

A CRITICAL REVIEW ON VICHARCHIKA AND ITS MANAGEMENT WITH SPECIAL REFERENCE TO ECZEMA

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ABSTRACT

Skin is a shield which protects us from various external invasions. Skin is the organ of the body which is readily available for inspection by the eyes. Of all the organs skin is larger one and is exposed to disease and injury. Because of its visibility, skin reflects once emotions and it is the index of normal physiology. It is link between internal and external environment and is also the seat of complexion which maintains beauty and personality. Changes in the skin colour may be due to homeostatic imbalance in the body. In *Ayurveda* the word 'Twacha' or 'Charma' is used for skin. *Twacha* is the seat of *Sparshananendriya*, which is one among seats of *Vata* and it is very extensive among all five *Jnanendriya*. All the skin diseases in *Ayurveda* have been described under the heading of *Kustha*, which are further divided into *Maha Kustha* and *Kshudra Kustha*. *Vicharchika* is one of the *Kshudra Kustha* runs a chronic course generally considered difficult to cure and even if it is cured relapses are common. It is characterized with symptoms like, *Kandu* (itching), *Srava* (discharge), *Pidika* (vesicles) and *Shyava Varna* (discoloration). The clinical presentation of *Vicharchika* similar to Eczema is characterized by dry itchy skin with areas of poorly demarcated erythematic and scale. In the acute phase eczema may be vesicular and oozing, in the chronic phase it may become hyper pigmented and thickened. 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 treatment 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 *Dhatu*s. In *Ayurveda* main line of treatment of this disease is *Shodhana*, *Shamana* and *Rasayana* therapy.

KEYWORDS: *Kustha*, *Vicharchika*, Eczema, *Shodhana*, *Shamana*.

INTRODUCTION

There are two types of *Kushta* described in *Ayurvedic* classics, *Mahakushta* and *Kshudrakushta*. *Mahakushta* is subdivided into seven and *Kshudrakushta* into eleven types.^[1]

Mahakushta – *Kapala*, *Udumbar*, *Mandala*, *Rushyajihwa*, *Pundarika*, *Sidhma* and *Kakanaka*.

Kshudrakushta – *Eka*, *Charmakhya*, *Kitibha*, *Vipadika*, *Alasaka*, *Dadru*, *Charmada*, *Paama*, *Visphota*, *Shataru* and *Vicharchika*.

Vicharchika is one of the *Kshudrakushta*. It is characterized by *Kandu*, *Srava*, *Pidika* and *Shyava varna*. *Vicharchika* correlated with Eczema because of the similarities of symptoms. *Ayurveda* is great hope in this disease because its principle is classic. There are two types of therapy mentioned in ancient text one is

Shodhana and another is *Shamana*. In *Shodhana* morbid *doshas* expels out and remain *doshas* cured by *Shamana* therapy and *Rasayana* therapy.

AIMS AND OBJECTIVES

1. To understand the concept of *kushta* (skin diseases) as per the *Samhitas*.
2. To understand the concept of *Vicharchika* and its treatment.
3. To understand the modern correlation of *Vicharchika*.

MATERIALS AND METHODS

A. This being a literary research the materials were used –

1. *Brihattarayee* and their commentaries.
2. Other texts of *Ayurveda*.

3. Research journals and magazines from internet sources.

B. Methodology adopted for this work is collection, exploration and interpretation of subject matter from different resources.

REVIEW OF LITERATURE

Modern 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.^[2]

The clinical lesion may be acute (wet and edematous) or chronic (dry, thickened and scaly) depending on the persistence of the insult.^[3] 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 characterized healed lesions, through scarring is rare. Long standing eczema is often dry and is characterized by thickened, scaling skin with hyper pigmentation and visible crisis.

Ayurvedic Review – Vicharchika

According to Acharya Charaka the skin lesion along with *Kandu* (itching), *Pidika* (boil), *Shyava varna* (darkness) and *Bahusrava* (profuse oozing) is *Vicharchika*. Acharya Charaka described it *Kapha pradhan tridoshaj vyadhi*.^[4]

According to Acharya Sushruta *Vicharchika* is combination of marked linings, excessive itching and pain along with dryness at the skin lesion. Acharya Sushruta described it *Pitta pradhana Tridoshaj vyadhi*.^[5]

Acharya Vagbhatta added *Lasikadhya* instead of *bahusrava* other lakshana are same as Acharya Charaka.^[6]

Nidana

There is no specific description about etiological factors of *vicharchika* but it is being variety of *Kshudra Kustha*, the etiological factors are accepted as the etiological factors of the *vicharchika*.

Nidana may be classified into following groups

- *Aharaj nidana*
- *Viharaj nidana*
- *Aacharaj nidana*

Aharaj Nidana – These are the main causes of *Kustha* among which *Virudha* and *Mithya ahara* are main dietary factors.

a) *Mithya aahara* – The aahara which is opposite to *Ashta aahar vidhivishesh aayatana* is defined as *mithya aahara*.

b) *Viruddha aahara* – There are 18 types of *viruddha aahara* described by acharya Charaka like *desh, kaal, agni, matra, satmya, dosh, sanskar, karma* etc.

Due to *mithya* and *viruddha aahara* *Agnimandhya* occurs, *agnimandhya* leads to indigestion and fermentation this leads to produce *ama*, *ama* leads *Tridosha dushti* and vitiated *Kleda* formation, due to *Ashrya* – *Ashrayi sambandh* leads to *Mansa dusti, twaka dushti, Lasika dushti and Rakta dushti* and causes *Vicharchika*.

Viharaj Nidana – Few main *viharaj nidana* are

1. **Mithya vihara** – It means improper activities like excessive *vyayama*, sudden change from cold to hot and vice versa.
2. **Panchakarmapharn** – Improper activities during *Panchakarma* therapy may leads to skin diseases, like improper intake of *snehapana* also causes skin diseases.
3. **Vega dharana** – Acharya Charaka stated 13 types of natural urges in *Sutrasthana*. The suppression of these *vegas* may leads skin diseases.

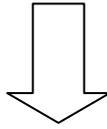
Acharaj Nidana – *Acharaj nidana* is one of the important causative factor for *Kustha* which includes insult to teachers or other respectable persons. Acharya Charaka clearly mentioned that *Kustha* is *Paap Karmaj vyadhi*.

POORVAROOP – *Poorva roopa* according to different Acharya

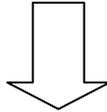
Sr. No.	POORVAROOP	Cha.	Su.	A.H.
1	<i>Parushyam</i>	+	+	-
2	<i>Atislaksnatvam</i>	+	-	+
3	<i>Vaivarnyam</i>	+	-	+
4	<i>Kandu</i>	+	+	+
5	<i>Nistoda</i>	+	-	+
6	<i>Suptata</i>	+	+	+
7	<i>Paridaha</i>	+	-	+
8	<i>Lomaharsha</i>	+	+	+
9	<i>Kharatvam</i>	+	-	+
10	<i>Usmayanam</i>	+	-	-
11	<i>Gauravam</i>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

Roopa (Symptoms) – *Roopa* according to different Acharya

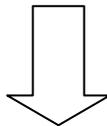
Sr. No.	ROOPA	Cha.	Su.	A.H.
1	<i>Kandu</i>	+	+	+
2	<i>Pidika</i>	+	-	+
3	<i>Shyavata</i>	+	-	+
4	<i>Srava</i>	+	-	+
5	<i>Raukshya</i>	-	+	-
6	<i>Rajee</i>	-	+	-
7	<i>Ruja</i>	-	+	-

Samprapti**Nidana sevan**

Kapha pradhana tridosha get vitiated according to (*Chraka, Vagabhatta*) and **Pitta pradhana tridosha** according to (*Sushruta*)



Simultaneously *twaka, rakta, mamsa and ambu* get *Shithila* (lose their consistency)



All seven *dravyas* (three *dosha* and four *dhatu*) get vitiated combined, its favourable condition of *Vicharchika*.

Chikitsa of Vicharchika

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

- A. *Shodhana chikitsa*
- B. *Shamana chikitsa*

Shodhana Chikitsa

According to *Charaka* in *Kustha chikitsa (vicharchika)* *sodhana* is given prior importance according to *Doshika* predominance.

<i>Vata pradhana</i>	<i>Ghrutpana</i>
<i>Pitta pradhana</i>	<i>Virechana and Raktamokshana</i>
<i>Kapha pradhana</i>	<i>Vamana</i>

In excessive morbidity of the *Doshas*, repeated *shodhana* should be performed at regular intervals.

The Periodicity wise shodhana Karma in Kustha Chikitsa.

Procedure	Periodicity
<i>Vamana</i>	Once in fortnight (15 days)
<i>Virechana</i>	Once in month (30 days)
<i>Nasya</i>	Once in three days
<i>Raktamokshana</i>	Once in six month

Shamana Chikitsa

Shaman therapy is also important part of treatment. After completing the *Sodhana karma*, *shaman chikitsa* is indicated to *subside* the remaining *Doshas*. *Rasayana* therapy is also important after *shodhana chikitsa* as it nourishes *sapta dhatu* and it should be prescribed in chronic diseases. In our classical text detailed description of various single and compound preparations in the form of internal and external applications are mentioned. *Charaka* has divided it with *Tikta* and *Kashaya Dravyas* after *shodhana*. *Tikta* and *Kashaya dravyas* has property

of *Kleda shoshana* and *tikta deavyas* has property of *sroto shodhana*.

CONCLUSION

In *Ayurveda kustha* and *Kshudra kustha* are broad concept of management of skin diseases. Line of treatment is described for *Vicharchika* also with *Pathya* and *Apathya*. Purification (*panchakarma*) as also described in classic text. It means *Ayurvedic* management will be effective and acceptable treatment in skin diseases, especially in *Eczema*.

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