

## REVIEW OF VICHARCHIKA &amp; ITS MANAGEMENT

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## ABSTRACT

Vicharchika is a type of kshudra kushtha often encountered by Ayurvedic Dermatologists characterized with symptoms namely kandu, srava, pidika and shyava varna. Vicharchika is often correlated to eczema based on the clinical presentations. No satisfactory treatment is available in contemporary medical practice. Main line of treatment for vicharchika in Ayurveda is Shodhan & Shaman. In the *Ayurvedic* text all skin diseases were included under the *Kushtarog*. Which is classified in two divisions i.e. *Mahakushta* and *Kshudrakushta*. *Vicharchika* is described under *Kshudrakushta*. 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 steroids are used, but they produce serious side effects like nephrotoxicity, osteoporosis, skin cancer etc. Modern pharmacology whole body. It brings a balance of body, mind and spirit. Ayurveda believes that All *Dosha* in balance is essential for well-being. offers treatment for the symptom of eczema. However, it does not provide treatment for the root. Therefore, recurrence is very common. Ayurveda offers treatment for the root of eczema by cleansing vitiated *Dosha* and balancing the *Dosha* and *Dhatus*.

**KEYWORDS:** Eczema, *Vicharchika*, *Kushtaroga*.

## Etymology of the Word Vicharchika

The word Vicharchika is derived from Sanskrit origin "charch adhyane" by using the prefix 'Vee' to it. The word adhyane has two syllables 'Adhi' which means 'above' and 'ayane' means to spread out.

## Classical Definition of Vicharchika

## Acc to Charaka Samhita

सकण्डूः पिडका श्यावा बहुस्रावा विचर्चिका (Ch. Chi. 7:26)

It is a skin ailment wherein eruptions over the skin appear with dark pigmentation, itching and with a profuse discharge.

## Acc to Sushruta Samhita

राज्योऽतिकण्ड्वर्तिरुजः सरुक्षा भवन्ति गात्रेषु विचर्चिकायाम्

कण्डूमती दाहरुजोपपन्ना विपादिका पादगतयेमेव (Su. Ni. 5:13)

It is a condition in which the skin has linear rough lesions with intense itching and pain but when the same itching, burning and pain are experienced in the feet alone, it is termed as "vipadika".

## • Acc to acharya Vagbhata

सकण्डुपिटिका श्यावा लसीकाद्या विचर्चिका

परुषं तनु रक्तान्तमन्तः श्यावं समुन्नतम् (A.H. NI. 14/18)

The blackish eruptions with intense itching and watery discharge i.e. Lasikadhy is referred to as vicharchika.

## • Acc to Bhela samhita

श्यावा रक्ता समुत्पन्ना प्रकिलन्ना स्राविणी तथा

मांसेनोपचिता युक्ता विज्ञेया सा विचर्चिका (Bhela. Chi. 6:25-26)

Blackish red deep rooted lesions i.e. Mamseropachita accompanied with oozing is called vicharchika.

- Kashyapa in kushthdhyaya narrates vicharchika as blackish brown pustular eruptions with intense itching and pain.
- Acc to Harita samhita multiple pinhead sized eruption with ulceration and itching is called vicharchika.
- From the above discussion it seems that the charka has described wet type of vicharchika while sushruta has given the description of dry type of vicharchika.

### Nidana (Etiopathology) of Vicharchika

The etiological factors of vicharchika vary with different authors, because the dominant dosha acc to sushruta is Pitta, where as charka and vagbhatta accept the dominance of cough. But acc to charka (Ch. Chi. 7:7-8), the kushtha is never caused by anyone of the single dosha. Because of sapta dravyas sangraha( vata, pitta, kapha and twak, rakta, mamsa and ambu), eighteen types of kushthas are produced. Hence, the etiological factors of kushthas are to be accepted as the etiological factors of vicharchika.

विरोधीन्यन्नपानानि द्रवस्त्रिगन्धगुरूणि च  
भजतामागतां छर्दि वेगांश्चान्यान्प्रतिघ्नताम् ४

व्यायाममत्तिसंतापमतिभुक्त्वोपसेविनाम्  
शीतोष्णलङ्घनाहारान् क्रमं मुक्त्वा निषेविणाम् ५

घर्मश्रमभयार्तानां द्रुतं शीताम्बुसेविनाम्  
अजीर्णाध्यशानां चैव पञ्चकर्मापचारिणाम् ६

नवान्नदधिमत्स्यातिलवणाम्लनिषेविणाम्  
माषमूलकपिष्टान्नतिलक्षीरगुडाशिनान् ७

व्यवायं चाप्यजीर्णेऽन्ने निद्रां च भजतां दिवा  
विप्रान् गुरून् धर्षयतां पापं कर्म च कुर्वताम् ८

So the nidanas of vicharchika may be classified into 3 groups:

1. Ahara
2. Vihara
3. Achara

### Ahara Hetu

#### Viruddha ahara

1. Intake of chilchim fish with milk
2. Intake of mulaka and lasuna with ksheera
3. Use of mulaka with guda
4. Excessive use of alcohol with milk
5. Intake of food mostly containing yavaka, uddalaka along with ksheera, dadhi, and takra, kola, kulatha, masha, atasi, kusumbha and sneha.
6. Continuous intake of gramya, audaka and anupa mamsa with ksheera.
7. Use of fish, citrus and milk together.

### Mithya ahara

1. Excessive use of navanna, dadhi, matsya, amla and lavana.
2. excessive use of tila,ksheera and guda
3. Excessive oleation
4. Continuous and excessive use of madhu, phanita
5. Intake of food during indigestion
6. Asatmya ahara
7. Adhyashana
8. Intake of polluted water

### Vihara hetu

#### Mithya vihara

1. To do physical exercise and to take sunbath after heavy meals.
2. To perform sexual intercourse during indigestion
3. To do exercise or to perform sexual intercourse after snehapana and vamaana.
4. Sudden changes from cold to heat or heat to cold without judiciously following the rules of gradual changes.
5. Entering into cold water immediately after one is affected with fear, exhaustion and sunlight.

### Vega-Vidharana

1. Suppression of the urge of emesis
2. Withholding of the natural urges i.e. Mutra and purisha vega etc.

### Panchakarm Apcharana

1. Panchkarmani kriyamani nishida sevanam
2. Improper administration of snehapana therapy.

### Acharya Hetu

1. Acts insulting bramhanas, teachers and other respectable persons.
2. Indulgence in sinful activities
3. Use of money or material acquired by unfair means.

### Purvarupa of Vicharchika

There is no illustration regarding the premonitory sign and symptoms of vicharchika in the text, but as it is classified as one of the kshudra kushtha roga,so one can take the premonitory syndrome of the kushtha vyadhi to that of vicharchika.

स्पर्शात्त्वमतिस्वेदो न वा वैवर्ण्यमुन्नतिः

कोठानां लोमहर्षश्च कण्डूस्तोदः श्रमः क्लमः

व्रणानामधिकं शूलं शीघ्रोत्पत्ति चिरसिथति

दाहः सुप्तान्गता चेति कुष्ठलाक्षणमग्रजम् (Cha. Chi. 7/11-12)

### Rupa of Vicharchika

#### Acc to sushutra

1. Kandu
2. Rajyo
3. Ruja
4. Rukshata

**Acc to AH and AS**

1. Kandu
2. Pidika
3. Shyava
4. Srava

**Samprapti of Vicharchika**

- In classics there is no separate description regarding the samprapti of vicharchika. But being a variety of kushtha the common samprapti of kushtha should be considered.
- Acc to Charak nidana 5:6, samprapti of kushtha is as follows. By various causative factors as mentioned in kushtha nidana, all the three doshas are simultaneously provoked, the four dushyas (twak, mansa, rakta and lasika) thin out or lose their tone. In these deranged four dushyas, the provoked doshas get located. This causes them to become vitiated and so the kushtha or the skin disease is produced.
- Nidan sevan
- Tridosha prakopa Vata, Pitta, Kapha
- Tvak, Rakta, Mansa, Ambu
- Cause shithilta in 4 dhatu
- Tridosha gets seated in shithila dushya
- Causes dusti of Tvak, etc.

**SAMPRAPTI GHATKAS**

Doshas	: Tridosha
Dushya	: Twak, Rakta, Mansa, Lasika(ambu)
Srotas	: Rasa, Rakta, mansa & Udakavaha
Agni	: Jatharagni & Dhatwagnimandya
Srotodusti	: Sang & vimargagamana
Sanchara	: Tiryaga sira
Adhishtana	: Twaka
Rogamarga	: Bahya
Swabhava	: Chirkari

**Pathya and Apathya In The Vicharchika****Pathya**

1. Laghu anna
2. Tikta shaka
3. Purana dhanya
4. Jangala mansa
5. Ghrita
6. Mudaga
7. Triphala
8. Bhallatak
9. Nimba
10. Patola

**Apathya**

1. Guru anna
2. Dugdha
3. Dadhi
4. Amla rasa guda
5. Tila
6. Anupa mansa
7. Matsya
8. Mansa and vasa
9. Taila

10. Masha
11. Kulatha
12. Ikshu vikara
13. Mulaka
14. Madhya
15. Lavana
16. Vidahi anna
17. Abhisyandi anna
18. Vistambhi anna
19. Maithuna

**Sadhya- Asadhyata (Prognosis) of Vicharchika**

- Regarding prognosis, acharyas have stated that the disease of kushtha appearing in a person, who has full control over his sense organs and confined only to twacha, rakta and mansa dhatu of the body, involving vata and kapha doshas should be regarded as curable and can be eradicated completely. In case of one, whose infection has penetrated the fatty or adipose tissue (meda) is yapya. Yapya requires palliative treatment and is never rooted out.
- In a case when infection has reached the bone, the bone marrow or semen or ovum or which is caused of the three doshas together or any kushtha having the complications are incurable.
- As Twak, Rakta, and mansa dhatus are generally vitiated in the disease vicharchika, so it may be counted under the category of sadhya kushtha.
- Charaka in nidana sthana 5:9, has stated that the improper regimen leads curable diseases to incurability, hence proper measures should be carried out at the early stages of the skin diseases.

**Upadrava (Complications)**

- In charaka Nidana sthana 5:11 the following complications of kushtha have been described:
  1. Puyasravam
  2. Angabheda
  3. Trishna
  4. Jwara
  5. Atisara
  6. Daha
  7. Daurabalya
  8. Arochaka
  9. Avipaka
  10. In Madhava nidana 49 the following complications have been stated --

Infestation by parasites, gaping lesions with profuse discharge, erythematous eyes and loss of voice. Out of above stated complications, Arochaka, avipaka, Jwara, daha and daurbalya may be found in vicharchika. In severe cases of vicharchika, nidranasha due to severe itching is seen. It may be regarded as one of the of the upadravas.

**Chikitsa of Vicharchika**

- The line of treatment of the disease has been mentioned under the heading of "Chikitsa sutra" in the classics. There is no special description available

in samhitas regarding the chikitsa sutra of vicharchika. While explaining the general line of treatment, acharya charaka has stated that all kushtha are caused by Tridosha, so the treatment is to be carried out according to the predominance of Doshas.

- The predominantly vitiated dosha should be first alleviated other subordinate dosha should be undertaken afterwards.
- Besides the classical references the treatment of kushtha can broadly be classified into 3 main methods of management.
  1. Shodhana –
    - Antaha parimarjana
    - Bahi parimarjan
    - Shastra pranidhana
  2. Shamana
  3. Nidana parivarjana

### Shodhana Chikitsa of Kushtha

वातोत्तरेषु सर्पिर्वमनं श्लेष्मोत्तरेषु कुष्ठेषु  
पित्तोत्तरेषु मोक्षो रक्तस्य विरेचनं चाग्रे ३६

- In shodhana therapy vamana virechana and raktamokshana are indicated. Acharya charaka has specified that kushtha where vata is dominant ghrita should be prescribed similarly where the kapha is dominant vamana karma and in the dominance of pitta virechana karma and raktamokshana should be instituted.

Sushruta described the line of treatment of various kushtha in some what similar to charaka's description  
पक्षात् पक्षाच्छर्दनान्यभ्युपेयान्मासान्मासात् स्त्रंसनं चापि  
देयम्

साव्यं रक्तं वत्सरे हि द्विरल्पं नस्यं दघाच त्रिरात्रात् त्रिरात्रात्  
(Su.Chi. 9/43)

- He says that vamana for kaphadhika kushtha in every fortnight, virechana for the elimination of vitiated pitta should be undertaken every month. Raktamokshana for the expulsion of dusita rakta should be done twice in a year and nasya karma should be carried out on every third day.
- Sushruta has again mentioned the principal of treatment of kushtha is as follows- Su. Chi. 9/6
- In twakagata (rasagata), kushtha sodhana & drug should be applied as external application. In raktagata kushtha sodhana karma, kashaya pana, raktamokshana.
- In mansagata kushtha sodhana karma, alepana, kasahya pana, raktamokshana, asava arista, mantha kalpana and avleha preparation has been indicated.
- In medogata kushtha sansodhana, raktamokshana & Bhallataka, shilajatu, gugulu, tuvraka, khadira, asana & ayaskriti has been indicated.
- Acc to acharya vagbhatta that kushtha should be treated first by the sodhana i.e. Through internal and

external purification and shamana drugs should be prescribed thereafter.

- In Bhela samhita vicharchika has been mentioned as one of the "virechaya" group. It reveals that acharya have favoured to conduct the karma virechana in vicharchika.
- In vidhishonita adhyaya of sutrasthana, acharya charaka has mentioned kushtha as one of the disease of shonitashraya roga and virechana has mean stated as one of the measure for it.

### Shamana Chikitsa Of Kushtha

Shamana chikitsa is given with two specific Purpose-

1. To subside kushtha in those patients who are unable and contraindicated for shodhana karma.
2. To subside the remnant doshas after sodhana karma
3. Charaka and other acharayas have given various yogas to be used as shamana yogas mainly khadira, nimba, patola, triphala etc are used in various forms in kushtha.
4. External application- Bahi parimarjana in the purification of the body by applying various drugs to the skin. Mode of parimarjana may be lepa, parishek, avchuranan apgharshana etc.
5. Hence charaka and vagbhatta has described lepana-external application on skin lesion after performing shodhana or shamana therapies in the patients of kushtha provides early relief.

### Nidana Parimarjana

Nidana parimarjana means to avoid etiological factors. This stops the further progression of the disease, by restricting vitiation of doshas. Virrudha ahara and mithya ahara vihara are stated as main etiological factors of kushtha roga so they should be avoided.

### 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 with pointed principle of management. All aspect of treatment also describe in *vicharchika* eg. *Pathya* and *Apathya* (diet). Various drugs for systemic and local purpose in many form of drugs preparation e.g. tablets, *Lepas*, *Rasayan* preparation, oil, qwath (decoction) etc. and special modalities for bio-purification (*Panchkarma*) as also described. It means *Ayurvedic* management will be an effective and acceptable treatment in skin diseases, especially in Eczema.

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