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## “CONCEPTUAL STUDY ON DISEASE VICHARCHIKA”

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### ABSTRACT-

Ayurveda has discussed all skin disease under the umbrella of Kushtha, in other word it can be listed as ‘Ayurvedic dermatology’. It is not a vis-à-vis correlation but one can cover up all dermatological manifestations under 18 subtypes of Kushtha. Vicharchika is one of the Khudrakushtha. Eczema is a specific type of allergic cutaneous manifestation, which is characterized by superficial inflammatory Oedema of epidermis associated with vesicle formation, Itching and Redness. Eczema is an allergic and inflammatory response of the skin to multiple agents, characterized by erythema, oedema, vesticulation, oozing, crusting and later lichenification, intra epidermal oedema, spongiosis and vesiculation is the histologic hallmark. Dermatitis is being used as synonyms of eczema by most of dermatologists. Acharya Sushruta described it as the Raktaja Vyadhi and the choice of treatment is Raktamokshana. Vicharchika is one of the skin diseases known as Kshudra kushta in Ayurveda. Right from the ancient medical history abundant references of Vicharchika are found in different Samhitas. Vicharchika had been described by all the authors of Ayurveda i. e. Charaka<sup>1</sup> Sushruta<sup>2</sup> and Vagbhata<sup>3</sup>. Vicharchika is one of the Raktaja Vyadhi. The prevalence rate of Eczema in India is 3 – 20-25 % in adults<sup>4</sup> The skin is highly complex organ which plays a vital role in the body’s

general working. The unbroken skin is the nature's dressing over the body and it acts as an effective barrier against the entry of diseases and its damage results in a whole host problem<sup>5</sup>.

**KEYWORDS-** Ayurveda, Skin, Twacha Vikar, Kustha, Vicharchika, Chikista

## INTRODUCTION-

Vicharchika, one of the Khudrakushtha runs a chronic course & generally difficult to treat & even if it is cured relapses are common. All Kustha are having Tridoshaja origin so Vicharchika can be said in same way (M.N. 49/23 Kanthadata). Despite of its Tridoshja origin various Acharyas mentioned different dominance in Vicharchika i.e. Kapha (Ch.Chi. 7/30), Pitta (Su.Ni. 5/16), Vata-Pitta Pradhana (M.N. 49/35), which also suggest specific symptoms complexes. As per the symptomatology, Vicharchika has been directly co-related with eczema (Dermatitis) in modern science, which is defined as a non-contagious inflammation, due to low grade infection of skin characterized by erythema, scaling, oedema, vesiculation & oozing. Skin care is required for preservation- restoration or bestowing bodily beauty or hide certain flaws or to make presentable appearance. Whether we like to admit it or not, society places a high value on appearance. It is essential to protect and preserve the skin for a person's own health and esteem. Ayurveda has probably given the first detailed, rational, systematic description of Raktamokshana for several illnesses. It is also considered one among the Shodhana (Purificatory) procedures. Raktamokshana means letting of blood which is mainly indicated in certain disease state especially when there is a Rakta dushti and also during physiological function<sup>6</sup>.

The whole process of formation of Twaka is compared with formation of creamy layer over the surface of milk, when it is boiled and allowed to cool down, formation of thick layer of skim takes place which is explained as "Ksheeravata – Santanika". There are 7 layers of Twaka in Ayurveda. Individuals having the excellence of twaka (rasa dhatu) are characterized by smooth, soft, clear, fine, less numerous deep rooted and tender hair and lustrous skin. Acharyas have classified kushtha into two types viz., Maha kushtha and kshudra kushtha as it is explained that total no of kushthas are 18 in number in which maha kushtha are 7 in number and kshudra kushtha 11 in number.<sup>7</sup> Vicharchika is coming under kshudra kushtha, having the predominance of vata and kapha dosha respectively.<sup>8</sup>

The skin disease having eruptions over the skin appear with dark pigmentation, itching with profuse oozing from the lesion.

Marked lining, excessive itching and pain with dry lesion on the body called Vicharchika. Blackish brown eruption with intense itching and pain is called Vicharchika<sup>9</sup>. Acharya Harita considered a multiple pin head sized eruption with ulceration and itching in Vicharchika<sup>10</sup>. Acharya Bhela described Vicharchika as a dark red coloured deep rooted lesion with moisture or oozing<sup>11</sup>.

**NIDAN –**

various acharya mentioned vicharchika nidana under the heading of ahara nidana , viharaja , mansika nidana, acharaja nidana

ahara nidana-

**1) Mithya Ahara :**

Mithya Ahara is related with food articles, faulty food patterns and sequences, excessive intake of alcohol etc.

	<b>Mithya ahara</b>	<b>Ch.</b>	<b>Su.</b>	<b>M.N.</b>	<b>B.P.</b>	<b>A.H.</b>
Foods	Vidahi, vidagdha, upaklinna, puti anna	+	-	-	-	-
Food pattern	Ajirna bhojana,	+	+	+	+	-
	Asatmya bhojana,	-	+	-	-	-
	Atibhojan	+	+	-	-	-
Faulty dietary sequence	Shitso naviparyaya	+	-	-	+	-
	Langhana Ahara,	+	-	-	+	-
	Santarpan Apatarpana	+	-	-	+	-
Psychological Disturbance During the meal	Santapa	+	+	+	+	-
		+	-	+	+	-
	Papodka	+	+	-	-	-

Mithya ahara is faulty dietetic habit or pattern like to take meal before preceding meal digested or before stomach emptying time. Which are not homologous for body. This kind of meal interfere with normal metabolism and leads disease.

Combination of hot and cold meal and beverages may cause irregular muscle contraction and vasodilatation.

**Viruddha Ahara :**

“Viruddha” is the technical term for antagonist. The substances which act as antagonist to normal Dhatu of the body should be regarded as ‘viruddha’. The second meaning of viruddha indicates the combination of substances which are not having on affinity for each other.

Charaka mentioned viruddha Dravyas can not affect the persons who are young, to whom viruddha ahara is satmaya, who takes it in small quantity who have strong digestive power, who is of strong physical due to ‘physical exercise’.

### VIHARAJA NIDANA :-

Mithya vihara means improper physical, vocal and mental activities. Dalhana divided the Viharaja nidanas physical, verbal and psychological.

#### i) Kayika (Physical) :

Factor	Ayurvedic Nidana	Su S.	A. H.	Ch. S.	B. R.	M. N.	Modern aspect
Prevent natural urges	Chhardi	+	-	+	+	+	Prevent of urge urination, defecation sleep etc.
Environmental factor	Atap sevan Anila sevan	-	-	+	+	+	Excessive sun exposure, exposure to lee, air conditioned, work place very hot and humid environment
Over exertion	Ati shrama Ati vyayama	+	-	+	-	+	Exucerbation, over exercises
Physiological factor	Ratrijagran Divaswapa	-	-	+	-	-	Day sleep, Late night
Treatment given	Panchkarma Apacharaja Snehapeetasya vyayam vyavaya et	+	-	+	+	+	Due to the complications of panchkarma therapy

Suppression of Vamana, the food substances which are not acceptable to the individual’s body are forcibly kept in the amashaya and then this Amavisha vitiate Doshas and Dhatus leading to the manifestation of Kustha.

After taking sunbath or any exercise in summer heat the skin temperature rise. After this phenomena sweat gland dilated and perspiration come out and than the person take cold bath this suddenly changes in body temperature disruption and produce histamine.

## ii) Vachika (Verbal)

Vachika nidana could be categorized as below :

Factor	Ayurvedic nidana	Su. S.	A. H.	Ch. S.	B. R.	M. N.	Modern aspect
Verbal	Vachansi Atathyani	-	-	+	-	-	Bragging and boasting, abusive language
Manner	Guru Gharshanam Vipra	+	+	-	+	-	Make quarrel dipute or mockery of elderly people
	gharshanam						
Nature	Suranam nidan, Sahdu nidan						Slander about noble personality

## 3) MISCELLANEOUS :

Miscellaneous Nidanas are broad classification which covers social civil code of conduct, criminal ethical and economical etiological factors.

Factors	Implication
Sansargaja	Contagious
Abhighataja	Duet o trauma, positive koebner phenomenon
Anyaswam	Economical crime, stealing or snatching the property
Haranam	
Sajjana vadha, Bramhana Hatya, Stri Vadha	All criminal actives like Lethal assault, shooting, stabbing murder etc.

**Kulaja Nidana –**

Kulaja Nidana is also known as Aanuvanshika Nidana i.e. due to Beeja dushti. Sushruta has mentioned Kushtha as Adibalapravritta Vyadhi<sup>12</sup>. i.e. the original cause of the disease is attributed to defects of Shukra and / or Shonita<sup>13</sup>.

**Krimija Nidana –**

Acharya Sushruta has mentioned that all types of Kushta originate from Vata, Pitta, Kapha and Krimi. Charaka has also indicated that causative factors and treatment of Raktaja Krimi is as same as Kushta<sup>14</sup>

Apart from this, Vangasena has given 7 specific etiological factors as Tila, Taila, Kulattha, Valmika, Linga Roga, Mahisha Dadhi and Vruntaaka for Kushtha.

Kashyapa says that 10 anjali Udaka pramana in twaka when vitiated then it leads to Dadru, Kandru, Vicharchika, Kilasa & Pama etc skin diseases.

### POORVARUPA –

The important point appears in the Sadhyasadya, if all the Purvarupa appears then Kushta is Asadya for the management and this is a sure sign of death<sup>15</sup>.

The purvarupa's are classified into two types; Samanya purvarupa Vishesh purvarupa.

There is no specific mention of Purvarupa of Vicharchika. But Purvarupa of Kushtha as a whole are given in many Samhitas which are applicable to Vicharchika.

### Doshik Dominance In Vicharchika :

- **Charaka** - Kapha
- **Vagbhata** - Kapha
- **Sushruta** - Pitta

Charaka also described symptoms of predominant Dosh in Kushta. It is useful in the diagnosis and management of the disease.(Ch. Chi. 7/34 -36)

### Roopa of Vicharchika-<sup>16</sup>

❖ Vicharchika consists of pidaka with itching and excessive discharge.

In Vicharchika, rough streaks with intense itching and pain appear on limbs.

Vicharchika is explained as a dark red coloured deep-rooted lesion with moisture or oozing.

Black, red coloured ulcers with pain, discharge and suppuration is Vicharchika.

Acharya Harita has considered multiple pin head sized eruptions with ulceration and itching in Vicharchika.

The eruptions which are blackish in colour, with severe itching and discharge, such type of skin ailment is known as Vicharchika.

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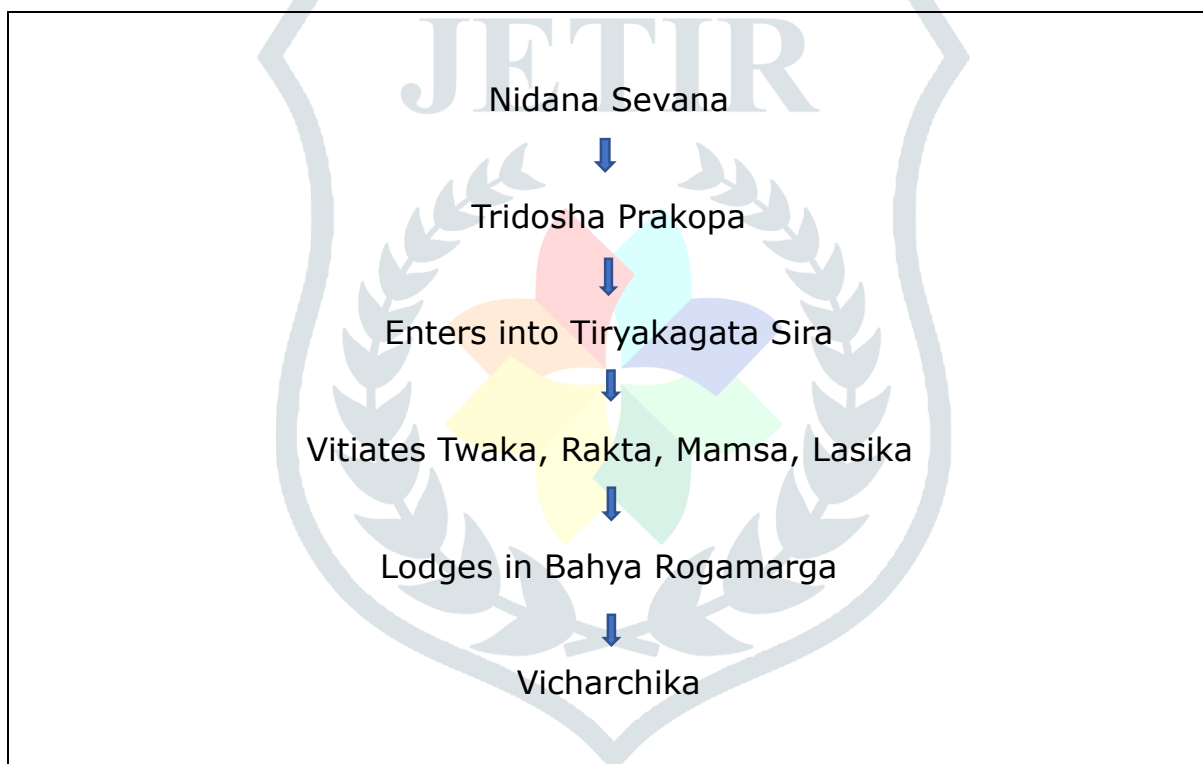
Vicharchika is black in colour; associated with macules and is highly secretive.

**Dushya Dushti Lakshana :**

Dhatu	Dushti Lakshana
Rasa	Twak Dushti, Sparshahani, Kandū, Rukshata, Vedana
Rakta	Vaivarnya, Rakta Mandala, Vrana, Rakta-puya Srava
Mamsa	Utsanna Mamsata, Pidikodgama, Bahalata, Vedana
Lasika	Vrana, Lasika Srava (discharge)

**Site of Vicharchika<sup>18</sup> –**

According to Charaka, no particular sites have been mentioned. But Sushruta says site of manifestation of vicharchika is 'Gatreshu'. Dalhana commenting on that says it as Panipadeshu<sup>19</sup>.

**Showing Samprapti of Vicharchika****Samprapti Ghataka of Vicharchika –**

- Dosha - Tridosha
- Dushya - Tvak, Rakta, Mamsa, Lasika (Ambu)
- Srotas - Rasa, Rakta, Mamsa, sveda
- Srotodushti Lakshana - Sanga and Vimargagamana
- Udbhava Sthana - Amapakvashaya
- Sanchara Sthana - Sarva Shareera
- Adhishthana - Tvacha (Fourth layer /Fifth layer)
- Rogamarga - Bahya



➤ Saddhyasadhya – Krichrasadhya

On the basis of the signs and symptoms, Vicharchika can be compare with Eczema as given below. :

<b>Vicharchika</b>	<b>Eczema</b>
Pidika	papule
Pidika-saraga shopha	inflammation with reddening
Kandu	itching
Srava lasikadya	oozing serum
Rukshta	dryness
Raji	linear markings (lichenification)
Paka	pustules
Vrana	ulcers
Ruja	irritating pain
Lohita varna	reddening
Shyava or shyama	hyper pigmentation

### CHIKITSA<sup>20</sup> –

The modality through which the Vighatana of Dosha Dushya

Sammurchana ensures thereby attaining the normal functioning of Dosha, Dhatu and Mala is considered as Chikitsa. The principle of treatment is three fold in Ayurveda ;

1. Daivavapashraya
2. Yuktivyapashraya
3. Satvavajaya

### A] Shodhana –

Samshodhan can be defined as the therapy which aims at the radical removal of the causative morbid factors of the somatic disease.

Shodhana is advised in Bahudoshavastha results from the vitiation of Tridosha and bahudoshavastha is found in this disease.

Acharaya Charaka has stressed the necessity of repeated shodhana by taking care of strength and vitality of the person. If excessive elimination of the doshas is carried out then the getting provoked quickly overpowers the debilitated patient.

### Shamana Chikitsa<sup>21</sup> –

#### Specific Shamana yogas for Vicharchika are ;

Arka taila, marichadi taila, visha taila, shadbindu Taila, aragwadhadi qwatha, mahataleshwara rasa, kusthakutara rasa, sarveshwara rasa, kanakasundara rasa.



**Daivavyapashraya chikitsa –**

Papakarma is considered as one of the causative factor for Kushtha.

In Sushruta Samhita it is explained that even after the death of patient suffering with Kushtha and he is born again, then Kushtha will appear in the next life also. So in this case Daivavyapashraya is useful.

According to Vagbhata, observance of Vrata, Seva, Tyaga, Brahmana, Guru, Puja will remove the Sanchita Papa and benefits Kushtha.

**Shastrapranidhana –**

It includes procedure like Chedana, Bhedana, Lekhana, Vyadhana, Darana, Utapatana, Pracchana, Sivana, Kshara and Jalauka.

**UPADRAVA<sup>22</sup> –**

Updrava mentioned in Charaka when the treatment of the Sadhya kushtha is neglected then krimi utpatti occurs on the twak, mamsa, shonita and lasika, other softened tissues. These krimis further vitiate the doshas leading to complications.

**Arishta Lakshanas –**

According to vagbhata the person whose body has decayed, eyes are red, voice is destroyed, has mandagni, the body is eaten by maggots, one who is occupied by trishna and atisara is sure to die by kushtha and who is not doing panchakarmas like vamana, virechana etc. will be killed by kushtha

- **PATHYA<sup>23</sup>–**

As the Vicharchika is a form of Kshudra Kushtha, the Pathya of the disease Kushtha is applicable to Vicharchika.

- **Pathya for Vicharchika –**

Laghu anna, Tikta shaka, Bhallataka, Triphala, Nimba, Purana dhanya, Jangala Mamasa, Mudga, Patola, Ghrita, Adhaki, Masura, Mandukaparni, etc.

- **Apathya for Vicharchika –**

Guru anna, Dugdha, Amla rasa, Anupa Mamsa, Matsya, Guda, Tila, Kulattha, Vidahi anna, Abhishyandi Anna, Ikshu Vikara, Lavana, Maithuna.

**DISCUSSION -**

In Vicharchika the vitiated doshas are present just beneath the skin and are localised in nature. In classics it is mentioned that jalauka sucks the vitiated blood which is present beneath the skin till the area of one hasta pramana.

According to Vagbhata, Mandagni is the cause of all disease (A. H. Ni. 12/1). All etiological factors of Kustha vitiate Agni, first Jatharagni and later Dhatvagni. So, vitiation of Agni leads to Ama formation and accumulation of this poisonous Ama causes all diseases by Srotorodha, Dosha Prakopa and Dhatu Dushti including Vicharchika.

Among these various Shodhana therapy, Raktamokshana is indicated specially because Rakta is mainly involved as Dushya in Samprapti Ghataka. Siravyadha is one of the type of Raktamokshana by Shastravacharana especially used for Sarvangagata Rakta Dushti Janya Vikara. Siravedha at a particular location for a particular disease is an essential part of this therapy.

## CONCLUSION-

Vicharchika is one of the Kshudra kushtha which is most commonly seen in society and having similar clinical picture like eczema. It is a skin problem mentioned in Ayurvedic literature with Kapha and Pitta dosha predominance and rakta as a main Dushya. Vicharchika is a Kshudra Kushtha caused due to the morbidity of all the three dosha. Viruddha Aahara and Viharas are the main cause for the disease Vicharchika. The clinical symptoms of Vicharchika are like eczema to a larger extent.

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