

A CRITICAL REVIEW ON VICHARCHIKA VYADHI

¹*Vd. Manisa Singh, ²Dr. M. W. Nalkande and ³Dr. V. E. Gogate¹P.G. Scholar, Department of Kayachikitsa, Government Ayurveda College and Hospital
Nanded.²Assistant Professor, Department of Kayachikitsa.³HOD and Associate Professor, Department of Kayachikitsa.Article Received on
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Corresponding Author*Vd. Manisa Singh**P.G. Scholar, Department of
Kayachikitsa, Government
Ayurveda College and
Hospital Nanded.**ABSTRACT**

Skin is the free organ of the body interacting with the environmental agents like physical, chemical and biological agents. Interaction with these factors results in specific reaction pattern producing characteristics skin lesions in different parts of the body. Variations in the environmental stimuli and natural ability of the body to deal with these factors result in spontaneous remissions and relapses. In *Ayurveda* all the skin diseases are described under "*Kustha*". *Kustha* is further divided into *Mahakustha* and *Kshudra Kustha*. *Vicharchika* is a type of *kshudra Kustha*. *Vicharchika* is characterized by *kandu*, *pidaka*, *shyva varna* and *bahusrava* having *kapaha* predominance in

charakokta vicharchika. Symptoms including *rajii*, *atikandu*, *atiruja*, *ruksha* having *pitta* predominance in *sushrutokta vicharchika*. In *Ayurveda* different types of *Sodhana* and *Shamana chikitsa* procedure are described to remove the *dosas* present in *Kustha*. Under the *Shamana chikitsa* different types of *lepa*, *Pradeha* and *Tail* are indicated for the treatment of *Kustha*.

INTRODUCTION

Ayurveda is a traditional science of medicine practiced in India since centuries. It is the science that aims at healthy long life and focuses on how to prevent the disease. Awareness about "Health" and approach of community towards *Ayurveda* in quest of "Healthy life" is increasing. It's holistic approach, it's natural and mostly safe methods, it's potential for taking care of global health needs are getting recognized globally. It has placed a new challenge in front of *Ayurvedic* society. The challenge of medical practice today is to identify individuals

who are at risk of developing diseases determine the severity of disease and distinguish the responders from the non- responders. Skin is the mirror that reflects internal and external pathology and thus helps in diagnosis of diseases. Skin complains affects all ages from the neonates to the elderly and cause harm in a number of ways, such as discomfort, disfigurement, disability etc. All the skin diseases in *Ayurveda* have been described under the heading of "Kustha" which are further divided into 7 *Maha Kustha* and 11 *Kshudra Kustha*. Among these 18 types of *kusthas*, *Vicharchika* is one and comes under *Kshudra Kustha*. Specific characteristics of *Vicharchika* are *kandu*, *srava*, *pidaka*. *Acharya charak* has attributed *kapha* dominance in *Vicharchika* having symptoms such as excess itching, *pidaka*, *shyavata*. *Acharya Sushruta* has attributed predominance of *pitta dosa* with symptoms of *rukshata*, *ruja* and *atikandu*. Treatment of *Vicharchika* should be done by the method of *Shamana Chikitsa* and *Shodhana Chikitsa*.

REVIEW OF LITERATURE

In Ayurvedic classics all the skin diseases are described under *Kushtha*. Description of *Vicharchika* as a *Kshudra Kushtha* explained in the form of *Nidana*, *Purvarupa*, *Rupa*, *Upashaya*, and treatment which are described in *Charaka Samhita*, *Sushruta Samhita*, *Ashtanga Hridaya*, *Harita Samhita* and *Bhela Samhita*.

NIDAN

Nidan is the factor which is responsible for the development of diseases. In *Ayurveda* different types of etiological factors are responsible for the development of different types of diseases. As per the classification of *Kustha*, *Vicharchika* is classified under *Kshudra Kustha*. Etiological factors of *Vicharchika* is not specified in the classical text. It's etiological factors are considered as per the *Nidan* of *Kustha*. *Nidan* of *Kustha* can be categorized under 3 headings.

1. *Aharaja Nidan*
2. *Viharaja Nidan*
3. *Acharaja Nidan*

AHARAJA NIDAN	CH ^[1,2]	SU ^[3]	AH ^[4]
<i>Viruddha ahara</i>	+	+	+
Intake of <i>chilichima mastya</i> with milk	+	-	-
Intake of <i>Hayanaka</i> , <i>Yavaka</i> , <i>chinaka</i> , <i>uddalaka</i> , <i>koradusa</i> along with <i>dugdh</i> , <i>dadhi</i> , <i>takra</i> , <i>kola</i> , <i>kullatha</i> , <i>masa</i> , <i>atasi</i> , <i>kusumbha</i> and <i>Sneha</i>	+	-	-

Intake of <i>gramya, anupa, audaka mamsa</i> with milk	+	+	-
<i>Mithya ahara</i>	-	+	+
Excessive use of <i>lavana</i> and <i>amla rasa</i>	+	-	-
<i>Snehati sevanam</i>	+	-	-
<i>Dadhi-masty, masa, mulaka sevana</i>	+	-	-
<i>Adhyasana</i>	+	-	-
<i>Ahitashina</i>	-	+	-
<i>Asatmyaahara</i>	-	+	-
Intake of food in <i>ajeerna</i>	+	+	-
<i>Guruannapana</i>	+	+	-
<i>Atidravapana</i>	+	-	-
<i>Vidahianna sevana</i>	+	-	-
<i>Seeta-ushna ahara krama sevana</i>	+	-	-
<i>Pisttanna, Tila, guda, atimadyapana</i>	+	-	-
VIHARAJA NIDAN			
Doing physical exercise after heavy meal	+	-	-
Performance of sexual act while suffering from indigestion	+	-	-
Sleeping during daytime	+	-	-
Suppression of urges	+	-	-
Doing physical exercise and sexual act after <i>snehapana</i> and <i>vamana</i>	-	+	-
Sudden changes from <i>santarpana</i> to <i>apatarpana</i>	+	-	-
Entering into cold water immediately after one is affected with fear, exhaustion and sunlight	+	+	-
<i>Mithyavihar</i>	-	+	+
CHIKITSAAPACHARA			
<i>Panchakarmavyapatti</i>	+	-	-
Suppression of <i>vamana vegas</i>	+	-	-
ACHARAJA NIDAN			
Insulting Brahmins, preceptors	+	-	-
Indulged in sinful act	-	-	+
Murdering	-	-	+
<i>Papakarma</i>	+	-	+
Telling lie	+	-	-
Behavioral misconduct	+	-	+
OTHERS NIDAN			
<i>Krimija</i> ^[5]	-	+	-
<i>Sankramaka hetu</i>	-	+	-
<i>Adivalapravrutta(hereditary)</i> ^[6]	-	+	-

POORVARUPA

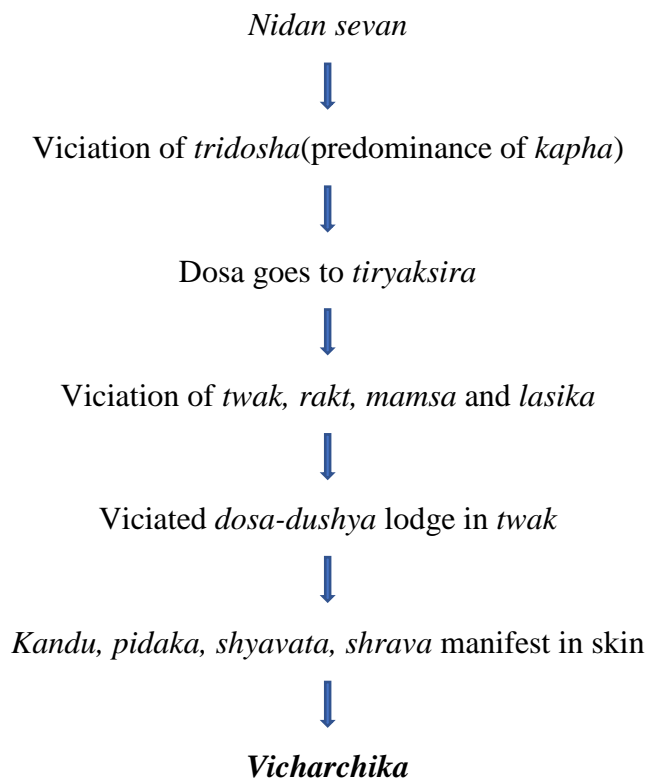
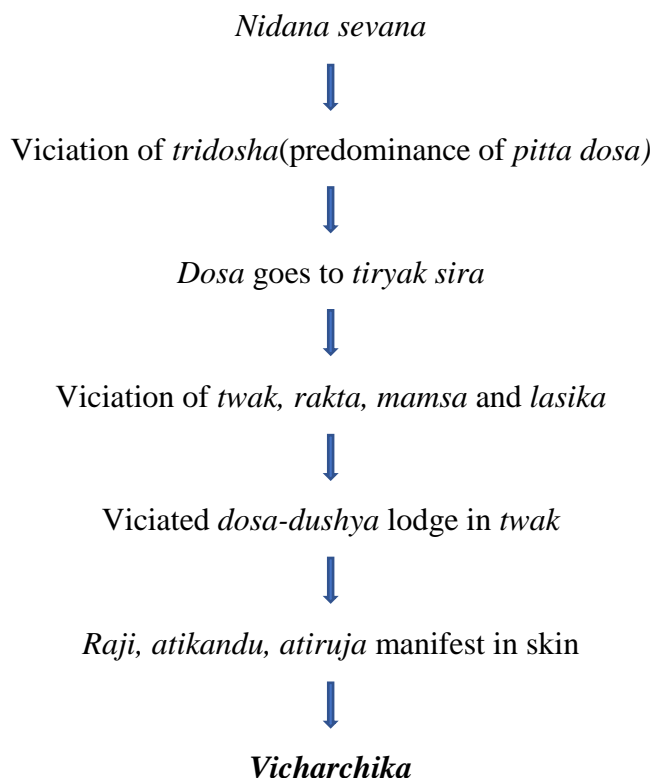
Poorva roopas are the symptoms of the forth coming disease. They do not denote the peculiarity of the *dosa* taking part in the *samprapti* of the disease. *Poorva roopa* of *Vicharchika* is not specified, so it's *poorvaroopa* is consider under the *Kustha Poorva roopa*.

POORVARUPA	CH^[7,8]	SU^[9]	AH^[10]
<i>Aswedanam</i>	+	+	+
<i>Atiswedanam</i>	+	+	+
<i>Parushya</i>	+	+	-
<i>Atishlakshnata</i>	+	-	+
<i>Vaivarnya</i>	+	-	+
<i>Kandu</i>	+	+	+
<i>Nistoda</i>	+	-	-
<i>Suptata</i>	+	+	+
<i>Paridaha</i>	+	-	+
<i>Pariharsha</i>	+	+	-
<i>Lomaharsha</i>	+	+	+
<i>Kharatwam</i>	+	-	+
<i>Gourava</i>	+	-	-
<i>Swayathu</i>	+	-	-
<i>Visarpaagamana</i>	+	+	-
<i>Kayachhidreshu</i>	+	-	-
<i>Upadeha</i>	+	-	-
<i>Pakwa dagdhatedana</i>	+	-	-
<i>Dastabhagnatedana</i>	+	-	-
<i>Kshyata-ativedana</i>	+	-	-
<i>Upaskhaliteshu ativedana</i>	+	-	-
<i>Swalpanam-api vrananam dusti</i>	+	-	+
<i>Vrananam asamhoranam</i>	+	-	+
<i>Ashruja krishnata</i>	-	+	+
<i>Vrananam shighrautpatti chhirasthiti</i>	-	-	+
<i>Rukshata</i>	-	-	+
<i>Shrama</i>	+	-	+
<i>Klama</i>	+	-	-
<i>Kothonnati</i>	+	-	+

ROOPA/LAKSHANA

Characteristics features of a disease is denoted as roopa or lakshana. In *Vyakta basta* of the *kriya kala*, specific *lakshana* of a disease are appear and this also called as the 5th stage of *kriyakala*.

ROOPA		CH^[11]	SU^[12]	AH^[13]
Subjective	<i>Kandu</i>	+	+	+
	<i>Ruja</i>	-	-	-
	<i>Pidaka</i>	+	-	+
	<i>Ruksha</i>	-	+	-
	<i>Atikandu</i>	-	+	-
Colour	<i>Shyavata</i>	+	-	+
<i>Srava</i>	<i>Bahusrava</i>	+	-	-
	<i>Lasikadhya</i>	-	-	+
	<i>Raji</i>	-	+	-

PATHOPHYSIOLOGY❖ According to Charak^[14] and Vagabhatta^[15]❖ According to Sushruta^[16]

SAMPRAPTI GHATAKA

Dosa	<i>Tridosapradhana Pradhandosa- kapha(Ch.^[17] and A.H^[18]) Pitta(Su.^[19])</i>
Dushya	<i>twak, rakta, mamsa, lasika</i>
Srotas	<i>raktavaha, rasavaha, mamsavaha</i>
Agni	<i>Jatharagni and dhatwagnimandya</i>
Udbhavasthana	<i>Amashaya</i>
Rogamarga	<i>Bahya</i>
Adhisthana	<i>Twak and mamsa</i>
Srotasdusti	<i>Sanga and vimarga gamana</i>
Vyadhiswabhaba	<i>Chirakari</i>
Upasarga	<i>Raktajakrimi</i>

As per the description in our Ayurvedic literature there is involvement of *tridosha* in *kustha*, but among the 18 types of *kustha* they are classified according to their *dosic* predominance.^[20] In *Vicharchika* there is involvement of different types of *dosas* according to *Acharyas*. According to *acharya Charak* and *Vagabhatta* there is predominance of *kapha* *dosa* in *Vicharchika* and predominance of *pitta* *dosa* mentioned by *Acharya Sushruta*.

Acharya charak mentioned ‘*Saptakodravya Samgraha*’ which are *tridosa* along with *twak*, *rakta*, *mamsa* and *lasika* as *dushya* involved in *kustha* *vyadhi*. *Acharya Sushruta* mentioned the involvement of *dhatus* in *kustha*. In *Kustha* involvement of *dhatus* chronologically are as followed-

Twak dhatu → Rakta dhatu → Mamsa dhatu → Meda dhatu → Asthi dhatu.

When *Asthi dhatu* is affected, it is untreatable. *Srotas* involve in *Kustha* are *Rasavaha*, *Raktavaha* and *Mamsavaha* and these *srotas* basically the *srotas dusti* types are *sanga* and *vimarga gamana*. In this manner *kustha* *vyadhi* shows it's *srotas* involvement and *srotas dusti*.

Agnimandya is the main cause for the development of any type of disease mentioned by our *acharyas*. So, there is also *agnimandya* seen in *Vicharchika*, which is in the form of *Jatharagnimandya* and *dhatwagnimandya*. These *agnimandya* leads to further progression of the disease.

SADHYA-ASADHYATA

According to Charaka^[21]	<ul style="list-style-type: none"> ➤ <i>Sadhya kustha</i> may become <i>asadhya</i> if the patient indulges in unwholesome regimens even after the manifestation of the disease. ➤ Excluding <i>kakanaka kustha</i> other types of <i>kustha</i> which are normally <i>sadhya</i> become <i>asadhya</i> due to following the improper diet regimens.
According to Sushruta^[22]	<ul style="list-style-type: none"> ➤ <i>Medagata kustha</i> – <i>Yapya</i>. ➤ <i>Asthigata kustha</i>- <i>Asadhya</i>
According to Madhavanidhan^[23]	<p><i>Sadhya kustha</i></p> <ul style="list-style-type: none"> ➤ Dosa lodge in <i>twak, rakta, mamsa</i> – <i>Sadhya kustha</i> ➤ <i>Vata Kapha</i> - predominance <i>kustha</i>- <i>Sadhya kustha</i>
	<p><i>Asadhya kustha</i></p> <ul style="list-style-type: none"> ➤ <i>Asthi-Majja gata kustha</i> ➤ Involvement of <i>krimi</i> in <i>kustha</i> ➤ When <i>kustha</i> is involve with <i>trushna, daha, mandagni</i> and <i>tridosha</i> ➤ <i>Pravinna</i> – <i>anga, Prasuta-anga, rakta netra varni</i> ➤ <i>Hataswara</i> ➤ When there is no effect of <i>panchakarma</i> in <i>kustha rogi</i> i.e <i>panchakarmagunatita</i>

COMPLICATION

When *sadhya kustha* is neglected *krimi* develop in *kustha* due to *kleda, sweda* and *kotha* in *twak, rakta, mamsa* and *lasika*.^[24]

- *Prasravana*
- *Angabheda*
- *Anga-avayava patina*
- *Trishna*
- *Jwara*
- *Atisara*
- *Daha*
- *Dourbalya*
- *Arochaka*
- *Avipaka*

TREATMENT

There is no specific line of treatment mentioned for *Vicharchika*. So, treatment should be given in *Vicharchika* as per the treatment mentioned in *Kustha*. Treatment of *Vicharchika* should be done by following methods-

- *Nidan parivarjana*

- ***Samshodhana chikitsa:***

1. *Vamana*
2. *Virechana*
3. *Raktamokshana*
4. *Basti*
5. *Nasya*

- ***Samshamana chikitsa***

1. *Antahparimarjana*
2. *Bahirparimarjana*

NIDANA PARIVARJANA

Before going to the treatment of any disease first we have to avoid *nidan sevana*. *Nidan parivarjana* stops the further progression of the disease. *Nidan parivarjana* is said to be the first line of treatment for any type of disease. *Viruddha ahara* and *mithya vihara* are stated as main etiological factors of *kustha roga*, so these should avoid first.^[25]

Line of treatment of *Vicharchika* according to different *acharyas* are given below-

According to Charak

SAMSHODHANA CHIKITSA

- All the *kusthas* are *tridosa* in origin so as per knowing the strength of *dosa* one should first treat *Pravala dosa*, then after treating the *pravala dosa*, *Anubandha dosa* should be treated.^[26]
- According to *acharya charak* internal administration of *ghritapana* is indicated in *vata* predominance *kustha*, *raktamokshana* and *virechana* should be done incase of *pitta* predominance *kustha* and *vamana karma* is indicated in *kapha* predominance *kustha*.^[27]
- The *vamana* and *virechana* yogas mentioned in the *kalpa sthana* should be used for the patient suffering from *kustha*. *Prachhanna karma* should be done in *kshudra kustha* and *alpa dosa kustha*. *Siravedha* is indicated in *Mahakustha*.^[28]
- In *Bahudosa kustha* *samshodhana* should be done by protecting the strength of the patient. Repeatedly removing of *dosas* from our body with a little amount does not cause loss of *bala*.^[29]
- Administration of *ghritapana* is best after the *samshodhana karma*(*vamana* and *virechana*) and *raktamokshana* for the avoidance of *vata prakopa*.^[30]

- *Asthapanabasti*^[31], *Anuvasanabasti*^[32], *Nasya*^[33] and *Dhoompana*^[34] is also indicated in *kustha rogi*.

SAMSHAMANA CHIKITSA

- After *samshodhana chikitsa*, *kustha* patient should be treated with *samshamanaausadhi*. In *samsodhana chikitsa* *Antahaparimarjana* and *Bahirparimarjana ausadhi* are administer.
- In *Antahaparimarjana chikitsa* patient should be treated with *Tiktakashaya rasa aushadha*.^[35]
- In *Bahirparimarjana chikitsa* different types of *lepa*, *pralepa*, *pradeha*, *taila* and *snana* are administered.^[36]

According to Sushruta

- ❖ *Acharya Sushruta* mentioned that *samshodhana* should be done in *poorvarupa avastha* of *kustha*. *Kustha chikitsa* is mentioned as per the involvement of *dhatu* chronologically.^[37]

❖ Twakgata Kustha

Shodhana dravyas are administered for *lepa* in *twakgata kustha*.

❖ Raktagatakustha

Samshodhana, *alepana*, *kashsyapana* and *raktamokshana* should be done in *raktagatakustha*.

❖ Mamsagata kustha

Sodhana, *alepana*, *kashayapana*, *raktamokshana* should be done in *manmsagatakustha*.

❖ Medogata kustha

In *medogata kustha* *samsodhana* and *raktamokshana* should be done. After that *bhallataka*, *shilajeet*, *swarnamakshika*, *guggul*, *agara*, *tubaraka*, *khadira*, *asana*, *ayasa-Kriti* are indicated for internal administration.

- ❖ *Asthigata kustha* should not be treated as it is said to be *asadhya*.

- ❖ According to *acharya Sushruta Vamanakarma* should be done in 15 days interval should be done in 1month interval, *avapida nasya* should be done in 3 days interval and *raktamokshana* should be done in 6months interval.^[38]

- ❖ When there is involvement of *krimi* in *kustha*, decoction prepared *nimbi* mix with oil and *mudga ahar* should be administered internally.^[39]

According to Astangahrudaya

- According to *astangahrudaya snehapana* is indicated^[40], then after *snehapana samshodhana karma* should be done in *Vicharchika*.^[41]
- *Vata* predominance *kustha* – *Ghrta pana*, *Pitta* predominance *kustha* – *Raktamokshana* and *Virechana*, *Kapha* predominance *kustha* – *Vamana*^[42]
- In *kustha rogi siravedha* should be done in *lalata, hasta-pada pradesha*.^[43]
- In *alpa dosa kustha prachhana* is indicated. *Shruna, tumbi, jalouka* therapy is indicated according to the patient condition.^[44]
- External purification like *swedana, lekhana, lepas* are indicated.^[45]
- *Rasayanavidhi* is also indicated.^[46]
- *Vicharchikaharalepa*^[47] and *Sikthakadi taila*^[48] is mentioned by *vagabhatta* in the management of *Vicharchika*.

PATHYA –APATHYA IN VICHARCHIKA

Kustha vyadhi mainly occurs due to the intake of *Virudhha ahara* and *mithya ahara – vihara*, so *Kustha rogi* should follow the following *pathya –apathya*.^[49]

	AHAR	VIHAR
PATHYA	<ul style="list-style-type: none"> ➤ Light and wholesome food ➤ Leafy vegetables having bitter taste ➤ Food preparation and medicated ghee prepared by boiling with <i>bhallataka, triphala</i> and <i>nimba</i> ➤ Old cereals, wheat, yava, <i>purana ghrta</i> ➤ <i>Gomutra, ostra mutra, ashwa mutra</i> ➤ <i>Jangala mansa</i> ➤ <i>Agaru taila, ingudi taila, kshara karma</i> 	<ul style="list-style-type: none"> ➤ Light exercise ➤ <i>Sidharthaka snana</i> ➤ <i>Abhyanga, lepa</i>
APATHYA	<ul style="list-style-type: none"> ➤ <i>Guru anna, amla rasa</i> ➤ Salty, sour, pungent food ➤ <i>Dahi, dugdha, jaggery</i> ➤ <i>Anupamansa</i> ➤ <i>Tila, masha</i> 	<ul style="list-style-type: none"> ➤ Day time sleep ➤ Supression of urges ➤ Excessive exercise

DISCUSSION

In the introductory part of this article, we have discussed that skin is the free organ or mirror of the body which interact with environmental agents and biological agents resulting in internal and external pathology. In our *Ayurvedic* classic *twak* is said to be the *Sparshsnendriya, upadhatu* of *mamsa* and *matruja bhava*. In *samhita granthas* all the skin diseases are described under *Kustha* and *Vicharchika* is one among the *kshudra kustha*. The involvement of *dosas* and presenting symptoms in *Vicharchika* is differ according to different

acharyas. In the management of *Vicharchika Sodhana-Shamanachikitsa*, *Raktamokshana* by *shastra- anushashtras*, different types of *lepa- pradeha, kshara, agada*, administration of *Rasayana vidhi, pathaya-apathyas* are briefly described by Acharyas. In *charakokta vicharchika* he mentioned first we have to treat *pravaladosa* then *anubandha dosas* should be treated. Acharya *charak* clearly mentioned repeatedly removing of *dosas* from our body by *Samshodhana karma* in *bahu-dosa kustha* by protecting the strength of patient. *Asthapanabasti* and *Anuvasana basti* are also mentioned by *charaka* in the management of *kustha*. Acharya *charak* has given importance to the *dosa chikitsa* while *acharya Sushruta* given importance to the *dhatugata kustha chikitsa*. *Dhatugata kustha chikitsa* are also different according to the involvement of *kustha* in the *dhatu* level. In *Nidan sthan Sushruta* also mentioned *kustha* as a *Sankramaka roga*.

CONCLUSION

In *ayurvedic samhita granthas* *Kustha* is classified as *mahakustha* and *kshudra kustha* in which *Vicharchika* is one among the *kshudra kustha*. Occurance of *Vicharchika* is due to intake of incompatible diet and abnormal activities, involvement of *dosha-dushya, srotas, agni* it's presenting symptoms etc are briefly mentioned. There are so many *sodhana-shamana* therapies, *lepa, pradeha* and *pathya-apathya* are described. In this review article we have seen that the *kustha vyadhi* has vast description in our classic. *Vicharchika* becomes a chronic disease, if timely treatment not done and results in disfigurement, discomfort, depression in patients.

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