



Case Study

A CASE STUDY ON POMPHOLYX (DYSHIDROTIC ECZEMA) W.S.R. TO VICHARCHIKA

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ABSTRACT

Besides the miraculous achievement of modern medical science, humanity is passing through a horror of disease and drug phobia, particularly in developing countries like India, where poverty and illiteracy account for the man's ignorance towards the principles of health care. Skin is one of the five 'Gyanindriyas' as described in Ayurvedic texts. It is responsible for 'Sparsha Gyan' or touch sensation; therefore it plays a great role in physical and mental well-being of any individual. The skin is highly complex organ which plays a vital role in the body's general working. The unbroken skin is the nature's dressing over the body's it acts as an effective barrier against the entry of diseases and its damage results in a whole host problems. Approximately 15% of all patients who visits the doctors to do for care of the skin as the wise saying 'skin patients never cured and never die. When a skin disorder occurs it is rooted in tissues like fat, blood etc. Skin disorders occur due to aggravated Pitta Dosha. The built up toxins due to imbalanced Pitta cause Pompholyx. Pompholyx is a type of eczema, in which intensely itchy blisters that develop on the edges of the fingers, toes, palms and soles of feet appear. It may be acute or chronic and it affects teenagers and adults. In the present case 42yrs old female patient, who presented with complaints of rash over palm of left hand associated with intense itching, deep seated oozing wound and burning sensation has been presented here. She was treated with Ayurvedic treatment regimen for 40 days and she recovered fully with no symptoms left.

INTRODUCTION

Though the disease, 'Vicharchika' is not a life threatening, it makes worried the patient due to its appearance, severe itching disturbing routine and its nature susceptible to be chronic. Vicharchika is described under Kshudra Kushtha in Ayurvedic textual also mentioned as a curable disease yet the relapsing nature of this disease makes it much harassment for patient and troubles some for physician too.^[1] Vicharchika as considered by Charaka, the ancient medical authority, is characterized by skin eruption with dark discoloration, itching and profuse discharge. Authors like Vagbhatta, Madhavakara and Bhava Mishra are in agreement with him whereas Sushruta,

the Father of Surgery has mentioned the symptoms as dryness of the skin with intense itching and marked linings. Similarly difference of opinion exists between the other texts like Kashyapa, Harita, Bhela etc. All the authors are in conclusion with the fact that itching and eruption are cardinal symptoms and they always present in this pathological conditions. A similar clinical presentation in modern dermatology is seen in eczema, which is defined as a non-contagious inflammation of the skin characterized by erythema, scaling, oedema, vesiculation and oozing. Intensely itchy vesicles and bullae occur on the palms, palmar surface and sides of the fingers and soles.^[2] Pompholyx may have several causes, which include atopic eczema, irritant and contact allergic dermatitis. It is a chronic, enigmatic condition that usually affects the hands and feet and probably accounts for about 5%-20% of hand eczema. The peak age of onset is between 20 and 30 years of age. It is characterized by recurrent pruritic and painful erythematous papules and vesicles followed by peeling, scaling, and fissuring of the skin. We report a case of Pompholyx (dyshidrotic eczema)

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treated successfully with pure Ayurvedic treatment with complete remission. Ayurvedic treatment regimen and long term *Rasayan Chikitsa* is found to be effective in treating emerging autoimmune skin conditions and need to be accessed further through big clinical studies.

Formation of Twak: According to *Charaka*, *Twak* is the *Upadhatu* of *Mamsa* so; ultimately *Twak* is formed by *Mamsa*. (Ch. Chi. 15/16-17) and also said that it is a *Matrujabhava* because it is coming through ovum (Ch. Sha. 3/6).

According to *Sushruta*, *Twak* has developed after the fertilization of the ovum. At the time of fertilization *Shukra*, *Shonita* and Soul become united for the manifestation of *Garbha*. Its growth is rapid and nourished by *Tridosha*. Seven folds of the layers of the skin are formed and deposited on this rapid transforming product in the same manner as the layers of cream are formed and precipitated on the surface of the boiling milk. [3]

According to *Vagbhata*, *Twak* is formed by the *Paka* of *Rakta Dhatu* by its *Dhatvagni*. After the *Paka* of *Rakta*, by its *Dhatvagni*, *Rakta* become dry in the form of skin like the deposition of cream on the surface of the boiling milk. Thus, *Twak* is also called as "*Rakta Santanika*".[4]

Layers of Skin (*Twak*)

Maharshi Charaka has mentioned six layers of skin but only first two layers are named and rest of the four layers are counted as producing diseases. (Ch. Sha. 7/4)

Layer	Contains
1st Layer	<i>Udaka</i> means watery substance or lymph
2nd Layer	Blood capillaries
3rd Layer	Manifestation of <i>Dadru</i> and <i>Kustha</i>
4th Layer	Manifestation of <i>Alaji</i> and <i>Vidradhi</i>
5th Layer	Manifestation of <i>Alaji</i> and <i>Vidradhi</i>
6th Layer	Manifestation of <i>Arunshi</i> . If this layer is injured then the individual gets trembled and enters in to the darkness

Nidana Panchaka of *Vicharchika*

Nidana

One of the fundamental principles of *Ayurveda* is the *Karya - Karana Siddhaanta*. The *Kaarya* - the production

of the disease is not possible without the *Karana-Nidana* or *Hetu*. Ultimately the aim of the physician is to cure as well as to prevent the disease. Moreover, the knowledge of *Nidana* is useful to provide proper guidance for therapy as well as in the prevention of the disease. Though, there is no specific description about etiological factors of the disease *Vicharchika* but it being a variety of *Kshudra Kustha*, the etiological factors of the *Kustha* are to be accepted as the etiological factors of the *Vicharchika*. Etiological factors of *Kustha* and hence of *Vicharchika* as mentioned in different *Ayurvedic* texts may be classified into following groups.

1. *Aaharaja Hetu*

2. *Viharaja Hetu*

3. *Aacharaja Hetu*

1. *Aaharaja Hetu*

Aaharaja Hetus are chief responsible factors in the production of the *Kustha* (skin diseases). Among them *Viruddha & Mithya Ahara* is the main dietary factors.

a. ***Viruddha Ahara***- There are eighteen types of *Viruddha Ahara*, as described by the *Acharya Charaka* in *Sutrasthana* viz. *Desha Viruddha, Kala, Agni, Matra, Satmya, Dosha, Samsakara, Virya, Kostha, Avastha, Krama, Parihara, Upchara, Paka, Samyoga, Hridaya, Sampad* and *Vidhi Viruddha*. '*Viruddha*' or '*Vairodhika*' is the technical terms for incompatible or antagonistic.

It means that, which acts as antagonistic to physiological factors. *Acharya Charaka* has stated that the substances acting antagonistic to '*Dehadhatu*' are *Vairodhika* (Ch. Su. 26/8). *Viruddha Ahara*, the main dietary factor in the production of *Kustha* are summarized in the chart.

b. ***Mithya Ahara***- *Mithya Ahara* means improper Diet. The diet which is opposite to *Ashta Ahara Vidhi Visheshayatanani* is designated as *Mithya Ahara*. [5]

In *Charaka Vimanasthana* 1st chapter- '*Aharavidhi Visheshayatanani*' have been described-

1. *Prakruti*- Nature of the food articles
2. *Karana*- Method of food processing
3. *Samyoga*- Combination
4. *Rashi*- Quantity
5. *Desha*- Habitat
6. *Kala*- Time (stage of the disease/individual)
7. *Upyogasthastha*- Rules governing the intake of food
8. *Upayokta*- The individual who takes it as well as whole.

2. Viharaja Hetu

Viharaja Hetu (causes pertaining to activities) also plays an important role in the production of skin disease. *Mithya Vihara*, *Vegadharana* & *Panchakarmapacharan* are few such main *Vihara Hetus*.

a. Mithya Vihara – It means improper activities. The activities opposite to 'Swasthavritta' (regimes which are laid for being healthy) is the 'Mithya Vihara'. *Acharyas* have also emphasized on these factors as producing skin diseases. Sudden changes from cold to heat & vice versa, entering into cold water immediately after one is afflicted with fear, exhaustion and sunlight etc., are said to be the causative factors for the *Kustha*.

b. Vega Vidharana– It may be included under the heading of *Mithya Vihara*, but being a peculiar type of *Mithya Vihara* it is counted under a separate heading. *Acharya Charaka* has stated thirteen types of 'Vegas' – natural urges in *Sutrasthana*, the suppression of which are harmful to the body i.e. *Mutra*, *Purisha*, *Retas*, *Apana*, *Vamana*, *Kshavathu*, *Udgara*, *Jhumbha*, *Kshudha*, *Pipasa*, *Bashpa (Ashru)*, *Nidra* & *Shrama Nihswasa*. It seems that, amongst the above *Vegas*, the suppression of *Vamana*, *Mutra* & *Purisha* may produce skin disease.

c. Panchkarmapacharinam– It is also a significant cause in the production of skin disease. *Chakrapani* has commented that 'Panchkarmapacharinam' means improper activities during the *Panchakarma* therapy may lead to skin disease. Moreover, improper administration of *Snehapana* therapy is also said to be the causative factors for skin disease.

3. Aachara Hetu

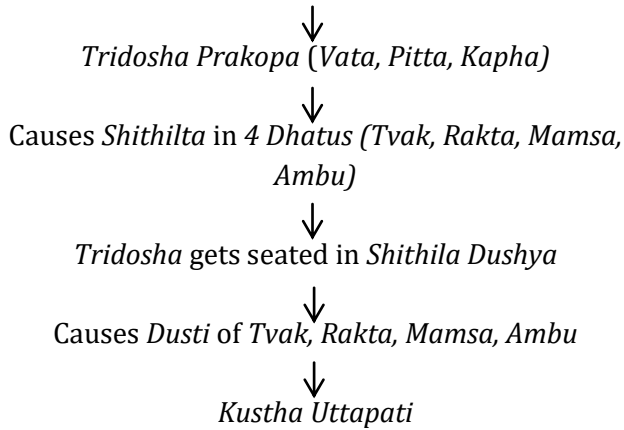
It means causes pertaining to behaviour. Good morals are also necessary for a man to be healthy. *Sadvritta* is the conduct of nobles in respect to physical, vocal and mental behaviour. *Aachara Hetu* is also said to be as one of the causative factors for *Kustha*, i.e., insult to brahmins, teachers & other respectable persons. Indulgence in sinful activities, etc. are said to be the causative factors for such disease. In *Nidana Sthana* & *Vimana Sthana*, (Ch. Ni. 5/10), *Acharya Charaka* has mentioned the involvement of *Krimi* in the disease *Kustha*. *Acharya Sushruta* has also stated that all types of *Kustha* originate from *Vata*, *Pitta*, *Kapha* & *Krimi*. So *Krimi* may be taken as one of the probable causative factor for *Vicharchika* (Su. Ni. 5/5). According to modern medical science, allergy is the main responsible factor in the pathogenesis of the disease, 'eczema'. In *Bhel Samhita*, 'Mithya Samsarga Sevanam' is considered as exogenous or endogenous. Factors which are not homologous to the *Prakriti* can also be said the probable causative factor of *Kustha* & ultimately of *Vicharchika*.

Samprapti (Pathogenesis)

The process of evolution of the disease, right from the contact of the *Nidana* with the body, to the manifestation of the disease in its full glory is known as *Samprapti* or pathogenesis. (Ma.Ni. 1/10) The knowledge of *Samprapti* not only helps in the comprehension of the specific features of a disease, but is also useful in deciding its line of treatment. Most of the *Acharyas* have described the common *Samprapti* of the disease *Kustha* but they haven't emphasized on the *Samprapti* of the *Vicharchika*. However, in this context, commentator *Gayadas* quotes the references of *Bhoja* describing same *Samprapti* of *Vicharchika* as *Kustha*. Before going into further details about *Samprapti* of *Vicharchika*, it is necessary to have a glance at the classical descriptions (Ch. Ni. 5/6). While describing the *Samprapti* of *Kustha*, *Acharya Charaka* opines the dual part played by the etiological factors. These factors apart from vitiating the three *Doshas* from their norms also loosen the four *Dhatus* i.e. *Twak*, *Rakta*, *Mamsa* and *Lasika* (*Shaithilyam Aapadyante*). During the second stage of development of the disease, the aggravated *Doshas* proliferated in their respective habitats and gain momentum. These circulating *Doshas* get lodged in the above *Dhatus* (*Sthana* – *Adhigamna*), where the vitiation of *Dhatus* takes place due to their loosened and weak constituency. This leads to manifestation of the pathology as *Kustha*. Due to indefinite permutations and combinations of *Dosha*, *Dushya*, *Sthana*, etc., *Kustha* may present itself in infinite varieties (Su. Ni. 5/2).

Acharya Sushruta holds the point of view that *Vayu* in combination with the agitated *Pitta* and *Kapha* enters into the *Tiryag Siras* (vessels or ducts) which are transversely spread (*Sirah Samprapadya*) and reach to *Bahya Roga Marga* (*Samuddhuya Bahyam maargam Prapti*) to produce *Kustha* (Su.Ni 5/3). *Acharya Vagbhata* has stated that aggravated *Doshas* get lodged into *Tiryag Siras* (*Sirah Prapadhya*), loosen the *Twak*, *Rakta*, *Mamsa* & *Lasika* and vitiate them to produce *Kustha*. Commentator *Gayadas* quotes the reference of *Bhoja*, while describing the *Samprapti* of *Vicharchika* that the *Doshas*, after being aggravated, vitiate the *Twak* and *Mamsa* to produce *Pidika* which is accompanied by *Daha* and *Kandu*. The condition whereby, the skin cracks, becomes dry, coarse and is positioned in the feet its nomenclature is changed to *Vipadika*. If it manifests itself all over the body (except feet) it is known as *Vicharchika*. (Su. Ni. 5/16) Description of *Samprapti* according to *Acharya Charaka* & *Sushruta* is as follows – Charaka Ni. 5/6 –

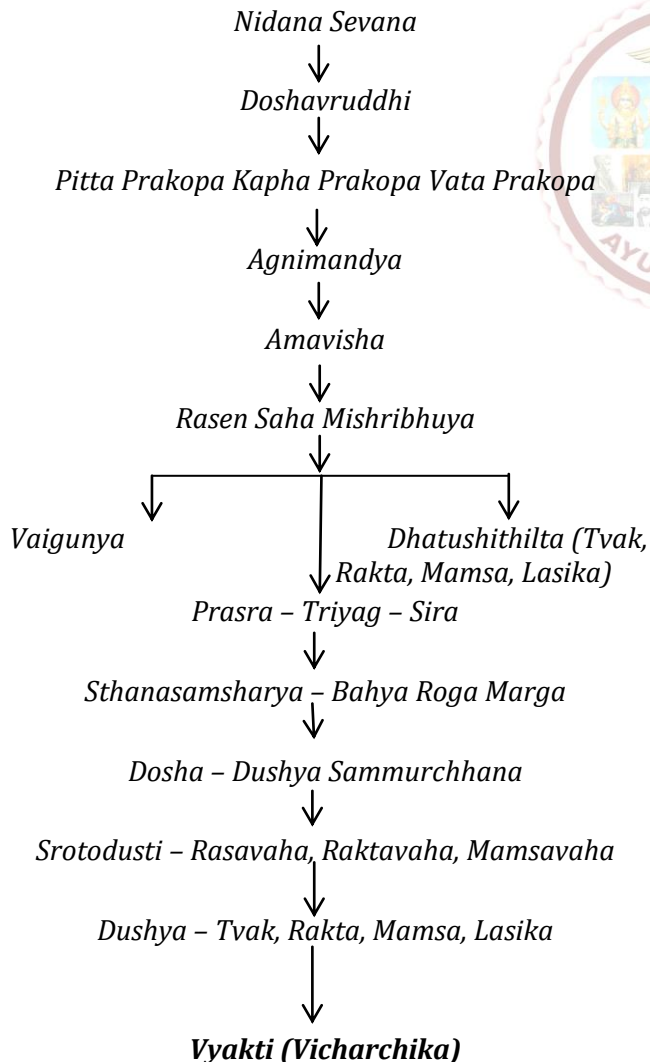
Nidana Sevana



According to Charaka Samhita, (chi. 7) due to various Nidana Sevana, Tridosha gets vitiated simultaneously and produces Shaithilya in the Tvak, Mamsa, Rakta and Ambu. Then Tridosha gets seated in Shithila Dhatu and vitiating them with Lakshanotpatti of Kustha Roga.

On the basis of the above descriptions of Samprapti of Kustha, an effort has been made to reform the Samprapti of Vicharchika as follows-

Samprapti of Vicharchika



Samprapti Ghatakas of Vicharchika

- Doshas** – Tridosha
- Dushya** – Tvak, Rakta, Mamsa, Lasika
- Agni** – Jatharagni & Dhatwagni Mandya
- Srotas** – Rasa, Rakta & Mamsavaha
- Srotodusti Prakara** – Sanga & Vimargagamana
- Udbhavasthana** – Amashaya
- Sanchara** – Triyag Sira
- Adhithana** – Tvacha
- Vyadhi marga** – Bahya
- Swabhava** – Chirakari
- Chikitsa Sutra of Kustha**

The term Chikitsa means 'Ruk Pratikriya' i.e., to counteract the causative factors of a disease. 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 and require patience in treatment.

Generally there are 3 types of treatment i.e.

1. **Shodhana Chikitsa**
 Antah parimarjana – Vamana, Virechana, Rakta mokshana
 Bahi parimarjana – Lepa, Parisheka, Avachurnana, etc
 Shastra pranidhana – Lekhana, Vyadhana, Shiramokshana
2. **Shamana Chikitsa**
3. **Nidana Parivarjana**

MATERIAL AND METHOD

CASE REPORT

Brief history about the patient-

A female 42 year was presented on 10-01-2022 with 2 years history of an intensely itchy, vesicle rash affected over palm of left hand on & off. Onset was acute and gradual. Clinical sign and symptoms like Raga (redness), Saphota (vesicles), Pidika (small pustules), Kandu (itching), Paka (suppuration), Kleda (fluid filled secretion), Anga Patina (cracking of skin), Utsedha (swelling/ inflammation), Ati Swedana (hyper sweating), Sheeta (coldness), Snighdha (sliminess) were present. She had taken treatment from general physician but found no relief then she came here for further management.

Chief Complaint- The complaint of intense itching on left palm with burning sensation and discharge from lesion and mild pain

History of present illness- Complaint of intense itching on left palm with burning sensation and mild pain since 2 years. She has taken treatment of modern medicine and was getting temporary relief, due to recurrence of the symptoms; she approaches here for

further treatment. On examination, multiple deep fissures were present on left palm with local tenderness. According to the clinical features, the patient was diagnosed as a case of *Vicharchika*. Clinical features indicated predominance of *Pitta Dosh*

Associated Complaints

She had *Agni Mandya* (low digestive fire), *Ajirna*, (indigestion), *Chardi* (nausea), *Mala Vibhanda* (constipation)

Past History

No h/o DM/HTN/hypothyroidism or any other major medical or surgical history.

Family History

No history of same illness in any of the family members.

Personal History

- Appetite: Moderate
- Bowel: constipated
- Micturition: Regular
- Sleep: Sound
- Food: Veg. diet
- Addiction: None

General Examination

- Appearance: Normal
- Built: Moderate
- Nourishment: Moderate
- Pallor: Absent
- Icterus: Absent
- Oedema: Absent
- Cyanosis: Absent

Vital Data

- Pulse: 80/Min
- BP: 110/90 MmHg
- Temp.: 98.2°F
- Respiratory Rate: 18/Min
- Weight: 73 kg
- Height: 158cms

Local Examination

Deep-seated "tapioca-like" vesicles and, less commonly bullae primarily at all over the left palm and lateral surfaces of the fingers with few rupturing of vesicles

Ayurvedic Management (Chikitsa)

1. *Gandhak Rasayana* - 2 tablets BD
2. *Avipattikara Churna*- 3gms BD
3. *Panchtikta Ghrita guggulu Vati* - 2 tablets BD
4. *Mahamanjisthali Kwath*- 10ml TDS after meal
5. *Dashanga Lepa*- Local application twice a day
6. *Vetpaladi Taila*- Local application twice a day

Pathya & Apathya (do's & don'ts)

- *Nidana Sevana* results into various pathological changes in the body that creates a disease. *Nidana Parivarjana* will stop further pathogenesis in the body. Therefore *Pathya & Apathya* have a great role with each disease.
- **Pathya**- *Laghu Anna, Tikta Shaka, Purana Dhanya, Jangala Mamsa, Mudga, Patolam, Nimba, Triphala, Shali, Shastika, Yava, Godhuma, Masura, Maksika, Pana- Pariseka- Avagaha* of *Khadira Kashaya, Bakuchi* etc.
- **Apathya**- *Guru Anna, Amla Rasa, Dugdha, Dadhi, Aanupa Mansa, Guda, Tila, Kulattha, Masa, Ikshu Vikara, Vidahi, Vishtambhi, Viruddha ahara, Vishama Ahara. Vihara Diva Swapna, Swedana, Ativyayam, Vegadharana, Paap Karma.*
- Patient was advised to follow strict *Pathya -Apathya* (Ayurvedic diet). Light food like *Khichadi*, eating more of moog daal, *Karela, Patol (Tikta Rasa)*, hot water for drinking.
- *Apathya*- Meat, milk, curd, *Mansa* (non-veg), *Virudhahara* (incompatible food items), *Adhyasana* (over eating), *Vidahi* food (which causes burning like- pickles, chillies), *Abhishyandi Ahara*, avoid day sleep, *Ati Amla Rasa* (sour food items). Soaps and detergents was completely avoided and advice to wear gloves during bath and other work.

Follow-up and outcomes

The symptoms like *Mandala* (vesicles), *Pidika, Srava* (secretion), *Kandu* (itching), *Vedana* (pain), *Paka* (suppuration), *Kleda* (fluid filled secretion), *Anga Sphutana* (cracking of skin), *Utsedha* (inflammation), were 20% reduced within 20 days, some fresh vesicles seen. Weekly examination was done and after 35 days picture was taken with consent. After 60 days treatment, 95% the lesions were resolved and skin comes back to normal. (10-03-2022)

Vicharchika runs a chronic course and chances of recurrences are high. In manifestation of *Vicharchika*, vitiation of *Tridosha* along with *Twak, Rakta* and *Ambu* are main pathogenic factors. According to Allopathy, eczema is an allergic cutaneous manifestation of antigen-antibody reaction and factors mainly involved are sensitized skin or sensitizers. The immunity of human body is decreasing day by day. This problem only can be solved by 'Rasayana Therapy' as described in *Charaka Samhita "Dehendriya Bala Pradam"*. So revitalizes each and every organ at its cellular level. We are not aware of the damaging pollution in our environment, damaging effects of processed food and over medication of our bodies. So, as a *Rasayana* therapy *Amalaki Rasayana, Haridra Churna* and local application of *Neem* oil was recommended for 1 month.

DISCUSSION

Vicharchika is a major problem in skin diseases. Despite of great advance in dermatology and the advent of powerful antibiotics and antifungals as well as steroids, eczema continues to defy the best effect of dermatologists. Eczema/dermatitis is a common problem all over the world. Its incidence is 2-3% and about 30% of all the dermatoses seen in the practice. The disease *Vicharchika* is *Tridoshaja* with having the *Dushti* of *Rakta Dhatu* and the involved *Dosha* are having *Tiryakagati*. From the modern point of view, it is an immunological disorder for which little can be done for its permanent cure. It is necessary to take care of its recurrences also. *Rasayana* therapy described in the classical texts may be the solution to the problem of recurrence. External application of drugs in skin diseases is as important as internal medication as it helps in providing better and quicker relief in the symptoms. Taking these points into consideration *Gandhak Rasayana*, *Avipattikara Churna*, *Panchtikta Ghrita guggulu Vati*, *Mahamanjisthali Kwath* was selected as *Shamana Yoga* and '*Dashanga Lepa* and *Vetpaladi Taila*' was selected as external application for present study to evaluate their role in the management of *Vicharchika*.

CONCLUSION

"*Kushnati Vapuhu iti Kustham*" is the derivation of the word *Kustha*, illustrative of the disfiguring nature of the disease towards the human being. *Vicharchika*, a *Kshudra Kustha* though involves only epidermis, its tendency of recurrences continues to pose problems to the physician. According to modern medicine, transient or sustained malfunctioning of immunological system is the chief cause of eczema and sensitized skin is more important than the external sensitizer in the manifestation of this disease. *Vicharchika* is quiet similar to the eczema/dermatitis as per the classical criteria. The first manifestation is erythema or reddening of the skin.

Second is eruption in eczema which itches and causes vesiculation or blistering of skin. These vesicles or papules breakdown resulting in oozing from the affected area of the skin. If the condition persists, the skin tends to become thickened and scales may come out.

Withholding the classical description *Vicharchika* may be defined as a clinical entity, in which the lesion is *Shyava* coloured, *Pidikotpatti* with profuse itching or *Ruja*, which may develop anywhere in the body. It may be *Sravi* or *Sushka*. While selecting the regimen for its total eradication, it is necessary to take care of its recurrences also.

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