

A REVIEW ON VICHARCHIKA**Dr. Vivek S. Chandurkar* and Dr. Pooja M. Mokashi**

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poojamokashi01@gmail.com**ABSTRACT**

Skin is the largest sensory organ of the body. It acts as a barrier to prevent pathogens and other harmful agents. Skin is one of the five “Dnyanendriyas” and it is responsible for sparshadnyan. In Ayurvedic texts, All the skin diseases were included Under the broad title of Kushtha. Vicharchika is described under Kshudra Kushtha by Bruhatrayis. 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). Clinical features of Vicharchika are Kandu, Pitika, Shyavata, Lasikasrava.^[3] In Samhita’s (Classical literatures), it is described that all Kushthas having involvement of Tri Dosha (Three bodily humors) but the type of Kushtha depends on the predominance of particular Dosha. 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 root cure of Eczema but symptomatic treatment like Anti allergic, corticosteroids 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 Dhatus. In Ayurveda main line of treatment of this disease is Shodhana, Shamana and Rasayana therapy.

INTRODUCTION

Skin is the largest sensory organ of the body. It acts as a barrier to prevent pathogens and other harmful agents. Skin is the organ that comes in contact with the rest of the world. So, it is essential to take care of this organ. According to Ayurveda, Skin is one of the five

“Dnyanendriyas” and it is responsible for sparshadnyan. In Ayurvedic texts, All the skin diseases were included Under the broad title of Kushtha. Vicharchika is described under Kshudra Kushtha^[1] by Bruhatrayis.

Vicharchika is one of the common skin disease having most prevalent among both in rural and urban areas. The prevalence of atopic eczema in 56 countries had been found to vary between 3% to 20.5%. The prevalence of Vicharchika in India is about 6.75%.^[2]

Clinical features of Vicharchika are Kandu, Pitika, Shyavata, Lasikasrava.^[3] In Samhita's (Classical literatures), it is described that all Kushthas having involvement of Tri Dosha (Three bodily humors) but the type of Kushtha depends on the predominance of particular Dosha. Vicharchika is mentioned in dominancy of different dosha i.e. Kaphapradhana, Pittapradhana, Vatpittapradhana. The main pathological factors involved in the Samprapti of Kushtha are Tridosha, Twacha, Rakta, Mansa, Lasika, these are combinely called as Saptakodravayasangraha.^[4]

Etymology of the word vicharchika

The word “*Vicharchika*” is derived from *sanskrita* 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

1. Acc. to *charaka samhita*

सकण्डूः पिडका श्यावा बहुस्रावा विचर्चिका ॥ च.चि.7/26

It is a skin ailment where in eruptions over the skin appear with dark pigmentation, itching and with a profuse discharge.^[5]

2. Acc to *sushruta samhita*

राज्योऽतिकण्ड्वर्तिरुजः सरुक्षाः भवन्ति गात्रेषु विचर्चिकायाम् । कण्डूमती दाहरुजोपपन्ना । सु.नि.

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^[6]”

3. Acc to acharya vagbhatta

सकण्डूपिटिका श्यावा लसीकादया विचर्चिका । अ. ह. नि. 14/17

The blackish eruptions with intense itching and watery discharge i.e. *Lasikadhya* is referred to as *vicharchika*.^[7]

4. Chakradatta

Chakradatta describes the treatment for *kushtha* in *Kushtha Chikitsa Adhyaya*. *Chakradatta* mainly describes external application for this diseases.^[8]

5. Kashyapa samhita

Kushta is described in Kushta chikitsadhyaya. Total 18 types of kushtas have been described under sadhya and asadhya categories. Vicharchika has been labeled as sadhya kushta. In ‘rogadhyaya’ it has been termed as ‘Raktaja roga’.^[9]

श्यामलोहितव्रणवेदना श्वेत, स्रावपाकवती विचर्चिका।

6. Acc to bhela samhita

Kushta has been described in sutra, nidana and chikitsa sthana where vicharchika is included in the category of sadhyakushta in Chikitsa Sthan 6th Chapter.^[10]

श्यावा रक्िा समुत्तना प्रकल्नतना स्रावणी िथा मांसेनोर्चि युक्िा पव ेयासा पवचर्चिका) Bhela. Chi. 6:25-26)

Nidana (Etiopathology)^[11]

1. Hetu

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

Nidana may be classified into following groups

1. Aharaj nidana
2. Viharaj nidana
3. 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. Panchakarmapacharn – 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 Charka clearly mentioned that Kustha is Paap Karmaj vyadhi.

Purvaroop^[12] – Poorva roopa according to different acharya,

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

Roopa^[13] (Symptoms) – Roopa according to different Acharya

Sr. No	Roop	Cha.	Su.	A.H
1.	Kandu	+	+	+
2.	Pidika	+	-	+
3.	Shyavata	+	-	+
4.	Srava	+	-	+
5.	Raukshya	-	+	-
6.	Rajee	-	+	-
7.	Ruja	-	+	-

Samprapti^[14]

Nidana sevana



Kapha Pradhan tridosha get vitiated according to (Charaka, Vagbhata) and Pitta Pradhan tridosha according to (Sushruta)



Simultaneously Twaka (Skin), Rakta (Blood), Mamsa (Muscular part of body) & Ambu (All watery substances in the body) get Shithila (Lose their consistency)



All seven dravyas (Three doshas and four *dhatu twaka, rakta, Mamsa* and *Ambu*) get vitiated combinely its favourable condition of *Vicharchika*.

In Vicharchika four sortasa get involved they are Raktavaha Srotasa, Rasavaha Srotasa, Mamsavaha Srotasa Ambuvaha Srotasa.

Samprapti ghatkas

Doshas: Tridosha

Dushya: Twak, Rakta, Mansa, Lasika(Ambu)

Srotas: Rasa, Rakta, mansa & Udakavaha

Agni: Jatharagni & Dhatwagnimandya

Srotodusti: Sanga & vimargagamana

Sanchara: Tiryaga sira

Adhishtana: Twaka

Rogamarga: Bahya

Swabhava: Chirkari

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*

***Chikitsa of vicharchika*^[15]**

Acharya Charaka has mentioned that all the Kushthas are caused by Tridosha, so the treatment is to be carried out according to the predominance of Dosha. The predominantly vikrut Dosha should be treated first and the treatment of the other subordinate Dosha should be undertaken afterwards. The first line of treatment for all diseases is Nidana Parivarjana.

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

- A) *Shodhana Chikitsa*
- B) *Shamana Chikitsa*

A) *Shodhana chikitsa*

The therapy which expels out the vitiated *Dosha* from the body is known as *shodhana chikitsa*. According to *Acharya Charaka*, *shodhana* is given prior importance according to *Doshika* predominance.

By nature, *Vicharchika Kushtha* is difficult to cure, so it is called as '*Dushchikitsya*'. But by *Shodhana* therapy, the disease becomes easily cure due to removal of the root cause, hence *Shodhana* has great importance.

It is said by *Acharya charaka* in the praise of *Shodhna chikitsa* that by *Shaman chikitsa*, *dosha* can be aggravate in further but *dosha* which expels out from the body can not be aggravated further.^[18]

B) Shaman chikitsa

Shaman therapy is also important part of treatment. After completing the *Shodhana 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 dravyas* has property of *sroto shodhana*.

DISCUSSION

Vicharchika is a chronic disease, if it is not treated on time. It is very painful and itchy also so according to *Acharya Sushruta* it should be treated in prodromal condition. The disease snatches one's confidence to face the world. Skin diseases result in disfigurement, discomfort, depression, disablement and very rarely death. So by the perfect line of treatment of Ayurveda in which morbid doshas expel out by Panchkarma therapy and after this remain *doshas* get eliminated by *Shamana* and *Rasayana* therapy as mentioned in classical text should be used widely.

CONCLUSION

In Ayurveda, all skin diseases are described under the broad concept of *Kushtha*.

Management of *vicharchika* along with *pathyapathya* is described in *samhitas* under the *Kushtha Chikitsa adhyaya*. Purification (*Shodhana Chikitsa*) as also described in classic text. It means *Ayurvedic* management will be an effective and acceptable treatment in skin diseases, especially in Eczema.

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