

## MANAGEMENT OF VICHARCHIKA – AYURVEDIC REVIEW

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Maharashtra.**ABSTRACT**

*Vicharchika*, one of the *Khudrakushtha* runs a chronic course & generally difficult to treat & even if it is cured relapses are common. All *Kushtha* 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 dominancy 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. *Vicharchika* is described under *Kshudra Kushtha* in ayurvedic textual also mentioned as a curable disease yet the relapsing nature of this disease makes it much harassment for patient and troubles some for physician too. Ayurveda has described all skin disease under the sunshade of the *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*.**KEYWORDS:-** *Vicharchika*, *Tridosha*, *Kshudra Kushtha*, *Pitta*, *Eczema*.**INTRODUCTION**

The skin, known as "*Twak*" in ayurveda, is not merely an external covering of the body but plays a pivotal role in the overall health and well-being of an individual. In ayurveda, the skin is considered a mirror reflecting the internal state of the body, making it a vital aspect of one's overall health and constitution. The 21st Century, with its continuous changing life styles, environment and dietary habits have made man as main victim of many diseases. Nowadays skin diseases are very common. Though skin diseases are common at any age of the individual,



they are particularly frequent in the elderly. The patients always experience physical, emotional & socioeconomic embarrassment in the society.

### Etymology

In Ayurveda, "*Vicharchika*" refers to a skin condition commonly known as eczema or dermatitis. The term "*Vicharchika*" is of Sanskrit origin, and its etymology can be broken down as follows:

"*Vi*" (वि): This is a prefix in Sanskrit that can indicate various meanings, including "different," "special," or "unique."

"*Char*" (चर्): This root can mean "to move," "to go," or "to wander."

"*Ika*" (इक): This is a suffix in Sanskrit that can signify "a little" or "pertaining to."

Therefore, when you combine these elements, "*Vicharchika*" in ayurveda could be understood as a condition that involves the skin "wandering" or having a unique and distinct quality, which aligns with the idea of skin inflammation and irritation associated with eczema or dermatitis.

### Nirukti

*Vicharchika* means that a disease, which covers the skin in distinguished manner and which also causes cracking of skin in hands and feet is called *Vicharchika*.

### Definition and Clinical presentation

In ayurveda, *Vicharchika* is classified as a *Twak Roga* (skin disorder) and is characterized by symptoms such as redness, itching, inflammation, and the formation of rashes or lesions. It is considered a result of an imbalance in one or more *doshas*, particularly the *Pitta dosha*, which represents the elements of fire and water. Excessive *Pitta* can lead to the characteristic signs of *Vicharchika*, including heat, inflammation, and burning sensations.

Acharya Charaka <sup>[2]</sup>	“ <i>Sa Kandū Pidika Shyavā Bahu Srava Vicharchika</i> ” The skin disease where eruptions over the skin with itching, appear with dark pigmentation associated with profuse discharge from the lesion.
Acharaya Vagbhata <sup>[3,4]</sup>	The blackish eruptions with intense itching and watery discharge i.e., <i>Lasikadhya</i> is referred to as <i>Vicharchika</i>
Sushruta <sup>[5]</sup>	“ <i>Rajyo Atikandu Atiruja Sa Ruksha Bhavanti Gatreshu Vicharchikayam</i> ” The condition in which skin lesion is dry which is associated with severe itching marked lining is present in <i>Vicharchika</i> .



<i>Kashyapa</i>	blackish brown eruption with intense itching & pain.
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### *Nidanpanchak*

#### *Nidan-*

##### 1. *Aaharaja Hetu*<sup>[1]</sup>

- Excessive intake of *Masha* (*Phaseolus mungo*), *Mulaka* (Redish), pastry, *Tila* (sesamum seed), milk, jiggery, honey, *Lakucha*, *Kakamachi* and *Pippali*.
- Excessive intake of foul preparation of harvested grains, curds, fish, salt, and sour substances.
- Incompatible diet like *chilchima* fish with milk and continuous use of flesh of *Gramya*, *Anoopa*, and *Jangala Mamsa* with milk.
- Intake of uncooked food and intake of food before the previous food digested.
- Intake of mutual contradictory food and drinks, which is liquid, unctuous and heavy.
- Intake of such food which causing burning sensation without vomiting out, undigested food
- Excessive use of *Kapha Vardaka Ahaara*.

##### 2. *Viharaja Hetu*

##### 3. *Bijadoshaja Hetu*

### *Samprapti ghataka*

<i>Saptako Dravya Sangraha</i>	<i>Dosha: Tridosha, Kapha Pradhana</i> <i>Vata: Vyana, Samana</i> <i>Pitta: Pachaka, Bhrajaka</i> <i>Kapha: Avalambaka, Kledaka</i> <i>Dushya: Twak, Rakta, Mamsa, Lasika</i>
<i>Agni</i>	<i>Jatharagnimandya, Dhatvagnimandya</i> and <i>Amavisha</i>
<i>Srotasa</i>	<i>Rasavaha, Raktavaha, Mamsavaha,</i> <i>Swedavha</i>
<i>Srotodushti</i>	<i>Vimargagamana, Sanga</i>
<i>Udbhava</i>	<i>Amashaya</i>
<i>Adhisthana</i>	<i>Twak</i>
<i>Rogamarga</i>	<i>Bahya</i>
<i>Prabhava</i>	<i>Chirakari (chronic)</i>

### *Upadrava*

*Prasravana* (excessive discharge), *Angabheda* (pain), sequestration of body part, thirst, fever, diarrhoea, burning sensation, debility, anorexia, and indigestion and above all mismanaged



diseases creates *Krimi* which harms to *Shira*, *Snayu*, *Twak* and *Tarunasthi*. These *Upadravas* are found in secondary infection of eczema.

### ***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 *Kushthas* are caused by *Tridosha*, so the treatment is to be carried out according to the predominance of *Doshas*.

*Acharya Charaka* has prescribed the line of treatment for all the diseases during *Krimi Chikitsa*, which are: 1) *Sanshodhana*, 2) *Sanshamana* & 3) *Nidana Parivarjana*. While explaining the general line of treatment of all types of *Kushtha*, he has stated that all the *Kushthas* are caused by *Tridosha*, so the treatment is to be carried out according to the predominance of *Dosha*. The predominately vitiated *Dosha* should be first alleviated another subordinate *Dosha* should be undertaken afterwards. To study the treatment systematically, it is necessary to look at the three principles of the treatment i.e., *Sanshodhana*, *Sanshamana* & *Nidana Parivarjana* separately.

### **A. *Nidana parimarjana***

*Nidana Parimarjana* means to avoid etiological factors. This stops the further progression of the disease, by restricting vitiation of *Doshas*. *Viruddha ahara* and *Mithya ahara-vihara* are stated as main etiological factors of *Kushtha Roga*. So they should be avoided. Besides avoidance of that patient must take *Pathya ahara-vihara*. From all the classical descriptions, it is evident that *Shodhana* with *Shamana Chikitsa* is the main line of treatment in the *Vicharchika*.

### **B. *Sanshodhana***

All *Acharyas* have emphasized on *Shodhana* therapy in the management of *Kushtha* due to some basic things relating to *Kushtha Roga* which are:

- All three *Doshas* and Four *Dushyas* are vitiated in *Kushtha*.
- A person having *Kushtha Roga* is called "*Bahudoshi*" because of vitiation of *Dosha* in greater extent.
- In *Kushtha*, *Doshas* are *Tiryakagami*.



Thus, this disease is difficult to cure by the nature so it is called "Duschikitsya".

### 1) *Antah parimarjana* (Internal purification)

According to Acharyas, *Shodhana* should be carried out according to predominance of vitiated *Dosha* like in *Vata* dominance - *Ghratapana*, in *Kapha* dominance - *Vamana* and in *Pitta* dominance - *Virechana* & *Raktamokshana* are carried out. But any patient with excessive morbidity should be administered *Shodhana* at repeated intervals for elimination of *Dosha* with due care of presence his strength and vitality. Because elimination of *Doshas* in a single instance might weaken the patient and the aggravated *Vata* might endanger his life instantaneously. *Acharya Chakrapani* has specified the duration of *Shodhana* in the management of *Kushtha*. According to him *Vamana karma* at the interval of 15 days, *Virechana karma* once a month, *Avapida Nasya* at the interval of three days and *Raktamokshana* every six months should be carried out.

### 2) *Bahya parimarjana* (External purification)

*Bahya Parimarjana* is a type of management in which applying various medicated preparations to the skin does the purification of the body. There are so many medicated preparations mentioned in the classics in the treatment of *Kushtha*. They can be used as the *Lepa*, *Parisheka*, *Avachurnana*, *Avgahan* etc. prepared from *Kushthhara dravyas*.

### C. *Sanshamana*

*Shamana* therapy is the one, which does not expel the *Doshas*. When they are not aggravated instead, they are brought to normal. *Charaka* has advised *Shamana* therapy with *Tikta* and *Kashaya dravyas* after administration of proper *Shodhana*. It pacifies remnant *Doshas*. It can also be applied when *Shodhana* is contraindicated particularly in *Bala*, *Vruddha*, *Sukumara*, *Garbhini* etc. The main principle of *Shamana* therapy is to normalize and to maintain the levels of all three *Doshas*. For *Shamana*, many drugs and formulations have been described. *Shamana* therapy of *Vicharchika* is based upon below mentioned principles:

1. *Rakta* should be made *shuddha*.
2. *Raktavaha Srotas* should be purified.
3. *Adhishthana Twacha* should be turned healthy.
4. Create the balance of *Doshas*.
5. Strengthen the *Dushyas*.
6. Proper diet should be prescribed from the beginning i.e.; the diet should be of the type which may bring the *Doshas* to its normalcy and which help in the proper functioning of



Agni.

#### **D. Shastra pranidhana (Surgical intervention)**

Under the Shastra *Pranidhana Chikitsa*, different type of Shastras and *Anushastras* are used according to the *Shastra karma*. Based on the dominant *Dosha Jalauka*, *Shringa* or *Alabu* is advised for *Raktamokshana*.

#### **E. Virechana in vicharchika**

*Virechana* is one type of *Shodhana Karma*. It is less stressful procedure than *Vamana*, has less possibility of complications and could be done easily, so it is widely used as *Shodhan* therapy in routine. It is more acceptable to all classes of patients. In addition to the acceptability and popularity, the *Virechana Karma*, is considered the best treatment for morbid and increased *Pitta Dosha* and it is more useful in eradicating the diseases originated from the vitiated *Pitta* (*Ch. Su. 25/40*); *A. H. Su. 1/25*). *Pitta* is closely related with *Agni*, which is responsible for the digestive and metabolic processes in the body. It is thus, an important measure of "*Kayachikitsa*" which may also be defined as the treatment of *Kayagni*.

It is worth mentioning that *Virechana Karma*, unlike the modern purgatives, is not merely an act to open the bowel, but is a complete therapeutic measure which has systemic as well as local effects. This fact is further supported by the etymological consideration of the word "*Virechana*", its wide range of indications the specific classical method, and mode of action given in Ayurvedic literature.

### **CONCLUSION**

In conclusion, ayurvedic treatment for *Vicharchika* is characterized by its holistic and individualized approach, focusing on the root causes of the condition, and aiming for long-term relief and well-being. Patients are encouraged to embrace ayurvedic principles not only to manage *Vicharchika* but also as a path to a healthier and more balanced life.

**Holistic approach:** Ayurveda recognizes *Vicharchika* as a complex condition influenced by imbalances in the doshas (*Vata*, *Pitta*, and *Kapha*), dietary choices, lifestyle, and environmental factors. The treatment approach is holistic, aiming to harmonize these factors and promote overall well-being.

**Individualized care:** Ayurveda emphasizes individualized treatment plans based on the patient's constitution (*Prakriti*) and the current *doshic* imbalances (*Vikriti*). This personalized approach ensures that treatment aligns with the unique needs of each patient.



**Dietary and Lifestyle modifications:** A significant aspect of *Vicharchika* treatment involves dietary modifications and lifestyle adjustments. Patients are often advised to follow a *dosha*-balancing diet and avoid triggers that exacerbate their condition.

**Herbal remedies:** Ayurvedic treatments for *Vicharchika* often involve the use of specific herbs and herbal formulations known for their cooling and soothing properties. These herbs help alleviate symptoms and address the underlying *dosha* imbalances.

**Detoxification (Panchakarma):** Detoxification therapies, such as *Panchakarma*, are recommended to eliminate accumulated toxins from the body. This helps in reducing inflammation and improving overall skin health.

**Stress management:** Ayurveda recognizes the impact of stress on *Vicharchika*. Stress-reduction techniques, including meditation and yoga, may be integrated into the treatment plan to promote emotional well-being.

**Long-term management:** *Vicharchika* is often considered a chronic condition, and ayurvedic treatment focuses not only on symptom relief but also on preventing recurrences. Patients are encouraged to maintain a balanced lifestyle and dietary habits even after their symptoms have improved.

**Patient education:** Educating patients about their condition and the importance of adherence to ayurvedic principles is a crucial aspect of treatment. Empowering patients with knowledge help them take an active role in their healing process.

**Integration with modern medicine:** In some cases, ayurvedic treatment may complement conventional medical approaches to *Vicharchika*. Collaborative care ensures a holistic approach to the patient's well-being.

**Overall Well-being:** Ayurveda views health as a state of balance not only in the physical body but also in the mind and spirit. *Vicharchika* treatment aims to improve the overall quality of life by promoting balance and harmony in all aspects of an individual's being.

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