

## MANAGEMENT OF VICHARCHIKA THROUGH VAMAN WITH NIMBA SWARAS

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## ABSTRACT

In *Ayurveda* all the Skin disorders are mentioned under the term "**Kushta**". *Kushta* is divided into 2 categories – *Maha kushta* & *Kshudra Kushta*. "*Vicharchika*" is mentioned under the title *Kshudra Kushta*. Clinical features of *Vicharchika* opined by *Acharya Charak*- *Kandu*, *Shyavapidaka*, *Bahusrava* with involvement of *Kapha dosha*, while *Acharya Sushrata* mentioned it's clinical feature -*Rajyo*, *Atikandu*, *Rukshata*, *Ruja* with involvement of *Pitta dosha*. *Vicharchika* is compared to *Eczema*. *Eczema* is a specific response of the skin, non-inflammatory. The word *Eczema* means "to boil out". **Acute Eczema** is characterized-oozing, weeping, Erythema & **Chronic Eczema** is characterized – dry & scaly skin with lichenification & pigmentation. The symptoms of *Vicharchika* is similar to *Eczema* as *pidaka*(papules), *kandu*(pruritis), *srava*(oozing), *ruja*(pain), *shyavata*(pigmentation). *Vaman* is the prime modality treatment for *Kapha dosha*. The Drugs used in the treatment for *Deepana* & *Paachana* with *Panchakola churna* 3gms & *Chitrakadi vati* 2 tab (BD) before food with luke warm, *Arohana Snehpana* with *Tiktak ghrita*, *Sarvanga Abhyanga* with *Somraji oil* followed by *ushna jala snana* will be advised. After the completion of course of treatment samsarjan karma.

**KEYWORDS:** 1. *Vicharchika* 2. *Eczema* 3. *Vaman* (without *nimba swaras*) 4. *Vaman* (with *nimba swaras*).

## INTRODUCTION

As we all know in this modern era the urbanization is growing rapidly as a consequence of Global & economic development. Many health conditions are increasing in their ratio of occurrence, among them one is *Vicharchika*. The incidences are getting higher due to unhygienic availability & utilization of food items in these urban areas. Urban areas people are more inclined towards the packed & preserved food articles, which is considered as major cause of dietary incompatibility (*Viruddha Ahaar*). In today's time life of people is so busy that they have too much of stress, violence, financial crisis, lack of social support which leads to abnormality of psycho-neuro-immunological system that leads to exacerbation of skin hypersensitivity such as *Vicharchika* (*Eczema*).

Skin is the largest organ that covers the entire body and protects us from external factors. If there is involvement of skin in any of the disease, the patients get worried mentally & physically. It is a social stigma for the person.

Even though many skin diseases may be cured yet the relapsing nature. The patients with skin disease is unemployable i.e. any job in which he or she is in the public eye or involved in food preparation (catering).

60% has a significant skin condition including psychic involvement.

In *Ayurveda*, all skin diseases have been described under the umbrella of *Kushta*. They are further classified into *Maha Kushta* and *Kshudra Kushta*. *Acharyas* have described that all *Kushta* have *Tridoshik* involvement but the type of *Kushta* depends on the predominance of particular *Dosha*.

*Vicharchika* is mentioned one among the *Kshudra Kushta* & it is included under *rakta pradoshaj vikras*. Being a type under the *Kshudra Kushta*, its reoccurrence is common. *Vicharchika* can be co-related to *Eczema* due to its features such as reoccurring skin rashes, tendency of exacerbations, pruritis and inflammation. The ratio of *Vicharchika* in male female is 1:1.25. So females are more affected than males in this disease. The prevalence of *eczema* in 56 countries had been found to vary between 3 & 20.5%. *Eczema* is one of the common dermatological problems affects 19.9% of the population in Uttarakhand.

The disease *Vicharchika* involves *Kapha* as its *pradhana Dosha* according to *Charaka*,<sup>[1]</sup> *Vagabhatta*<sup>[2]</sup> & *Yog ratnakar* and *Acharya Sushrata* told involvement of *Pitta dosha*.<sup>[3]</sup> Its main symptoms are *Sakandu*, *Bahusrava*,

*Shayava pidaka, Lasikadya.*<sup>[4]</sup> On its outlook in the modern science, this disease can be correlated to the Eczema as the symptoms are same as *Vicharchika*.

Non infectious inflammation of the skin characterized by Erythema, Scaling edema & Oozing.

*Vicharchika* is mainly *raktavaha srotas vikara* so to detoxify blood & notice reduction in symptoms of *Vicharchika Nimba Swaras* addition is done. *Vaman eliminates sanga in rasvaha, mamsavaha, raktavaha, swedavaha & udakvaha srotas* thus all paths get cleared which offer nourishment of the body. It increases *Indriya BAL of Twak* this improves resistance power of disease & possibility of reoccurrence decreased.

The unique treatment modality of *Ayurveda* provides long lasting results and a better life to patients through its three basic principles of treatment i.e. - *Shodhana, Shamana* and *Nidana Parivarjana*.

In accumulated *Dosha Shodhana* therapy is intended for the body purification, with the help of *Shodhana* the accumulated *Dosha* are expelled out through the nearest routes for the proper functioning of the body. There is various *Shodhana* therapies for *doshas* but for *Kaphaj rogas* the principal treatment is *Vaman karma*. *Vaman* is a process in which the vitiated *doshas* are expelled out through *urdhwabhaga* i.e. mouth. *Chakrapani* opines that *urdhwabhaga* should be considered as *urdhwamukha*. *Sharangdhara* mentioned *Vaman* as the procedure in which *apakva Pitta & Kapha* are expelled out through the *urdhwa bhaga* i.e. upward route.<sup>[6]</sup> *Vaman* occupies the top place among the *Shodhana* procedure if *Virechana* is done prior to the *Vaman*; the aggravated *Kapha* descends to *grahani* and covers the *Agni* leads to *agnimandya, pravahika*.

Acute eczema occurs after coming in contact with irritant or allergen. Its pathway involves inflammatory mediators, for example, prostaglandins, Helper T cells. Its clinical features are redness, swelling, scaling, weeping, and crusting, and itching. The main of treatment in *Ayurveda* for *Vicharchika* is *Shodhana*, which eliminate the vitiated *doshas*. Parallel to *Shodhana*, *shaman Aushadis* help to correct the *Dhatus* and bring them to normalcy.

*Vamaka dravya* get quickly absorbed in blood and cross the blood brain barriers and stimulates the vomiting center and result into vomiting due to *Ushna, Tikshna, Sukshama, Vyavayi, Vikasi, Urdhavabhagha prabhava* properties. The expelled material consists of undigested food, *Kapha Dosha & Pitta Dosha*. The vitiated *Kapha Dosha* is expelled out through the mechanism of *Vaman Karma* and the disease process is stopped.

## REVIEW OF AYURVEDIC LITERATURE VICHARCHIKA

Etymology

*Vachaspatyama*

When '*carca*' *Dhatu* is prefixed with '*Vee*' & suffixed by '*Navul*', the word *Vicharchika* of feminine gender is formed which is a type of *Svalpa Kushta*.<sup>[1]</sup> (*Vac 6th part*). Thus, *Vicharchika* is derived from "*Charcha Adhyane*" by adding prefix, *Vee*; to it. The word *Adhyane* has two syllables viz. *Adhi* and *Ayne*. *Adhi* means above and *Ayne* means spread out. Thus it reads as "*Visheshate Charchate Adhi Eyate Anaya Sakandu Kshudrapidika Swarupena Charmani Upariti Vicharchika*", which means *Kshudrapidika* spreads with *Kandu* elevated on the surface of the skin is termed as *Vicharchika*.

*Nirukti*

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 called *Vicharchika*.

*Shabdakalpadrum* describes two main features founded in *Vicharchika* i.e. cracking of the skin mainly occurs on the skin of hands & legs '*Visheshena care-ayate padasya Tvak vidaryate Anaya iti Vicharchika*' which means the disease which coats/covers the skin in particular manner & causes cracking of skin of hands & feet mainly.

## PARIBHASHA

- ❖ Which produces discoloration of the skin i.e. *kushta*.
- ❖ According to *Shabdakalpdroma*, *Kushta* means despire.
- ❖ *Acharya Vagabhatta* defines *kushta* which causes *vaivarnata & dushti* of the *twacha*.
- ❖ *Vicharchika* in which skin develops *shayavata, pidaka* associated with *srava & kandu*.
- ❖ Others also opines that *vicharchika* is *shyavta, rakta* discoloration, *prakilanna, sravini, mamsaopchita*.
- ❖ *Kandu & daha* are also its specific features.
- ❖ Differences of features can be classified as I.e *Sravi vicharchika & Rooksha vicharchika*

*Acharya Charaka*

"*Sakandu pidakas shayava bahusrava vicharchika.*"<sup>[2]</sup>

Opines that eruptions in the skin with profuse discharge, *kandu & shyavata* is termed as *vicharchika*.

*Acharya Sushrata*

Defined as the condition in which the skin lesions are present with *ati kandu & ruja*.

*Acharya Vagabhatta*<sup>[3]</sup>

"*Sakandu pitika shayava lasikadya vicharchika.*" (A.H.14)

Blackish skin eruptions with *ati kandu* & watery discharge (*lasikadya*) termed as *vicharchika*.

❖ **Bhel Samhita**<sup>[4]</sup>

Defined as *mamsaopchita* with oozing (*srava*) is termed as *vicharchika*.

❖ **Acharya Kashyapa**<sup>[5]</sup>

*Pidakas*(brown black pustule) with *atya kandu* & *ruja* is termed as *vicharchika*.

❖ **Harita Samhita**

Lesions with ulcerations & itching.

<b>Sravi vicharchika</b>	<b>Rooksha vicharchika</b>
<i>Shyavata /rakta vrana pidakas with kandu, srava &amp; klinnata.</i>	<i>Pidakas with rukshata &amp; raji with other features such as arathi, daha, kandu.</i>

**NIDANA**

While describing *vicharchika* feature by different Acharyas it is concluded that according to Acharya

*charaka, Acharya vagabhatta* the features shows the predominance of *kapha dosha* & Acharya *Sushrata* description shows predominance of *Pitta dosha*.

In *Kushta* 3 *doshas* & 4 *dushyas* (*twak, rakta, mamsa, lasika*) are involved. These seven together named as *sapta dravya sangraha*. In total 18 types of *kushta* are described which are divided into 2 types

- 1) *Maha kushta*
- 2) *Kshudra kushta*

**Vicharchika** is mentioned under the title *kshudra kushta*.

In occurrence of any disease various etiological factors are involved they are mainly classified under

- a. *Ahaar*
- b. *Vihaar*
- c. *Achar*

<b>Nidaan</b>
<i>Ahaar Hetu</i>
<b>(virudha ahaar)</b>
<i>Chilchim Matsaya With Ksheera, Mulak, Rason, Yavakwith Dadhi, Sour Food Articles With Ksheera, Green Vegetables With Ksheera, Citrus Articles With Milk, Excessive Use Of Navanna, Food Intake During Indigestion.</i>
<b>Vihaar Hetu</b>
<i>Physical Work &amp; Sunbath After Guru Ahaar, Diwaswapna, Exercise After Shodhana, Mithya Sansargasewan, Environment Change Heat To Cold &amp; Vice Versa</i>
<b>Vega- Vidharan</b>
<i>Holding of Natural Urges I.E Mutra, Purisha, Supression Of Emesis</i>
<b>Panchakarma</b>
<i>Panchkarman Kriyamane Nishidha Sewanam, Snehpan Improper Administration</i>
<b>Achar Hetu</b>
<i>Guru, Brahmanas Apmaan, Indulgences In Sinful Activities</i>

**POORVARUPA OF VICHARCHIKA**

*Vicharchika* is mentioned among the *kshudra kushta* classification. *Vicharchika* premonitory sign & symptoms are not illustrated so. Below sign & symptom of *Kushta/ Vicharchika* are enlisted:

<b>Poorvarupa</b>		
<i>Aswedanam</i>	<i>Atiswedanam</i>	<i>Parushyam</i>
<i>Shalakshanta</i>	<i>Vaivarnata</i>	<i>Kandu Nistodh Suptata</i>
<i>Lomharsha</i>	<i>Kharatawa</i>	<i>Ushmata Pariharsha</i>

**RUPA OF VICHARCHIKA**

Sign & symptoms of *Vicharchika* opined by different Acharyas are as follows:

- A. **Kandu**- It occurs due to vitiation of *kapha dosha*. The suffix "s" is used by Acharya Charak, suffix "Ati" is used by Acharya Sushrata to illustrate its severity.

- B. **Srava**- Means discharge occurs due to *dosha Pitta & Kapha*. Acharya Charaka used the word "Bahu" "to explain its severity. Vagabhatta used the term *Lasikadya* & Indu in his commentary used the term "Jalaprayaha" which means watery discharge. Acharya Sushrata included "Rukshata" as its symptom means dryness occurs due to presence of *Vata dosha*.

- C. **Pidaka**- According to Charaka occurs due to accumulation of *Pitta* in *twak*. It conveys the sense of inflammation & redness. Defined small palpable circumscribed lesion.

- D. **Shyavata**- Means blackish discoloration. Except Sushrata all Acharyas have mentioned this in symptom of *Vicharchika*.

- E. **Ruja**- Meaning is pain (*Vedana*). Mentioned as a symptom by Sushrata & Kashyapa.

- F. **Raji**- Mentioned by *Sushruta*. *Dalhana* explained it as lining (*rekha*). Thickening / Lichenification of skin occurred due to scratching.
- G. **Rukshata**-Occurs due to *Vata dosha*, mentioned by *Sushruta*.
- H. **Rakta**- Mentioned as a symptom in *Bhel samhita* which is redness in the lesion. *Kashyap* used the term “*Lohita*” instead of *Rakta*.
- I. **Vrana**-Described in *Kashyap samhita*.
- J. **Paka**- Described in *Kashyap samhita*.
- K. **Praklinnata**-Mentioned as a symptom in *Bhel Samhita*

### SAMPRAPTI

No emphasis is given to the *Samprapti* of *Vicharchika*. General *Samprapti* of *Kushta* is mentioned according to it in the occurrence of disease *3doshas* & *4dushya* are involved.

*Gayadas* in his commentary mentioned that reference of *Bhoja* & states that *Samprapti* of *Kushta* can be taken as *Vicharchika samprapti*.

*Acharya Charaka* mentioned that in *samprapti* of *Kushta sapta dravya sangraha* participate (*3doshas* & *4dushyas*) in these 4 provoked *dushyas* 3 *doshas* get vitiated. These 3 vitiated *doshas* provoke the *Sthila dhatus* and manifest the disease. Vitiated *doshas* then enter into *tiryak shiras* from where they move towards the *bahya rogmarga* (*twak, rakta, mamsa, lasika*) are situated. *Dosha* spreads all over the skin & appearance of lesion occurs & if it remain in same condition then it invade in deeper *dhatus*. Not only *doshaj nidana* are involved but *papa karma* are also play important part in appearance of *Kushta*.

*Bhoja* while describing *samprapti* of *Vicharchika*, mentioned that vitiation of *dosha* occur in *mamsa* & *twacha* “*panipadatala*”, which leads to formation of *pidaka* with *daha* & *kandu*. In further time when *rajyo* with *rukashata* & *kharta* occur in *pani*. It is termed as *Vicharchika*. When *rakta* & *mamsa dhatu* get obstructed then sudden 18 types of *Kushta*. Occur. In all types of *Kushta doshas* & *dushyas* differ in *Amshamsa kalpana* of participation.

### SAMPRAPTI GHATAK

**Dosha**- *Tridosha*

**Pradhana dosha**- *Kapha* (*Charak, Vagabhatta*), *Pitta* (*Sushruta*)

**Vata**- *Vyana, Samana*

**Pitta**- *Pachak, Bhrajak*

**Kapha**- *Avlambhak, Kledak*

**Dushya** - *Twak, Mamsa, Rakta, Lasika*

**Agni** - *Dhatwagni & Jatharagni*

**Srotas** - *Rasavaha, Raktavaha, Mamsavaha*

**Sroto dushhti** - *Sanga, Vimargagamana*

**Udhhav sthana** - *Amashaya Sanchar Sthana* -

*Triyak shiras Adhithana* - *Twak Rogamarga* - *Bahya*

### SAMPRAPTI

*Nidana sewan*



*Tridosha Prakopa*



*Twak, Rakta, Mamsa, Lasika sthilita*



*Dosha Prakopa*



*Doshas lodges in vitiated dushya sthana, dushana of twakadi dhatus*



*Kushta (Vicharchika)*

**Sadhya-Asadhyata**- Means whether the disease is curable or incurable. Among the *kushta* (*mahakushta*) 7 types are mentioned only *kakanka kushta* is described as *asadhya*. If there is involvement of *kapha* & *vata dosha* then it is considered as *sadhya* but if there is involvement of *kapha, pitta* & *vata* then it is *kricchsadhya*. In *Vicharchika dhatus* involved are *Twak, Rakta, Mamsa, Lasika* so it's considered as *Sadhya vyadhi*. If the disease remain untreated in first stage then it will invade in further deeper *dhatus* & prognosis will become incurable, *sadhya vyadhi* will turn into *Asadhya*.

**Updrava**-When the *sadhya vyadhi* remain untreated then it will become *asadhya* i.e *krimi uttpati* in *twak, rakta, mamsa, lasika* & *sweda pravartan* occurs. Further it invade in deeper *dhatus* such as *sira, snayu, asthi, majja*.

**Chikitsa**-It aims in removal of causative organism & balance in *doshas*(homeostasis). The treatment which is described for the *kushta* that only can be applicable for *Vicharchika*. In *kushta* the prior importance is given to *shodhana* therapy. In *vata* predominance *snehpaan* is advised in *kapha* dominance *vaman* & in *pitta* dominance *virechan* & *raktamokshan* is advised. *Yogas* for the *shodhan* therapy is mentioned in *kalpa sthana*. In all types of *sneha Asthanghridya* mentions *snehpaan* as its *Chikitsa*. *Acharya Charak* opines that in *bahudoshavastha shodhana* therapy should be administered for several times. *Acharya sushruta* stated that the *Chikitsa* should be planned in the starting stage i.e in *poorvarupa*, for *Ubhya bhaga vaman* & *Virechan* should be planned after the



*Snehpaan* according to *dosha* dominance.

**Shodhana Chikitsa-** *Dosha* are in *Utklesha Avastha*. When *kushta* is in *urdhwa bhaga* then *Vaman* is performed. When *vata* & *kapha* are situated in *pitta sthana* then *vaman* & *virechan* can be planned, if *kapha* & *pitta* situated in *vata sthana* then *virechan* is planned.

In *kushta* the *dosha* should be expelled out of the body in small quantities otherwise aggravated *vata* destroy the *bala*. *Chakrapani* mentioned in *chikitsa* of *kushta* that *vaman* once in 15 days, *virechan* once a month, *Nasya* once in 3 days, *Raktamokshan* once in 6 months. *Avpeeda nasya* once in 3 days mentioned by *Acharya Bhel*.

**Shamana Chikitsa-** After *Shodhana* completion, *Shamana Chikitsa* plays an important role. *Shaman*

#### Pathya-Apathya

##### Pathya

*Laghu anna, Tikta shaka, Jangal mamsa, Masoor, Purana dhanya, Mudaga, Shastik shali, yava, Godhum Triphala Nimb, Bhallatak, Chitrak*

##### APATHYA

*Guru anna. ksheera, dadhi, gud, Tila, amla rasa, Anoop mamsa, matsya, kulatha, mulak, ikshu vikar, madya, vidahi, vishthambi, abhishyandi ahaar*

#### MODERN REVIEW

##### Definition

Specific reaction of the skin which is non-infective inflammatory response due to external environmental factors & internal injuries (due to micro organism). Come from a greek name - "boiling" refer to the tiny vesicles that are commonly seen in the early stage of the disease.

Eczema includes exudation, lichenification, pruritis. Acute Eczematous lesion are characterized by oozing, weeping, erythema. Chronic Eczema lesions are characterized by thickening, dry & scaly skin with lichenification & pigmentation.

**Vicharchika can be compared to Eczema due to following reasons**

Vicharchika	Eczema
<i>Pidaka</i>	Papules
<i>Kandu</i>	Pruritis
<i>Pidaka sanga shopha</i>	Papules with inflammation
<i>Srava lasika</i>	Oozing serum
<i>Rajyo</i>	Lichenification
<i>Rukshata</i>	Dryness
<i>Ruja</i>	Pain
<i>Shyavata</i>	Hyperpigmentation
<i>Lohit</i>	Redness

*chikitsa* is planned to maintain the homeostasis & pacify the remaining *doshas*. *chikitsa*). *Charak* mentioned mainly to use *Tikta* & *Kashaya rasa* drugs as *shaman*.

**Bahya parimarjan-**In *kushta* skin is affected. Various medical formulation are mentioned in classics for external application such as *udvartan, lepa, parisheka, Abhyanga, Avchurnam, Avgahanam* etc. In special condition of *Kushta kshara* & *Agada karma* are also mentioned.

**Nidaan parivarjan** - Etiological factors plays an important role in occurrence of disease. In *kushta mithya ahaar, vihaar, viruddha ahaar, achar* should be avoided. This stop the further progression of the disease, by restricting vitiation of the *doshas*.

#### Etiology- Mainly 2 factors are responsible

- Sensitive/Allergic
- Exposure to allergen

#### Preceptating, Aggrevating, Exciting factors are as follows

- **Irritants**-Physical, chemical/electrical
- **Sensitizers**-Plants, cosmetics, medicine, clothing, occupational hazards.
- **External factors**-Streptococci, Streptolocci etc
- **Internal-**
- **Mind state**- Strain & stress.
- **Septic state**-Internal septic focus shedding toxins or causing bacterimia.
- **Food**-Diet & state of digestion.
- **Nutrition**-State of local or general nutrition.
- **Diathesis**-Allergic, Xerodermic, Seborrhoic.
- **Climate**-Temperature & Humidity.
- **Cosmetics**- Vaseline, Hair bleach, Hair dyes, Lipsticks etc.
- **Medicine**- Penicillin, Neomycin, Formalin, Streptomysin, Cocaine derivatives etc.
- **Wearing stuffs**- Clothes, Jewellery, Flipflops, Scarfs etc.
- **Plastics**-Acrylic /resin.

#### Classification

- Etiological – 3 types
- I.** Exogenous
- II.** Endogenous
- III.** Patterns & Morphology

**TYPES OF ECZEMA<sup>[1]</sup>**

Exogenous	Endogenous
Irritant	Atopic
Photo allergic	Seborrheic
Allergic	
Chronic actinic	

PATTERNS & MORPHOLOGY
Asteatotic
Discoid
Gravitational
Lichen simplex
Pompholyx

**Pathophysiology**

In eczema firstly Erythema & edema appears then it's followed with small Vesicle appearance. Afterwards vesicle ruptures and oozing of fluid occur, it get dried followed by scaling & crusting. After healing residual pigment left. Sometime skin get thickened with exagerrated skin markings & hyper pigmentation. Different stages are characterized with various features.

**Skin in Eczema**

NORMAL	ECZEMA
Tightly packed skin cells help create natural barrier of the skin.	Ingress of chemical solvents & water causes inflammation. Keratinocytes become less tightly held together.

**HISTOPATHOLOGY**

Various histopathological changes in skin are noticed during different stages –

FEATURES	
1) Erythema	Edema of the epidermis (Spongiosis), Edema of the dermis (hyperemia). Epidermis edema is both intercellular & extracellular.
2) Exudation	Characteristic feature of wet Eczema. Common from rupture of vesicles.
3) Crust	Due to drying of exudates. Dried serum, blood, pus deposition forms crust over the skin. Secondary infection of pyogenic organism.
4) Dessication	Removal of moisture from the skin. Commonly seen in dry Seborrheic dermatitis.
5) Acanthosis	Thickening of the skin (prickle cell layer). Seen in all the stages of the disease, due to multiplication of cells.
6) Lichenification	Excessive thickening of skin.

**Vaman**

*Panchkarma* is the unique treatment modality of *Ayurveda*, basically designed to clean the body & soul of the human by detoxification. *VAMANA* is one among the 5 *panchakarma* procedures which is mainly done for *Kaphaj Vyadhis*.

**Definition**

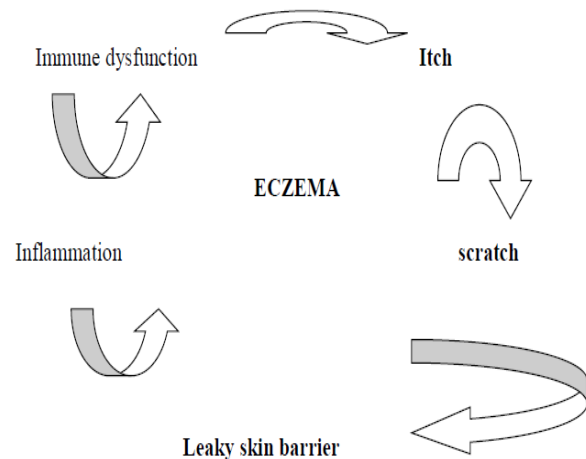
The process of elimination of vitiated *dosha* through *urdhvabhaga* i.e by mouth is termed as *VAMAN*. Chakrapani opined that *urdhvabhaga* should be considered as *urdhwamukha*.

**Sharangdhara:** Process in which the unripe (*apakva*) *pitta* or *kapha* is expelled out forcefully by the route of *urdhvabhaga* termed as *VAMAN*.

**Acute stage-** Erythema, Oozing, Crusting, Edema, Vesiculisation.

**Sub acute stage-** Scaling, Crusting, Hyper pigmentation

**Chronic stage-** Acanthosis with exagerrated skin markings, hyper pigmentation



Word *dosha harana* doesn't always means elimination of *kapha dosha*, through *vaman*. By *vaman*, we can also expel out the other *mala* of the body, " *mala* " refers to that which obstructs or adheres the *srotas*

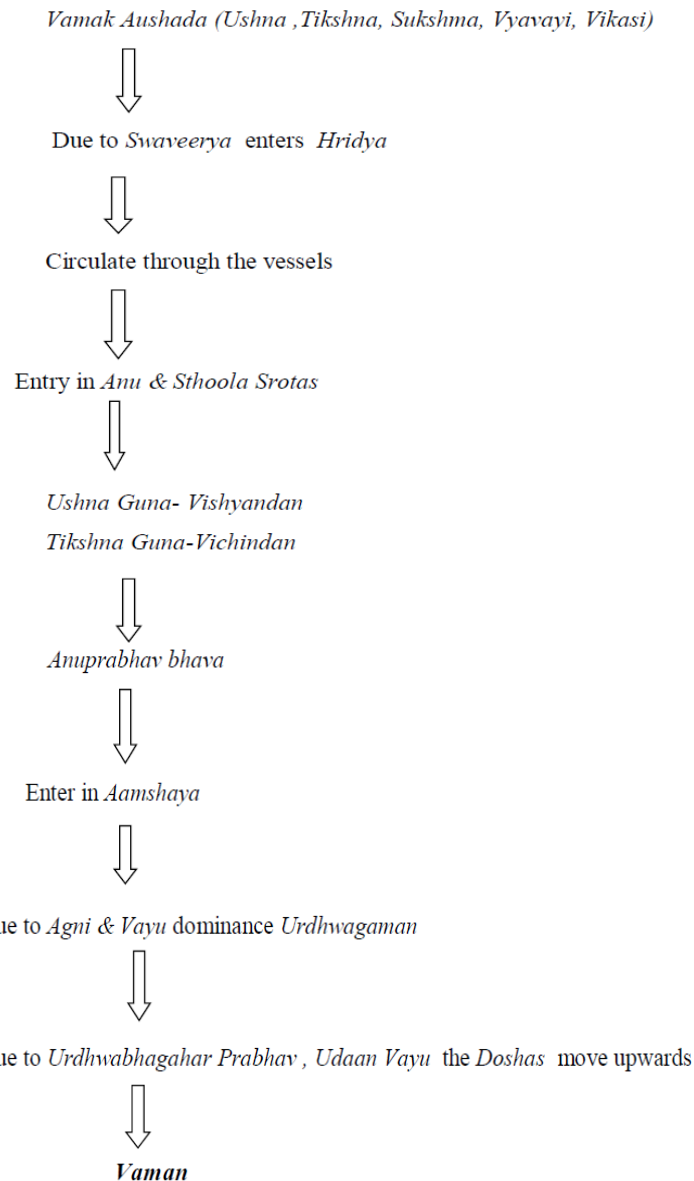
**It can also be applied in following criterias**

- Increase of *shleshma* at its own site
- *Pitta* mixed with *shleshma*
- Arrival of *pitta* at *shleshma* site
- Seat of *shleshma* occupied by *pitta/vata*
- *Shleshma* being vitiated is about to come out by itself.
- Eg- when *shleshma* gets aggravated in its own site, it can produce various " *Kaphaj* " *vyadhis*. When " *Kaphaj* " gets accumulated due to influence of

season in *swasthya* individual, *vaman* protect him/her from upcoming various *Kaphaj Vyadhi* is in the future. If "*Kaphaj*" gets aggravated due to other reasons in its place, *Vaman* should be given for *Shodhana* purpose.

*Shodhana* karma is only applicable in accumulation of *Dosha* & not in healthy individual.

### Mechanism of *Vamana* as per *Ayurveda*



### ROGI- NIRDESH

***Samsarjana Krama***: Dietic regimen after *Shodhana* therapy to achieve normalcy in food habit.

Due to *Dosha* elimination, *Agni* becomes weak so to restore the strength of *Agni & Prana*, *Samsarjan Krama* is followed.

Due to *Shodhana* weakness, *Sandhi Shaithaliya*, *Agni* decreased & emptiness in the *Ashayas* due to expulsion

### ***Vaman Karma Viddhi***

Mainly all the *shodhana procedures* are done in 3 steps-  
***Poorva Karma- Snehan, Swedana***

***Pradhana Karma-Vaman***

***Paschat Karma-Samsarjan karma***

of *K,P,V & mala*. So the patient can't tolerate any diet other than prescribed schedule.

### DRUG REVIEW

In all the disease various *dosha & dhatus* are involved which together forms the *samprapti* of the diseases. Drug has the potency to break down the *samprapti* by its *rasa, guna, veerya, vipaka, prabhava*(*Rasapanchaka*)  
W.H.O. defines drug as 'a substance or product that is used or intended to be used to modify or explore

physiological system or pathological status for the benefit of the recipient.' Ayurveda was the first to give an elaborate description of various therapeutic measures not merely of radical removal of the causative factors but also to restore *Doshika* equilibrium.

- 1) *Tiktak ghrit*<sup>[1]</sup>
- 2) *Somraji oil*<sup>[2]</sup>
- 3) *Chitrakadi vati*<sup>[3]</sup>
- 4) *Panchkol churna*<sup>[4]</sup>

#### **Tiktak ghrit**

- a) Kalpana-Ghrit kalpana
- b) Reference- A.H.19/2

#### Drugs that were used in the treatment

Ingredients	Rasa	Guna	Virya	Vipaka	Doshag-hanta	Chemical composition
PATOLA	Tikta, Katu	Laghu, Ruksha	Ushna	Katu	K-P	Saponin, trichosanthin, linoleic acid, trichosanic acid
NIMB	Tikta	Sheeta, Laghu	Sheeta	Katu	P-K	Nimbin, azadiarachtin, oil
KATUKA	Tikta	Laghu, Ruksha	Sheeta	Katu	K-P	Cucurbiticins, mannitol, cinnamic acid
DARVI	Tikta, katu, Kashaya	Laghu, Ruksha	Ushna	Katu	P-K	Berberin, isoquininol Es
DURALABHA	Madhur, kashaya, katu	Laghu, snigdha	ushna	Madhur	V-P	Tri terpenoidsaponins, Ascorbic acid
PARPATA	Tikta	Laghu	Sheeta	Katu	K-P	Alkaloids, tannins
TRAYAMANA	Tikta	Laghu, Ruksha	Ushna	Katu	P-K	Xanthone, Gentiobio Se
MUSTA	Katu, Tikta, Kashaya	Laghu, Ruksha	Sheeta	Katu	K-P	Cyperol, coapeane, ci Neol
BHUNIMBA	Tikta	Laghu, Ruksha	Sheeta	Katu	K-P	Andographin, Andog Rapholide
KALINGA	Tikta, Kashaya	Laghu, Ruksha	Sheeta	Katu		
PIPPALI	Katu	Laghu, Snigdha, Tikshna	Anushnas heeta	Madhur	K-V	Piperine, pipernoline, piperide

#### **SOMRAJI OIL:** (kushtaroga chikitsa)

- Kalpana-Taila kalpana
- Reference- Bhaisajya Ratnavali (54/312-314).

#### **PROPERTIES OF THE INGREDIENTS**

Ingredients	Rasa	Guna	Virya	Vipaka	Doshaghanta	Chemical Composition
Somraji	Katu, Tikta	Laghu, Ruksha	Ushna	Katu	V-K	Flavonoids, m eroterpenes
Haridra	Tikta, Kashaya	Ruksha, Laghu	Ushna	Katu	K-V	Curcuminoids, curcumin
Daruharidra	Katu, Tikta	Ruksha, Laghu	Ushna	Katu	P-K	Berberin, isoquininoles
Sarshapa	Katu, Tikta	Laghu, Snigdha	Ushna	Katu	K-V	Rutin, Arbinogalactan
Kushta	Katu, Tikta	Laghu	Ushna	Katu	K-V	Sitosterol, costol, essential oils
Karanja	Tikta, Kashaya	Laghu, Ruksha, Tikshna	Ushna	Katu	K-V	Palmitic acid, karanjin, pongol
Edagajbeeja	Katu	Laghu, Ruksha	Ushna	Katu	K-V	Chrysophanol
Aragwadh	Madhur	Guru, Snigdha	Sheeta	Madhur	P-K	Alkaloids, flavonids

#### **Chitrakadi vati:** (grahanirogachikitsa)

**Kalpana-Vati kalpana**

**Reference-**Bha.rat.(8/26-27)

Ingredients	Rasa	Guna	Virya	Vipaka
Chitrak	Katu	Laghu, Ruksha, Tikshna	Ushna	Katu
Pippalimoola	Katu	Laghu, Tikshna	Ushna	Madhur
Yava kshara	Katu	Laghu, sukshma	Ushna	
Swarjika kshara	Katu	Laghu, Tikshna	Ushna	
Sauvarchal lavan	Lavana	Laghu, sukshma	Ushna	
Saindhav lavan	Lavana, ishatamadhur	Laghu	Sheeta	
Vida lavan	Lavana	Sukshma, Tikshna	Ushna	
Samudra lavan	Lavana, Ishatamadhur	Laghu	Anushna	Madhur
Audhbidh lavan	Lavana			



Shunthi	Katu	Guru,Ruksha,Tikshna	Ushna	Madhura
Pippali	Katu	Laghu,Tikshana	Ushna	Madhur
Marich	Katu	Laghu,Tikshana,Suhshm	Ushna	Katu
Hingu	Katu	Laghu,Snigdha,Tikshna	Ushna	Katu
Ajmoda	Katu,Tikta	Laghu,Ruksha	Ushna	Katu
Chavya	Katu	Lagu,Ruksha	Ushna	Katu
Matulunga swaras	Amla,Madhur	Laghu,Snigdha	Ushna	Amla
Dadima swaras	Madhur,Amla,Kashaya	Laghu,Snigdha	Anushna	Madhur

**Panchkol churna**

Kalpana-Churna kalpana

Reference-SHA.SA.

Ingredients	Rasa	Guna	Virya	Vipaka	Doshagh- Anta	Chemical Composition
Pippali	Katu	Laghu,Tikshna	Ushna	Madhur	K-V	Piperine, pipern oline, piperide
Pippalimula	Katu	Laghu,Tikshna	Ushna	Madhur	K-V	Piperine, essenti al oil, cepharadion es
Chavya	Katu	Lagu,Ruksha	Ushna	Katu	K-V	Piperine,piplati ne.pi--ppalotin
Chitrak	Katu	Laghu,Ruksha, Tikshna	Ushna	Katu	V-K	Plumbagin, plum bagic acid, glucose, fru Ctose
Shunthi	Katu	Guru, Ruksha, Tikshna	Ushna	Madhura	K	Zingiberol, dbor neol

Drugs For Vaman	Rasa	Guna	Veerya	Vipaka	Doshag Hanta	Chemical Composition
Madanpha la	Madhur, Tikta	Laghu, Ru ksha	Ushna	Katu	V-K	Saponins, ra ndianin, paimitic acid
Vacha	Katu, Tikta	Laghu, Tik shna	Ushna	Katu	K-V	Volatile oil, aristolen E
Yashtimad hu	Madhur	Guru, Snig hda	Sheeta	Madhur	V-P	Glycrrhizin, glucose, sulp huric acid
Nimb	Tikta	Laghu, Sheeta	Sheeta	Katu	P-K	Nimbin, azad iarachtin, oil
Saindhav lavan	Lavan, Ishat Madhur	Snigdha, T ikshna, Suk shma	Sheeta	Madhur	V-K	Iodine, lithium, Nacl.
Honey	Kashaya,Madhur	Ruksha	Sheeta	Katu	Tridoshara	Citric, lactic, malic, gluco nic acids.

**DISCUSSION ON MODE OF ACTION & EFFICACY OF DRUGS**

A) Drugs for Deepan-Paachan

1) Panchkol churna

2) Chitrakadi vati

1) Panchkol churna

Consist

Pippali

Pippali mool

Chavya

Chitrak

Sunthi

All drugs possess *katu rasa*, majority have *ushna veerya* & *laghu ruksha* property so due to this they will act on *kapha -vaat dosha*, digest the *ama* & increase appetite. So all content in formulation are *deepan- paachan*, *Aamhar* in nature.

2) Chitrakadi vati: consist

Chitrak

Pippali mool

Yava kshara

Swarjika kshara

Sauvaranchal lavan

Samudra lavan

Saindhav lavan

Vida lavan

Audhbidh lavan

Shunthi

Pippal

Marich

Hingu

Ajmoda

Chavya

Matulunga swaras

Dadima swaras

It mainly act on *kapha* & *vata dosha*, majority of drugs contains *ushna veerya*, *laghu* property. It is an *Ayurvedic*

formulation used for its digestive & detoxifying action. It removes *ama* & increase appetite, digestive fire. It's an digestive stimulant & increases the acid production in the stomach, bile secretion from the liver.

## B) DRUGS FOR SNEHAN

1) *Abhyantar- Tiktak Ghrit* (SKM PHARMACY)

2) *Bahya- Somraji oil* (DIVYA PHARMACY)

- The action fundamental of *Ayurvedic* drugs depends upon the *rasa, guna, veerya, vipaak, prabhav*. these 5 are the simplest method in ancient time to ascertain the mode of action.
- According to *ACHARYA CH., VAG., M.N, SH., B.P*, opines that *Vicharchika* is “*k*” *dosha* predominant *Vyadhi & Arundutta, Indu* also mentions the same.
- **Tiktak Ghrit**: The herbs included in preparation are mostly *laghu, ruksha, tikshna, katu vipaak, ushna veerya* which are opposite to the *kapha*. so it is needful in *vicharchika*.
- **Somraji oil**: Herbs included in preparation of oil mostly consist *laghu, ruksha, tikshna* property, *katu vipaak, ushna veerya* opposite to the *kapha*. So it is useful in *vicharchika*.
- So considering above properties of **Tiktak ghrit** it acts as internally as *kaphashamak & Somraji oil* externally. So both will act to cure **Vicharchika**.
- *Sushrata* opines that *Vicharchika* is “*P*” *pradhan vyadhi*. so there are contents in *Tiktak ghrit* such as *nimb, katuki, parpata, musta, kalinga, duralabha* which will act on “*P*” due to its *veerya (sheeta)*.
- **Nimb swaras**<sup>[1]</sup>

In *Ayurveda* the *Nimb* plant is used for various medicinal purposes. Leaves & bark used as blood purifier, fruits as carminatives, purgative.

“*Nimbpatram smritam netram krimipittavishapranut. Vatalam katupakam cha sarva arochak kushtanut.*”

*Bhavaprakash nighantu* of 2015: verse 15-16 states that *Nimb patra* is good for *eyes, krimi, pitta dosha, vata, Aruchi, kushta*.

“*Nimba sheeto laghu grahi katu tikto agni vaatkrit Ahritya kshrama trit kasa jwara aruchi krimipranut Vranpitta kaphchardi Kushta hrilas mehanut*”

*Bhavaprakash nighantu* of 2015: verse 13-14 states that *Nimb* has property *laghu, ruksha, tikta, katu vipaak. Vicharchika* is mainly *Raktavaha srotovikara* so to detoxify blood & notice reduction in symptoms of *Vicharchika nimb swaras* addition is done.

## CONCLUSION

As the main cause of the *Vicharchika* is *Viruddha Ahaar, Vihaar, Achar* so it can be prevented by leading healthy life style & avoiding preserved, packed food articles. In *Vicharchika* there is good response with treatment of *Vaman* with *Nimba Swaras* as it is *laghu, rooksha, tikta, katu vipaak & Vicharchika* is mainly *Raktavaha sroto*

*vikar*. As in *Ayurveda* our *Acharyas* have mentioned that the treatment success depends upon the *Chikitsa Chatushpada*. The *Chikitsa Chatushpada* is *Bhishak, Bhaishajya, and Paricharak, Rogi*. Where *Bhaishajya* stands next to the *Bhishak* in importance. 181 Thus the selection of proper drug with good quality plays an important role in the management of the diseases.

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