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A REVIEW ARTICLE ON VICHARCHIKA W.S.R TO ECZEMA

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ABSTRACT

All the skin diseases in Ayurveda have been described under the heading of 'Kustha', which are further divided into Maha Kustha & Kshudra Kustha. Vicharchika is one of the Kshudra Kustha runs a chronic course generally considered difficult to cure & even if it is cured, relapses are common; it is characterized with symptoms, namely Kandu (itching), Srava (discharge), Pidika (vesicles), and Shyava (discolouration)[1]. The clinical presentation of Vicharchika is similar to Eczema in modern dermatology. Eczema (also called as 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 anti allergic,steroids are used but they produce serious side effects like nephrotoxicity, osteoporosis, skin cancer etc. Ayurveda offers treatment for the root of eczema by cleansing vitiated Dosha and balancing the Dosha and Dhatu.

KEYWORDS: *Kushtha, Vicharchika, Eczema*

INTRODUCTION

All Kushtas are having Tridoshaja origin, hence Vicharchika can be explained in similar manner. It is included under Rakta Pradoshaja Vikara. Also, it is classified as one of the "Ashta Mahagada".[2] All Kusthas are having tridoshaja origin so, Vicharchika can be said in the same way, that is, Kapha is responsible for Kandu, Pitta is responsible for Srava and Shyava indicate the presence of Vata. Despite its Tridosha origin, various Acharyas mentioned different dominancy in Vicharchika, that is, Kapha, Pitta, and Vata-pitta Pradhana which also suggests specific symptom complexes. Vicharchika has similar presentation as Eczema. Eczema, which is also known as atopic dermatitis is a chronic inflammatory skin disease, characterized by dry, itchy skin which is prone to infection with areas of poorly demarcated erythema and scale. Environmental or genetic factors seem to play an important role in the progression of the disease.

Eczema

The term 'eczema' derives from the Greek word 'to boil' and is synonymous with the other descriptive term, 'dermatitis'. Eczema describes a clinical and histological pattern, which can be acute or chronic and has several causes. Acutely, epidermal oedema (spongiosis) and intra-epidermal vesiculation (producing multilocular blisters) predominate, whereas with chronicity there is more epidermal thickening (acanthosis). Vasodilatation and T-cell lymphocytic infiltration of the upper dermis also occur. The term eczema is broadly applied to a range of persistent or recurring skin rashes characterized by redness, skin edema, itching and dryness, with possible crusting, flaking, blistering, cracking, oozing or bleeding. Areas of temporary skin discoloration sometimes characterize healed lesions, though scarring is rare. Long-standing eczema is often dry and is characterized by thickened, scaling skin with hyper pigmentation.[3]

Vicharchika

1) Aachary charak

According to Acharya Charak, the skin lesion along with kandu (itching), pidka (boil), shyava (darkness) and bahusrava (profuse oozing) is Vicharchika. Acharya Charak described it Kapha Pradhan tridoshaj vyadhi.[4]

2) Acharya Sushrut

Aachary Sushrut defined vicharchika as combination of marked linings, excessive itching and pain along with dryness at the skin lesion. Acharya Sushrut described it Pitta Pradhan tridoshaj vyadhi.[5]

3) Achary Vagbhat

Achary Vagbhat added lasikadhya instead of bahusrava and other lakshan are same as aacharya Charak.[6]

Nidan

Factors responsible for the pathogenesis of disease are called Nidan.Knowledge of the nidan helps in the prevention of the disease. Though there is no specific description about

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etiological factors of vicharchika but it is being a variety of kshudra kushth, the etiological factors are accepted as the etiological factors of the Vicharchika.[7]

1) Aharaj hetu
2) Viharaj hetu
3) Aacharaj hehu

1) Aharaj hetu: These are the main causes of Kushth among which Viruddh and mithya ahar are main dietery factors.

a) Mithya aahar: The ahar which is opposite to ' Ashtau aahar vidhi vishesh aayatanani' is defined as mithya aahar.

b)Viruddh aahar: There are 18 types of viruddha aahar as described by Acharya Charak like desh, kaal, agni, matra, satmya, dosha, sanskar, veerya, koshth, avastha, karma, parihara, upachar, vidhee, viruddh etc. Due to Mithya and Virrudh Aahar causes Agnimandya of patients. Agnimandya leads to incomplete digestion and fermentation, this leads to Amotpatti which makes way to Tridosh dushti and vitiated Kled formation which due to Ashrya- ashrayisambandh leads to Mansa dusti, Twak dusti, Lasika dusti and Rakta dusti and causes Vicharchika.

2) Viharajhetu: vegavidharan , mithya vihar, Panchakarma apcharan(doing panchkarma with improper method) are few main viharaj hetus. Aupsargik Vyadhi (contaminated) described by Achary Sushrut can be included under this.

a) Mithya vihar: it means improper activities like excessive vyayam, sudden change from cold to hot and vice versa.

b) Panchakarmapcharn: Improper activities during Panchakarm therapy may lead to skin diseases, like improper administration of snehapan also causes skin disease.

3) Aacharj hetu: Achar hetu is said to be one of the important causative factors for kushth which includes insult to teachers or other respectable personsc) VegaVidharan: Achary Charak stated thirteen types of natural urges in sutrasthan. The suppressin of which are harmful to the body.

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. They are *asweda, swedadhikya, atislakshnata, vaivarnyata, toda, suptata, paridaha/Daha, pariharsha, ushmayana, gaurava, shwayathu, and visarpana.*[8]

Roopa : (Symptoms)

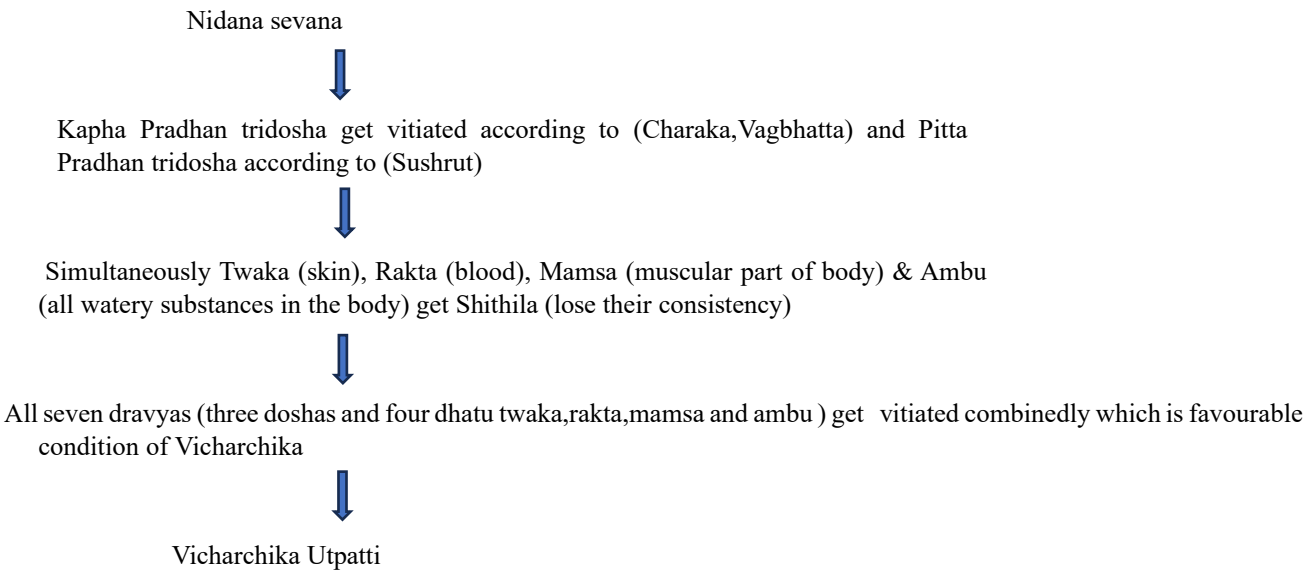
The Sushruta Samhita defines Vicharchikas "excessive pain and itching, the Charak Samhita describe Vicharchika in a slightly different way "It consists of pimples which are itchy, blackish, and with excessive discharge.

1. Kandu- It is a condition of severe itching and is most distressful symptom.
2. Pidika- In Charak it has been explained that, when the vitiated Pitta gets accumulated in Twacha and Rakta creates inflammation and redness then it is known as Pidika.
3. Srava- Acharya Charak described Bahusrava meaning profuse discharge.
4. Shyava-this is characteristic feature of the lesions of Vicharchika.
5. Raji- Sushruta has described this symptom. Raji means linings. Raji is caused by vitiated Vata.
6. Rukshata- It indicates the dryness in the lesion.
7. Ruja- Ruja means Vedna i.e. pain to the patient due to chronic nature of the disease. Nidaan34

Samprapti [9]

Use of excessive things which are similar to doshas cause vitiation of doshas in the body that we know these things as Nidana in Ayurveda. When doshas get vitiated, they spread in the body from one place to another and in the body where vitiated doshas found favourable condition, there Aamaya (disease) occures. This whole process is known as Samprapti.

Samprapti chakra of Vicharchika



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In Vicharchika four sortas get involved they are Raktavaha Strotasa, Rasavaha Srotasa, Mamsavaha Srotasa Ambuvaha Srotasa.

Kandu is seen due to involvement of Kapha,Pitta, Rakta and Raktavaha Srotasa.

Srava and kleda is due to Pitta and Kapha Doṣa and dushti of Rasavaha Srotasa & Ambuvaha Srotasa.

Pidika is seen due to involvement Pitta, Rakta, Mansa and Raktavaha ,Mansavaha Srotasa Dushti.
Shyavata is due to Vata Doṣha, Rasa Dhatu and Rasavaha Srotasa Dushti.

Samprapti Ghatak of Vicharchika
Dosha- Tridosha
Dusya- Twaka, Rakta, Mansa, Lasika
Agni- Jaṭharagni and Dhatvagnimandya of (Twaka, Rakta, Mansa, Lasika dhatus)
Srotasa - Rasavaha, Raktavaha, Maṁsavaha and Ambuvaha
Srotodushti Lakshana - Sanga and Vimargagamana
Marga - Bahya Rogamarga
Udbhava Sthana- Amashaya & Pakvaashaya
Gati – Tiryak
Adhisthana - Tvaka and Uttarottara Raktadi Dhatu
Vyadhi Svabhava - Chirakari

PATHYA– APATHYA
Nidana Sevana results into various pathological changes in the body that creates a disease. Nidana Parivarjana will stop further pathogenesis in the body. Therefore, Pathya & Apathya have a great role with each disease.

Pathya
Ahara : Laghu Anna, Tikta shaka, Purana Dhanya, Jangala Mansa, Mudga, Patolam, Nimba, Triphala, shalishashtika, Yava, Godhuma, Masura, Makshika etc.

Vihara: Abhyanga, Parisheka Avagaha etc.

Apathya
Ahara: Guru Anna, Amla Rasa, Dugdha, Dadhi, Anupa Mansa, Guḍa, Tila, Kulattha, Maṣha, Ikshu Vikara, Vidhi, Vishtambhi, Viruddha Ahara, Vishama ahara .

Vihara: Diva Svapna, Swedana, Ativyayama, Vegavdharana, Papa Karma

DISCUSSION
Vicharchika becomes chronic if not treated on time. It is very painfull and itchy and according to Acharya Sushrut it should be treated in prodromal condition. Skin diseases result in disfigurement, discomfort and depression. To avoid 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. Eczema or vicharchika is caused due to faulty diet and lifestyle, which leads to impairment of digestion and aggravation of kaphadoshan. Kapha manifests in the skin and causes accumulation of toxins. Consuming new grains, curds, fish, salty and sour food items and indulge in sexual activity even if the food is not well digested (sexual intercourse immediately after taking food), sleeping during day time, insulting peers like Brahmin guru and other respected persons and doing sinful acts are the etiological and risk factors of vicharchika. So, it should be avoided. The vitiated three doshas- vata, pitta, kapha along with impaired tvak, rakta, mamsa and ambu together constitute seven essential entities which play maibn role in pathogenesis of this skin disorder and Kapha is the predominant dosha involved in vicharchika. So, all factors should be avoided which vitiate Kapha.

CONCLUSION
Vicharchika is a Tridoshaja Kapha Pradhana Vyadhi so humid, cold, watery contact may aggravate symptoms of Vicharchika. Excessive intake of Lavana, Katu, Madhura Rasa are most common causative factors for the disease like Vicharchika. Viharaja Nidana like Diwaswapana, industrial pollution is also considered as main causative factors for Vicharchika. Most affected site for Vicharchika are flexural surfaces like lower legs, axilla and neck. In the contemporary view of Vicharchika it can be correlated to eczema. Vicharchika is stated as a Kshudra-Kushtha and Sadhya Kushtha by all acharya, also Rakta pradoshaja vikara being of three dosha with dominance of kapha. However, Kushtha is one among Ashta Mahagada. Hence, it is difficult to cure. Mithya Ahara-Vihara, Ahita ahara vihara especially Navanna, Viruddhahara, and Vegavidharana are the main causative factors of agnimandya and it causes Vicharchika. Pathyasevan plays a major role in the treatment of vicharchika. Apathyaahar should be avoided. Ayurvedic management will be an effective and acceptable treatment in skin diseases, especially in Vicharchika (Eczema). It should be cured by samprapti vighatana, using tikta Dravya and mrudu virechana.

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