

CONCEPTUAL STUDY OF VISARPA IN AYURVEDA

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ABSTRACT

Skin is the first and largest organ of the body interacting with environmental agents like physical, chemical and biological agents. *Visarpa* is one of the skin disease which is described in our ancient classics of *Ayurveda*. *Visarpa* is one of the major skin disease which is explained in detail apart from *Kushhtha vyadhi* in all the classics. *Visarpa* is characterised by quick manifestation of swelling, having their own special features, spreading to all parts of body, lesion is wide and doesn't develop swelling. It is called *Visarpa*, because it spreads to all the parts of the body. *Visarpa* is classified into seven types namely- *Vataja*, *Pittaja*, *Kaphaja*, *Sannipataja*, *Agneya (Vata-Pittaja)*, *Granthi (Kapha-Vataja)* and *Kardamaka (Pitra-Kaphaja)*. Place of manifestation of *Visarpa* is external, internal and both. *Visarpa* manifested by single *Dosha* either *Vata*, *Pitta* or *Kapha* predominance is said to be curable, *Sannipataja* and *Kshataja Visarpa* are incurable, *Pitta-Vataja Visarpa (Agneya Visarpa)* with complete symptomatology indicates incurability of the disease. So the present article tries to explain the *Panchnidan* and *Pathayapathya* of *Visarpa vyadhi* so that we will more effective treatment and prevention from this disease.

KEYWORDS: *Visarpa*, *Panchnidan*, *Bheda*, *Pathyapathya*.**INTRODUCTION**

A skin disease, acute spreading suppurations. *Visarpa* is an illness characterised by a rapidly spreading inflammation of the skin: The main signs and symptoms of *Visarpa* include rapid spreadings of inflammation of skin with a throbbing, pricking or stabbing pain, lassitude, horripilation, appearance of deep pink-coloured and waxy patches on the skin with itching. *Visarpa* is serious disorder afflicting like Cobra Venom spreading various parts of the body very quickly. Negligence or delay in treatment succumbs to death. Lesion spreads either upwards, downwards, lateral or in all the directions is the characteristic feature of *Visarpa*. It is called *Parisarpa* because it spreads all over the body. *Visarpa* is characterised by quick manifestation of swelling, having their own special features, spreading to all parts of body, lesion is wide and doesn't develop swelling. It is called *Visarpa*, because it spreads to all the parts of the body.

Hetu (Etiology)

- Excessive consumption of salt, sour, pungent and hot substances.
- Increased intake of sour curd, curdwater, vinegar, alcoholic beverages, sour drink, fermented wine (alcohol), condiments & pickles having hot substances.
- Regular intake of excess greeny vegetables, salads, soup preparations made up of hot substances,

inspissated milk, cheese, immature curd, fermented preparations like Sandaki (a type of sour gruel), Sesamum, Black gram, horse gram, oily preparations (junk foods) and flour preparations (pastries) etc.

- Consumption of meat of animals which are residing in domestic, marshy and aquatic regions. Regular intake of garlic, decomposed food, unsuitable and mutually contradictory food substances.
- Excess intake of food, eating during indigestion and frequently eating habits.
- Indulging in day sleep, suffering from traumatic injuries. Falling of bandages from wounds. Excessive exposure to hot sun, physical exertion, poisonous air, strong breeze and fire.^[1]

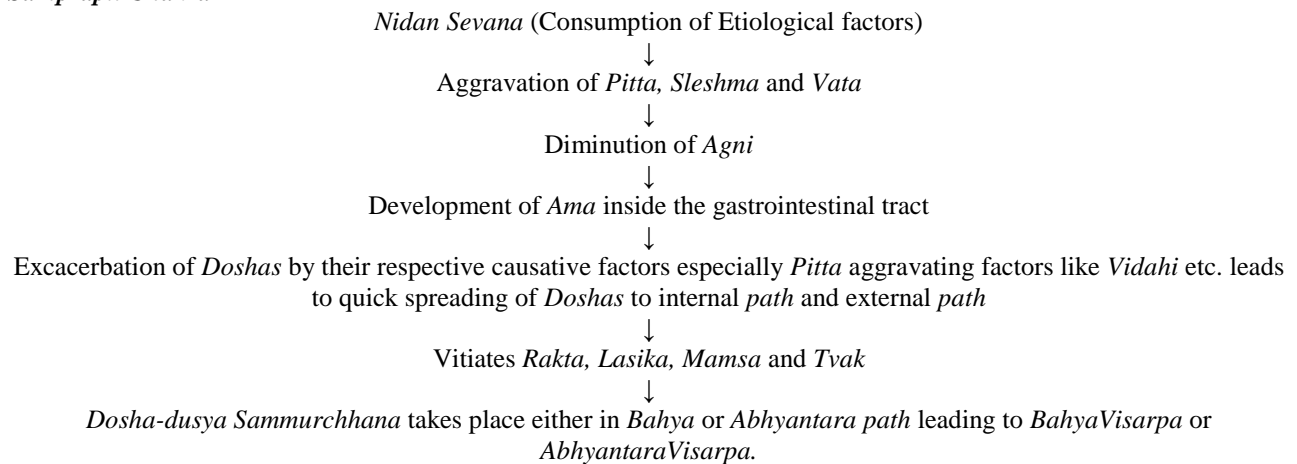
Etiological factors for *bahya* (external) and *Abhyantra* (Internal) *Visarpa*

Acharya Vagbhaṭa mentioned two kinds of etiology i.e. one for internal variety second one for external variety. Internal variety of *Visarpa* manifest due to afflictions of vital organs, unconsciousness, trauma to the sensory organs, excessive thirst, improper initiation of urges of body, sudden loss of strength & digestive fire. External variety of *Visarpa* is manifest due to the factors which are opposite to the causation of internal variety of *Visarpa*.^[2]

Samprapti

One who indulges in unwholesome diet along with other etiological factors mentioned above leading to aggravation of all the *Vatadi* three *Doshas*, which in turn vitiates *Rakta*, *Lasika*, *Tvak*, *Mamsa* and manifest *Visarpa*.^[3]

It is characterised by quick manifestation of non bulging skin eruption having their own special features, spreads to all parts of body with wider lesions.^[4]

Samprapti Chakra**Samprapti Ghatak**

Dosha- Pitta Pradhana Tridosaja
Vata- Vyana
Pitta- Pachaka, Bhrajaka
Kapha- Kledaka
Dusya- Twak (Rasa), Rakta, Mamsa and Lasika
Agni- Jatharagni, Dhatvagni
Agnidusti- Mandagni
Srotas- Rasavaha, Raktavaha, Mamsavaha
Srotodusti- Sanga
Adhishthana - Abhyantara and Bahya RogaMarga
Sancharasthana- Tvak & other Dhätus
Vyaktasthana- Tvacha
Udbhavasthana- Amasayottha, Sakha-Tvak
Svabhava- Asukari, Chirakari
Prabhava – Eka Doṣaja Curable
Agni Visarpa, Kardama Visarpa, GranthiVisarpa.
Sannipataja Visarpa are incurable.

Adhishthana

Place of manifestation of *Visarpa* is external, internal and both. It is difficult to cure in their progressive order.^[7]

Bheda (Types)

Visarpa is classified into seven types namely.^[8]

1. *Vataja*, 2. *Pittaja*, 3. *Kaphaja*, 4. *Sannipatika*, 5. *Agneya (Vata-Pittaja)*, 6. *Granthi (Kapha-Vataja)* and 7. *Kardamaka (Pitra-Kaphaja)*.

Exacerbation of *doshas* by their respective causative factors especially *Pitta* aggravating factors like *Vidahi* etc. leads to quick spreading of *Doshas* to internal *path* and external *path*. *Dosha-Dushya Sammurchhana* takes place either in *Bahya* or *Abhyantara* path leading to development of respective *Bahya* & *Abhyantara Visarpa*.^[5]

Seven components namely *Vata*, *Pitta*, *Kapha*, *Rakta*, *Lasika*, *Mamsa* and *Tvak* are mainly responsible for the manifestation of *Visarpa*.^[6]

Vataja Visarpa Hetu evam Lakshana.^[9]**Etiology**

Excess consumption of ununctous and hot substances and occlusion by vitiated *Pitta- Kapha* due to over nourishment and vitiates *Dushyas* and manifest *Vataja Visarpa* and it spreads to entire body depending on the nature of severity. Hot substances are specially mentioned for the manifestation of *Vataja Visarpa* along with ununctous substances, it indicates that there is role of *Pitta* even in *Vataja* type of *Visarpa*.

Symptoms

It is characterised by giddiness, burning sensation in eyes, thirst, pricking pain, colic pain, malaise, cramps, tremors, fever, feeling of darkness in front of eyes, cough, breaking pain in bones and joints and their dislocation, shivering, anorexia, Indigestion, congestion of eyes, lacrymation and there is a feeling as if ants are crawling over the body. The part where the disease spreads becomes greyish, blackish, reddish. Patient Suffer from intense pain which is either pricking, breaking, colic, expansion, Contraction, tingling sensation (horripilation) and throbbing sensation. Due to negligency or delay in treatment produces various kinds of afflictions i.e. quick bursting, cracking, erupted lesions are small in size, having blackish or reddish discolouration with thin, transparent pink and scanty discharge. Patients suffers from retention of flatus, urine and stool. Symptoms aggravate after exposure to etiological factors and alleviates after adoption of etiology opposite to causative ones.

Pittaja Visarpa Hetu evam lakshan,^[10]

Etiology: *Pittaja Visarpa* manifest due to consumption of hot substances, like *Vidahi* and *Amla* etc. leading to excacerbation of *Pitta*, which in turn vitiates *Dhatu*s, vitiating *dhatu*s spreads the disease to entire body.

Symptoms: It is characterised by fever, thirst, fainting, unconsciousness, vomiting, anorexia, breaking pain in limbs, excessive sweating and burning sensation inside the body, delirium, headache, congestion in the eyes, sleeplessness, dislike for everything or restlessness, giddiness, intense desire for cold wind and water. Eyes, urine and stool becomes deep green and yellowish discolouration and objects appear either green or yellow. Affected area where the disease located develops coppery, green, yellow, blue, black and red coloured raised skin eruptions having intense burning sensation and breaking pain, suppurating quickly and discharges exudates of similar colour like that of eruptions. Symptoms excacerbates after consumption of factors which aggravates *Pitta* and alleviation of symptoms takes place after consumption of factors which are opposite to the cause of the disease.

Kaphaja Visarpa hetu evum Lakshan^[11]**Etiology**

Kaphaja excacerbates due to consumption of ingredients which are sweet, sour, salt, unctuous, heavy and sleeping during day time and such other causative factors which aggravates *Kapha*, which in turn vitiates *Dushyas* and manifest *Kaphaja Visarpa*, which spreads slowly.

Symptoms: It is characterised by feeling of cold, fever with chills, heaviness, excessive sleep, drowsiness, anorexia, sweet taste in mouth, sweetishness and adherence of sticky material in oral cavity, splitting of saliva, vomiting, lassitude, timidity, diminution of digestive fire and strength. The part in which disease spreads becomes oedematous, pale-yellow, slightly reddish and unctuous associated with numbness, stiffness, heaviness and mild pain. Suppuration of the skin eruption is slow, chronic and they appear in large number, the skin over these pustules gets covered with white or pale yellow coloured sticky material. When pustules burst they discharge white, slimy, thready, viscous, knotty and unctuous materials. As the disease advances the area is covered with wounds which are heavy (deep seated), stable, surrounded by capillary network, unctuous and covered with copious smear over skin appear and re-appear. Wounds remain for longer period of time. Whitishness of nails, eyes, face, skin, urine and stool. The etiological factors are non conducive to *Kaphaja Visarpa* and opposite to etiology are conducive to *Kaphaja Visarpa* patient.

Agni Visarpa Hetu evum Lakshana^[12]

Etiology: Simultaneous aggravation of *Vata* and *Pitta* by their respective causative factors, gain strength from each other and spread all over the body and produces severe burning sensation is called *Visarpa*.

Symptoms: It is characterised by burning sensation all over the body and patient feels as if his body is sprinkled with flaming charcoals associated with vomiting, diarrhoea, fainting, burning sensation, unconsciousness, fever, feeling as if entering into darkness, anorexia, pain in the bones and joints, morbid thirst, indigestion, breaking pain all over the body etc. The part where disease manifested appears like extinguished charcoal or excessive redness and it is surrounded by skin eruptions, which resemble like those caused by burns. Due to acute spreading nature it afflicts vital organs badly as a result *Vata* gets aggravated excessively and produce breaking pain in the limbs, unconsciousness, hiccup, breathlessness, insomnia, mental confusion due to sleeplessness leads miserable life and doesn't find comfort anywhere. Due to discomfort in any of the positions, he changes his place & seat oftenly and always desires to go to bed. Being afflicted with miseries, he gets sleep quickly and the weak one is aroused with difficulty. It is incurable.

Kardama Visarpa Hetu evum Lakshana^[13]

Etiology: Simultaneous aggravation of *Kapha* & *Pitta* by their respective etiological factors, spread to localised parts and brings moistening in the affected parts.

Symptoms: It is characterised by cold, fever, heaviness in head, burning sensation, timidity, debility in body parts, sleep, drowsiness, unconsciousness, dislike for food, delirium, diminution of loss of digestive fire, debility, breaking pain in bones, fainting, thirst, adhesion of sticky material inside the *Srotas*, inability to perform normal functions by sensory organs, constant feeling for voiding stool, stretching of extremities, general malaise, restlessness and anxiety. It spreads to *Amasaya* in a slow manner and gets localised there.

The part where disease manifested appears like either red, yellow and pale yellow colour associated with muddy, black, dirty and unctuous. It induces warmthness, heaviness, mild pain which is continuous, swelling and deep seated suppuration. Skin eruptions are free from exudations but manifest quick moistening, sweating, sloughing of muscles and skin; the pain over the affected lesion is less and it appears gradually after rubbing skin eruption bursts, and when pressed, sticky and putrified muscle tissue comes out after removing dirt and slough, blood vessels & ligaments become visible and cadaverous smell emits from the affected parts. Patient become unconscious and loses memory. It is incurable.

Granthi Visarpa Hetu evum Lakshana^[14]

Etiology: Simultaneous aggravation of *Kapha* & *Vata* by their respective etiological factors, vitiating *Dushyas* and manifest *Granthi Visarpa*. Consumption of food and drinks which are solid, heavy, hard, sweet, cold, unctuous and channel blocking substances. Lack of physical activity and not undergoing biopurificatory procedures at regular interval. Due to above etiological

factors *Kapha* aggravates and accumulates in excess in the channel of circulation as a result *Vata* gets obstruction for its normal movement leading to its aggravation. Aggravated *Vata* disintegrates *Kapha* into several parts gradually giving rise to a series of *Granthis* in the seats of *Kapha*. These *Granthis* hardly suppurate and difficult for management.

Symptoms: If person adopts *Rakta* provocative measures along with *Vata* & *Kapha* aggravating factors leading to vitiation of *Rakta* along with *Vata* & *Kapha* giving rise to a series of glands in blood vessels, ligaments, muscles and skin. These glands are exceedingly painful, either big or small or elongated or round having reddish discolouration. Patient also suffers from fever, diarrhoea, cough, hiccup, dyspnoea, consumption, unconsciousness, deranged complexion, anorexia, indigestion, salivation, vomiting, fainting, breaking of body parts, sleep, restlessness, malaise etc. Such patients transcends all the therapeutic procedures. That's why treatment to these kinds of patients must be rejected.

Sannipatika Visarpa,^[15]

Simultaneous aggravation of *Vata*, *Pitta* and *Kapha* by their respective etiological factors leads to presentation of symptoms of all the *Doshas* and spreads quickly to all body parts & manifest severe serious diastrous condition and becomes incurable

Kshataja Visarpa,^[16+17]

Vata aggravates by external causative factors like trauma leading to exacerbation of *Rakta* and *Pitta* produces *Kshataja Visarpa*. It is characterized by swelling, which is either bluish or slightly reddish and surrounded by black eruptions resembling horsegram associated with bleeding, fever, burning sensation and pus formation.

Upadrava (Complication)

Involvement of all the three *Doshas*; disease spreading to vital organs; loss of tendons, veins and muscles and these are highly moist and cadaveric smell emits from these areas.^[18]

Sadhyasadyata

- *Visarpa* manifested by single *Dosha* either *Vata*, *Pitta* or *Kapha* predominance is said to be curable.
- *Sannipataja* and *Kshataja Visarpa* are incurable.
- *Pitta-Vataja Visarpa (Agnaya Visarpa)* with complete symptomatology indicates incurability of the disease.
- All kinds of *Visarpa* become difficult to cure if vital organs are involved.
- *Agni Visarpa* and *Kardama Visarpa* can be managed by the constant use of general therapeutic measures, provided vital organs are spared and there is no softening of the vessels, ligaments and muscle tissue. Delayed or improper treatment employed to *Agni Visarpa* and *Kardama Visarpa* leads to death of a person like snake poison.

- *Granthi Visarpa* without complications can be curable and with complications it is said to be incurable.
- *Sannipataja Visarpa* is incurable because it spreads to all vital organs and tissues and spreads quickly and line of treatment is antagonistic.^[19+20]

Upashaya/Pathya

Wholesome dietetics for patient of *Visarpa* are as follows.^[21]

Langhana (fasting), *Mantha* (churned drink) should be from unctuous material added with honey & sugar. *Mantha* prepared with *Dadima*, *Amalaka*, *Parusaka*, *Mridvika* and *Kharjura*. Patient should drink boiled water which is mixed with flour of roasted cereals and *Dadima*, *Amalaka*, *Parushaka*, *Mrdvika* & *Kharjura*.

Avalehika (paste like rice preparation) added with little fat (*ghee*) should be taken with *Mantha* prepared out of Barley and *Sali*. After the digestion of earlier recipe patient should take old *Sali* rice with soups prepared out of *Mudga*, *Masura*, *Chanaka*, *Patola* and *Amalaka* may also be added to the above soup but it should not be sour in taste. If patient desires sour taste soup, then the soup can be made by adding sour *Dadima*. Meat soup prepared out of wild animals without fat and added with *Parushak*, *Draksa*, *Dadima* and *Amalaka*.

Red, white and *Mahasali* types of rice and *Shastika* type of rice, which are old. After removing residual water from boiled rice, then it should be given to patient for eating.

Considering one's own food habit the patient may be given either barely or wheat or *Sali* type of rice for eating in case of *Kapha* predominant condition. *Sali* type of rice is not wholesome, then barley & wheat should be used as food.

Anupshaya/Apathya

The following food substances are unwholesome to *Visarpa* patients.^[22]

- Foods and drinks, which induces sour eructations, burning sensation, thirst and difficulty in digestion.
- Mutually antagonistic foods and drinks.
- Sleeping during day time, anger, physical exercise. Excessive exposure to sun, fire & wind.

CONCLUSION

The illness *Visarpa* can arise in two different ways depending upon the character of *Nidan* and *Samprapti* involved in the causation. A distinct etiological factor of *doshas* and *dhatu* leading *Visarpa*. Prevention is better than cure, this theory should be followed by everyone so that some problems can be reduced in human being, because of their different incompatible food & lifestyle they are suffering from the diseases like *Visarpa* if diet is modified then it can be cured by prevention only. A

healthy lifestyle must be adopted to resist these disease with *pathya ahar* and *vihar*. In this modern era we cannot stop doing the developmental work, but we can reduce our disease by including simple and effective regimen mentioned in classics such as *Dincharya*, *Ritucharya* and *Ratricharya*. The proper implementation of these regimen not only prevent the disease but plays major role in the management of the disease.

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