda, Dnyanendriya, Eczema, Shudrakushta, Twaksharir.

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INTRODUCTION

Ayurved which means “the science of life” has become recognized today for its wonderful dietary, herbal, life style

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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. Acharyasushruta 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 raktapradoshjavikara (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

corelated 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.

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 orbud (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.

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, chathurthi, panchami and shasti. Sushruta mentioned the measurement of seven twachalayer 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-charmaaadala, mashaka, ajagallika, in tamra-killas, kushta, in vedini-kushta, visarpa, in rohini-gandamala, in 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. Charaka has mentioned that the person of kapha pradana 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. 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 tvaka

sarapurusha 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 Updhatu of maansa or skin nourishes from maansa dhatu. Sweda is one of the trimalas which maintains luster & turgidity of skin. Sneha of twacha (moisture and luster) is mala of majja dhatu as described by Charaka in Grahnidoshachikitsa adhyay. Also the skin is considered as moolsthana (prime organ) of Maansvaha Srotasa

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 kshudra kushta). 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 indicates the edema in epidermis i.e upto layer five, which is already keenly observed by Acharyas.

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