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## “DISEASE REVIEW AND MANGEMENT OF VICHARCHIKA THROUGH AYURVEDIC CLASSICS”

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### ABSTRACT:

All the skin diseases in *Ayurveda* have been described under the heading of '*Kustha*', which are further divided into *Mahakustha* & *Kshudrakustha*. *Vicharchika* is one of the *Kshudrakustha*. *Vicharchika* similar to *Eczema* in modern dermatology. it is characterized with symptoms, namely *Kandu* (itching), *Srava* (discharge), *Pidika* (vesicles), and *Shyavavrana* (discoloration). *Eczema* is a condition wherein patches of skin become inflamed, itchy, cracked, and rough. Some types can also cause blisters. there is no specific for sure cure of *Eczema* but symptomatic treatments like steroids are used, but they produce serious side effects like nephrotoxicity, osteoporosis, skin cancer etc. *Ayurveda* offers treatment for the root of *Eczema* by cleansing vitiated *Dosha* and balancing the *Dosha* and *Dhatus*. In *Ayurveda* main line of treatment of this disease is *Shodhana*, *Shamana* and *Rasayana* therapy.

**Keywords:** *Vicharchika*, *Eczema*, *Shodhana*, *Shamana*

## INTRODUCTION:

The skin is much more than just a protective coat and encounters a high number of antigens at the interface between the body and the surrounding environment. Our skin is considered to be the first organ of the body that interacts with outer environmental physical, chemical and biological agents. Skin is a mirror that reflects internal & external pathology & thus helps in diagnosis of diseases. Many patients of skin disease who are physically as well as mentally disturbed because a sufferer of skin disease most of the times is a victim of depression. *Ayurveda* is great hope in this diseases because its principle is classic. There are two type of therapy mentioned in ancient text one is *Shodhna* and another is *Shamana*. In *Shodhna* morbid doshas expels out and remain *Doshas* cured by *Shamana* therapy and *Rasayana* therapy.

## PREVALANCE

The prevalence of atopic eczema in 56 countries had been found to vary between 3 and 20.5%. In our study the point prevalence of AD was 6.75%. In contrast to children in north India, only 0.01% (3 out of 2100) children in a south Indian study had AD. Even in our study, the prevalence in south India was only 2.8%.<sup>1</sup>

## DISEASE REVIEW ECZEMA

Eczema is a term for several different types of skin swelling. Eczema is also called dermatitis. Most types cause dry, itchy skin and rashes on the face, inside the elbows and behind the knees, and on the hands and feet. Scratching the skin can cause it to turn red, and to swell and itch even more.

Eczema is not contagious. The cause of eczema is unknown. It is likely caused by both genetic and environmental factors. Eczema may get better or worse over time, but it is often a long-lasting disease. People who have it may also develop hay fever and asthma.

The most common type of eczema is atopic dermatitis. It is most common in babies and children, but adults can have it too. As children who have atopic dermatitis grow older, this problem may get better or go away. But sometimes the skin may stay dry and get irritated easily.<sup>2</sup>

## VICHARCHIKA REVIEW:

1) *Aacharya charak* : According to *Acharyacharak*, the skin lesion along with *Kandu* (itching), *Pidka* (boil), *Shyava* (darkness) and *Bahusrava* (profuse oozing) is *Vicharchika*.<sup>3</sup> *acharya Charak* described it as *Kaphapradhantridoshajvyadhi*.

2) *Acharyasushrut* : *Acharyasushrut* defined *Vicharchika* combination of marked linings, excessive itching and pain

along with dryness at the skin lesion. Acharyasushrut described it Pitta Pradhantridoshaj Vyadhi.<sup>4</sup>

3) Acharyvagbhat :Acharyvagbhat added Lasikadhya instead of Bahusrava other Lakshan are same as Acharycharak.<sup>5</sup>

## NIDAN

Factors responsible for the pathogenesis of disease are called Nidan.<sup>6</sup> Knowledge of the Nidan helps in the prevention of the disease.

Though there is no specific description about etiological factors of Vicharchika but it is being variety of Kshudrakushth, the etiological factors are accepted as the etiological factors of the Vicharchika.<sup>7</sup>

Nidan of Kushth and hence of one of its subtype may be classified into following groups:

1) Aharajhetu

2) Viharajhetu

3) Acharajhetu

1) Aharajhetu: These are the main causes of Kushth among which Viruddh and Mithyaahar are main dietary factors.

a) Mithyaaahar: The ahar which is opposite to Ashtauaaharvidhivisheshaaayanani is defined as Mithyaaahar.

b) Viruddhaahar: There are 18 types of Viruddhaahar as described by Acharyacharak like Desh, Kaal, Agni, Matra, Satmya, Dosh, Sanskar, Veerya,

Koshth, Avastha, Karma, Parihara, Upachar, Vidhee, Viruddh etc. Due to Mithya and Virrudhaahar causes Agnimandya of patients. Agnimandya leads to incomplete digestion and fermentation This leads to produce Amotpatti leading Tridoshdushti and vitiated Kled formation, due to Ashrya-Ashrayisambandh leads to Mansa Dusti, Twakdusti, Lasikadusti and Raktadusti and causes Vicharchika.

2) Viharajhetu: Vegavidharan, Mithyavihar,

Panchakarmaapcharan (doing Panchkarma with improper method) are few main Viharajhetu. Aupsargikvyadhi (contaminated) described by Acharysushrut can be included under this.

a) Mithyavihar: it means improper activities like excessive Vyayam, sudden change from cold to hot and vice versa.

b) Panchakarmapcharn: Improper activities during Panchakarm therapy may lead to skin diseases, like improper administration of Snehapan also causes skin disease.

c) Vegavidharan: Acharycharak stated thirteen types of natural urges in Sutrasthan. The suppressin of which are harmful to the body.

3) Acharajhetu: Acharhetu is said to be one of the important causative factor for

*KUSHTH* which includes insult to teachers  
Or other respectable persons

### **PURVAROOP (PRODROMAL SYMPTOMS)<sup>8</sup>**

1. As enumerated in the *Charakasamhita*, the prodromal symptoms include.
2. Loss of touch sensation
3. Excessive or no perspiration
4. Deranged complexion
5. Appearance of rashes, itching piercing pain, exertion,
6. Exhaustion and excessive pain in wounds.

### **Roop (Symptoms)**

The *Sushrutasamhita* defines *Vicharchikas* “excessive pain and itching.”<sup>9</sup>

The *Charaksamhita* describe *Vicharchika* in a slightly different way “It consists of pimples which are itchy, blackish, and with excessive discharge.”<sup>10</sup>

1. *Kandu*-It is a condition of severe itching and is most distressful symptom.
2. *Pidika*-In *Charak* it has been explained that, when the vitiated *Pitta* gets accumulated in *Twacha* and *Rakta* creates inflammation and redness then it is known as *Pidika*.
3. *Srava*- *Acharyacharak* described *Bahusrava* meaning profuse discharge.
4. *Shyava*- this is characteristic feature of the lesions of *Vicharchika*.

5. *Raji*- Sushruta has described this symptom. *Raji* means linings. *Raji* is caused by vitiated *Vata*.

6. *Rukshata*- It indicates the dryness in the lesion.

7. *Ruja*- *Ruja* means *Vedna* i.e. pain to the patient due to chronic nature of the disease.

### **SAMPRAPTI**

*Acharya's* have described the *Samprapti* for *Kustha* in general, is taken as follow *Vicharchika* also. According to *Charaksamhita* due to various *Nidansevana*, *Tridosha* gets vitiated simultaneously & produce *Shaithilya* in the *Twak*, *Mamsa*, *Rakta* and *Ambu*. Than *Tridosha* gets seated in *Shithilyadhatu* and vitiating them with *Lakshanotpatti* Of *Kustha Roga*.<sup>11</sup> The pathogenesis involved in the manifestation of *Kusthroga* in general and *Vicharchika* in particular is vitiation of *Tridosha* predominantly of *Kaphadosha*.

### **Chikitsa of Vicharchika**

*Acharyacharaka* has mentioned that all the *Kushthas* are caused by *Tridosha*, so the treatment is to be carried out according to the predominance of *Dosha*. The predominately *Vikrutdosha* should be treated first and the treatment of the other subordinate *Dosha* should be undertaken afterwards. The first line of treatment for all diseases is *Nidanaparivarjana*.

The principle line of treatment of *Vicharchika* has been classified into two groups;

A) *Shodhana Chikitsa*

B) *Shamana Chikitsa*

The therapy which expels out the morbid *Dosha* from the body is known as *Shodhana*. According to *Acharyacharaka* in *Kushthachikitsa (Vicharchika)* *Shodhana* is given prior importance according to *Doshika* predominance.

By nature, *Vicharchika Kushtha* is difficult to cure disease, so it is called as '*Dushchikitsya*'. But by *Shodhana* therapy, the disease becomes easily cure due to removal of the root cause, hence *Shodhana* has great importance.

It is said by *Acharyacharaka* in the praise of *Shodhnachikitsa* that by *Shanamachikitsa* *Dosha* can be aggravate in further but *Dosha* which expels out from the body can not be aggravated further<sup>12</sup>

### SHODHANA CHIKITSA

*Vicharchika*. In cases of *Vata* predominant *Kushtha*, ghee is prescribed. For *Pitta* predominant *Kushthavirechena* (purgation) followed by *Raktamokshna* (bloodletting), and for *Kaphan Predominantkushtha*, *Vamana* (therapeutic vomiting) is utilized<sup>13</sup>. *Sushrutacharya* put forward *Doshanusari* (according to *Doshas*) bloodletting Therapy.

*Acharyasushruta* categorized *Vicharchika* (dry eczema) as *Pitta Pradhankshudrakushtha*. Two types of treatment are advised for *Kushtha*, *Shodhan And Shamana* Therapy<sup>14</sup>. For *Piitapradhana*, in the *Kshudrakushtha*, *Jalaukavacharana* (bloodletting by LEECH) is the Ideal treatment.

### SANSHAMAN CHIKITSA:

*Shamana* therapy is also an important part of the treatment. After completing the *Shodhana Karma*, *Shamanachikitsa* is indicated to subside the remaining *Doshas*. *Rasayana* therapy is also important after *Shodhnachikitsa* as it nourishes *Saptadhatus* and it should be prescribed in chronic diseases. *Shamanachikitsa* is also indicated in those patients who are contraindicated for *Shodhana*. In our classical text detailed description of various single and compound preparations in the form of internal and external application are mentioned. *Charaka* has advised it with *Tikta & Kashayadravyas* after *Shodhana*. *Tikta* and *Kashayadravyas* has property of *Kledashoshna* and *Tiktadravyas* has property of *Srotoshodhana*.

### PATHYA- APATHYA:

*Nidanasevana* results into various pathological changes in the body that creates a disease. *Nidana Parivarjana* will stop further pathogenesis in the body.

Therefore, *Pathya & Apathya* have a great role with each disease.<sup>15</sup>

#### **PATHYA:**

*Ahara : Laghu Anna, Tikdashaka, Puranadhanya, Jangala Mansa, Mudga, Patolam, Nimba, Triphala, Shalishashtika, Yava, Godhuma, Masura, Makshika, Pana- Parisheka- Avagaha Of Khadirakashaya, Bakuchi Etc.*

*Vihara: Abhyanga With Karanjataila, Utsadanam With Aragvadhakashaya, Khadirakashayapana, Parishekaavagaha etc.*

#### **APATHYA**

*Ahara: Guru Anna, Amla Rasa, Dugdha, Dadhi, Anupa Mansa, Guḍa, Tila, Kulattha, Maṣha, Ikshuvikara, Vidhi, Vishtambhi, Viruddhaahara, Vishamaahara .*

*Vihara: Diva Svapna, Swedana, Ativyayama, Vegadharana, Papa Karma.*

#### **DISCUSSION**

*Vicharchika* is a chronic diseases if not treated on time. Its very painful and itchy also so according to *Acharya sushrut* it should be treated in prodromal condition . The disease snatches ones confidence to face the world. Skin diseases result in disfigurement, discomfort, depression, disablement and very rarely death. So by the perfect line of treatment of *Ayurveda* in which morbid *Doshas* expels out by *Panchkarma* therapy and after this remain

*Doshas* gets eliminate by *Shamana* and *Rasayana* therapy as mentioned in classical text should be used widely.

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