

A CONCEPTUAL STUDY OF BHRAJAKA PITTA IN VICHARCHIKA¹*Dr. Sonam Kumari, ²Dr. Pragya Sharma¹*P.G. Scholar, Department of Ayurveda Samhita Evam Siddhant, Quadra Institute of Ayurveda.²Associate Professor, Department of Ayurveda Samhita Evam Siddhant, Quadra Institute of Ayurveda.***Corresponding Author: Dr. Sonam Kumari**

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ABSTRACT

Ayurveda describes skin as an important site of manifestation of several systemic and local pathological processes. Vicharchika is described under Kshudra Kushtha and is characterized by clinical features such as Kandu, Pidika, Shyava Varna and Srava. Classical descriptions indicate involvement of Tridosha along with Twak, Rakta, Mamsa and Lasika/Ambu as important components in the pathogenesis of Kushtha. Bhrajaka Pitta, one of the five subdivisions of Pitta Dosha, is specifically described as being situated in Twak and is associated with maintenance of normal complexion, lustre, temperature regulation and processing of substances applied externally to the skin. The available Ayurvedic descriptions therefore provide a conceptual basis for considering the role of Bhrajaka Pitta in cutaneous disorders. The modern concept of skin physiology, particularly melanocytes, melanin, epidermal functions and cutaneous thermoregulation, provides additional scope for understanding the functional dimensions attributed to Bhrajaka Pitta. The present conceptual study attempts to explore the possible role of Bhrajaka Pitta in Vicharchika by correlating its physiological functions with the clinical manifestations and pathogenesis of Vicharchika. It is proposed that alteration of Bhrajaka Pitta may be considered as one of the functional components involved in the expression and progression of Vicharchika, particularly in relation to changes in skin colour, lustre, local temperature and response to topical therapeutic substances. However, Bhrajaka Pitta should not be considered synonymous with any single modern anatomical or biochemical entity.

KEYWORDS: Bhrajaka Pitta, Vicharchika, Kshudra Kushtha, Twak, Pitta, Melanin, Eczema.**INTRODUCTION**

Ayurveda considers Tridosha—Vata, Pitta and Kapha—as fundamental regulatory principles responsible for maintaining physiological functions of the body. Pitta is principally associated with transformation and metabolic activities and is further described in five functional subdivisions: Pachaka, Ranjaka, Sadhaka, Alochaka and Bhrajaka Pitta. Bhrajaka Pitta is specifically situated in Twak and is described in relation to the colour, lustre and functional integrity of the skin. It is also associated with the processing of substances applied externally through procedures such as Abhyanga, Parisheka, Avagaha and Alepana.

Vicharchika is described as a variety of Kshudra Kushtha. Its characteristic manifestations include Kandu, Pidika, Shyava Varna and Srava. Classical descriptions vary among Acharyas, with Charaka emphasizing a wetter and more exudative presentation, while Sushruta

describes features including linear lesions, itching, pain and dryness.

The pathogenesis of Vicharchika may be understood within the broader framework of Kushtha. According to the reviewed source, Tridosha become vitiated due to various etiological factors and become localized in weakened Twak, Rakta, Mamsa and Lasika/Ambu, resulting in manifestation of skin disease.

Although the classical descriptions of Vicharchika emphasize Dosha and Dushya involvement, the specific contribution of Bhrajaka Pitta in Vicharchika has not been separately elaborated the classical texts. Therefore, an attempt to explore Bhrajaka Pitta in Vicharchika represents a **conceptual interpretation** based upon its normal functions and the clinical manifestations of the disease.

CONCEPT OF BHRAJAKA PITTA

Bhrajaka Pitta is one of the five varieties of Pitta. The term Bhrajaka is associated with the concept of *Bhraj*, indicating brightness, lustre or radiance. Its principal site is described as Twak.

According to the reviewed conceptual article, Bhrajaka Pitta is associated with:

1. Maintenance of normal skin colour.
2. Maintenance of skin lustre and radiance.
3. Regulation of body temperature.
4. Processing or digestion of substances applied over the skin.
5. Functional response to Abhyanga, Lepana, Parisheka and Avagaha.
6. Expression of normal and altered complexion.

The article also describes Bhrajaka Pitta as Bhrajaka Agni and emphasizes its relationship with the skin and externally applied therapeutic substances.

Sushruta describes Bhrajaka Pitta in relation to Twak and its role in substances used for Abhyanga, Avasechana, Avagahana and Aalepa. This suggests that Bhrajaka Pitta has an important functional relationship with both the physiological state of skin and the effects of external therapeutic interventions.

Concept of Vicharchika

Vicharchika is classified under Kshudra Kushtha and is characterized by specific cutaneous manifestations.

Classical clinical features

According to Charaka, Vicharchika is associated with:

- Kandu
- Pidika
- Shyava Varna
- Bahu Srava

According to Sushruta, the clinical picture includes:

- Kandu
- Rajyo
- Ruja
- Rukshata

According to Ashtanga Hridaya and Ashtanga Sangraha, the principal manifestations include:

- Kandu
- Pidika
- Shyava Varna
- Srava

These descriptions indicate that Vicharchika may present with considerable variation in dryness, exudation, pigmentation and inflammatory symptoms.

SAMPRAPTI OF VICHARCHIKA

A separate and exclusive Samprapti of Vicharchika is not described in the classical literature. Therefore, its

pathogenesis is interpreted according to the general Samprapti of Kushtha.

The reviewed source describes the following sequence

Nidana Sevana



Tridosha Prakopa



Vitiation of Twak, Rakta, Mamsa and Lasika/Ambu



Shithilata of Dushya



Dosha Sthana-Samshraya



Twak Vikriti



Vicharchika manifestation

The principal Samprapti Ghatakas described in the source are Tridosha as Dosha; Twak, Rakta, Mamsa and Lasika/Ambu as Dushya; involvement of Rasa, Rakta, Mamsa and Udakavaha Srotas; Jatharagni and Dhatwagnimandya; Sang and Vimargagamana as Srotodushti; Twak as Adhishtana; Bahya as Rogamarga; and a chronic disease course.

Possible Role of Bhrajaka Pitta in Vicharchika

1. Role in Shyava Varna

Shyava Varna is one of the characteristic manifestations of Vicharchika. Bhrajaka Pitta is traditionally associated with maintenance of the normal colour and lustre of Twak. Therefore, alteration in its normal functioning may conceptually contribute to abnormal skin coloration.

The modern article on Bhrajaka Pitta discusses melanin as an important determinant of skin colour and describes melanocytes in the basal layer of the epidermis as the cells responsible for melanin production. It also notes that the amount and distribution of melanin contribute to individual variation in skin colour.

Thus, the following conceptual relationship may be proposed:

Bhrajaka Pitta → Twak Prabha/Varna Vicharchika → Shyava Varna

Modern parallel → Alteration in pigmentation/melanin distribution

However, Bhrajaka Pitta and melanin should not be considered identical. Melanin represents a specific biochemical pigment, whereas Bhrajaka Pitta is an Ayurvedic functional concept.

2. Role in Skin Lustre

Normal Bhrajaka Pitta is associated with Prabha and skin lustre. Vicharchika produces pathological changes in the normal appearance and texture of the skin, including dryness, pigmentation, eruptions and exudation.

The chronic inflammatory and structural changes occurring in the affected skin may therefore be conceptually interpreted as disturbance of the normal Bhrajaka Pitta functions responsible for maintaining the healthy appearance of Twak.

3. Role in Local Temperature Regulation

Pitta is fundamentally associated with Ushna Guna and metabolic transformation. Bhrajaka Pitta is described in relation to regulation of body temperature and skin functions. The reviewed Bhrajaka Pitta article also discusses the relationship between skin circulation, sweat glands and regulation of body temperature.

Vicharchika may present with inflammatory manifestations such as Daha and, in severe cases, other systemic symptoms. The reviewed Vicharchika article lists Daha among possible complications.

Therefore, alteration in Bhrajaka Pitta may be considered a possible functional component in the local inflammatory and thermal changes associated with Vicharchika.

4. Role in Response to External Therapeutic Substances

One of the distinctive functions attributed to Bhrajaka Pitta is the processing of substances applied externally to the skin. Abhyanga, Lepana, Parisheka and Avagaha are specifically mentioned in relation to Bhrajaka Pitta.

This concept becomes particularly relevant in Vicharchika because external treatment is an important component of its management. The Vicharchika review describes Bahi Parimarjana through procedures such as Lepa, Parisheka, Avachurnana and Apagharshana.

Therefore, a conceptual relationship can be proposed:
Bhrajaka Pitta → Twak → Processing of externally applied substances → Therapeutic response

This may provide an Ayurvedic rationale for considering the functional status of Bhrajaka Pitta while selecting and administering external therapies in Vicharchika.

Bhrajaka Pitta and the Clinical Manifestations of Vicharchika

Clinical feature of Vicharchika	Possible Bhrajaka Pitta perspective
Shyava Varna	Disturbance of normal Twak Varna
Loss of normal lustre	Alteration of Twak Prabha
Kandu	Cutaneous manifestation associated with Dosha involvement; not specifically attributable to Bhrajaka Pitta alone
Pidika	Local pathological manifestation of Dosha-Dushya interaction
Srava	Altered local skin condition and Dushya involvement
Rukshata	May reflect altered skin physiology; cannot be attributed exclusively to Bhrajaka Pitta
Daha	Possible relation with Pitta predominance and thermal/inflammatory changes
Response to Lepa/Abhyanga	Relevant to the described function of Bhrajaka Pitta in processing externally applied substances

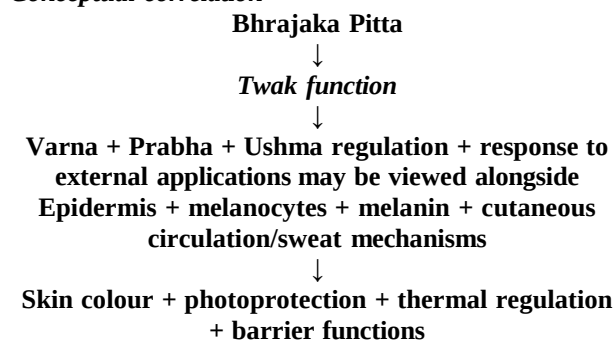
This table represents a **conceptual correlation**, rather than a direct classical statement that every manifestation of Vicharchika is produced by Bhrajaka Pitta.

Ayurvedic–Modern Conceptual Correlation

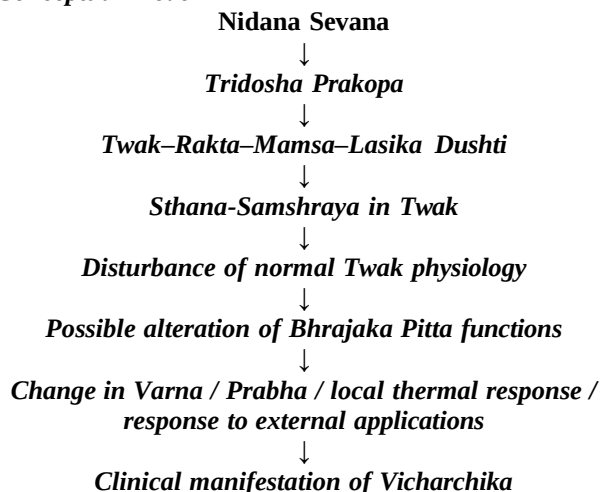
Modern physiology describes the epidermis as the outermost layer of skin, with the stratum basale containing melanocytes responsible for producing melanin. Melanin contributes significantly to skin colour and also provides protection against ultraviolet radiation.

The Ayurvedic concept of Bhrajaka Pitta encompasses broader functional attributes of the skin, including colour, lustre, temperature regulation and response to external applications. Therefore, a **functional rather than one-to-one anatomical correlation** may be more appropriate.

Conceptual correlation



In Vicharchika, pathological changes in the skin may consequently manifest as alteration in colour, lustre, texture, itching, eruptions and discharge.

Conceptual Model

This model should be considered a **hypothetical conceptual framework**, because the reviewed classical descriptions do not explicitly establish Bhrajaka Pitta as an independent Samprapti Ghataka of Vicharchika.

DISCUSSION

The concept of Bhrajaka Pitta occupies a distinctive position in Ayurvedic physiology because it connects Pitta with the functional activities of Twak. Classical descriptions attribute to it functions related to complexion, lustre, temperature and processing of externally applied substances.

Vicharchika, on the other hand, is a disorder of Twak classified under Kshudra Kushtha and presents with Kandu, Pidika, Shyava Varna and Srava. Its broader pathogenesis involves Tridosha and multiple Dushya, particularly Twak, Rakta, Mamsa and Lasika/Ambu.

The common point between the two concepts is therefore **Twak**. Bhrajaka Pitta represents a physiological functional principle associated with Twak, whereas Vicharchika represents a pathological state involving Twak and other Dushya.

The presence of Shyava Varna in Vicharchika provides one of the strongest conceptual links because Bhrajaka Pitta is associated with normal skin colour. Similarly, the association of Bhrajaka Pitta with external applications becomes relevant because external therapeutic procedures form part of Vicharchika management.

Modern physiology provides an additional interpretative framework through melanocytes, melanin, epidermal physiology and thermoregulation. Nevertheless, these modern entities should be regarded as **possible functional parallels rather than direct equivalents** of Bhrajaka Pitta.

CONCLUSION

Bhrajaka Pitta is an important Ayurvedic functional concept related to Twak, particularly its Varna, Prabha,

thermal regulation and response to externally applied substances. Vicharchika is a Kshudra Kushtha characterized by Kandu, Pidika, Shyava Varna and Srava, with a broader Tridoshic pathogenesis involving Twak, Rakta, Mamsa and Lasika/Ambu.

On conceptual analysis, **Twak provides the common anatomical-functional field between Bhrajaka Pitta and Vicharchika**. The Shyava Varna and alteration in the normal appearance of skin in Vicharchika may be discussed in relation to disturbance of functions attributed to Bhrajaka Pitta. The role of Bhrajaka Pitta in processing externally applied substances also provides an Ayurvedic basis for understanding the relevance of external therapies in Vicharchika.

Modern concepts of melanocytes, melanin, epidermal physiology and thermoregulation may provide supportive functional parallels. However, Bhrajaka Pitta cannot presently be equated with melanin, melanocytes or any single modern physiological structure.

Thus, Bhrajaka Pitta may be considered a **potential functional component in understanding the cutaneous manifestations and therapeutic response of Vicharchika**, and this hypothesis warrants further textual, physiological and clinical research.

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