



Review Article

Vicharchika: Review of literature

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ABSTRACT:

Vicharchika is a kaphapradhan Kshudrakushtha with cardinal symptoms of Kandu, Shoth Pidaka, Srav, Daaha, Ruja, Raji, Rukshata. In other words it has pustules with intense itching, burning, dryness or discharge with sometimes wound formation or lichenification. Causative factor can be faulty diet or behavior. Shamana therapy is based upon Dosha Shamaka properties, Rakta & Raktavaha SrotoSuddhi Karaka therapy, Adhithana of tvacha should be turned healthy, Vyadhiharaprabhava like Kusthaghna, kandughna, etc. Charaka & other authorities have given various Yogas to be used as Shamana Yogas. Mainly Khadira, Nimba, Patola, Triphala, etc are used in various forms. External application in the form of Lepa, Parisheka, Avachurnana, Apagharshana, etc. is done.

KEY WORDS: Vicharchika, Eczema

INTRODUCTION:

Skin diseases are increasing alarmingly in number in society. Though infective skin diseases have somewhat reduced in number nowadays due to increased hygiene practices and the anti infective modern medicine therapies, the skin diseases with metabolic causes are on a rise due to viruddhaahaarsevan and paryushitaahaarsevan in form of junk food, frozen food etc. Higher stress and sedentary lifestyle too is a contributing factor to these skin diseases, due to increase in vaata and kapha respectively. These skin diseases cause a lot of distress to the patient due to embarrassment because of the stigma attached to them.

Vicharchika is a kaphapradhan skin disease which has a high prevalence in society. It reduces self esteem of patient due to unsightliness as well as it causes a lot of discomfort due to the itching, pain, oozing, discolouration, etc. Hence need of more studies about it is there.

DEFINITION

Acharya Charaka defines Vicharchika in Ch.chi 7/26 (1 p. 451) as 'Sa KanduPidika Shyava Bahu Srava

Vicharchika', It means, the kushtha in which there is itching, pustules, dark in colour and profuse discharge is Vicharcchika.

Sushruta says in Su Ni 5/13 (2 p. 248) 'Rajyo Atikandu Atiruja Sa Ruksha Bhavanti Gatreshu Vicharchikayam'. It means, the kushtha with eruption, intense itching, intense pain, very dry is Vicharchika. He also said that if the same condition appears at the feet with pain, then it should be called 'Vipadika'. (2 p. 248)

Acharya Kashyapa has described Vicharchika as blackish brown eruption with severe itching & pain.

Acharya Vagbhata, Madhava & Bhavamishra have described Vicharchika in similar ways as Acharya Charaka.

Acharya Harita describes in Vicharchika multiple pin head sized eruptions having ulceration & itching

Acharya Bhel has described Vicharchika as a deep red coloured lesion with discharge.

CLASSIFICATION

Vicharchika is one of the Kshudra Kushth.

NIDAN

The causative factors of the Vicharchika have not been described specifically. Since Vicharchika is considered as one of the Ksudra Kushta, the factors causing the Kushtha are considered for Vicharchika also.

Havihipraashaanmehkushtyoho |

ch.ni. 8 |11 (1 p. 227)

Prameha and Kushtha were formed after sevan of ghrita in Dakshayadnya. Seven things which by getting dushta cause Kushtha-i.e the seven dushtas of Kushtha-3 Doshas, Skin, Maansdhaatu, Raktdhatu, Lasika

Ayurvedic texts have mentioned three classes of causative factors of Kushta. Similarly we can classify the causative factors of Vicharchika as Aaharaja Hetu, Viharaja Hetu, and Aacharaja Hetu

A. AharaHetu**a) ViruddhaAhara**

- Intake of chilchim fish & milk
- Intake of food mostly containing Hayanaka , Yavaka, Chinaka, Uddalaka , & Koradusa along with Ksheera, Dadhi, Takra, Kola, Kulattha, Masha, Atasi, Kusumbha , & Sneha
- Intake of Mulaka & Lashuna with Ksheera
- Continuous intake of Gramya, Audaka & Anupa Mamsa with Ksheera
- Use of Pippali, Kakmachi, Lakuchawith Dadhi&Sarpisha
- Use of meat of deer with milk
- Use of Mulaka with Guda
- Excessive use of alcohol & milk
- Intake of articles having sour taste
- Excessive use of green vegetables withmilk
- Intake of honey & meat after taking hot diet & vice-versa
- Use of fish, citrus & milk together

b) MithyaAhara

- Excessive use of Navanna, Dadhi, Matsya, Amla & Lavana
- Excessive use of Tila, Ksheera & Guda
- Drava, Snigdha, Guru aharanamatyarthasevanam
- Excessive oleation
- Continuous & excessive use of Madhu & Phanita
- 6 Intake of food that would cause burning

sensation

- Intake of food during indigestion
- Adhyasana
- Asatmyahara
- Intake of polluted water

B. ViharajaHetu

Viharaja Hetu are the causes pertaining to activities. They also play an important role in causing skin diseases. Mithya Vihara, Vegadharana & Panchakarma pacharan can be considered as few of such main Vihara Hetus.

(a)MithyaVihara – It indicates improper activities. The activities which are contrary to 'Svasthanavritta',regimes which are laid for being healthy, is the'MithyaVihara'. These factors have been emphasized by Acharyas as for producing skin diseases.

- Bath after heavy meals
- To perform sexual act during indigestion
- To do exercise/sexual act after Snehapana &Vamana
- Sudden change from cold to heat or heat to cold without following the rules of Vihara.
- Sudden change from Santarpana to Apatarpana& vice-versa
- Entering into cold water immediately after one is affected with fear, exhaustion
- Sunlight
- Mithyasansarga Sevana

(b)Vega Vidharana

In Sutrasthana, Acharya Charaka has described thirteen types of 'Vegas' (1 p. 49) – natural urges the suppression of which areharmful to the body. These areMutra, Purisha, Retas, Apana, Vamana,Kshavathu, Udgara, Jhumbha, Kshudha, Pipasa, Bashpa (Ashru), Nidra & Shrama Nihswasa. It has been observed that, amongst the above Vegas,the suppression of Vamana, Mutra&Purisha may produce skin disease. Ch . Ni . 5/6 (1 p. 217)

(c)Panchakarmapacharaj –

Chakrapani says that'Panchakarmapacharinam',Ch. Chi 7/6 (1 p. 450) meaning improper activities during the Panchakarma therapy may give rise to skin disease. Improper administration of Snehapana therapy is also indicated to be the causative factors for skin disease. Ch. Chi. &/6 chakrapani teeka. (1 p. 450)

C. Aachara Hetu

Acharya hetus are hetus caused by lapse in moralities, causing misbehaviour which leads to punishment by God, and Kustha is one such phal of misdeeds.

SAMPRAPTI

Samprapti is the process of evolution of the disease. Starting right from the contact of the Nidana with the body to the manifestation of the disease is known as Samprapti or pathogenesis. (Ma.Ni. 1/10) (3)

Proper knowledge of samprapti is very helpful in proper treatment of disease. Most of the Acharyas have mentioned the common Samprapati of the disease Kustha but they haven't mentioned on the Samprapti of the Vicharchika in particular. However, commentator Gayadas quotes the references of Bhoja describing same Samprapati of Vicharchika as Kustha.

Charaka Ni. 5/6 -

The causes mentioned in causative factors i.e, Nidansevan cause the tridoshas to aggravate, and dushti of twacha, lasika, maans and rakta. This in turn causes shaithilya in all these four. The aggravated Tridoshas get seated in shithildushyas and causes dushti, and various types of kushtas are thus formed. (1 p. 217)

Sushruta Ni. 5/3 -

According to Acharya Sushruta, Nidana Sevan causes vitiation of Vata, which carry vitiated Pitta & Kapha to the Tiryakagami Sira at the level of Bahyarogamarga i.e. Tvak, Rakta, Mamsa & Ambu. Here, these vitiated Doshas get seated. If these Doshas are not treated properly, they may penetrate the deeper Dhatus of body.

Due to indefinite permutations & combinations of Doshas, Dushya, Sthana, etc., Kustha may present itself in infinite varieties (Su. Ni. 5/2). (2 p. 246)

Vagbhat

Acharya Vagbhata has stated that aggravated Doshas get lodged into Tiryag Siras (Sirah Prapadhyas), loosen the Tvak, Rakta, Mamsa & Lasika & vitiate them to produce Kustha. (Ashtangasangraha Chi. 14/2) (4 p. 408)

Gayadas.

Commentator Gayadas quotes the reference of Bhoja, while describing the Samprapti of Vicharchika that

the doshas, after being aggravated, vitiate the Tvak & Mamsa to produce Pidika which is accompanied by Daha & Kandū.

The condition whereby, the skin cracks, becomes dry, coarse & is positioned in the feet its nomenclature is changed to Vipadika.

If it manifests itself all over the body (except feet) it is known as Vicharchika. (Su. Ni. 5/16)

**So, in short,
Samprapti of Vicharchika**

Nidana Sevana
Doshavruddhi
Pitta Prakopa Kapha Prakopa Vata Prakopa
Agnimandya
Amavisha
Rasen Saha Mishribhuya
Vaigunya Dhatushithila (Tvak, Rakta, Mamsa, Lasika)
Prasra - Triyag - Sira
Sthanasamsharya - Bahya Roga Marga
Doshas - Dushya Sammurchhana
Srotodusti - Rasavaha, Raktavaha, Mamsavaha
Dushya - Tvak, Rakta, Mamsa, Lasika
Vyakti (Vicharchika)

Samprapti Ghatakas of Vicharchika

Doshas - Tridosha
Dushya - Tvak, Rakta, Mamsa, Lasika
Agni - Jatharagni & Dhatwagni Mandya
Srotas - Rasa, Rakta & Mamsavaha

Srotodusti Prakara - Sanga & Vimargagamana

Udbhavasthana - Amashaya

Sanchara - Triyag Sira

Adhithana - Tvacha

Vyadhimarga - Bahya

Swabhava - Chirakari

Each of Samprapti Ghatakas can be described as follows -

Dosha - Tridosha

Poorvaroopas

There is no classical description regarding the Purvarupa of Vicharchika, but being a variety of Kshudra Kustha, the Purvarupa of Kustha should be considered as its Purvarupa. This can be summarized in the following table.

No	Poorvaroop	CS	SS	AH	BS	KS
1	Aswedanam	+	+	+	+	+
2	Atiswedanam	+	+	+	+	+
3	Parushyam	+	+			
4	Atishlakshnata	+	+	+	+	
5	Vaivarnyam	+	+	+	+	
6	Kandu	+	+	+		
7	Nistoda	+	+	+	+	
8	Suptata	+	+	+		
9	Paridaha	+	+	+		
10	Pariharsha	+				
11	Lomaharsha	+	+	+	+	+
12	Kharatvam	+	+	+		
13	Ushmayanam	+	+			
14	Gauravam	+	+	+		
15	Shwayathu	+				

Table No. 1 Poorvakarma

Rupa

The details of the Rupa of Vicharchika are as follows-

A. VedanaVishesha

1) Kandu

Kandu is produced by presence of vitiated Kapha with Vaata. Kandu means severe itching sensation in body. Kandu is present in generally a very severe form in Vicharchika patients, as it is mentioned by Acharya Sushrut, 'AtiKandu' and by Acharya Charaka, 'Sakandu'.

Kandu may be defined as a condition of severe itching

2) Daha

Daha means burning sensation. Daha is mostly formed when Vata carries away thePrakruta Pitta from its location. (Ch.Su.17/46). (1 p. 101)Hence it can be said that both vitiated Pitta or vitiated Vata can produce Daha.

3) Ruja

Ruja means pain.This symptom is mentioned by Acharya Sushruta & Kashyapa.Dalhana has named it as Vedana. Due to excessive scratching, this symptom may appear in the severe cases of Vicharchika.

4) Rukshata

Rukshata means dryness. This symptom or Lakshna has been described byAcharya Sushruta, is produced by increased Vatadushti.

The terms 'Kharatva' & 'Parushata' also denote dryness in varying degree.

5) Kharatva

Kanthadatta says that Rukshata along with Karkasha Sparsha is Kharata. Generally the word Khara means lack of snigdhatva. It is an important poorvaroop of Vata Pradhana Kustha.

6) Parushata

Various Acharyas have varied opinion of the word Parushata

- Yogindranath Sen says Parushata means Kathinata
- Gangadhara says Absence of Chikkanata
- Hemadri says parushata means Kharata

In short, Tvak Parushya means increase in Khara Guna of Vaat & decrease in Snigdha& Drava Guna of Kapha Dosha.

7) Paka

Paak may occur if the Vicharchika is severe. If there is secondary infection the chances of Pak occurring increase. This symptom has been described by Acharya Kashyap. (5) It is a sign of vitiated Pitta.

8) Vrana

Vrana means a break in skin, or an ulcerated lesion. Usually it is formed due to scratching. Acharya Kashayap has mentioned this symptom. (5)

9) Pidika

Pidika means a localised round protuberance small in size, though it is larger in sizethan eruption of Visarpa. The difference between visarpa and pidaka is that of speed. Visarpa spreads fast, while pidaka are

are usually localised, less in number and slow in growth. (Ch. Su. 18/23-24). (1 p. 107)

The etymology of the word Pidika by the Vachaspatyam & Shabdakalpadruma is 'Pidayateit iPidika' means which creates Pida (trouble).

In reference to Kushtha, Pidaka means 'Pidadayake Kshudrasphotaka' means 'Kshudra Sphotaka' -small localised eruption which is troublesome or painful.

Acharya Charaka mentions in 'Trishothiya Adhyaya' that when the vitiated Pitta gets accumulated in Tvacha & Rakta & causes inflammation & redness (Ch. Su. 18/24) (1 p. 107) forming Pidika.

10) Srav

Srava means discharge. It is the cardinal symptom of Vicharchika, mentioned by all Granthakars except Acharya Sushruta. Sushruta has described dry lesions. It seems that if the Vata is dominant the lesion will be dry, while in the dominance of Kapha or Pitta, it will be Sravi.

Bahusrava Vicharchika- Acharya Charak- Profuse discharge

Lasikadhikya- Acharya Acharya Vagbhat-Increased Lasika

Jalaprayah-Indu- watery discharge

According to Charaka Samhita 'Srava' is produced by the vitiated Pitta & Kapha.

11) Praklinna

Praklinna means 'with more wetness - more Kleda'. Due to excessive discharge the lesion becomes 'Praklinna'. This sign is stated only by Acharya Bhel.

12) Raajyo

Raji means linings. This sign has been explained by Acharya Sushruta commentator Dalhan (Raajyo Rekha -Su. Ni. 5/13 - Dalhana). (2 p. 248) In the dry type of Vicharchika, Raji may develop due to thickening of the lesion with marked linings.

13) Vaivarnya

Vaivarnya means discolouration or alteration from its original appearance. It is an important symptom of Kustha. The skin colour in Vicharchika may alter to Shyava, Rakta, Shyama, etc.

14) Shyava & Shyama

The meaning of Shyava is dark or blackish

discolouration. The lesion of Vicharchika show this characteristic feature. Where all the Acharyas except Sushruta have mentioned this feature, Shushruta Acharya has not mentioned the colour of the lesion of Vicharchika.

Shyama means black. This discolouration is mentioned by Kashyapa. (5) This type of lesion may be found prominently in the chronic stage of Vicharchika. Probably it resembles with 'Shyava' said in other Samhita.

15) Rakta

Rakta indicates redness in the lesion. Bhel Samhita has mentioned this symptom. The word 'Lohita' has been used by Acharya Kashyapa which indicates Rakta or Shyama Varna.

Upadrav

Charaka has mentioned Updrava of Kustha such as Prasravana, Angabheda, Angapatana, Trishna, Jvara, Atisara, Daha, Daurbalya, Arochaka & Avipaka (Ch. Ni. 5/11) (1 p. 219). Since Vicharchika is a type of Kshudra Kustha, out of these, Updravas like Prasravana, Daha, Daurbalya, Arochaka & Avipaka may occur in Vicharchika

Sadhya Asadhya

If Vicharchika is considered as Sadhya if, dominance of single Dosha or Vata Kaphaj; but when it is either Vata Pittaj or Kapha Pittaj then it is considered as Krichha Sadhya. And if, there is dominance of all the tridosha & patient is having certain complains like Trishna, Balahani, Agnimandya, then Vicharchika is considered as Asadhya.

Chikitsa

Sodhana Chikitsa of Kustha

Vamana, Virechana & Raktamokshana are indicated in Shodhana therapy

Shamana

There are various principles on which Shamana therapy is based -

- Dosha Shamaka properties
- Rakta & Raktavaha Sroto Suddhi Karaka therapy
- Adhithana of tvacha should be turned healthy
- Vyadhiharaprabhava like Kusthaghna, kandughna

Aushadhi Yojana

Charaka & other authorities have described various Yogas that are used as Shamana Yoga. In various forms of Kushtha, following are mainly used, Khadira, Nimba, Triphala, Patola etc

External Application

Bahiparimarjana is a process in which purification of the body is done by applying various drugs onto the skin. There are various modes of parimarjana such as – Lepa, Parisheka, Avachurnana, Apagharshana, etc.

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