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## An insight into *Vicharchika*

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### ABSTRACT

A critical review of the history from the primitive stage to the present advanced high-tech world assists one to pave the pathway for future. Man, always struggled with present and attempted for better tomorrow and these can be achieved with better perspective when the errors of the past and difficulties of the present experiences are overcome, checked and planned at proper time. The knowledge of ancient helps in having a better future, so here an attempt has been made to explore the past literature to explain the historical aspects of *Kushtha*. Skin is the chief wrap of the body, plays a chief role in maintaining barrier between internal and external environment. Specially, the healthy skin is the primary requirement for the attractiveness as well as having an attractive personality. It has a visible pathology, so any weakness at the skin becomes a great handicap for a person in the civilization. *Ayurveda* has described all skin disease under the sunshade of the *Kushtha*, in other word it can be listed as 'Ayurvedic dermatology'. It is not a vis-à-vis correlation but one can cover up all dermatological manifestations under 18 subtypes of *Kushtha*. *Vicharchika* is one of the *Kshudra Kushtha*.

**Key words:** *Ayurveda, Kushtha, Vicharchika.*

### INTRODUCTION

Skin as in Ayurvedic texts described Skin as is one of the five 'Gyanindriyas'. It is responsible for touch sensation; therefore, it plays a great role in physical and mental wellbeing of any individual. The skin plays a vital role in the body's general working. The unbroken skin is the nature's dressing over the body's it acts as an effective barrier against the entry of diseases and its damage results in a whole host problem. Disease, many a times is not a direct

contrast to health and much less super added factor to the living organism, but they rob his joys and pleasures creating great deal of miseries, like skin diseases. Though the disease, '*Vicharchika*' is not a life threatening, it makes worried the patient due to its appearance, severe itching disturbing routine and its nature susceptible to be chronic. *Vicharchika* is described under *Kshudra Kushtha* in Ayurvedic textual also mentioned as a curable disease yet the relapsing nature of this disease makes it much harassment for patient and troubles some for physician too.

*Vicharchika* as considered by *Charaka*, the ancient medical authority, is characterized by skin eruption with dark discoloration, itching and profuse discharge. Authors like *Vagbhatta*, *Madhavakara* and *Bhava Mishra* are in agreement with him whereas *Sushruta*, the Father of Surgery has mentioned the symptoms as dryness of the skin with intense itching and marked linings. Similarly difference of opinion exists between the other texts like *Kashyapa*, *Harita*, *Bhela* etc. All the authors are in conclusion with the fact that itching and eruption are cardinal symptoms and they always present in this pathological condition.<sup>[1]</sup> A similar

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clinical presentation in modern dermatology is seen in Eczema, which is defined as a non-contagious inflammation of the skin characterized by erythema, scaling, oedema, vesiculation and oozing.

### Etymology of Vicharchika

The word 'Kushtha' is a broad term which includes almost all skin diseases. In Sanskrit language, the word 'Kushtha' is derived from the Sanskrit root *Charcha Adhyayane* by adding prefix *Vi* to it. The word *Adhyayane* has two syllables via. *Adhi* and *Ayane*. *Adhi* means above and *Ayane* means to spread out.<sup>[2]</sup>

### Nirukti

*Vicharchika* means that a diseases, which coats/covers/injuries the skin in distinguished manner and which also causes cracking of skin in hands and feet is called is called *Vicharchika*. (*Shabdakalpadrum*)

### Definition

According to *Acharya Charaka*, *Vicharchika* is defined as "*Sa Kandu Pidika Shyava Bahu Srava Vicharchika*" means the skin disease where eruptions over the skin with itching, appear with dark pigmentation associated with profuse discharge from the lesion.<sup>[3]</sup>

*Acharaya Vagbhata* further mentioned *Lasikadhya* instead of *Bhausrava*.<sup>[4,5]</sup>

He further says the blackish eruptions with intense itching and watery discharge i.e. *Lasikadhya* is referred to as *Vicharchika*.<sup>[6]</sup>

According to *Sushruta* is '*Rajyo Atikandu Atiruja Sa Ruksha Bhavanti Gatreshu Vicharchikayam*' which means the condition in which skin lesion is dry which is associated with severe itching marked lining is present in *Vicharchika*. furthermore, he added that if the same condition appears at the feet with pain, then it is known as '*Vipadika*'.<sup>[7]</sup>

*Sushruta*, also opines that 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*'.<sup>[8]</sup>

*Kashyapa* describes *Vicharchika* as blackish brown eruption with intense itching & pain.

### Nidana Panchaka of Vicharchika

*Madhav Nidana* says "the factors responsible in the causation of diseases are called as *Nidana*".<sup>[9]</sup>

One of the fundamental principles of *Ayurveda* is the *Karya Karana Siddhaanta*. The *Karya* - the production of the disease is not possible without the *Karana* – *Nidana* or *Hetu*. Ultimately the aim of the physician is to cure as well as to prevent the diseases. It is very important to know the cause of a disease, because in any disease where the cause is known treatment becomes very easy. It is in this light only that *Chikitsa* has been defined as *Nidana Parivarjanam*. Though, there is no specific description about etiological factors of the disease *Vicharchika* but it being a variety of *Kshudra Kustha*, the etiological factors of the *Kustha* are to be accepted as the etiological factors of the *Vicharchika*.<sup>[10]</sup> Etiological factors of *Kustha* are mentioned in three headings;

1. *Aaharaja Hetu*
2. *Viharaja Hetu*
3. *Bijadoshaja Hetu*

### Aaharaja Hetu<sup>[11]</sup>

- Excessive intake of *Masha* (*Phaseolus mungo*), *Mulaka* (*Redish*), pastry, *Tila* (*sesamum seed*), milk, jiggery, honey, *Lakucha*, *Kakamachi* and *Pippali*.
- Excessive intake of foul preparation of harvested grains, curds, fish, salt and sour substances.
- Incompatible diet like *chilchima* fish with milk and continuous use of flesh of *Gramya*, *Anoopa*, and *Jangala Mamsa* with milk.
- Intake of uncooked food and intake of food before the previous food digested.
- Intake of mutual contradictory food and drinks, which is liquid, unctuous and heavy.
- Intake of such food which causing burning sensation without vomiting out, undigested food
- Excessive use of *Kapha Vardakas Ahaara*.

*Atisevana - Atisevena* could be categorized on the basis of following factors:<sup>[12]</sup>

**Table 1: Showing different *Aharaja Nidana* and modern correlation**

Items	Ayurvedic Nidana	Modern implication
Rasa	Amla, Lavana, Katu and Kshara	Pickles, jam, sauce
Guna	Guru, Snigdha Ahara	Ladoo, ghee, sweets, cake, biscuits, breads
Grains	Navdhanya, Nishapva, Hayanak, Uddalaka, Kordusha	Recent growing grains, like wheat poished rice, bajara, barley
Pulses	Kulattha, Masha	Black gram, peas,
Fruits	Milk in combination with Lakucha, Tala Phala, Kela etc	Shakes like mango shake, banana, chikku, pineapple shakes
Dairy products	Kshira, Payasa	Milk and its derivatives like curd, butter milk, cheese, paneer, ghritha (clarified butter)
Anoopa Mamsa	Matsya, Mahisha, Gavya, Varaha etc.	Fish pig, deer, bullock
Prashaha Mamsa	Marjara, Mushika, Lopaka etc	Chicken, mutton, pigeon etc
Sweet substance	Madhu, Phanita, Guda	Honey, jiggery, phanita
Oil	Tila, Sarsapa	Sesame and mustard oil
Vegetables	Mulaka	raddish

### Samprapti Ghataka of Vicharchika

#### 1. Saptako Dravya Sangraha

- *Dosha* : Tridosha, Kapha Pradhana
  - *Vata* : Vyana, Samana
  - *Pitta* : Pachaka, Bhrajaka
  - *Kapha* : Avalambaka, Kledaka
- *Dushya* : Twak, Rakta, Mamsa, Lasika

2. *Agni* : Jatharagnimandya, Dhatvagnimandya and Amavisha
3. *Srotasa* : Rasavaha, Raktavaha, Mamsavaha, Swedavha
4. *Srotodushti* : Vimargagamana, Sanga
5. *Udbhava* : Amashaya
6. *Adhithana* : Twak
7. *Rogamarga* : Bahya
8. *Prabhava* : Chirakari (chronic)

### Upadrava

*Prasravana* (excessive discharge), *Angabheda* (pain), sequestration of body part, thirst, fever, diarrhoea, burning sensation, debility, anorexia and indigestion and above all mismanaged diseases creates *Krimi* which harms to *Shira*, *Snayu*, *Twak* and *Tarunasthi*. These *Upadravas* are found in secondary infection of eczema.

### Chikitsa of Vicharchika

*Acharya Charaka* has prescribed the line of treatment for all the diseases during *Krimi Chikitsa*, which are: 1) *Sanshodhana*, 2) *Sanshamana* & 3) *Nidana Parivarjana*.

### Samshodhana

*Acharya Charaka* has said, *Shodhana* removes the vitiated *Dosha* from its root.<sup>[13]</sup>

All *Acharyas* have emphasized on *Shodhana* therapy in the management of *Kushtha* due to some basic things relating to *Kushtha Roga*<sup>[14]</sup> which are:

- All three *Doshas* and Four *Dushyas* are vitiated in *Kushtha*.
- A person having *Kushtha Roga* is called "*Bahudoshi*" because of vitiation of *Dosha* in greater extent.
- In *Kushtha*, *Doshas* are *Tiryakagami*. Thus, this disease is difficult to cure by the nature so it is called '*Duschikitsya*'.

**Antah Parimarjana (Internal Purification)**

According to *Acharyas*, *Shodhana* should be carried out according to predominance of vitiated *Dosha* like in *Vata* dominance - *Ghritapana*, in *Kapha* dominance - *Vamana* and in *Pitta* dominance - *Virechana* & *Raktamokshana* are carried out. *Acharya Sushruta* has advised to undergo *Ubhayatoshodhana* in the *Purvaroop* stage.<sup>[15]</sup> But any patient with excessive morbidity should be administered *Shodhana* at repeated intervals for elimination of *Dosha* with due care of presence his strength and vitality. Because elimination of *Doshas* in a single instance might weaken the patient and the aggravated *Vata* might endanger his life instantaneously. *Acharya Chakrapani* has specified the duration of *Shodhana* in the management of *Kushtha*. According to him *Vamana Karma* at the interval of 15 days, *Virechana Karma* once a month, *Avapida Nasya* at the interval.<sup>[16]</sup>

**CONCLUSION**

On the basis of above review, it may be inferred that generally *Alpa Dosha* are involved in *Kshudrakushtha*, which do not involve succeeding *Dhatu*. Hence may not require major medicament i.e. intense *Shodhana*. *Vicharchika* is also categorized under *Kshudrakushtha*, so it can be said that in the disease the involved *Dosha* may be of less (*Alpa*) intensity, which may localize without involving *Gambhira Dhatus* and thus may be of slow progression in nature. *Sushruta* has also included *Vicharchika* in *Kshudra Roga*. It indicates towards its chronic and recurrent nature.

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