

## REVIEW ARTICLE

# A Critical Literary Review on Role of *Rakthamokshana* and *Arka Taila* in *Vicharchika*

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### ABSTRACT

*Vicharchika* is a type of *Kshudra Kushtha* often encountered by Ayurvedic Dermatologists characterized with symptoms, namely, *kandu*, *srava*, *pidika*, and *shyava varna*. Based on clinical manifestations, *vicharchika* is frequently linked to eczema. Modern dermatology compares the clinical appearance of *Vicharchika* to eczema. The most typical kind of dermatitis is eczema. It is believed that the pathogenesis is influenced by both genetic and environmental factors. Despite being present in adults, eczema is more frequently encountered in youngsters. Dry, itchy skin that has poorly defined regions of erythema and scale is a hallmark of eczema, also known as atopic dermatitis. Eczema can be vesicular and ooze when it is acute, but it can also become hyperpigmented and lichenified (thickened) when it is chronic. Scratches or excoriations are commonly observed. Eczema is a symptom that Ayurveda treats, as it holds that all doshas must be in balance for health to exist. However, it does not address the basis of the problem. Recurrence is thus highly common. By balancing the Dosha and Dhatus and purging vitiated Dosha, Ayurveda treats the underlying cause of eczema.

## 1. INTRODUCTION

According to Ayurveda, *Vicharchika* is a *Rakta Pradoshaja Vikara* with three *Dosha* involvement and a dominant *Kapha Dosha*. Even though it is *Kshudra Kushtha*, it has a propensity for exacerbations and has a chronic history. From the perspective of the contemporary medical system, *Vicharchika* and eczema, a kind of dermatitis, or inflammation of the top layers of skin, might be associated. Eczema is a general word used to describe a variety of chronic or recurrent skin rashes marked by redness, swelling, itching, and may be crusting, peeling, blistering, cracking, seeping, or bleeding.<sup>[1]</sup> Patients with *Vicharchika* (Eczema), who seldom benefit from Western medicine's treatments, frequently seek therapy from Ayurveda in the hope of healing their illness. Following exposure to an allergen or irritant, acute eczema develops. Inflammatory mediators including prostaglandins and Helper T cells are involved in its route. From a therapy perspective, P. N. Behl's book "The Practice of Dermatology" includes certain palliative and conservative measures.<sup>[2]</sup> It is also said that no one medication can treat eczema and that most medications are merely effective in relieving its symptoms.

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As a result, systemic and local applications of corticosteroids are used in contemporary dermatology to manage eczema. Eczema is referred to as the "itch that rashes" due to the dry skin that causes a rash when scratched or rubbed. Skin hydration is the most crucial component of treating eczema, followed by topical steroids for flare-ups.<sup>[3]</sup>

Steroid usage is not always a safe practice because it might result in major side effects as peptic ulcer, neuropsychiatric responses, diabetes, decreased libido, Cushing's syndrome, etc. Regarding the therapy of *Vicharchika*, which entails both *Shodhana* and *Shamana Chikitsa*, there is a detailed explanation accessible in Ayurveda. *Raktamokshna* and *Arka Tailam* in the current research proposed the management of *Vicharchika* for external usage.<sup>[4]</sup>

## 2. MATERIALS AND METHODS

The literary review was conducted with the help of many *Ayurvedic* literature of vedic period, ancient *Ayurvedic* Compendia (*Samhitas*), medieval period treatises, and in modern *Ayurvedic* classical texts to collect the description of *rakthamokshana* and *vicharchika*

### 2.1. Epidemiology

Atopic dermatitis affects about 2–10% of adults and 15–30% of children during the course of their lifetimes. About 60% of

instances start to manifest within the 1<sup>st</sup> year of life. In contrast to metropolitan settings, atopic dermatitis is more prevalent in rural ones.<sup>[5]</sup> This incident highlights the connection between environmental and lifestyle variables and AD processes. Atopic dermatitis is a member of the “Atopic March” trio. This has to do with the correlation between atopic dermatitis, asthma, and allergic rhinitis sufferers. Patients with severe atopic dermatitis have a 50% chance of developing asthma, and a 75% chance of developing allergic rhinitis.<sup>[6]</sup>

## 2.2. Etymology of the Word *Vicharchika*

The word *Vicharchika* is derived from sanskrit origin “*charch adhyane*” using the prefix “*Vee*” to it. The word *adhyane* has two syllables “*Adhi*” which means, above and “*ayane*” means to spread out.

## 2.3. Classical Definition of *Vicharchika* Acc. to Charaka Samhita

It is a skin condition marked by eruptions on the skin that are darkly pigmented, itchy, and release a lot of fluid.<sup>[7]</sup>

## 2.4. Nidana (*Vicharchika*'s Etiopathology)

The causes of *vicharchika* are diverse according to various writers since, according to Sushruta, Pitta is the dominating dosha, but Charka and Vagbhata acknowledge the supremacy of cough. However, according to Charka (Ch. Chi. 7:7–8), no one dosha ever causes *kushtha*. There are 18 different forms of *kushthas* that are formed as a result of *sapta dravyas sangraha* (*vata, pitta, kapha, twak, rakta, mamsa, and ambu*). Therefore, it is acceptable to consider the etiological causes of *kushthas* as the causes of *vicharchika*.<sup>[8]</sup>

## 2.5. The *nidanas* of *vicharchika* may be classified into three groups

1. *Ahara*
2. *Vihara*
3. *Achara*

## 2.6. *Ahara Hetu*<sup>[9]</sup>

### 2.6.1. *Viruddha ahara*

1. Intake of *chilchim* fish with milk
2. Intake of *mulaka* and *lasuna* with *ksheera*
3. Use of *mulaka* with *guda*
4. Excessive use of alcohol with milk
5. Consumption of food mostly consisting of *yavaka* and *uddalaka* as well as *ksheera, dadhi, takra, kola, kulatha, masha, atasi, kusumbha,* and *sneha*.
6. Intake of *gramya, audaka, and anupa mamsa* on a regular basis together with *ksheera*.
7. Use of fish, citrus, and milk together.

## 2.7. *Mithya ahara*<sup>[10]</sup>

1. Excessive use of *navanna, dadhi, matsya, amla, and lavana*.
2. Excessive use of *tila, ksheera, and guda*
3. Excessive oleation
4. Continuous and excessive use of *madhu, phanita*
5. Intake of food during indigestion
6. *Asatmya ahara*
7. *Adhyashana*
8. Intake of polluted water.

## 2.8. *Vihara hetu*<sup>[11]</sup>

1. To do physical exercise and to take sunbath after heavy meals.
2. To perform sexual intercourse during indigestion.
3. To do exercise or to perform sexual intercourse after *Snehapana* and *Vamana*.
4. Sudden changes from cold to heat or heat to cold without judiciously following the rules of gradual changes.
5. Entering into cold water immediately after one is affected with fear, exhaustion, and sunlight.

## 2.9. *Vega-Vidharana*

1. Suppression of the urge of emesis
2. Withholding of the natural urges, that is, *Mutra* and *purisha vega* etc.

## 2.10. *Panchakarm Apcharana*

1. *Panchkarmani kriyamani nishida sevanam*
2. Improper administration of *snehapana* therapy.

## 2.11. *Achara Hetu*<sup>[12]</sup>

1. Acts insulting bramhanas, respectable persons, teachers, and other
2. Indulgence in sinful activities
3. Use of money or material acquired by unfair means.

## 3. *SAMPRAPTI* ACCORDING TO DIFFERENT ACHARYAS

Samprapti ghatkas are shown in Table 1. The differential diagnosis for atopic dermatitis includes that may eczematous dermatitis's including: <sup>[6]</sup>

- Contact dermatitis
- Cutaneous fungal infections
- Seborrheic dermatitis
- Drug eruptions
- Scabies
- Psoriasis
- Ectodermal dysplasia
- Hyper IgE syndrome
- Netherton's syndrome
- Wiskott-Aldrich syndrome.

## 3.1. Treatment

### 3.1.1. *Role of Arka Taila and Raktmoshan in Vicharchika*<sup>[7]</sup>

*Arka* has *Katu-Tikta Rasa, Laghu-Ruksha-Tikshna Guna, and Ushna Veerya*, it acts as *Bhedana, Deepana, Krimighna, Sophahara, Vatahara, Vranahara, Vishaghna, Kusthaghana, and Kandughna*.<sup>[8]</sup>

*Haridra* has *Katu-Tikta Rasa, Laghu-Ruksha Guna, and Ushna Veerya*, it acts as *Kushthaghna, Kandughna, Raktaprasadana, Raktavardhaka, Vishaghna, Anulomana, Shothahara, and Varnya*.<sup>[9]</sup>

*Sarshapa Tail* has *Katu-Tikta Rasa, Tikshna, Snigdha Guna, and Ushna Veerya*, it acts as *Lekhana, Varnya, Krimighna, Jantughna, and Kushthaghna*.

*Kalka: Katutaila: Dravadravya* preparation ratio is 1/8:1:4 (*Haridra: Katutaila: Arkapatra swarasam*). From reliable drug suppliers, high-quality raw drugs were procured and thoroughly cleansed. 500 ml of *Arka taila*, 500 ml of *Kotu taila*, and 21 *Arka patra swarasa* (*Calotropis gigantea*) are required for preparation. *Haridra* (*Curcuma longa* Linn.), 62.5 g, was used to make *Kalka*. Taken into a wide-mouth jar, *Katu tailo, Kalka, and Swarasa* were added,

properly combined, and held over a low flame while being constantly stirred. When it got to *Mrdu Paka*, it was saved from the flames. Heating is reintroduced the next day. Vessel is taken out of the fire after being checked for *Khora paka*. Taila is properly stretched; Taila was packaged in airtight pharmaceutical-grade bottles with a 50 ml capacity.

### 3.2. Probable Mode of Action of Tail

#### 3.2.1. Pilosebaceous uptake

The active components of the chemicals in Tail are released into the base when it is applied to the skin's surface in the opposite direction from the direction of the hairs on it through a suitable base. This mixture then passes through the *Romkoopaa* and is further absorbed by the *Swedavahi Srotas and Siramukhi*.<sup>[10]</sup> The pilosebaceous uptake, or absorption, of tail varies according on the place, the state of the skin, and — more importantly — the base through which it is given. This should be kept in mind.

### 3.3. Mode of Action of Arka taila

*Arka taila* is made up of *Katutaila, Haridra, and Arka patra*. Two times each day, the affected portion is treated externally with *Taila* that has been made using *Sneha Kalpana Vidhi*. According to Acharya Charaka, certain medicines function through their *Prabhava*, some through their *Veerya or Vipaka*, some through their *Guna*, and there through their *Rasa*.

Since *Dooshivisha and Kushta* are essentially *Tridoshaja* and all of the *Doshas* can be observed in *Vicharchika, Dooshivishajanya Vicharchika* may be thought of as a *Tridoshaja JAP vyadhi* that is predominately *Kapha pitta*. Due to its *Ushna laghuteekshna sara guna, Katu tikta Rasa, Ushna virya, and Katu vipaka, Arka is Kaphavatasamana in Arka taila. Haridra is kaphapitta samana as a result of its Katu tiktarsa, Rooksha ushna guna, Ushna virya, and Katu vipaka. The qualities of Katu rasa, Laghu teekshna sara guna, Ushna virya, and Katu vipaka make Katu taila Tridosha samana. Therefore, it is possible to classify the combination as primarily Kaphapittahara.*<sup>[11]</sup>

### 3.4. Action at the Level of Dosha

*Kandu, Pidaka, Srava, and Shyavata* are the four primary *lakshanas of Vicharchika*. Here, *Pitta and Kapha dushti cause Srava, Raktha and Pitta dushti cause Pidakotpathi, Vata and Pitta dushti cause Shyavatha, and Pitta and Kapha dushti cause Kandu. Tikta rasa, a Kaphapitta samaka, is present in Arka. Since tikta rasa contains the Laghu rooksha guna, it might calm the Kapha pitta and lessen Srava. Kandu is relieved as a result of the Kaphahara quality of Katu rasa of Katu taila. Ushna virya, a substance in all three of the medications, reduces Kapha, Vata, and Katu vipaka reduces Kapha. Being an Upavisha medication, Arka also functions according to its Prabhava.*

### 3.5. Action at the Level of Dhatus

The *Samprapthi of Kushta* involves *Raktha and Mamsa Dhatus*. We may observe the supremacy of *Raktha dhatu* by looking at the *Lakshanas of Vicharchika*. Due to *Asrayasrayi bhandha, Raktha dushti* ultimately results in *Pitta dushti. Tikta rasa* may operate as *Raktha sodhaka and Raktaprasadana* in turn rectifying the *Rakta and Pitta dushti* since it is advised for *Kushta. Raktamokshan* performs a similar function as a blood purifier.<sup>[12]</sup>

### 3.5. Action at the Level of Agni

In general, *Agnimandya* at the *Jadaragni and Dhatu agni* levels is the cause of all sickness. There are a number of elements, such as *Ajirna and Midhyahara* that derange *Jadaragni* in the *Nidana of Dooshivishajanya Vicharchika*. In turn, this *Jadaragnimandya* results in *Agnimandya* at the *Dhatu* level. The *Arkataila* is used outside in this instance; therefore, it can only affect *Bhrajakagni*. All three of the medications in *Arka taila* have *Ushna virya*, and *Arka* also has *Deepana* properties, which work together to rectify *Agnimandya* at the *Bhrajaka pitta* level, which in turn lessens discoloration and promotes the growth of healthy skin. *Susrutha* claims that *Ushna guna* of *Arka* is the owner of *Pachana* land. In addition, according to *Charaka acharya, Tikt Rasa Pradhana Dravya* possesses *Deepana Pachana* characteristic.

### 3.6. Kandughna Property

*Kandu* is caused by a heightened *Kapha dosha*. According to Acharya Charaka, *Arka* has *Kanduhara* land because of its *Tikta rasa*. In addition, all three medications include *Kapha samaka*, which lessens itching.

### 3.7. Kushtahara Property

A drug's *kushtahara* characteristic suggests that it is beneficial for all *Twak vikaras*. The *Kushtahara* land in this case belongs to *Arka and Katutaila. Katutaila* has land in *Twak Doshahara*. This demonstrates that the combination of all the substances will assist to elevate the *Doshik* status and nourish the skin.

### 3.8. Ropana Property

According to *Susrutha Acharya, Arka and Katutaila* have *Laghu guna*, which has *Lekhana and Ropana* karma. In addition, *Tikta and Katu rasa* have *Kledopashoshana* properties, which support healing. All three medications possess the *Vranahara* feature, which encourages the growth of healthy cells. The ability of *Arka* to heal wounds has previously been demonstrated through research. *Sara guna* from *Arka and Katutaila* aids in moisture retention and maintains healthy skin. The substances' anti-inflammatory and antitoxic properties help hasten the healing of lesions.

### 3.9. Mode of Action of Rakthamokshana in Vicharchika<sup>[12]</sup>

*Vicharchika* has been taken into consideration because of congestion in the blood circulation's pathways. To heal the condition and improve blood circulation, *Jalauka* continuously suctions out polluted, stagnant blood, allowing unrestricted passage to circulating blood. Each exterior bodily component, including the heart (*Marma*), can get *Jalauka* treatments, as can elderly and disabled patients.<sup>[13]</sup> With *Jalauka's* assistance, even deeply embedded unclean blood may be removed without difficulty.<sup>[6]</sup>

### 3.10. Details of the Jalaukavacharan Procedure

On the 7, 14, and 28<sup>th</sup> days of the therapy, *Jalauka* was administered to the afflicted region. The area in question was cleaned. When applied, *jalauka* were permitted to draw blood from the area until they went on their own. The dressing was finished after using turmeric powder. *Jalauka* sucked blood, which was measured and collected. Each time it did so, around 5 ml of blood was sucked up. *Sushruta* recommended *Jalaukavacharan* better for the superficial blood.

When applied to the skin, *jalauka* draws blood from the surface of the body. Due to the superficial vein distribution, it may be more impure

than other bodily channels since it may originate from capillaries or extracellular tissues.

*Jalaukavcharan* has an anti-irritant action on the lesion, which leads to new cellular division, the removal of dead cell layer, and a decrease in local swelling and lichenification. Leeches therefore have the most impact in *Vicharchika* by eliminating the vile, obscene Doshas. However, *Jalauka* also releases several enzymes into the wound, including Hirudin, Calkin, Hirustasin, Bdellins, and Eglins. These enzymes work as anticoagulants, improve blood circulation, and revitalize the cells at the local location.

### 3.11. Pathya and Apathya In The Vicharchika

#### 3.11.1. Pathya

1. *Laghu anna*
2. *Tikta shaka*
3. *Purana dhanya*
4. *Jangala mansa*
5. *Ghrita*
6. *Mudaga*
7. *Triphala*
8. *Bhallatak*
9. *Nimba*
10. *Patola*

#### 3.11.2. Apathya

1. *Guru anna*
2. *Dugdha*
3. *Dadhi*
4. *Amla rasa guda*
5. *Tila*
6. *Anupa mansa*
7. *Matsya*
8. *Mansa and vasa*
9. *Taila*

### 4. CONCLUSION

It can be classified as eczema under the modern interpretation of *Vicharchika*. Both methods need a lengthy course of therapy in the form of suppressive and symptomatic (topical and systemic) medications. *Kshudra Kustha and Kustha* are wide concepts with clear management principles in Ayurveda. Every component of therapy is described in *vicharchika*, such as *Pathya and Apathya* (food). Different medications for systemic and local purposes in numerous forms of medicine preparation, such as tablets, *Lepas*, *Rasayan* preparation, oil, and *qmath* (decoction), as well as unique methods for bio-purification (*Panchkarma*), are also mentioned. It indicates that ayurvedic management would be a successful and well-tolerated form of treatment for skin conditions, including eczema. The entire treatment of *Vicharchika* using just ayurvedic medicine and the *Rakthamokshan* method. The care of *Vicharchika* is significantly influenced by *Pathyasevan*. Avoid becoming apathetic. Symptoms were greatly decreased, and the patient felt comfort. As a result, the condition was successfully treated with the Ayurvedic medicine that was prescribed.

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### 6. AUTHORS' CONTRIBUTIONS

All authors give equal contribution while preparing manuscript.

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### 9. CONFLICTS OF INTEREST

Nil.

### 10. DATA AVAILABILITY

This is an original manuscript and all data are available for only review purposes from principal investigators.

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Figure 1: Preparation of arka taila

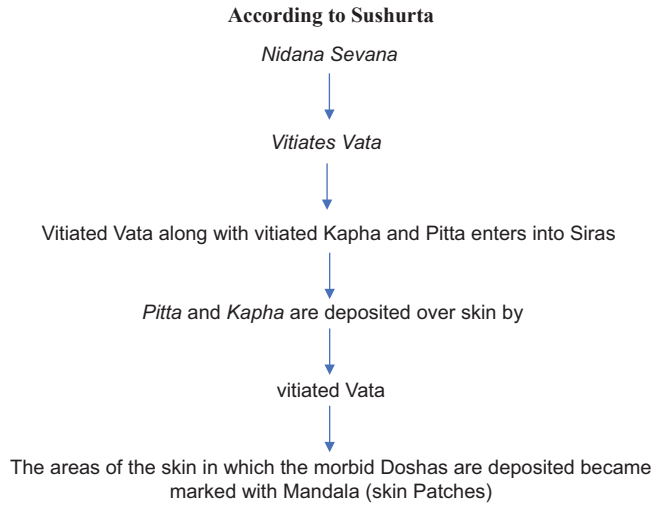


Figure 2: Jalaukavacharan

**Table 1: Samprapti ghatak**

<i>Dosha</i>	<i>Tridosha</i>
<i>Dushya</i>	<i>Twak, Rakta, Mamsa, and Ambu</i>
<i>Agni</i>	<i>Jatharagni and Dhatvagnimandya</i>
<i>Srotas</i>	<i>Rasavaha, Raktavaha, Mamsavaha, and Ambuvaha</i>
<i>Sroto Dushti Lakshana</i>	<i>Sanga and Vimargagamana</i>
<i>Marga</i>	<i>Bahya Rogamarga</i>
<i>Udbhavasthana</i>	<i>Amashaya</i>
<i>Sancharasthana</i>	<i>Triyaka-gami Sira</i>
<i>Gati</i>	<i>Tiryak</i>
<i>Adhithana</i>	<i>Twak and uttrottara Raktadi Dhatu</i>
<i>Vyadhi swabhava</i>	<i>Chirkari (Dirgharogam)</i>

**SAMPRAPTI ACCORDING TO DIFFERENT ACHARYAS**

According to Ch. S., Ma. Ni., Bha. P. (2/4)<sup>[13]</sup>

