NIDANA PANCHAKA AND CHIKITSA OF VICHARCHIKA: A CRITICAL REVIEW

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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 Kustha². Vicharchika is described under Kshudra kustha which is a Tridoshaja Kapha pradhana vyadhi³. 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. Sabdkalpdrum 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 vicharchika⁵.
Means skin disease where eruptions over the skin appear with dark pigmentation, itching with profuse discharge from the lesion.

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.

Panchabhautil sangthana of Skin⁷:

<table>
<thead>
<tr>
<th>Romakupa, swedavaha srotas</th>
<th>Vata mahabhuta pradhana</th>
</tr>
</thead>
<tbody>
<tr>
<td>Vatavahi nadi (nerve)</td>
<td>Vayu mahabhuta pradhana</td>
</tr>
<tr>
<td>Bhrajaka pitta, prabha, kanti</td>
<td>Agni mahabhuta pradhana</td>
</tr>
<tr>
<td>Sweat, secretion, Rasa dhatu</td>
<td>Jala mahabhuta pradhana</td>
</tr>
<tr>
<td>Subcutaneous fat, Epidermis, Loma</td>
<td>Prithvi mahabhuta</td>
</tr>
</tbody>
</table>

Relation of Twak with Dosha, Dhatu, Mala

Twak and Vata Dosha⁸
Twak as a sparsanedriya adhishthana and touch sense is subject of indriya which is performed by Vata.

Twak and Pitta Dosha⁹
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 maitainance of normal skin color and depigmentation.

Twak and Kapha Dosha¹⁰

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 synonmys 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 kita vibhajana is one of the process and end product comes out like Annamala, Mutra and Sweda. The kita 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:

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

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 mahabhisyandi property it may obstruct the Srotas. 

**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.

**ASSESSMENT OF AHARA WHICH ARE NIDANA FOR KUSTHA**

-Kushta kara
- Amla
- Kshara

-Madhura
- Matsya
- Tila
- Guda
- Lakuch
- Amla
- Kshara
**Dadhi** | Mahaabhisyandi, Kusthakara, Kaphakara  
---|---  
**Snigdha** | Abhisyandi  
**Guru** | Ajirnakara  
**Mulaka** | Tridoshkara Abhisyandi and Vistambhakara

**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**. **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**. **Panchkrama therapy day sleep and late night sleep**.

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

- **Sparshaagatva**(anesthesia)-
- **Atisweda**(excessive perspiration)-
- **Asweda**(no perspiration)-

**Krimija hetu:**

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

**Activities that produce Kushtha:**

Excessive sun exposure, over exercise and due to complication of **Panchkrama** therapy day sleep and late night sleep.

**RUPA**:

<table>
<thead>
<tr>
<th>Rupe</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>Kotha</td>
<td>(gaingraine formation)</td>
</tr>
<tr>
<td>Daha</td>
<td>(burning sensation)</td>
</tr>
<tr>
<td>Suptangata</td>
<td>(numbness in body parts)</td>
</tr>
</tbody>
</table>
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):**

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

**BAHUSRAVA (OOZING):**

When the *Pidi*ka 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 Sushrutha which indicates dry type of eczema.

**RUJA (PAIN):**

*Vata* is responsible for *Ruja*. Acharya Sushrutha has mentiond *Atiruja* as *Vicharchika* symptom.

**MAMSENOPACHITA:**

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

**Samprapti:**

1. Nidanasevana
2. Agnimandya
3. Ama rasaotpatti
4. Tridosha prakopa
5. Prakupitta Dosha sanchara (*Kapha pradhana Tridosha*) through Tiryak gatasira
6. Srotosanga at the level of Twacha, Rakta, Mamsa, Lasika
**Dosha Dushya sammurchana**

\[\text{Kandu, syava varna, pidikotpatti} \]

\[\text{Vicharchika} \]

**SAMPRAPTIGHATAK OF VICHARCHIKA**

<table>
<thead>
<tr>
<th>DOSHA</th>
<th>KAPHAPRADHAN TRIDOSHA</th>
</tr>
</thead>
<tbody>
<tr>
<td>DUSHYA</td>
<td>TWAK, RAKTA, MAMSA, LASIKA</td>
</tr>
<tr>
<td>AGNI</td>
<td>JATHRAGNI &amp; DHATWAGNI</td>
</tr>
<tr>
<td>AMA</td>
<td>JATHRAGNIJANYA &amp; DHATWAGNIJANYA</td>
</tr>
<tr>
<td>SROTAS</td>
<td>RASAVAHA, RAKTAVAHA, MAMSAVAHA, SWEDAVAHA</td>
</tr>
<tr>
<td>SROTODUSTI</td>
<td>SANGA &amp; VIMARGAMANA</td>
</tr>
<tr>
<td>SANCHARASTHANA</td>
<td>SIRA &amp; TWAK</td>
</tr>
<tr>
<td>VYAKASTHANA</td>
<td>TWAK</td>
</tr>
<tr>
<td>UDBHAVASTHANA</td>
<td>AMASAYA</td>
</tr>
<tr>
<td>ADHISTHAN</td>
<td>TAMRA &amp; VEDINI LAYER OF SKIN</td>
</tr>
<tr>
<td>SWABHAVA</td>
<td>CHIRKARI</td>
</tr>
<tr>
<td>ROGAMARGA</td>
<td>BAHYA</td>
</tr>
</tbody>
</table>

**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.

**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.

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

**ANUVASANA**

When there is excessive of Vayu even after Virechana and Ashtapana 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 veins. Charaka have advised Siravyadha by classical instrument Alabu, Srunga, Jaloka etc.

**NASYA**

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

**DHOOMPANA**

Virechanika dumapana is indicated in Krimi, Kustha and Kilasa.

**DHATUGATA KUSTHA**

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

**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 therapis to be advised. Caraka 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 Kustha. Kwatha of Darvi, Khadira and Nimbi is said to be Kustahara, Tuvaraka Bhallatakha, 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 lesions. External application of anti Kustha druga will be effective in the disease. Some of Kustha hara lepa are Chitrakadi, Trapvadi, Masyadi Lepa etc.

Specific preparation for Vicharchika

Aragwadhadi kashaya, Neli ghruta, Nimbadi ghruta, Khadira ghruta, Haridradi tila, Arka tila, Laghu and Maha Marichyadi tila, Visa tila, Shadbindu tila, Rasamanikya, Vicharchakahara lepa, Vidangadi churna, Karanja tila, 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 consider 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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