

## **REVIEW STUDY OF MANAGEMENT OF VICHARCHIKA (ECZEMA) THROUGH JALAUKA AVCHARANKARMA**

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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:** *Jalaukacharan, 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 *Jalaukavacharana* 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<sup>1</sup>; 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, *Jalaukavacharakarmaby Jalauka* (Leech) is considered as the ideal method to expel out the vitiated blood safely, quickly and effectively. For *PittaPradhanaDosha* and *RaktaPradhanaDusti* Acharya *Charaka* has advocated *Raktamokshana*<sup>2</sup>.

Considering above mentioned facts, review study was done on effect of *Jalaukavacharakarma* on *Vicharchika*.

**AIM:** To appraise effect of *Panchakarma* in *Vicharchika*.

**MATERIAL AND METHODS:** Works carried out in *Panchakarma* department at Gujarat Ayurved University, Jamnagar, India, between the years 2001-2016 were compiled and screened to revalidate the effect of therapy in *Vicharchika*.

## **RESULTS AND OBSERVATIONS:**

***Jalaukavacharan:*** 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. Some patients were taking allopathic medicines but all medicines were stopped during this procedure. Patients were also advised to follow *Pathya-Apathya* for diseases.

### ***SatashiyaAtul and Shukla VD et al 2004***<sup>3</sup>

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<sup>4</sup>**

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<sup>5</sup>**

Total 27 patients of *Vicharchika* were registered out of which 13 patients were registered in *Jalauka* group. With *Jalaukakarma*, *ShamanaYoga* (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<sup>6</sup>**

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 *Jalaukavacharana*:**

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*, *Pradhana-Raktadushti* and *Chirakari* manifestation. *Sushruta* has given great emphasis to *Jalaukava-*

charana in the therapy for *RaktapradoshajaVyadhi* (Blood originated disease), *Tri-doshaprapkopajanya* (vitiated all three body humour) and *Chirakari* (chronic) diseases<sup>7</sup>. For excess vitiated *Dosha*, *Shodhana* is must<sup>8</sup>. *Charaka* explains various methods to expel out the vitiated blood by *Shringa*, *Alabu*, *Jalaukas* and *Prachchana*. *ShashtraKarma* is not advisable to expel out the blood as it may damage the *Sparshanendriya*<sup>9</sup> according to *Chakrapanidatta*. *Vagbhata* 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<sup>10</sup>. *Sushruta* recommended *Jalaukavacharana* better for the superficial blood (*AvagadhagrathitaRakta*). According to *Charaka*, Vitiated *Rakta* may be washed-out by application of Leeches after slight scraping on the lesion of *Kushtha*<sup>11</sup>. Thus, it is well proved that *Jalauka* gives better effect in *RaktajaRogaorKushtha* 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<sup>12</sup>.

- The suggestive findings were achieved that PO<sub>2</sub> of leech expelled blood was comparatively less than the arterial blood of human<sup>13</sup>.
- 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.<sup>14</sup>

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 vitiated 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.

So *Jalaukavacharana* has provided –

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

- Analgesia and anesthesia effect through saliva.
- Immuno-stimulation and immuno-modulating 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 anti-chymotrypsin etc.

#### **Possible mode of Action in all Symptoms<sup>15</sup>:**

**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.

**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*.

**Srava:** *Ushna* and *TikshnaGuna* of vitiated *Pitta* are responsible for *Srava*. *Jalaukacharan* corrects the vitiation of *Pitta*, hence reduces the *Srava* on the local lesions level.

**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.

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

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

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

**Ruja (pain):** Leech saliva contains anaesthetic substance which helps in pain relive.

#### **CONCLUSION**

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

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**Source of Support: Nil**

**Conflict Of Interest: None Declared**

How to cite this URL: Shital Bhagiya Et Al:Review Study Of Management Of Vicharchika (Eczema) Through Jalaukaavcharankarma. International Ayurvedic Medical Journal {online} 2017 {cited August, 2017} Available from: [http://www.iamj.in/posts/images/upload/3161\\_3166.pdf](http://www.iamj.in/posts/images/upload/3161_3166.pdf)