REVIEW STUDY OF MANAGEMENT OF VICHARCHIKA (ECZEMA) THROUGH JALAUKAAVCHARANKARMA

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ABSTRACT
The skin is the boundary between the outside world and inner body. It is also a direct representation of the health, or disease, within us. When we are healthy, mentally and physically, our skin glows, and conversely without that health, our skin lacks lustre and shows our imbalance. Vicharchika is a disease which comes under Kushtha in Ayurveda. It can be co-related with Eczema as per modern medicine. Eczema (also known as dermatitis) is a dry skin condition. The word eczema comes from the Greek word “ekzein” which means “to boil”. It is a highly individual condition which varies from person to person and comes in many different forms. It is not contagious so you cannot catch it from someone else. There is no satisfactory treatment found in allopathic, so attempt was done to treat it with Jalaukaavcharan Karma in Ayurveda by scholars.

Keywords: Jalaukaavcharan, Kushtha, Vicharchika

INTRODUCTION
The skin is extremely compound organ. It is Out of the five ‘Gyanindriyas’ as described in Ayurvedic texts, which is responsible for ‘SparshaGyan’ or touch sensation; therefore it plays a great role in physical and mental well-being of any individual. Several skin diseases affect the person's psychological status and disturb the social life, thus patient have some kind of inferiority complex; eczema is one among them. In Ayurveda, skin diseases are explained under the common terminology "Kushtha" which implies exposed diseases. Vicharchika is described under KshudraKushtha in Ayurvedic classics, also mentioned as
a curable disease yet the relapsing nature of this disease makes it much harassing for patient and troubles some for physician too. It can be co-related with eczema according to allopathic view. Modern medical science treats eczema with corticosteroids. But the allopathic medicine gives side effects like liver and kidney failure, bone marrow depletion, etc. on the other hand, with Jalaukacharana patients may get relief after letting out the vitiated Rakta.

The texts of Ayurveda consider Rakta Dushti as one of the prime causes of skin diseases; on the other hand, patients may get relief after letting out the vitiated blood. Sushruta provides useful guidelines for bloodletting and claims it as most valuable therapy in curing half of all ailments. Among various methods for bloodletting, Jalaukavacharana-karmaby Jalauka (Leech) is considered as the ideal method to expel out the vitiated blood safely, quickly and effectively. For PittaPradhanaDosha and RaktaPradhanaDustiAcharya Charaka has advocatedRaktamokshanathroughout the procedure. Different medicines were given with this procedure for 30-45 days as mentioned below. Some patients were taking allopathic medicines but all medicines were stopped during this procedure. Patients were also advised to follow Pathya-Apathya for diseases.

**RESULTS AND OBSERVATIONS:**

**Jalaukavcharan:** Below mentioned research works were referred for this review study. There were two groups in all research works and in one group Jalauka were applied with the interval of 7 days and 4 or 6 sittings were given to them. The procedure were divided in three parts, those are Purvakarma (Pre-procedure), Pradhankarma (Main procedure) and Paschatkarma (post-procedure). 2-8 Jalauka were applied according to severity of the disease. Septic measures were taken into consideration while doing the procedure. Different medicines were given with this procedure for 30-45 days as mentioned below. After diagnosis the patients were randomly categorized into 2 groups. Out of 23 patients 10 patients were registered in Jalauka Group and 6 sittings were given to patients. With Jalaukakarma, Bhringraja Rasayana (500 mg) was given 3 grams, BD with Luke warm water for 45 days.

**Results:** Kandu, Pidika, Vaivarnya, Srava and Rukshata got relieved by 82.67%, 75.00%, 49.81%, 100% and 43.00% respectively, which were highly significant. Whereas relief found in Raji and Shotha were 25.00% and 16.69% respectively which was statistically insignificant. Daha was relieved by 100% but it was also statistically insignificant. Overall marked improvement and moderate improve-
ment were in 42.86% of patients each and mild improvement in 14.28% of patients.

BhimaniKetan and Shukla VD et al 2005
Total 28 patients of Vicharchika were registered for the present study. They were randomly divided into two groups. 13 patients were selected for Jalauka group and 4 sittings were given to patients. GandhakaRasayana was given in the dose of 5 grams per day for 30 days.

Results: The relief was found 69.70% in Kandu, 76.31% in Daha, 38.24% in Vaivarnya, 87.50% in Shotha 58.35% in Pidika which were highly significant. Relief was 75% in Srava, 55.17% in Rukshata, 66.67% in Raji which were significant. Complete remission was found in 30% of patients, marked improvement was obtained in 10% of patients, 60% were improved.

KapilPandya and Shukla VD et al- 2007
Total 27 patients of Vicharchika were registered out of which 13 patients were registered in Jalauka group. With Jalaukakarma, ShamaYoga (AnubhutaYoga)– GandhakaRasayana 400 mg + VangaBhasma 100 mg in the dose of 500 mg TDS for the duration of 28 days with water as Anupana.

Results: The relief found in Kandu was 76.92%, in Srava 86.36%, in Pidika 81.81%, in Raji 83.33, in Vaivarnya 78.57%, in Rukshata 88.89% which were highly significant. The relief was found 76.92% in Shotha which was significant and 66.67% in Daha, which was insignificant 23.08% patients were fully cured, while 38.49% has markedly improve-

ment, 15.33% moderate improvement and 23.08% patients obtained improved result.

HirenRaval and Shukla VD et al 2010
Total 29 patients of Vicharchika were registered out of which 15 patients were registered in Jalaukavcharana group. No medications were given to the patients in this study.

Results: Percentage wise improvement observed in Sign and Symptoms like Kandu (23.26%), Pidika (66.67%), Raktima (53.23%) and Daha (80%) which was highly significant. Significant improvement was observed in Srava (77.78%), Vaivarnya (27.27%) and Rukshata (21.74%). An insignificant result was observed in Raji (28.57%), Sotha (80%) and Ruja (33.33%). As far as overall effects of therapies are concerned no any patient was completely cured where 21.43% were markedly improved, 50% patients got moderate improvement. Remaining 28.57% patient were having mild changed in their symptomatology.

DISCUSSION
Probable Mode of Action of Jalaukavcharana:
It becomes difficult to give definite conclusions on the mode of action of Jalauka because the study is purely clinical based up on the effect of the therapy on the signs and symptoms of the disease. Some hypothesis and the probable mode of action can be postulated on the basis of available literature and its explanation, as well as the results seen clinically. Vicharchika is a type of Kushtha (Skin diseases) having TridoshaPrakopa, PradhanaRakta dushti and Chirakari manifestation. Su Shruta has given great emphasis to Jalaukava-
charana in the therapy for Raktapradosha-jaVyadhi (Blood originated disease), Tri-doshaPrakopajanya (vitiating all three body humour) and Chirakari (chronic) diseases. For excess vitiated Dosha, Shodhana is must. Charaka explains various methods to expel out the vitiating blood by Shringa, Alabu, Jalaukas and Prachchana. ShstraKarma is not advisable to expel out the blood as it may damage the Sparshanendriya according to Chakrapanidatta. Vagbhatta considers Jalaukas (leeches) as the best as all places of the body for all the persons.

Clinical observation reveals that Raktamokshana among the Shodhana may provide better relief than other ShodhanaKarma in Raktagata Vikara. Sushruta mentioned that Raktamokshana not only purifies the channels, but also let the other parts becomes free from diseases and action is so fast than other remedies. Sushruta recommended Jalaukavacharana better for the superficial blood (AvagadaghrathitaRakta). According to Charaka, Viti- ated Rakta may be washed-out by application of Leeches after slight scraping on the lesion of Kushta. Thus, it is well proved that Jalauka gives better effect in RaktajaRogaoKushta on the basis of classical references. Jalauka sucks the impure blood only with ideal example of Swana by Vagbhata, this concept discussed here with different angle.

- The suggestive findings were achieved that PO2 of leech expelled blood was comparatively less than the arterial blood of human.
- Leeches when applied on skin, sucks the blood at superficial level. It might be from capillaries or extra-cellular so it may be more impure than other body channels, Jalauka can easily suck impure blood due to superficial distribution of veins.

Leech application has counter irritant effect on the lesion, which creates new cellular division which takes place removing dead cell layer, and result in reduction of local Swelling and Lichenification.

Hence, it can be said that leeches gives best effect in Vicharchika by expelling the morbid, vitiated Doshas. But the effect of therapy is not only by expelling the vitiating blood but leech also emits some enzymes in the wound. The saliva of leech contains following biochemicals:

- Hirudin, Calin, Destabilase, Hirustasin – which acts as anti-coagulant hence increase the blood circulation locally which helps in combating the inflammation and revitalizes the cells at local site.
- Bdellins and Eglins – acts as Anti-inflammatory which reduces the inflammation locally.
- Histamine like substance, Acetylcholine enzyme – acts as vasodilator which increases the blood circulation.
- Hyaluronidases – increase the permeability and circulation of blood.
- Anesthetic substance – acts as local anaesthesia so relieve pain locally.

So in nut-shell it acts as anti-inflammatory, analgesic, anti-coagulant, and vasodilators.

Jalaukavacharana has provided –

- Normalization and improvement of capillary as well as collateral blood circulation.
- Expressed anti-inflammatory effect.
Analgesia and anestheisia effect through saliva.

Immunostimulation and immunomodulating effect.

Early wound healing effect. This action may be due to effect of saliva of Leech which containing enzymes like Hirudin which works as anticoagulant & diuretics, antibiotic action, Calin which prevents blood coagulation, Eglin, Hyaluronidase acts as antithrombin, antitrypsin and antichymotrypsin etc.

Possible mode of Action in all Symptoms\textsuperscript{15}:

\textbf{Kandu:} Kandu is caused by vitiated Kapha, Pitta, and Vata. So, here, Tridosha vitiation is responsible for it. Relief in Kandu may be due to expelling out of vitiated morbid Dosha (toxins) from local region. Leech salivary secretions also provide early healing effect by secondary haemorrhage which might have reduced itch impulse.

\textbf{Pidika:} Leeches are antiphlogistic, used for the local obstruction of the blood. Due to this reason, Pidika might have subsided. Congested blood is also removed from the local area by leech; so, better relief in Pidika might have been provided by Jalaukavacharana.

\textbf{Srava:} Ushna and Tikshna Guna of vitiated Pitta are responsible for Srava. Jalaukacharan corrects the vitiation of Pitta, hence reduces the Srava on the local lesions level.

\textbf{Vaivarnya} (discoloration): Jalauka removes impure blood and allows oxygenated blood to enter the wound area, which might have provided better color to skin. Raktima (redness) was relieved. Leech saliva contains anti-inflammatory substances, eglins and bdellins, which may relieve redness of lesion.

\textbf{Daha} (burning): Leech saliva contains histamine-like substances and acetylcholine which is vasodilator and removes local inflammation mediators, thus relieve burning sensation of lesion.

\textbf{Raji} (lichenification): due to better removal of impure and congested blood by effect of hirudin, calin, destabilase, and Factor Xa inhibitor.

\textbf{Shotha} (Edema): Due to reduction of local pressure by substance like eglins and bdellins present in leech saliva.

\textbf{Ruja} (pain): Leech saliva contains anaesthetic substance which helps in pain relieve.

\textbf{CONCLUSION}

From above mentioned discussion it can be concluded that Jalaukas are useful in the management of Vicharchika without any side effect.

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