



## A CONCEPTUAL STUDY OF VICHARCHIKA WITH SPECIAL REFERENCE TO ECZEMA.

### Ayurveda

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### ABSTRACT

All the skin diseases in Ayurveda have been described under the heading of 'Kustha', which are further divided into Maha Kustha & Kshudra Kustha. Vicharchika is one of the Kshudra Kustha runs a chronic course generally considered difficult to cure & even if it is cured relapses are common; it is characterized with symptoms, namely Kandu (itching), Srava (discharge), Pidika (vesicles), and Shyava vrana (discolouration). The clinical presentation of Vicharchika similar to Eczema in modern dermatology. Eczema (also called atopic dermatitis) is characterized by dry itchy skin with areas of poorly demarcated erythema and scale. In the acute phase eczema may be vesicular and oozing, in the chronic phase it may become hyperpigmented and lichenified (thickened). Excoriations (scratch marks) are frequently seen. The modern science has greatly advanced, particularly in dermatology but there is no specific medicaments for sure cure of eczema but symptomatic treatments like anti allergic, 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

In this world of modernization the most important thing what matters to the people is looks and people now a day's spend lot of money for that purpose without giving a thought that inner intoxication is important unless and until there is toxicity in the body if not removed or treated will definitely reflect on skin. 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 (Davidson 18th Ed. ). Skin complains affects all ages from the neonates to the elderly & cause harm in a number of ways, such as discomfort, disfigurement, disability, etc. In the field of practice we come across 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 as the disease snatches ones confidence to face the world. Skin diseases result in disfigurement, discomfort, depression, disablement and very rarely death. Among all the skin disease which prevail in society like Taenia infections, psoriasis, eczema etc. eczema accounts for the large portion of population suffering. Chemical contacts and allergic substances too have direct impact over this. The lifestyle which is changing so rapidly is also leading to increase the rate of skin diseases also. Like now a day's use of cosmetics is also one of the causes of skin diseases. 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

Eczema or Atopic dermatitis is one of the major public health problem worldwide. Its prevalence [1],[2] in children varies from 0.7% to 26%, while in adult it may range from 1% to 3%. Interestingly, its prevalence is much lower in developing countries when compared with industrialized nation [3] William et al. [4] have reported that in children, males shows an increased incidence while in adult patients, females out number males. In the past 30 years the prevalence of Eczema has increased two to three times, suggesting that the environmental factors are now playing more significant role in provocation of the disease. [5] Sever childhood affliction, concomitant/ family history of eczema and early onset indicate a worse prognosis. [6]

### Disease Review

#### Eczema

Eczema or dermatitis is a pattern of inflammatory response of the skin which is the resultant of delayed type hypersensitivity mediated by memory T lymphocytes in the skin [7]. The clinical lesions may be acute (wet and edematous) or chronic (dry, thickened, and scaly),

depending on the persistence of the insult [8]. The term eczema is broadly applied to a range of persistent or recurring skin rashes characterized by redness, skin edema, itching and dryness, with possible crusting, flaking, blistering, cracking, oozing or bleeding. Areas of temporary skin discoloration sometimes characterize healed lesions, though scarring is rare [9]. Long-standing eczema is often dry and is characterized by thickened, scaling skin with hyper pigmentation and visible criss.

### Vicharchika Review :

#### 1) Achary charak :

According to Achary Charak, the skin lesion along with kandu (itching), pidka (boil), shyava (darkness) and bahusrava ( profuse oozing) is Vicharchika. [10] Acharya Charak described it Kapha Pradhan tridoshaj vyadhi.

#### 2) Acharya Sushrut :

Acharya Sushrut defined vicharchika combination of marked linings, excessive itching and pain along with dryness at the skin lesion. Acharya Sushrut described it Pitta Pradhan tridoshaj vyadhi. [11]

#### 3) Achary Vagbhat :

Achary Vagbhat added lasikadhyha instead of bahusrava other lakshan are same as achary Charak. [12]

### Nidan :

Factors responsible for the pathogenesis of disease are called Nidan. [13]. 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 kshudra kushth, the etiological factors are accepted as the etiological factors of the Vicharchika. [14]

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

- 1) Aharaj hetu
- 2) Viharaj hetu
- 3) Aacharaj hehu

**1) Aharaj hetu:** These are the main causes of Kushth among which Viruddh and mithya ahar are main dietary factors.

**a) Mithya aahar:** The ahar which is opposite to Ashtau aahar vidhi vishesh aayatanani is defined as mithya aahar.

**b)Viruddh aahar:** There are 18 types of viruddha aahar as described by Acharya Charak like desh, kaal, agni, matra, satmya, dosh, sanskar, veerya, kosht, avastha, karma, parihara, upachar, vidhee, viruddh etc. Due to Mithya and Virrudh Aahar causes Agnimandya of patients. Agnimandya leads to incomplete digestion and fermentation This leads to produce Amotpatti leading Tridosha dushti and vitiated Kled formation, due to Ashrya- ashrayisambandh leads to Mansa dusti, Twak dusti, Lasika dusti and Rakta dusti and causes Vicharchika.

**2) Viharajhetu:** vegavidharan , mithya vihar, Panchakarma apcharan(doing panchakarma with improper method) are few main viharaj hetu. Aupsargik Vyadhi (contaminated) described by Achary Sushrut can be included under this.

**a) Mithya vihar:** it means improper activities like excessive vyayam, sudden change from cold to hot and vice versa.

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

**c) VegaVidharan:** Achary Charak stated thirteen types of natural urges in sutrasthan. The suppressin of which are harmful to the body.

**3) Aacharj hetu:** Achar hetu is said to be one of the important causative factor for kushth which includes insult to teachers or other respectable persons.

#### Poorvaroop according to different Achary:

Sr. No	PURVARUPA	Cha.	Su.	A.H.
1	Parushyam	+	+	-
2	Atislaksnatvam	+	-	+
3	Vaivarnyam	+	-	+
4	Kandu	+	+	+
5	Nistoda	+	-	+
6	Suptata	+	+	+
7	Paridaha	+	-	+
8	Lomaharsha	+	+	+
9	Kharatvam	+	-	+
10	Usmayanam	+	-	-
11	Gauravam	+	-	-
12	Shvayathu	+	-	-

#### Roopa : (Symptoms)

The Sushruta Samhita defines Vicharchikas "excessive pain and itching [15], the Charak Samhita describe Vicharchika in a slightly different way "It consists of pimples which are itchy, blackish, and with excessive discharge[16].

- 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-** Acharya Charak 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. Nidaan34

#### Showing Roop according to different aacharya,

Sr.No.	Roopa	Cha.	Su.	A.H.
1	Kandu	+	+	+
2	Pidika	+	-	+
3	Shyavata	+	-	+
4	Srava	+	-	+
5	Raukshya	-	+	-
6	Rajee	-	+	-
7	Ruja	-	+	-

#### Samprapti

Use of accessive things which are similar to doshas it causes vitiation of doshas in the body we known these things as Nidana in Ayurveda. When doshas get vitiated they spread in the body from one place to

another and in the body where vitiated doshas found favourable condition Aamaya (disease) occur. This whole process known as Samprapti [17].

#### Samprapti of Vicharchika :

##### Nidana sevana

**Kapha Pradhan tridosha get vitiated according to (Charaka,Vagbhata) and Pitta Pradhan tridosha according to (Sushrut)**

**Simultaneously Twaka (skin), Rakta (blood), Mamsa (muscular part of body) & Ambu (all watery substances in the body) get Shithila (lose their consistency)**

**All seven dravyas (three doshas and four dhatu twaka,rakta,mamsa and ambu ) get vitiated combinedly its favourable condition of Vicharchika**

In Vicharchika four sortasa get involved they are Raktavaha Srotasa, Rasavaha Srotasa, Mamsavaha Srotasa Ambuvaha Srotasa.

**Kandu** is seen due to involvement of Kapha,Pitta, Rakta and Raktavaha Srotasa.

**Srava and kleda** is due to Pitta and Kapha Doṣa and dushti of Rasavaha Srotasa & Ambuvaha Srotasa.

**Pidika** is seen due to involvement Pitta, Rakta ,Mamsa and Raktavaha ,Mansavaha Srotasa Dushti.

**Shyavata** is due to Vata Doṣha, Rasa Dhatu and Rasavaha Srotasa Dushti.

#### Showing Samprapti Ghatak Of Vicharchika,

<b>Dosha-</b>	Tridoshaja
<b>Dusya-</b>	Twaka, Rakta, Mansa, Lasika
<b>Agni-</b>	Jatharagni and Dhatvagnimandya of (Twaka, Rakta, Mansa, Lasika dhatus)
<b>Srotasa -</b>	Rasavaha, Raktavaha, Mansavaha and Ambuvaha
<b>Srotodushti Lakshana -</b>	Sanga and Vimargagamana
<b>Marga -</b>	Bahya Rogamarga
<b>Udbhava Sthana-</b>	Amashaya & Pakvaashaya
<b>Sankara Sthana -</b>	Triyaka-gami Sira
<b>Gati -</b>	Tiryaka
<b>Adhithana -</b>	Twaka and Uttarottara Raktadi Dhatu
<b>Vyadhi Svabhava -</b>	Chirakari

#### Chikitsa of Vicharchika

Acharya Charaka 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 *vikrut Dosha* 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 *Nidana Parivarjana*.

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

- A) Shodhana Chikitsa**
- B) Shamana Chikitsa**
- A) Shodhana Chikitsa**

The therapy which expels out the morbid *Dosha* from the body is known as shodhana.

According to Acharya Charaka in Kushtha Chikitsa (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 Acharya Charaka in the praise of Shodhana chikitsa that by Shanama chikitsa dosha can be aggravate in further but dosha which expels out from the body can not be aggravated further.[18]

#### Showing the type of *Shodhana* according to *Doshika* [19]

##### predominance:

Vata Pradhana	Ghrutpana
Pitta Pradhana	Virechana and Raktamoksha
Kapha Pradhana	Vamana

As Vicharchika is Kapha Pradhan tridoshaja vyadhi according to (Charaka and Vagbhata) and Pitta Pradhan tridoshaja according to (Sushrut). So according to dosha pradhanya shodhana type should be considered. In Kapha pradhanya **Vamana** and Pitta pradhanya **Virechana** and **Raktamoksha** (letting of blood) should be done, Among the Shodhana karmas (purificatory treatments) bloodletting is considered as the best treatment for skin diseases. In excessive morbidity of the *Doshas*, repeated *shodhana* should be performed at regular intervals. *Acharya Sushruta* has advised to carry out '*Ubhayato Sanshodhana*' [20] even at the Purvarupa condition of *Kushtha*.

#### The Periodicity wise *shodhana* Karma in *Kushtha Chikitsa*: [21]

Procedure	Periodicity
Vamana	Once in fortnight (15 Days)
Virechana	Once in month (30 Days)
Nasya	Once in three Days
Raktamoksha	Once in six month

##### Sanshaman Chikitsa:

Shamana therapy is also an important part of the treatment. After completing the Shodhana Karma, Shamana Chikitsa is indicated to subside the remaining Doshas. Rasayana therapy is also important after shodhana chikitsa as it nourishes sapta dhatus and it should be prescribed in chronic diseases. Shamana chikitsa 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 & Kashaya Dravyas after Shodhana. Tikta and Kashaya dravyas has property of kleda shodhana and tikta dravyas has property of sroto shodhana.

##### PATHYA-APATHYA:

Nidana Sevana 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.[22]

**Pathya : Ahara :** Laghu Anna, Tikta shaka, Purana Dhanya, Jangala Mansa, Mudga, Patolam, Nimba, Triphala, shalishashtika, Yava, Godhuma, Masura, Makshika, Pana- Parisheka- Avagaha of Khadira Kashaya, Bakuchi etc.

**Vihara:** Abhyanga with Karanja Taila, Utsadanam with Aragvadhadi Kashaya, Khadira Kashaya Pana, Parisheka Avagaha etc.

**Apathya Ahara:** Guru Anna, Amla Rasa, Dugdha, Dadhi, Anupa Mansa, Guḍa, Tila, Kulattha, Maṣha, Ikshu Vikara, Vidhi, Vishtambhi, Viruddha Ahara, Vishama ahara .

**Vihara:** Diva Svapna, Swedana, Ativyayama, Vegavdharana, 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.

##### CONCLUSION

In the contemporary view of Vicharchika it can be included as eczema. Long period of treatment in form of suppressive and symptomatic (topical and systemic) are necessary in both therapies. In Ayurved kushtha and Kshudra Kustha are broad concept of management of skin diseases. Line of treatment is described for Vicharchika also with Pathya and Apathya (diet), Purification (Panchkarma) as also described in classic text. It means Ayurvedic management will be an effective and acceptable treatment in skin diseases, especially in Eczema.

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