

**ROLE OF AYURVEDA IN THE MANAGEMENT OF VICHARCHIKA****Dr. Bhaskar M. Perke<sup>1</sup> and Vd. Suraj V. Birajdar<sup>2\*</sup>**<sup>1</sup>Asst. Professor, Dept. of Swasthavritta & Yoga, Government Ayurved College, Vazirabad, Nanded.<sup>2</sup>P.G. Scholer, Dept. of Swasthavritta & Yoga, Government Ayurved College, Vazirabad, Nanded, M.S. India.**\*Corresponding Author: Vd. Suraj V. Birajdar**

P.G. Scholer, Dept. of Swasthavritta &amp; Yoga, Government Ayurved College, Vazirabad, Nanded, M.S. India.

Article Received on 17/06/2020

Article Revised on 07/07/2020

Article Accepted on 27/07/2020

**ABSTRACT**

All the skin diseases in Ayurveda have been explained under the heading of 'Kustha', which are further divided into Maha Kustha & Kshudra Kustha. Vicharchika (Eczema) is a type of kshudrakustha, which is generally considered difficult to cure & even if it is cured relapses are common. It is often encountered by Ayurvedic Dermatologists characterized with symptoms, namely, kandu (itching), srava (discharge), Pidaka (vesicles), and Shyava varna (discoloration). The clinical presentation of Vicharchika is similar to Eczema in modern dermatology. Eczema 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). No satisfactory treatment is available in medical practice except antihistamines and topical steroids. Ayurveda offers treatment for the root of eczema by cleansing vitiated Dosha and balancing the Dosha and Dhatus. In Ayurveda gives the main line of treatment of this disease is Shodhana, Shamana and Rasayana therapy.

**KEYWORDS:** Vicharchika, Shodhana, Shamana, Rasayan, Dosha, Dhatus.**INTRODUCTION**

The 21st Century skin diseases are very common. Due to various causes, e.g. consumption of unhealthy food or lifestyle modification or environmental pollution or due to stress, skin problems are increasing day by day and it affects the quality of life of individual. The patient's always experiences physical, emotional & socioeconomic embarrassment in the society.

Our skin is considered to be the first organ of the body that interacts with outer environmental physical, chemical and biological agents. Skin is a mirror that reflects internal & external pathology & thus helps in diagnosis of diseases (Davidson 18th Ed.).

Among all the skin disease which prevail in society, eczema accounts for the large portion of population suffering. Chemical contacts and allergic substances too have direct impact over this. The lifestyle which is changing so rapidly is also leading to increase the rate of skin diseases also. Like now a day's use of cosmetics is also one of the causes of skin diseases.

In Ayurveda, all skin diseases have classified mainly into two groups i.e. Mahakushthas and Kshudrakushthas, Vicharchika has described under kshudra kushtas. All Kushthas are Tridoshaja in origine; hence, Vicharchika is explained in similar manner. Despite of its Tridoshaja origin various Acharyas mentioned different dosha

dominancy in Vicharchika i.e. Kapha pradhana by Charaka (cĒ.ĪcĒ.7/30), Pitta Pradhana by Sushruta (xĒ.ĪĒ.5/16) and Vata-Pitta Pradhana by Madhavanidana (qĒ.ĪĒ.49/35), which also suggest specific symptoms complex.

There are two type of therapy mentioned in ancient text one is Shodhna and another is Shamana. In Shodhna, doshas expels out and remain doshas cured by Shamana therapy and Rasayana therapy.

**Disease review****Maha kushthas according to brahatrayee.**

Sr.no.	Charak Samhita	Sushrut Samhita	Ashtang Hridayam
1	Kapala Kushtha	Kapala Kushtha	Kapala Kushtha
2	Udumbar Kushtha	Udumbara Kushtha	Udumbara Kushtha
3	Mandala Kushtha	---	Mandala Kushtha
4	Rishya Jihwa Kushtha	Rishya Jihwa Kushtha	Rishya Jihwa Kushth
5	Pundarika Kushtha	Pundarika Kushtha	Pundarika Kushtha
6	Sidhma Kushtha	Kakanaka Kushtha	Kakanaka Kushtha
7	Kakanaka Kushtha	Aruna Kushtha	--
8	-----	Dadru Kushtha	Dadru Kushtha

**Kshudrakushthas According to Brahatrayee**

Sr.no.	Charak Samhita	Sushrut Samhita	Ashtang Hridayam
1	Eka Kushtha	Eka Kushtha	Eka Kushtha
2	Charm a Kushtha	----	Charm a Kushtha
3	Kitibha Kushtha	Kitibha Kushtha	Kitibha Kushtha
4	Vipadika Kushtha	-----	Vipadika Kushtha
5	Alnsaka Kushtha	-----	Alasaka Kushtha
6	Dadru Kushtha	-----	-----
7	Charmadala Kushtha	Charmadala Kushtha	Charmadala Kushtha
8	Pam a Kushtha	Pama Kushtha	Palma Kushtha
9	Visphotaka Kushtha	-----	Visphotaka Kushtha
10	Shataru Kushtha	-----	SIJataru Kushtha
11	Vicharchika Kushtha	Vicharchika Kushtha	Vicharchika Kushtha
12	-----	Sthularushka Kushtha	-----
13	-----	Mahakushtha	-----
14	-----	Visarpa Kushtha	-----
15	-----	Pai-isarpa Kushtha	-----
16	-----	Sidhma K >shtha	Sidhma Kushtha
17	-----	Rakasa Kushtha	-----

**Vicharchika review****1) Achary charak**

According to Achary Charak, the symptoms of Vicharchika are, kandu (itching), pidka (boil), shyava (darkness) and bahusrava (profuse oozing).<sup>[1]</sup> And also Acharya Charak explained Vicharchika is Kapha Pradhan tridoshaj vyadhi.

**2) Acharya Sushrut**

Acharya Sushrut described it Pitta Pradhan tridoshaj vyadhi.<sup>[2]</sup>

Acharya Sushrut described symptoms of Vicharchika as Kandu, Rukshata, Ruja, Raji.

**3) Achary Vagbhat**

Achary Vagbhat added lasikadhya instead of bahusrava other lakshan are same as achary Charak.<sup>[3]</sup>

**Nidan**

Nidan is the factor responsible for the pathogenesis of disease.<sup>[4]</sup> This Knowledge of the nidan helps in the prevention of the disease.

In Ayurveda there is no specific aetiology for Vicharchika but given as a whole for all the

Kushtharogas and hence of one of its subtype may be classified into following groups:

1. Aharaj hetu
2. Viharaj hetu

**1) Acharaj hetu**

Viridha ahar and Mithya ahar are the types of ahara due to which any skin disease can occurs.

Acharya Charaka explained details about Viridha ahar, i.e. there are 18 types of Virudh ahara which are the main hetu of Kushtha and Mithya ahara is nothing but the ahara taken exactly against the Ashta-Ahar-Vidhi-Veshesha-Aayatana.

**2) Viharaj hetu**

Viharaj hetu is nothing but improper lifestyle due to which diseases occurs. Vegadharana, late night sleeping, Adhyashana, Improper Panchakarma etc are some viharaj hetu of Vicharchika.

**Purvarupa**

Signs before the symptoms of disease occurs is nothing but the Purvarupa. Different Acharyas explained the different Purvarupas as follows.

**Poorvaroop according to different Achary**

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

**Rupa**

The main symptom of Vicharchika explained by Acharya Sushruta i.e. Kandu and Ruja i.e. "excessive pain and itching."<sup>[5]</sup>

**Rupa According to Different Acharyas**

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

**Samprapti ghatak of vicharchika,**

<b>Dosha-</b>	Tridoshaja
<b>Dusya-</b>	Twaka, Rakta, Mansa, Lasika
<b>Srotasa -</b>	Rasavaha, Raktavaha, Mamsavaha and Ambuvaha
<b>Srotodushti Lakshana-</b>	Sanga and Vimargagamana
<b>Agni-</b>	Jaharagni and Dhatvagnimandya of (Twaka, Rakta, Mansa, Lasika dhatus)
<b>Marga -</b>	Bahya Rogamarga
<b>Udbhava Sthana-</b>	Amashaya & Pakvaashaya
<b>Gati -</b>	Tiryaka
<b>Adhisthana -</b>	Tvaka and Uttarottara Raktadi Dhatu
<b>Vyadhi Svabhava -</b>	Chirakari

**Vicharchika chikitsa**

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

- 1) Shodhan Chikitsa
- 2) Shaman Chikitsa

**Shodhan Chikitsa**

The therapy which expels out the Doshas from the body is known as shodhana Chikitsa.

The disease Vicharchika is called Dushchikitsya because it is very difficult to cure. But by Shodhan chikitsa doshas are expelled out from the body hence, it makes easy to cure disease by Shodhan chikitsa.

As Vicharchika is Tridoshaja Vyadhi, combined

**Samprapti**

Due to the Nidan sevana, i.e. Aharaj hetu, Viharaj hetu, doshas get vitiated and they spread in the body from one place to another. Where vitiated doshas found favourable condition in the body Aamaya (disease) occurs, and the process is known as Samprapti.<sup>[6]</sup>

Samprapti of Vicharchika can be explained as follows- Any disease occurs due to the and hence, Here also in Vicharchika Samprapti Hetu sevana, According to Acharya Charaka and Vagbhatta Kapha Pradhan tridosha get vitiated and according to Acharya Sushruta Pitta Pradhan tridoshas get vitiated. Simultaneously Twaka (skin), Rakta (blood), Mamsa (muscular part of body) & Lasika (all watery substances in the body) get Shithila (lose their consistency). All seven dravyas i.e. three doshas and four dhatu twaka, rakta, mamsa and lasika get vitiated combined its favourable condition results into Vicharchika.

treatment of multiple types of Shodhan has to be given. According to Acharya Charaka and Vagbhatta Vicharchika is Kaphapradhan tridoshaja Vyadhi hence, Vaman Chikitsa has to be given.

According to Acharya Sushruta, It is Pittapradhana tridoshaja vyadhi hence, Vireshana and Raktamokshana has to be given. As it is Dushchikitsya, repeated Shodhan is mentioned by specific time of interval as follows.

### The periodicity wise *shodhana* karma in *kushtha chikitsa*.<sup>[7]</sup>

Procedure	Periodicity
Vamana	Once in fortnight (15 Days)
Virecana	Once in month (30 Days)
Nasya	Once in three Days
Raktamokshana	Once in six month

#### Sanshaman Chikitsa

After completing the Shodhana Chikitsa, Shamana Chikitsa is indicated to subside the remaining Doshas. Shamana chikitsa is also indicated in those patients who are contraindicated for Shodhana. To make relief from the remaining Doshaj, Acharya Charaka has advised Tikta & Kashaya rasatmak Dravyas after Shodhana. Tikta and Kashaya dravyas has property of kleda shoshna and tikta dravyas has property of sroto-shodhana. Rasayana therapy is also important after shodhana chikitsa as it nourishes sapta dhatus and it should be prescribed in chronic diseases.

#### Pathya-apathy

Frequently Hetu sevan makes various pathological changes in the body that creates a disease. And hence, Nidana Parivarjana will stop further pathogenesis in the body. Therefore, *Pathya & Apathya* plays a great role in each disease<sup>[8]</sup>

#### Pathya

**Ahara :** Tikta shaka, Purana Dhanya, Laghu Anna, Mudga, Patolam, Nimba, Triphala, shalishashtika, Yava, Godhuma, Masura, Makshika, Pana- Parisheka- Avagaha of Khadira Kashaya, Bakuchi and Jangala Mansa etc.

**Vihara:** Karanj taila Abhyanga, Tuvaraka taila Abhyanga, Utsadanam with Aragvadhadi Kashaya, Khadira Kashaya Pana, Parisheka Avagaha etc.

#### Apathya

**Ahara:** Guru Anna, Amla Rasa, Dugdha, Dadhi, Anupa Mansa, Guḍa, Tila, Kulattha, Maṣha, Ikshu Vikara, Vidhi, Vishtambhi, Viruddha Ahara, Vishama ahara .

**Vihara:** Diva Svapna, Swedana, Ativyayama, Vegavdharana, Papa Karma

#### DISCUSSION

Vicharchika is Dushchikitsya vyadhi and hence, if it is not treated on time the it is very difficult to treat the disease.

The 21st Century skin diseases are very common. Due to various causes, e.g. consumption of unhealthy food or lifestyle modification or environmental pollution or due to stress, Vicharchika increasing day by day and it affects the quality of life of individual. The patient's always experiences physical, emotional & socioeconomic embarrassment in the society.

In Ayurveda the perfect line of treatment has been given

by which all vitiated Doshaj are expelled out and some remaining doshaj are subsided by Shaman chikitsa. By giving rasayn chikitsa Sapta- dhatu shudhi also given in classical texts.

#### CONCLUSION

Hence, we can conclude that, management of Vicharchika can be done by the perfect bline of treatment given the Samhitas, like Shodhan followed by Shamana ans Rasayan therapy. Along with this Nidan parivarjana and Pathya- Apathya one can get completely relief from Vicharchika.

#### REFFERANCES

1. Caraka Samhita of Agnivesha. Revised by Caraka and Drudhbala. Edited with Vidyotini Vyakhya by Pandit Kashinath Sastri & Gorakhnath Chaturvedi, Chaukhambha Bharti Academy, Varanasi, reprint, 2009; 26: 252.
2. Sushrut Samhita edited with Ayurveda Tattva Sandipika by Kaviraj Ambikadutta Shastri, Chaukhambha Sanskrit Sansthan, Varanasi, reprint, 2010; 5(13): 322.
3. Ashtang Hridayam edited by Nirmala Commentary by Dr.Brahmanand Tripathi ,Chaukhambha Sanskrit Pratishthan,Dehli,reprint, 2017; 14(18): 529.
4. Madhava Nidana with "Madhukosha" by Sri Vijayrakshit & Kanthdutta edited by Sri YAnunadan Upadhyaya,Chaukhambha Prakashana,Varanasi,reprint-Vi.Samvant, 2059; 1: 22.
5. Sushrut Samhita edited with Ayurveda Tattva Sandipika by Kaviraj Ambikadutta Shastri, Chaukhambha Sanskrit Sansthan,Varanasi,reprint, 2010; 5(13): 322.
6. Ashtang Hridayam edited by Nirmala Commentary by Dr.Brahmanand Tripathi ,Chaukhambha Sanskrit Pratishthan,Dehli,reprint, 2017; 1(8): 431.
7. Sushrut Samhita edited with Ayurveda Tattva Sandipika by Kaviraj Ambikadutta Shastri Chaukhambha Sanskrit Sansthan, Varanasi, reprint, 2010; 9(43): 67.