

NIDANA PANCHAKA AND CHIKITSA OF VICHARCHIKA: A CRITICAL REVIEW

Maurya Pradeep¹ A.S. Prashanth² Chavan S.G.³

¹P.G.Scholar, ²Proff. & Head, ³Proff. P.G. Department of Kayachikitsa, Ayurveda
Mahavidyalaya, Hubballi.

ABSTRACT

Disease many a times is not a direct contrast to health and much less super added factor to the living organism, but they disturbed their pleasures of life because of some disease like skin diseases. Among various chronic disease skin diseases have a unique position irrespective of time and climate. Out of all skin diseases 22% are Eczematous and among them 60% sufferers are female¹. The study of Indian medical classics reveals all skin diseases comes under heading of *Kustha*². *Vicharchika* is described under *Kshudra kustha* which is a *Tridoshaja* Kapha pradhana *vyadh*³. It is a curable disease yet the relapsing nature of this disease create problem for patient and troubles some for Physician too. Treatment of *Vicharchika* include *Shodhan* (mainly *Vamana, Virechana*) and *Shamana* therapy.

INTRODUCTION

Ayurveda has given important to skin diseases since era of *Vedas* and after that in *Samhita kala*. All skin diseases in *Ayurveda* have been consider under the *Kustha*, which comes under *Mahagada* and further divided as *Mahakustha* and *Kshudra Kustha*. *Vicharchika* comes under *Kshudra Kustha*, which is a *Kapha*

prdhana Tridosajavyadhi. *Vicharchika* generally considered difficult to cure and even if it is cured relapse are very common, *Vicharchika* has been compared with Eczema or Dermatitis by most of the scholars. *Sabdkaalpdrum* describes two main features founded in *vicharchika*, cracking of skin mainly occurs on the skin of hand and legs⁴.

Acharya Charak defines *Vicharchika*

Sakandupidika

*shyavabahusrava vicharchika*⁵.

Means skin disease where eruptions over the skin appear with dark pigmentation, itching with profuse discharge from the lesion.

Panchabhautic sangthana of Skin⁷:

<i>Romakupa,swedavaha srotas</i>	<i>Akash mahabhuta pradhana</i>
<i>Vatavahi nadi(nerve)</i>	<i>Vayu mahabhuta pradhana</i>
<i>Bhrajaka pitta,prabha,kanti</i>	<i>Agni mahabhuta pradhana</i>
<i>Sweat, secretion ,Rasa dhatu</i>	<i>Jala mahabhuta pradhana</i>
<i>Subcutaneous fat ,Epidermis,Loma</i>	<i>Prithvi mahabhuta</i>

Relation of *Twak* with *Dosha,Dhatu,Mala*

***Twak* and *Vata Dosha*⁸**

Twak as a *sparsanedriya adhishtana* and touch sense is subject of *indriya* which is performed by *Vata*.

***Twak* and *Pitta Dosha*⁹**

According to *Charaka* *Pitta* is responsible for *Prakrita* and *Vaikrita varna* of in its normal and abnormal state respectively. Acharya *Charak* told about regulation of body temperature and complexion variation is the function of *Bhrajak pitta*. It does the *pachana* of *Abhyang,Parishek* and *Alepa*. Function of *Pachak Pitta* and *Ranjaka Pitta* is maintenance of normal skin color and depigmentation.

***Twak* and *Kapha Dosha*¹⁰**

Ayurvedic view of skin

In *Ayurveda* the term *Twak* or *charma* is used for skin⁶. *Twacha* is derived from " *Twach-Samvarne*" *dhatu* meaning the covering of body.

Lusture of skin, *sigdhata,mriduta*, are due to presence of *Kapha dosha*. *Ropana karma* and *sandhan karma* are also function of *Kapha dosha*.

Twak* and *Dhatu

Udaka dhara is a first layer of skin which maintains the *jala mahabhoota* body¹¹.

Rasa is also a part of *jala mahabhoota* thus a relation of *Rasa* and *Twak* can be established, in our *Ayurvedic* texts many places *Twak* has been used synonyms of *Rasa Dhatu* like *Twak sara purush* etc..

Sushruta has described 7 layers of *Twak*. Among them *Mamsa dhara kala* is a 7th layer of skin¹². And *Twak* is the *updhatu* of *Mamsa dhatu*.

Twak and mala:

During *Dhatwagni vyapara*, *sara kitta vibhajana* is one of the process and end product comes out like *Annamala*, *Mutra* and *Sweda*. The *kitta* part is excreted out from the body . The *Sweda* is a mala of *Medo dhatu* which is excreted out from the *Swedavaha srotas* of *Twak*. *Sweda* maintains the luster of skin, decline in the rate of normal sweating is considered a pathological condition.

NIDANA

VIRUDDHA AHARA AND VIRUDDHA VIRYA

The *Agni* gets vitiated by *viruddha ahara*. This vitiated *Agni* does not digest even lightest food, resulting production of *Amavisha* .*Tridosha prakopa* by this type of digestion. Fish with milk is example of *Samyoga* and *Virya viruddha*.*Samyoga viruddha*

is more dangerous than others because it needs very short time period for *Dosha prakopa* after consumption . Due to incompatibility at the level of *virya* when taken together causes *Raktadusti* and due to *mahabhisyadi* property it may obstruct the *Srotas*¹³.

ADHYASHANA

Taking food just after previous meal is called *Adhyasana*.Because of *Adhyasana* previous foods not digested and leads to *Amotpatti*,which causes several disease.

VISHAMASHANA

Vishamashana produce *vishamagni*¹⁴.

ASSESSMENT OF AHARA WHICH ARE NIDANA FOR KUSTHA¹⁵

<i>Madhura</i>	<i>Ama, Ajirna</i>
<i>Matsya</i>	<i>Bahudosha kara</i>
<i>Tila</i>	<i>Pitta prakopa and Kustha kara</i>
<i>Guda</i>	<i>Krimikara and Agnimandya kara</i>
<i>Lakuch</i>	<i>Tridosha prakopaka and Vistambhaka</i>
<i>Amla</i>	<i>Rakta dustikara, Mamsa shaithilayakara</i>
<i>Kshara</i>	<i>Kledakara</i>

<i>Dadhi</i>	<i>Mahaabhisyandi, Kusthakara, Kaphakara</i>
<i>Snigdha</i>	<i>Abhisyandi</i>
<i>Guru</i>	<i>Ajirnakara</i>
<i>Mulaka</i>	<i>Tridoshakar Abhisyandi and Vistambhakara</i>

Kakamachi is said to be *kusthaghna*, but it is also *Nidana* of *Kustha*, when taken in excessive amount in *Ajirna Avastha*.

MITHYA VIHARA

Sudden change from cold to hot and vice versa causes *dusti* in *Swedavaha srotas*¹⁶. *Swedavaha srotas* is also vitiated due to *krodh, shoka & bhaya*.

Sweda is *Snigdha* and vitiates *Kapha* and *Pitta* and causes *Kandu, Kotha*, and *Pidika*. It is also *Kledakaraka, Srotoavrodhkara*, which ultimately produce *Kustha*. It also causes *dusti* of *Medovaha srotas* and creates *Ama* and produces disease.

Improper administration of *Panchkrama* also may produce *Kustha*¹⁷

Krimija hetu:

Sushruta told that all types of *Kustha* are due to *Vata, Pitta, Kapha* and *Krimi*¹⁸.

Activities that produce *Kushtha*:

Excessive sun exposure, over exercise and due to complication of

Panchkrama therapy day sleep and late night sleep.

Purvarupa of vicharchika¹⁹ There is no classical description regarding the *purvarupa* of *vicharchika* but being a variety of *Kustha*, the *purvarooopa* of *Kustha* should be considered as its *purvarooopa*. This can be summarized as following:

- *Sparshaagatva*(anesthesia)-
- *Atisweda*(excessive perspiration)
- *Asweda*(no perspiration)
- *Vaivarnounnati* (discoloration & elevation of the patches in the skin)
- *Lomaharsha* (horripilation)
- *Kandu* (itching)
- *Toda* (pricking pain)
- *Shrama*
- *Klama*
- *Kotha* (gaining grain formation)
- *Vrananam adikhshoolam sighthrotipatti chirasthita*(severe pain in vrana, early producing and delay healing)
- *Daha*(burning sensation)
- *Suptangata* (numbness in body parts)

RUPA²⁰:

Rupa appear during 5th *Kriya kala* and this is also referred to *vyakti* stage during the progressive process of manifestation of disease.

KANDU (PRURITIS):

Kandu means itching, rubbing or scratching of body.

Kandu is mentioned as *Kapha prakopa laxana* and mentioned under *Pitta vikara*.

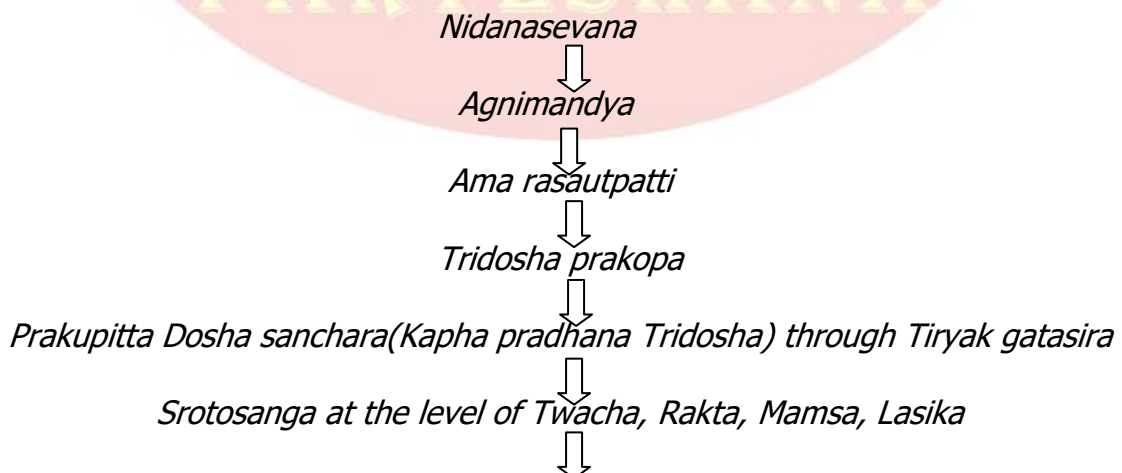
PIDIKA (PAPULES):

Pidika is small boil, pustule when aggravated *Pitta* in the body becomes localized in the skin and the blood, it causes red swelling and the person is affected with *pidika*.

SYAVA (BLACKISH DISCOLOURATION):

In early stage of *Vicharchika*, skin is red due to dilation of blood vessels with oedema, papules and vesicles etc. *Twak vaivarnya* is change in normal color of body which is cardinal

Samprapti:



symptoms of *Kustha*. However, in *Vicharchika* the color of the skin may be *Syava*, *Rakta* and *Sweta* due to dominance of *Vata*, *Pitta* and *Kapha* respectively .

BAHUSRAVA (OOZING):

When the *Pidika* gets bursts due to *Kandu* or due to any local injury, then it results in excessive discharge.

RUKSHATA (DRYNESS)

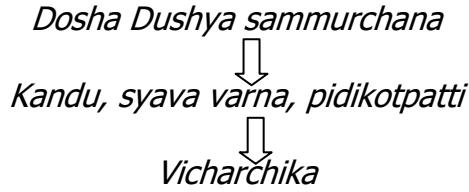
This is due to dominance of *Vata dosha*. This symptom has been described by Acharya Sushruta which indicates dry type of eczema.

RUJA (PAIN):

Vata is responsible for *Ruja*. Acharya Sushruta has mentioned *Atiruja* as *Vicharchika* symptom.

MAMSENOPACHITA:

This symptom has been mentioned by Acharya Bhela that indicates the *Pakaavastha* of *Mamsa Dhatu* due to *Pitta dosha*.



SAMPRACTIGHATAK OF VICHARCHIKA²¹:

DOSHA	<i>KAPHAPRADHAN TRIDOSHA</i>
DUSHYA	<i>TWAK, RAKTA, MAMSA, LASIKA</i>
AGNI	<i>JATHRAGNI & DHATWAGNI</i>
AMA	<i>JATHRAGNIJANYA & DHATWAGNIJANYA</i>
SROTAS	<i>RASAVAHA, RAKTAVAHA, MAMSAVAHA, SWEDAVAHA</i>
SROTODUSTI	<i>SANGA & VIMARGAMANA</i>
SANCHARASTHANA	<i>SIRA & TWAK</i>
VYAKTASTHANA	<i>TWAK</i>
UDBHAVASTHANA	<i>AMASAYA</i>
ADHISTHAN	<i>TAMRA & VEDINI LAYER OF SKIN</i>
SWABHAVA	<i>CHIRKARI</i>
ROGAMARGA	<i>BAHYA</i>

CHIKITSA OF VICHARCHIKA:

Chikitsa has been defined as “*samprapti vighatanmev chikitsa*”. It is well known that science of *Ayurveda* deals with primary to aims, first to maintain the health and secondary to cure the disease.

Nidana Parivarjana:

First step for management is to avoid the *Nidana*.

Shodhan chikitsa:

The therapy which aims at the radical removal of the causative factors of the disease is called as *Samshodhan chikitsa*.

Acharya Sharangdhar says that *Kustha* disease occurs due to *Dosha bahulyata*. These *Doshas* are

Tiryakgami and very difficult to treat by *Shamana chikitsa*.

In *Vata pradhan Kustha-Sarpipana*, in *Slesma pradhan Kustha-Vamana*, in *Pitta pradhan Kustha-Virechan* should be done. *Prachchhana* should be done in *alpa dhosha kustha* and *Sira vyadha* in *mahata dosha kustha*²².

Snehana:

Acharya Vagbhata says that *Kustha Rogi* should be given *Snhepan* in the stage of *Purvarupa*. Dose of *snehpan* is explained on the basis of capacity of an individual to digest the *Sneha* in the specific time. *Charaka* advice *Madhyama matra*.²³

SWEDANA

Svedana is given by *Nadi Sweda* or *Vaspa Sweda* for very short period before *Shodhan*. This procedure liquefies the *Doshas*.

SHODHANA

Kustha is *Tridoshaja vyadhi*. Therefore, first prominent *Dosha* should be treated then *Anubandha Dosha* should be treated.

When *Doshas* are potent, then *Shodhan* karma advised.

For this purpose, *Rakta mokshana* is to be done once in 6 month. *Virechan* is to be given once in a month. *Vamana* is to be given once in 15 days.

BASTI

*Asthapana basti*²⁴: should be given in *Vata* predominance. Drugs like *Darvi* and *Bruhati* etc.

ANUVASANA²⁵

When there is excessive of *Vayu* even after *Virechana* and *Asthapana* or the patient is suitable for the administration of *Anuvasana*, then *Anuvasana Basti* should be administered. That's like *Madanphala*.

However, both types of *Basti* are contraindicated in the general indications but depending upon the situations it can be done.

RAKTAMOKSHANA

Sushruta have described to perform *Siravyadha* from 5 main superficial veins²⁶.

Charaka have advised *Siravyadha* by classical instrument *Alabu*, *Srunga*, *Jaloka* etc²⁷.

NASYA²⁸

Nasya is indicated with the drugs like *Saindhava*, *Danti*, *Maricha*, and *Pippali* etc. which are effective against *Krimi*, and *Kustha* and *Kapha prakopaja vikara*.

DHOOMPANA²⁹

Virechanika dumapana is indicated in *Krimi*, *Kustha* and *Kilasa*.

DHATUGATA KUSTHA

Sushruta advised *Samshodhana* in treatment of *Rasagata*, *Raktagata*, *Mamsagata*, and *Medogata Kustha*³⁰.

SHAMANAUSHADHI

Acc. to Acharya Vagbhata *Shamana* therapies is very useful in treatment of *Kustha*. After completing the *Shodhana karma Shamana chikitsa* is indicated to cure the remaining *Doshas*. In present lifestyle when people do not have enough time from their busy schedule for *Shodhana* therapies in such cases *Shamana* therapies to be advised. Charaka has described the *Shamana* therapies with *Tikta* and *Kashaya dravyas*.

Some of the yogas are administered in the morning like-Guduchi swarasa, kwatha, or siddha ghruta for one month helps to nullify all types of Kustha³¹.

Kwatha of Darvi, Khadira and Nimbi is said to be *Kusthahara, Tuvataka Bhallataka, Bakuchi, Chitrakmoola* and *Shilajatu* are indicated for *Rasayana prayoga*.

LEPANA

External application should ideally be applied when the patient of *Kustha* has undergone the *Shodhan karma* and whose vitiated blood is removed from the lesions³². External application of anti *Kustha* drugs will be effective in the disease. Some of *Kustha hara lepa* are *Chitrakadi, Trapvadi, Masyadi Lepa* etc.

Specific preparation for Vicharchika³³

Aragwadhadi kashaya, Neli ghruta, Nimbadi ghruta, Khadira ghruta, Haridradi taila, Arka taila, Laghu and Maha Marichyadi taila, Visa taila, Shadbindu taila, Rasamanikya, Vicharchikahara lepa, Vidangadi churna, Karanja taila, and Kashmaryadi lepa etc. are specific preparations mentioned in *Ayurvedic* texts. The drug like *Kustha,*

Daruharidra, Kasisa, Kampillak, Musta, Lodhra, Sarjarasa, Vidanga, Manahsila, Haratala, Karaveera Twak are used for *Bahya parimarjana* especially in *Vicharchika*.

CONCLUSION

Vicharchika is *Tridoshaja Kapha pradhana vyadhi* so humid, cold, watery contact may increase symptoms of *Vicharchika*.

Excessive intake of *Lavana, Katu* and *Madhura rasa* are most common causative factor for disease like *Vicharchika*.

Viharaja nidana like *Diwaswapna, Industrial pollution* is also considered as main causative factors for *Vicharchika*.

Most affected site for *Vicharchika* are lower legs, Axilla and neck like skin folds regions.

Relapsing nature of *Vicharchika* is most common so long term therapy is necessary for eradication of the disease.

Vicharchika is disease of *Kapha Pradhan Dosha* so *Kapha prakriti* person have more chances to affect by this disease.

Rasa, Rakta and *Mamsa Srotodusti* were found in *vicharchika* and *Kapha*

and *Pitta* are main *Dosha* which affect these *Dhatu* and *Srotas*.

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Corresponding author:

DR MAURYA PRADEEP

PG Scholar, Dept. Of Kayachikitsa
Mahavidyalaya, Hubballi.

Email: dr.pradeepmaurya89@gmail.com

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PARYESHANA