REVIEW ON VICHARCHIKA AND ITS MANAGEMENT WITH SPECIAL REFERENCE TO ECZEMA

Dr. Nidhi* Dr. Hemant D Toshikhane**Dr Vivekanand Kullollji***
*Final Year PG Scholar Dept. Of Shalya Tantra, Parul Institute of Ayurved, Parul University
** Dean & Professor Faculty of Ayurved, Parul University
***Professor ,Department of Shalya, Parul Institute of Ayurveda, Vadodara

ABSTRACT

Vicharchika is a type of kshudra kushtha often encountered by Ayurvedic Dermatologists characterized with symptoms namely kandu, srava, pidika and shyava varna. Vicharchika is often correlated to eczema based on the clinical presentations. No satisfactory treatment is available in contemporary medical practise. Only steroids for local application give symptomatic result. Main line of treatment for vicharchika ia Ayurveda is Shodhan & Shaman. In the Ayurvedic text all skin diseases were included under the Kushtarog. Which is classified in two divisions i.e. Mahakushta and Kshudrakushta. Vicharchika is described under Kshudrakushta. The clinical presentation of Vicharchika similar to Eczema in modern dermatology. Eczema (also called atopic dermatitis) 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). Excoriations (scratch marks) are frequently seen. The modern science has greatly advanced, particularly in dermatology but there is no specific medicaments for sure cure of eczema but symptomatic treatments like steroids are used, but they produce serious side effects like nephrotoxicity, osteoporosis, skin cancer etc.

KEYWORDS: Eczema, Vicharchika, Kushtaroga,

Etymology of the Word Vicharchika

The word Vicharchika is derived from sanskrit 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 Acc to Charaka Samhita

सकण्डूः पिडका श्यावा बहुस्रावा विचर्चिका

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

Acc to Sushruta Samhita

राज्यों-तिकण्डू-वर्तिरुः सरूक्षा भवन्ति गात्रेषु विचर्चिकायाम्।
कण्डूमती दाहरुजपप्पना विपादिका पादगतेयमेव (Su. Ni. 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”.

Acc to acharya Vagbhatta

अन्यो-स्त-सक्तम् उत्सङ्ग्यैं स-कण्डू-पिटिका श्यावा लसीकाख्या विचर्चिका।
परूः तनु रक्तान्तत्तम् अन्त-श्यावं समुन्नितम् (A.H. NI. 14/18)

The blackish eruptions with intense itching and watery discharge i.e. Lasikadhya is referred to as vicharchika.

Acc to Bhela Samhita

Blackish red deep rooted lesions i.e. Mamseropachita accompanied with oozing is called vicharchika. Kashyapa in kushthdhyaya narrates vicharchika as blackish brown pustuler eruptions with intense itching and pain. Acc to Harita samhita multiple pinhead sized eruption with ulceration and itching is called vicharchika. From the above discussion it seems that the charka has described wet type of vicharchika while sushruta has given the description of dry type of vicharchika.

Nidana (Etiopathology) of Vicharchika

The etiological factors of vicharchika vary with different authors, because the dominant dosha acc to sushruta is Pitta, where as charka and vagbhatta accept the dominance of cough. But acc to charka (Ch. Chi. 7:7-8), the kushtha is never caused by anyone of the single dosha. Because of sapta dravyas sangraha( vata, pitta, kapha and twak, rakta, mamsa and ambu), 18 types of kushthas are produced. Hence, the etiological factors of kushthas are to be accepted as the etiological factors of vicharchika.
So the nidanas of vicharchika may be classified into 3 groups:

- **Ahara**
- **Vihara**
- **Achara**

### Ahara Hetu Viruddha ahara

- Intake of chilchim fish with milk
- Intake of mulaka and lasuna with ksheera
- Use of mulaka with guda
- Excessive use of alcohol with milk
- Intake of food mostly containing yavaka, uddalaka along with ksheera, dadhi, and takra, kola, kulatha, masha, atasi, kusumbha and sneha.
- Continuous intake of gramy, audaka and anupa mamsa with ksheera.
- Use of fish, citrus and milk together.

### Mithya ahara

- Excessive use of navanna, dadhi, matsya, amla andlavana.
- Excessive use of tila, ksheera and guda
- Excessive oleation
- Continuous and excessive use of madhu, phanita
- Intake of food during indigestion
- Asatmya ahara
- Adhyashana
- Intake of polluted water
Vihara hetu Mithya vihara

- To do physical exercise and to take sunbath after heavy meals.
- To perform sexual intercourse during indigestion
- To do exercise or to perform sexual 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-Vidharana

- Suppression of the urge of emesis
- Withholding of the natural urges i.e. Mutra andpurisha vega etc.

Panchakarm Apcharana

- Panchkarmani kriyamani nishida sevanam
- Improper administration of snehapana therapy.

Achara Hetu

- Acts insulting brahmanas, teachers and other respectable persons.
- Indulgence in sinful activities
- Use of money or material acquired by unfair means.

Purvarupa of Vicharchika

There is no illustration regarding the premonitory sign and symptoms of vicharchika in the text, but as it is classified as one of the kshudra kushtha roga, so one can take the premonitory syndrome of the kushtha vyadhi to that of vicharchika.

रुपा कुष्ठाकाय ब्राह्मणाम भास्कर विचार्चिका
कोठाः कंडु रज्यो रुजा रुक्षाताः
सुप्तांगिकोठां लोमहिषिकोठां|11|
श्रमोः क्लमोः धारोः रुक्षाः|12|
(Cha. Chi. 7/11- 12)

Rupa of Vicharchika Acc to sushutra

- Kandu
- Rajyo
- Ruja
- Rukshata
Acc to AH and AS

- Kandu
- Pidika
- Shyava
- Srava

**Samprapti of Vicharchika**

In classics there is no separate description regarding the samprapti of vicharchika. But being a variety of kushtha the common samprapti of kushtha should be considered.

Acc to Charak nidana 5:6, samprapti of kushtha is as follows.

By various causative factors as mentioned in kushtha nidana, all the three doshas are simultaneously provoked, the four dushyas (twak, mansa, rakta and lasika) thin out or lose their tone. In these deranged four dushyas, the provoked doshas get located. This causes them to become vitiated and so the kushtha or the skin disease is produced.

Nidan sevan – Tridosha prakopa Vata, Pitta, Kapha Tvak, Rakta, Mansa, Ambu Cause shithilta in 4 dhatu

Tridosha gets seated in shithila dushya Causes dusti of Tvak, etc.

**SAMPRAPTI GHATKAS**

Doshas: Tridosha

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

Srotas : Rasa, Rakta, mansa & Udakavaha

Agni : Jatharagni & Dhatwagnimandya

Srotodusti: Sang & vimargagamana

Sanchara: Tiryaga sira

Adhishtana : Twaka

Rogamarga : Bahya

Swabhava : Chirkari

**Pathya and Apathya In The Vicharchika**

**Pathya**

- Laghu anna
- Tikta shaka
- Purana dhanya
- Jangala mansa
- Ghrita
- Mudaga
- Triphala
Bhallatak
Nimba
Patola

Apathya
Guru anna, Dugdha, Dadhi, Amla rasa guda, Tila, Anupa mansa, Matsya, Mansa and vasa, Taila, Masha, Kulattha, Ikshu vikara, Mulaka, Madhya, Lavana, Vidahi anna, Abhisyandi anna, Vistambhi anna, Maithuna

Sadhyā- Asadhyata (Prognosis) of Vicharchika
Regarding prognosis, acharyas have stated that the disease of kushtha appearing in a person, who has full control over his sense organs and confined only to twacha, rakta and mansa dhatu of the body, involving vata and kapha doshas should be regarded as curable and can be eradicated completely. In case of one, whose infection has penetrated the fatty or adipose tissue (meda) is yapya. Yapya requires palliative treatment and is never rooted out.
In a case when infection has reached the bone, the bone marrow or semen or ovum or which is caused of the three doshas together or any kushtha having the complications are incurable.
As Twak, Rakta, and mansa dhatus are generally vitiated in the disease vicharchika, so it may be counted under the category of sadhya kushtha.
Charaka in nidana sthana 5:9, has stated that the improper regimen leads curable diseases to incurability, hence proper measures should be carried out at the early stages of the skin diseases.

Upadrava (Complications)
In charaka Nidana sthana 5:11 the following complications of kushtha have been described:
Puyasravam, Angabheda, Trishna, Jwara, Atisara, Daha, Daurbalya, Arochaka, Avipaka

In Madhava nidana 49 the following complications have been stated -
Infestation by parasites, gaping lesions with profuse discharge, erethymatous eyes and loss of voice. Out of above stated complications, Arochaka, avipaka, Jwara, daha and daurbalya may be found in vicharchika. In severe cases of vicharchika, nidranasha due to severe itching is seen. It may be regarded as one of the of the upadravas.

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 kushtha are caused by Tridosha, so the treatment is to be carried out according to the predominance of Doshas.
The predominantly vitiated dosha should be first alleviated other subordinate dosha should be undertaken afterwards.
Besides the classical references the treatment of kushtha can broadly be classified into 3 main methods of management.

**Shodhana** –
Antaha parimarjana, Bahi parimarjan, Shastra pranidhana, Shamana, Nidana parivarjana

**Shodhana Chikitsa of Kushtha**

वातोत्तरं सेविं श्वसनं श्लेष्मोत्तरं कुष्ठं
पिन्नोत्तरं मौचः रसस्व निर्देशनं चायेः ॥३॥

In shodhana therapy vamana virechana and raktamokshana are indicated. Acharya charaka has specified that kushtha where vata is dominant ghrita should be prescribed similarly where the kapha is dominant vamana karma and in the dominance of pitta virechana karma and raktamokshana should be instituted.

Sushruta described the line of treatment of various kushtha in some what similar to charaka”s description

पश्चात् पक्षाच्छदिनायमेवोपयानामसाध्यामसात् संस्तनं चापि देयम्।
साब्यं रक्तं वत्सरे हि द्वित्तयं नस्तेन दर्शावच्च त्रिरत्ताति त्रित्राति॥४३॥
(Su.Chi. 9/43)

He says that vamana for kaphadhika kushtha in every fortnight, virechana for the elimination of vitiated pitta should be undertaken every month. Raktamokshana for the expulsion of dusita rakta should be done twice in a year and nasya karma should be carried out on every third day.

Sushruta has again mentioned the principal of treatment of kushtha as is follows- Su. Chi. 9/6

In twakagata (rasagata), kushtha sodhana & drug should be applied as external application. In raktagata kushtha sodhana karma, kashaya pana, raktamokshana.

In mansagata kushtha sodhana karma, alepana, kasahya pana, raktamokshana, asava arista, mantha kalpana and avleha prepration has been indicated.

In medogata kushtha sansodhana, raktamokshana & Bhallataka, shilajatu, gugulu, tuvraka, khadira, asana & ayaskriti has been indicated.

Acc to acharya vagbhatta that kushtha should be treated first by the sodhana i.e. Through internal and external purification and shamana drugs should be prescribed thereafter.

In Bhela samhita vicharchika has been mentioned as one of the “virechaya” group. It reveals that acharya have favoured to conduct the karma virechana in vicharchika.

In vidhishonita adhyaya of sutrasthana, acharya charaka has mentioned kushtha as one of the disease of shonitashraya roga and virechana has mean stated as one of the measure for it.
Shamana Chikitsha of Kushtha

Shamana chikitsha is given with two specific Purpose-
To subside kushtha in those patients who are unable and contraindicated for shodhana karma.
To subside the remnant doshas after sodhana karma

Charaka and other acharayas have given various yogas to be used as shamana yogas mainly khadira, nimba, patola, triphala etc are used in various forms in kushtha.
External application- Bahi parimarjana in the purification of the body by applying various drugs to the skin. Mode of parimarjana may be lepa, parishek, avchuranan apgharshana etc.
Hence charaka and vagbhatta has described lepana- external application on skin lesion after performing shodhana or shamana therapies in the patients of kushtha provides early relief.

Nidana Parimarjana

Nidana parimarjana means to avoid etiological factors. This stops the further progression of the disease, by restricting vitiation of doshas. Virrudha ahara and mithya ahara vihara are stated as main etiological factors of kushtha roga so they should be avoided.

CONCLUSION

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 Kushtha are broad concept with pointed principle of management. All aspect of treatment also describe in vicharchika eg. Pathya and Apathya (diet).Various drugs for systemic and local purpose in many form of drugs preparation egtablets, Lepas, Rasayan preparation, oil, qwath (decotion)etc. and special modalities for bio- purification (Panchkarma) as also described. It means Ayurvedic management will be an effective and acceptable treatment in skin diseases, especially in Eczema.

REFERENCES

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