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ANALYTICAL STUDY ON VICHARCHIKA

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Skin is the first organ of the body interacting with the environmental agents like physical, chemical & biological agents. Variations in these environmental agents and the interaction of skin with these variable agents results in specific reaction pattern producing characteristic skin lesions in different parts of the body. All the skin diseases in Āyurveda have been described under the heading of 'Kuṣṭha', which are further divided into Mahākuṣṭha & Kṣudrakuṣṭha. Vicarcikā is one of the commonest clinical entities explained as one among ekādaśa Kṣudrakuṣṭha. Āyurvedika science has been successfully treating skin disorders since ancient era. According to most of Āyurvedika texts, all types of Kuṣṭha have been considered as 'Rakta pradoṣaja vikāra'. Further Vicarcikā is stated to be Tridoṣaja with the dominance of Kapha- Pitta Doṣa. Bṛhatrayī have mentioned the Cikitsā as Śodhana followed by Śamana for Kuṣṭha. The clinical features of Vicarcikā like Kaṇḍu, Piḍakā, Śyāvavarṇatā, Srāva, Ruksata, Dāha, Rāji and Vedanā are described in different Saṁhitā. Raktamokṣaṇa is one of the unambiguous modality of Śodhana (Purification) in skin disorders as it involves vitiated Pitta & Rakta in its origin.

Key words: *Kuṣṭha, Kṣudrakuṣṭha, Vicarcikā, Śodhana, Raktamokṣaṇa, Śamana etc.*

INTRODUCTION

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In *Āyurveda*, the various skin disorders are detailed under the heading of *kuṣṭha*. *Kuṣṭha* is produced invariably by the vitiation of the seven factors i.e. three *Doṣa* & four *Dūṣya*¹. The permutation of these seven factors leads to the appearance of *Kuṣṭha* of different types of pain, color, shape, specific manifestation etc².

Etymology of *Kuṣṭha* and *Vicarcikā*

The word *Kuṣṭha* is derived from the word “*Kuṣ Niṣkarṣe*” by adding “*Kthan*” *pratyaya*³. The meaning of “*Kuṣ*” is to extract, tear, pull or draw out⁴. “*Kthan*” *pratyaya* is said for its firmness or certainty.

Thus the word *Kuṣṭha* means that which destroys with certainty & also which comes out from the inner part to the outer part.

When ‘*Carca*’ *Dhātu* is prefixed with ‘*vi*’ & suffixed by ‘*Navula*’, the word *Vicarcikā* of feminine gender is formed which is a type of *Svalpa Kuṣṭha*⁵.

Vicarcikā belongs to feminine gender & is formed from ‘*Carca Tarjane*’ *Dhātu* by adding ‘*Navula*’ to it, & is a type of disease.⁶

Vicarcikā is also categorized under *Kṣudra Kuṣṭha*, so it can be said that in the disease the involved *Doṣa* may be of less (*alpa*) intensity, which may localize without involving *Gambhīra Dhātu* and thus may be of slow progression in nature.⁷

Vicarcikā is also categorized under *Kṣudra Roga*. It indicates towards its chronic and recurrent nature.⁸

Nirukti of *Vicarcikā*:

viśeṣeṇa carcāyate pāṇipādasya tvak
vidāryate anayā iti vicarcikā||⁹

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 *Vicarcikā*.

Definition of *Vicarcikā*

sakaṇḍūḥ piḍakā śyāvā bahusrāvā
vicarcikā ||¹⁰

Means the skin lesion with *Kaṇḍu* (itching), *Piḍakā* (boil), *Śyāva* (darkness) and *Bahusrāva* (profuse oozing).

rājyō'tikaṇḍvartirujaḥ sarūkṣā bhavanti
gātrēṣu vicarcikāyām||¹¹

Accordingly condition in which skin is dry with sever itching & marked linings present in *Vicarcikā*.

REVIEW OF LITERATURE

Nidāna Pañcaka of Vicarcikā:

Nidāna:-

Viruddhāhāra and *Dūṣiṣa* are the two major factors responsible for *Vicarcikā*. *Dravya* that which causes *utkleśa* (move *Doṣa* from their normal place) and do not expel it out is termed as *Viruddha*¹² and *Dūṣiṣa*¹³ is defined as any kind of poison originating from *Sthāvara* (inanimate) or *Jāṅgama* (animate) sources or any artificial

poison (*Kṛtrima Viṣa*) retained in the body after partial expulsion or which has provisionally undergone detoxification, by the anti-poisonous.

*Pūrvarupa*¹⁴

Vicarcikā is a type of *Kṣudra Kuṣṭha*, so *Pūrvarupa* of *Kuṣṭha* can be considered as a *Pūrvarupa* of *Vicarcikā*.

Rupa

Rupa of *Vicarcikā*, according to different *Āyurvedika* classics are summarized in the following table –

Table No. 1

Rupa of Vicarcikā as described in various Saṁhitā

No.	<i>Rupa</i>	<i>Caraka Saṁhitā</i>	<i>Suśruta Saṁhitā</i>	<i>Aṣṭāṅga hrdaya</i>	<i>Aṣṭāṅga saṁgraha</i>
1	<i>Kaṇḍu</i>	+	+	+	+
2	<i>Piḍakā</i>	+		+	+
3	<i>Śyāva</i>	+		+	+
4	<i>Srāva</i>	+		+	+
5	<i>Rāji</i>		+		
6	<i>Rujā</i>		+		
7	<i>Rukṣata</i>		+		

*Samprāpti*¹⁵ :-

Samprāpti shows the complete

process of occurrence of disease. *Ācārya*

have described the *Samprāpti* for *Kuṣṭha* in general, is taken as for *Vicarcikā* also.

and *Ambu*. Here, these vitiated *Doṣa* gets seated.¹⁶



Doṣika Dominance in Vicarcikā:-

*Caraka – Kapha*¹⁷

*Vāgabhaṭa – Kapha*¹⁸.

*Suśruta – Pitta*¹⁹

Samprāpti ghaṭaka²⁰ of Vicarcikā

Ācārya have described the *Vyādhi-ghaṭaka* for *Kuṣṭha* in general, is taken as for *Vicarcikā* also-

Nidāna sevana causes vitiation of *Vāta*, which carry vitiated *Pitta & Kapha* to the *Tiryakagāmī Sirā* at the level of *bāhya rogamārga* i.e. *Tvak, Rakta, Māmsa*

Table No. 2

Samprāpti ghaṭaka of Vicarcikā

1. Doṣa	Tridoṣa
2. Dūṣya	Tvak, Rakta, Māmsa and Ambu
3. Srotasa	Rasa, Rakta, Māmsa, Ambuvaha
4. Agni	Jāṭharāgnimāndhya, Dhātvāgnimāndhya
5. Srotodūṣṭi Prakāra	Samga and Vimārgamana
6. Udbhavasthāna	Āmāsaya
7. Saṁcāra Sthāna	Tiryaka Sirā
8. Adhiṣṭāna	Tvak
9. Rogamārga	Bāhya
10. Svabhāva	Cirakārī

Sādhyatā –Asādhyatā²¹

If *Vicarcikā* is having dominance of single *Doṣa* or *Vata Kaphaj* then it is

Sādhyā but when it is either *Vata Pittaja* or *Kapha Pittaja* then it is *kṛcchasādhyā*. Moreover if there is dominance of all the *Tridoṣa* & patient is having certain complains like *Trṣṇā*, *Balahāni Agnimāndhya*, and then it is *Asādhyā*.

Pathya – Apathya²²:-

Nidāna sevana results into various pathological changes in the body that creates a disease. *Nidāna Parivarjana* will stop further pathogenesis in the body. Therefore *Pathya* & *Apathya* have a great role with each disease.

- ▶ **Pathya-** *Laghu Anna, Tikta Śāka, Purāṇa Dhānya, Jāngala Māmsa, Mudga, Paṭola, Nimba, Triphalā, Śāli, ṣaṣṭika, Yava, Godhūma, Masūra, Pāna, Pariṣeka – Avagāha* of *Khadira Kaṣāya, Bākucī* etc.
- ▶ **Apathya-** *Guru Anna, Amla Rasa, Dugdha, Dahī, Ānūpa Māmsa, Guḍa, Tila, Kulattha, Māṣa, Ikṣu-vikāra, Vidāhī, Viṣṭambhī, Viruddha, Viṣama Āhāra, Divā-Svapna, Swedana, Ativyāyāma, Vegadhāraṇa, Pāpakarma* etc.

Cikitsā -Sūtra:

In general it is an accepted fact that the



skin diseases are time consuming as far as the treatment is concerned i.e. not easily cured, long standing & requires patience in treatment. Generally there are 3 types of treatment- *Nidāna Parivarjana, Śodhana Cikitsā* & *Śamana Cikitsā*.

1. Nidāna Parivarjana

2. Śodhana Cikitsā - In *Prabhūta Doṣa*, *Śodhana Cikitsā* is indicated. In *Śodhana Cikitsā Snehana* and *Swedana* should be done as *Pūrvakarma*. After proper *Pūrvakarma Śodhana* procedures such as *Vamana, Virechana, and Vasti* etc. should be done according to *Doṣa* predominance and *Peyādikarma* should be followed after *Śodhana* along with *Śamana* medicines.

- **Ābhyantara Snehana-** *Vicarcikā* is *Pitta* predominant skin diseases so *Nimba ghr̥ta, Khadir ghr̥ta, Dārvī ghr̥ta* and *Patola ghr̥ta* suitable for *Snehapāna*²³.
- **Vamana Karma-** For *Vamana Mustādi Cūrṇa* is indicated²⁴
- **Virechana Karma-** For *Virechana Karma Mustādi Cūrṇa, Trivr̥ta, Dantī* and *Triphalā* is indicated.²⁵

- **Vasti Karma- Āsthāpana-** *Dārvyādi Yoga* for *Vasti* ²⁶.
- **Nasya Karma- Saindhavādi Nasya** ²⁷.
- **Raktamokṣaṇa - Jalūkāvacāraṇa** and *Pracchāṇna*²⁸ are very effective in *Vicarcikā* at the site of lesion.

Jalūkāvacāraṇa

Sirāvedha - *Sirāvedha* is done in *Vicarcikā* with the help of *Brīhimukha Śāstra* at 2 *Angula* above from *Kṣipra Marma* ²⁹ because usually *Marma Sthāna* are contraindicated for *Sirāvedha*.



Location of Kṣipra Marma

As the site of *Vedhana* is two *Angula* above from the *Kṣipra Marma* that is usually the branch of Great Saphenous Vein. Where it is the longest vein in the body, ascend from foot to the groin in the subcutaneous layer. It begin medial end of the dorsal venous arches of the foot. The dorsal venous arches are network of veins on the dorsum of

the foot formed by dorsal digital veins draining blood from toes and unite in pairs to form the dorsal metatarsal veins. As dorsal metatarsal veins approach a foot they combine to form dorsal venous arch. So as per the above context in all said diseases *Sirāvedha* is done in dorsal venous arch. The dorsal venous arch above two *Angula* of *Kṣipra Marma* is the choice sites for *Sirāvedha*.

- ▶ **Lepa** ³⁰ - If vitiated *Doṣa* take *Āśrya* in *Tvak* then *Lepa* is use. *Mustādi Cūrṇa* for *Śyāvatā*, *Nimba-Haridrādi Cūrṇa* with butter milk for *Śopha* and *Piḍakā*, *Vicarcikāhara Lepa* is use.

3. **Śamana Cikitsā-** After completing the *Śodhana Karma*, *Śamana Cikitsā* is indicated to subside the residual *Doṣa*. If *Doṣa kopa* is less, then *Śamana Cikitsā* is enough and if the patient is very weak, then only *Śamana Cikitsā* can be used even in *Prabhūta Doṣa* condition.

For *Śamana Cikitsā* following medicines are used in clinical practice-

- **Kaṣāya** - *Laghu Mustādi Kvātha*³¹ is effective in *Vicarcikā* because it is indicated in *Kaphaja Kuṣṭha*.
- **Cūrṇa** - *Triphalādi Cūrṇa* and *Mustādi Cūrṇa* etc. for *Kapha Pitta* condition ³².

*Pamcanimba Cūrṇa*³³ with *Kaṣāya* of *Khadira & Asana Sāra* is used for itching and oozing.

- **Ariṣṭa and Āsava Yoga-** *Madhvāsava*, *Kanakabindvāriṣṭa*, *Triphalāsava* and *Ariṣṭa* of *Amlatāsa*³⁴, *Khadirāriṣṭa*, *Daśamūlāriṣṭa* and *Uśīrāsava* also are used.³⁵
- **Lehya Yoga-** In *Kaphaja* condition *Daśamūla-Haritakī* and *Daśamūla lehyam*, & in *Pittaja* condition *Dantī-Haritakī*³⁶ can be used.
- **Vaṭī /Guggula-** *Kaiśora guggula* can be used with hot water for *Kaphaja* condition, with *Mañjīṣṭhādi Kaṣāya* for *Pittaja* condition and with milk for *Vataja* condition, *Triphalā guggula*, *Triphalā Modaka*, *Yogarāja guggula*³⁷. *Ārogyavardhinī Vaṭī*³⁸ also used.
- **Ghṛta** – *Mahātikta ghṛta*, *Mahākhadira ghṛta*³⁹.
- **Taila-** *Maricyādi taila*, *Vajra taila*⁴⁰.
- **Rasa/ Rasāyana** - *Mahātāleśvara Rasa*, *Sarveśvara Rasa*⁴¹, *Gandhaka Rasāyana*⁴².

DISCUSSION AND CONCLUSION

- Nature always doing better for all live being, but life of modern man is far removed from the rules of nature. In fact, there has been a drastic changes in his day by day activities including life style, food habits, sexual life, medication, environmental pollution and industrial and occupational hazardous.
- Ultimately, these all factors decline the human immunity day by day and due to less protective power and adulterative nutrient, so many diseases born and become rigid.
- Skin is an outermost cover of the body, plays a chief role in maintaining barrier between internal and external environment.
- In *Āyurveda*, the various skin disorders are detailed under the heading of *Kuṣṭha*. *Kuṣṭha* is produced invariably by the vitiation of the seven factors i.e. three *Doṣa* & four *Dūṣya*.
- *Ācārya Charaka* has described 18 types of *Kuṣṭha*, amongst them 7 are regarded as *Mahākuṣṭha* and 11 as *Kṣudrakuṣṭha*.
- *Vicarcikā* is very old disease mentioned in ancient science among the *Kuṣṭha*.
- *Vicarcikā* categorized in different way i.e. *Kṣudrakuṣṭha*, *Kṣudra Roga* and *Sādhya Kuṣṭha*.
- All *Kuṣṭha* are having *Tridoṣaja* origin so, *Vicarcikā* can be said in same way i.e. *Kapha* is responsible for *Kanḍu*, *Pitta* is responsible for *Srāva* and *Śyāva* indicate the presence of *Vata*.

- If *Abhişyandī*, *Kledakāra*, *Tridoṣa Prakopaka Āhāra* are taken in excessive quantity or constantly or during *Ajīrṇa* may cause either *Āma* formation or *Srotorodha* and it leads to *Tridoṣa Duṣṭi* and produced *Kuṣṭha* by vitiated *Doṣa* get *Sthānasamśraya* in *Tvak*. *Kleda* is one of the *Dūṣya* of *Kuṣṭha*, which may produce *Srāvī Vicarcikā*.
- Modern science reach top of the hill by great advance particularly in dermatology as topic is concerned and also availability of powerful antibiotics, antifungal, antihistaminic, steroids, etc. but better management could not be searched out till today. Few drugs are available for symptomatic relief only. Their indiscriminate use is most undesirable.
- Whole world is gradually turning towards *Āyurveda* for safe and complete cure of diseases. Especially in the field of skin problems *Āyurveda* can contribute remarkably.
- *Nidāna Parivarjana*, *Śodhana Cikitsā* & *Śamana Cikitsā* are main route of treatment for any disease.
- *Śodhana* may be recommended for *Bahudoṣa*, but *Śamana* also essential for removing the remained *Doṣa* after *Śodhana* process and when etiopathogenesis is concerned to skin, external application is also essential.
- If *Doṣa kopa* is less and the patient is very weak, then only *Śamana Cikitsā* can be used even in *Prabhūta Doṣa* condition.

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