

## UNDERSTANDING VICHARCHIKA THROUGH PRINCIPLES OF AGADTANTRA: A REVIEW

**Dr. Vijendra Parmar<sup>\*1</sup>, Dr. Prafulla<sup>2</sup>**

<sup>1</sup>PG Scholar, Department of Agadtantra Evam Vidhi Vadyaka, Rani Dullaiya Smriti Ayurved P.G. College and Hospital, Bhopal.

<sup>2</sup>Professor and HOD, Department of Agadtantra Evam Vidhi Vadyaka, Rani Dullaiya Smriti Ayurved P.G. College and Hospital, Bhopal.



**\*Corresponding Author: Dr. Vijendra Parmar**

PG Scholar, Department of Agadtantra evam Vidhi Vadyaka, Rani Dullaiya Smriti Ayurved P.G. College and Hospital, Bhopal.

DOI: <https://doi.org/10.5281/zenodo.17222263>

Article Received on 03/08/2025

Article Revised on 24/08/2025

Article Accepted on 14/09/2025

### ABSTRACT

Vicharchika is mentioned in samhitas under the heading kushtha. Kushtha roga not only refers to leprosy whereas involves all sorts of skin disorders that might manifest. Commonly referred to as twacha roga. Vicharchika is mentioned in charak samhita under kshudra kushtha with kapha dosha predominance. It is closely correlated to eczema in modern medicine. Vicharchika is often treated through the principles of kayachikitsa but is found to have recurrence. The principles of agadtantra such as dushivisha and garavisha can explain the recurrence and also suggest various treatment modalities and formulations that can be explored in the treatment.

**KEYWORDS:** Vicharchika, Kushtharoga, Eczema, Dushivisha, Agadtantra.

### INTRODUCTION

Agadtantra is one of the branch of ayurved mentioned in ashtang ayurved. It primarily deals with toxins, poisons and venom with their treatment approach. Dushivisha is a concept mentioned which can explain any iatrogenic condition. With proper understanding of the concept and its proper correlation with sedentary lifestyle, cause can be known.<sup>[1]</sup>

Dushivisha often correlated with latent poison means without proper elimination of the visha it is accumulated in the body and causes symptoms during favorable weather i.e. kalavarshanubandhi. Reason for this dushivisha is not only exposure to visha but can be any factor that acts as visha such as viruddha ahara, sedentary lifestyle, etc.<sup>[2]</sup>

Vicharchika (eczema) is a skin related disorder. Often it is observed that skin is the reflection of one's physical

and mental well- being. Disturbance in any leads to series of skin ailments. It is mainly the disturbance of rasa and rakta dhatu. Vitiating of these dhatu further blocks the srotas involved and hence the disease.<sup>[3]</sup>

Dushivisha can also cause vicharchika. Not adopting the agadtantra principles during the treatment of vicharchika can be the reason of recurrence due to partial elimination of the doshas. Therefore, knowing the cause is very much important for proper line of treatment. Whenever the cause is due to dushivisha, vicharchika can be termed as dushivishajanya vicharchika as it explains the etiology of the disease.<sup>[4]</sup>

Nidan of vicharchika

Nidan of vicharchika can be classified into:

1. Aharaj
2. Viharaj
3. Acharaj

Aharaj <sup>[5]</sup>		Viharaj <sup>[5]</sup>		Acharaj <sup>[6]</sup>	
<b>Viruddha ahara</b> Intake of chilchim fish with milk Intake of mulaka and lasuna with ksheera Use of mulaka with guda Excessive use of alcohol with milk	<b>Mithya ahara</b> Excessive use of navanna, dadhi, matsya, amla and lavana. excessive use of tila, ksheera and guda	<b>Mithya vihara</b> To do physical exercise and to take sunbath after heavy meals. To perform sexual intercourse during indigestion To do exercise or to perform sexual	<b>Vega-Vidharana</b> Suppression of the urge of emesis Withholding of the natural urges i.e. Mutra and purisha	<b>Panchakarm Apcharana</b> Panchkarmani kriyamani nishida sevnam Improper administration of snehapana therapy	Acts insulting bramhanas, teachers and other respectable persons. Indulgence in sinful activities

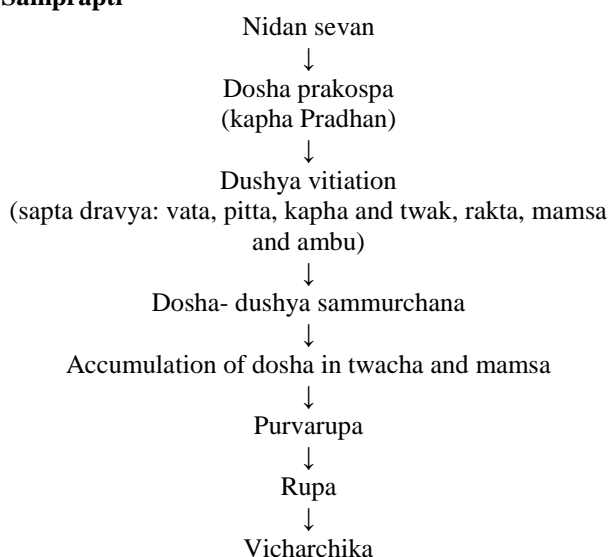
Intake of food mostly containing yavaka, uddalaka along with ksheera, dadhi, and takra, kola, kulatha, masha, atasi, kusumbha and sneha. Continuous intake of gramya, audaka and anupa mamsa with ksheera. Use of fish, citrus and milk together.	Excessive oleation Continuous and excessive use of madhu, phanita Intake of food during indigestion Asatmya ahara Adhyashana Intake of polluted water	intercourse after snehapana and vamana. Sudden changes from cold to heat or heat to cold without judiciously following the rules of gradual changes. Entering into cold water immediately after one is affected with fear, exhaustion and sunlight	vega etc.		Use of money or material acquired by unfair means.
---	--	--	-----------	--	--

Although nidan of vicharchika is not mentioned separately but as common nidan of kushtha. These nidanas can also be considered as vicharchika nidan. These nidanas can be considered as the source for dushvisha if not taken proper care of. Hence dushivisha is responsible for the disease.

#### Rupa/lakshanas

Acharya Sushrut <sup>[7]</sup>	Acharya Vagbhatta <sup>[8]</sup>
1. Kandu	1. Kandu
2. Rajyo	2. Pidika
3. Ruja	3. Shyava
4. Rukshata	4. Srava

#### Samprapti<sup>[5]</sup>



#### Samprapti Ghatkas

<b>Doshas</b>	Tridosha
<b>Dushya</b>	Twak, Rakta, Mansa, Lasika(ambu)
<b>Srotas</b>	Rasa, Rakta, mansa & Udakavaha
<b>Agni</b>	Jatharagni & Dhatwagnimandya
<b>Srotodusti</b>	Sang & vimargagamana
<b>Sanchara</b>	Tiryaga sira
<b>Adhishtana</b>	Twaka
<b>Rogamarga</b>	Bahya
<b>Swabhava</b>	Chirkari

#### Upadrava<sup>[9]</sup>

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. Daurablya
8. Arochaka
9. Avipaka
10. Chikitsa<sup>[6,7]</sup>

Chikitsa of vicharchika should be adopted from the kushtha chikitsa which is broadly be classified into 3 main methods of management.

1. Shodhana –
  - i. Antaha parimarjana
  - ii. Bahi parimarjan
  - iii. Shastra pranidhana
2. Shamana
3. Nidana parivarjana

These are the basic treatment modalities mentioned in kushtha chikitsa which is also useful in cases of dushivishajanya roga. Shodhan assists in complete elimination of the vitiated doshas in the body if performed properly. Nidan parivarjan is also important so as to ensure the complete healing from the disease.

#### DISCUSSION

In the contemporary view of Vicharchika it can be included as eczema. Long period of treatment in form of suppressive and symptomatic (topical and systemic) are necessary in both therapies. In Ayurved kushtha and Kshudra Kustha are broad concept with pointed principle of management. When closely studying the nidan of the disease it can be concluded that they are a part which can later transform into dushivisha. This dushivisha causes the disease to recur and hence can be termed as dushivishajanya roga. Therefore, principles of agantantra are more helpful in treatment of skin related ailments and other diseases.<sup>[9,10]</sup>

## CONCLUSION

Due to the latent toxicity diseases are more aggressive in nature. The chronicity of the disease should also be accounted when planning out any treatment. Principles of agadtantra are more helpful when dealing with such diseases.<sup>[8,11]</sup>

## REFERENCES

1. Charaksamhita chikitsasthan Hindi commentary by Panditkashinathshastri Chaukhambha publication varansi reprint, 2011; 7/13: 250.
2. Textbook of Agadatantra, A RashtriyaShikshan Mandal Publication, Pune, 1st edition, June, 2008; 35.
3. Sushrutsamhita Nidansthan Ambikadatt sahastr, chaukhambha publication, Varanasi reprint, 2012; 5: 320.
4. Vagbhatta, Ashtang Hridaya with Sarvangasundari commentary of Arunadatta & Ayurveda Rasayana of Hemadri, edited by Pt. Hari Sadashiva Shashtri, Chaukhambha Surbharati Prakashan, Varanasi, reprint Nidana Sthana, 2007; 14/18: 525.
5. Astangsangrah uttarsthan (39\62) Sarwang sundarivakhaya, lalchandvaidh, chaukhambha publication varansi. Agnivesha, CharakaSamhita, revised by Charaka & Dridhabala with Ayurveda deepika commentary of Chakrapanidatta, edited by Vd. Yadavaji Trikamji Acharya, Chaukhambha Prakashan, Varanasi, reprint Chikitsa Sthana, 2007; 7/26: 451.
6. Vagbhatta, Ashtang Hridaya with Sarvangasundari commentary of Arunadatta & Ayurveda Rasayana of Hemadri, edited by Pt. Hari Sadashiva Shashtri, Chaukhambha Surbharati Prakashan, Varanasi, reprint UttaraSthana chap., 2007; 31.
7. Sushruta, Sushruta Samhita with Nibandha Sangraha commentary of Dalhana and Nyaya Chandrika Panjika of Gayadasa on Nidanasthana edited by Vd. Yadavaji Trikamji Acharya & Narayan Ram Acharya, Chaukhambha Orientalia, Varanasi, reprint, NidanaSthana, 2007; 5/13: 285.
8. Agnivesha, Charaka Samhita, revised by Charaka & Dridhabala with Ayurveda deepika commentary of Chakrapanidatta, edited by Vd. Yadavaji Trikamji Acharya, Chaukhambha Prakashan, Varanasi, reprint Chikitsa Sthana, 2007; 7/10(30): 450 & 451.
9. Agnivesha, Charaka Samhita, revised by Charaka & Dridhabala with Ayurveda deepika commentary of Chakrapanidatta, edited by Vd. Yadavaji Trikamji Acharya, Chaukhambha Prakashan, Varanasi, reprint Chikitsa Sthana, 2007; 7/9: 450.
10. Cakradatta edited and translated by Priyavrat Sharma, chaukhambha orientalia publication, edition, 2008; 5046: 395.
11. Vd. Tushar S. Waghmare, Vd. Isha P. Wasu. Samhitokta concept of Dushi Visha - A Review Article. J Ayurveda Integr Med Sci., 2020; 1: 215- 219.