



A CONCEPTUAL STUDY ON VICHARCHIKA W.S.R. TO ECZEMA

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ABSTRACT: - Vicharchika is stated as a Kshudra-Kushtha & Sadhya Kushtha by all acharya, but Kushtha is one among Ashta Mahagada. So, it is difficult to cure. Vicharchika can be seen at any age but frequently in young age due to exposure to occupational, environmental factors and mental stress. Now a day junk food, irregularity in food taking, suppression of natural urges, uses of cosmetics and other chemicals, polluted environment, stressful life and Emotional disturbances definitely play a major role in manifestation of Vicharchika.

KEY WORDS: Vicharchika, Kustha, Kshudra Roga

INTRODUCTION: Vicharchika is very old disease mentioned in ancient science among the Kustha. Vicharchika categorized in different way i.e. Kshudra Kustha, Kshudra Roga and Sadhya Kustha. All Kustha are having Tridoshaja origin so, Vicharchika can be said in same way i.e. Kapha is responsible for Kandū, Pitta is responsible for Srava and Shyava indicate the presence of Vata. (M. N. 49/23- Kanthadatta). Despite of its Tridosha origin various Acharyas mentioned different dominancy in Vicharchika i.e. Kapha (Ch. Chi. 7/30), Pitta (Su. Ni. 5/16), Vata-pitta Pradhana (M. Ni. 49/35), which also suggest specific Symptom complexes.

As per the symptomatology and pathogenesis, Vicharchika has been directly correlated with eczema (dermatitis) in modern science, i.e. Sakandu (excessive itching), Pidika (papules, vesicles, pustules), Shyava (erythema with discoloration), Bahusrava (profuse discharge, oozing), Raji (thickening, lichenification of skin), Arti (pain), Ruksha (dry lesion), etc.

Dermatitis is being used as symptoms as eczema by most of the dermatologist (Bhela edition 1982). Now a days, modern science reach top of the hill by great advance particularly in dermatology as topic is concerned and also availability of powerful antibiotics, antifungal, antihistaminic, steroids, etc. but better management could not be searched out till today. Few drugs are available for symptomatic relief only. Their indiscriminate use is most undesirable.

Skin diseases like eczema get a suitable atmosphere especially in developing countries, because of fast life style, industrial and occupational hazard, repeated use of chemical additives etc. Disease of skin makes much more handicap in society because with a presence nobody wants to touch them and forbidden by everyone and beauty and personality loss, which leads to under stress.

SAMPRAPTI OF VICHARCHIKA: - According to Charaka Nidana 5:3, Samprapti of Kushtha is as follows. By various causative factors as mentioned in Kushtha Nidana, all the three Doshas are simultaneously provoked, the four Dushyas (Twacha, Mansa, Rakta & Lasika) thin out or lose their tone. In these deranged four Dushyas, the provoked Doshas get located. This causes them to become vitiated and so the Kushtha or the skin disease is produced. According to Chakrapani Dutta, the vitiated Doshas, which become steady or stationary in the four Dushyas, they cause moving, which cause Visarpa.

Acharya Sushruta in Nidana 5:2 has stated that the causative factors, which at first derange and aggravate Vata Dosha. This vitiated Vata takes hold of Pitta and Kapha which are also deranged & aggravated and throws them into the Tiryaka Siras through which displace them to the surface of the body.

Wherever the thrown Dosha are deposited circular patches appear over the skin. If these vitiated Doshas are not brought into normalcy they penetrate deeper and deeper into the Dhatus.

Acharya Vagbhatta is of the view that the vitiated Doshas reach Tiryaga Siras. Then it passes to the skin, the Lasika, the Blood, and the Muscular tissue to make them deranged, weakened and then they pass on to the external surface of the patient's body causing Kushtha (A.H. Ni. 14/1-2).

Samprapti Ghatakas: Doshas: Tridosha **Dushya:** Twak, Rakta, Mansa, Lasika (Ambu)

Srotas: Rasa, Rakta, Mansa & Udakavaha **Agni:** Jatharagni and Dhatwagnimandya

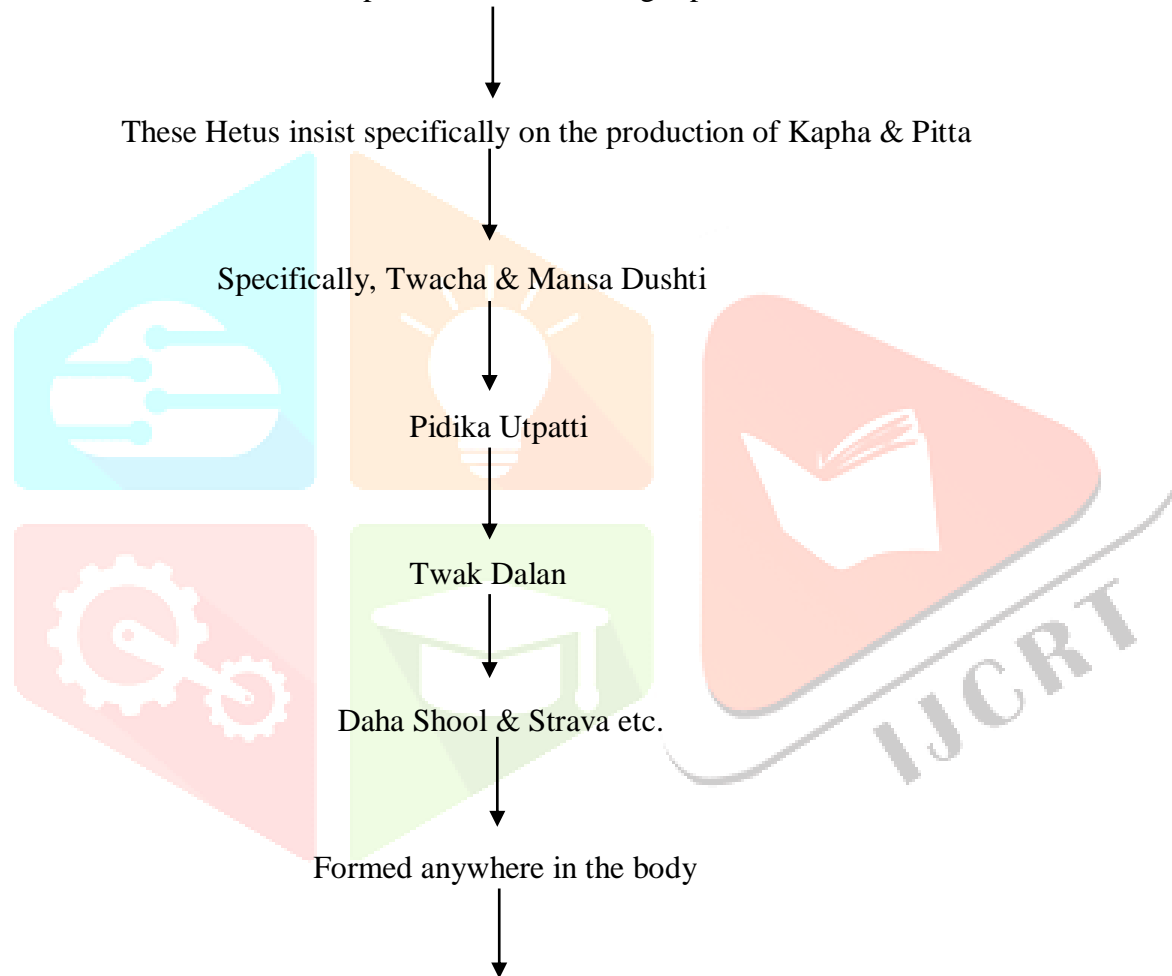
Srotodushti: Sanga & Vimargagamana Prakara **Sanchara:** Tiryaga Sira

Adhishthana: Twacha (Fourth layer - Charaka & Fifth layer - Sushruta)

Rogamarga: Bahya **Swabhava:** Chirkari

SAMPRAPTI:

Consumption of Hetus for longer period



VICHARCHIKA

Vicharchika Dosh: -Vitiation of all the three Doshas simultaneously causes Kushtha. Though Vicharchika is also a Tridoshaja Vyadhi, but Acharyas hold a difference of opinion regarding the predominant Dosha. Charaka (Ch. Chi. 7; 13), Vagbhatta (A.H. Ni. 14:7), Madhav Nidana, Shrangadhara and BhavaPrakash are of the opinion of Kapha predominance, while Sushruta considers Vicharchika as Pitta Pradhana (Su. Ni. 5:16).

Among commentators, Dalhana states Pitta and Arunadatta, Indu and Shrikanthadutta Kapha predominance. From the above discussion it is clear that most of the Acharyas have accepted Vicharchika to be a Kapha dominant disease.

Only Sushruta and his commentator Dalhana, consider it to be a Pitta dominant disease, owing to the symptoms like Kandu, Daran etc. involvement of Kapha and Vata are conspicuous in this disease.

In this context, commentator Shrikanthadutta has agreed to the involvement of Tridoshas with Kapha dominance in Vicharchika and explains that Kandu occurs due to Kapha, Bahusrava due to Pitta and Shyavata due to Vata in this disease.

From the above discussion it is clear that Vicharchika is a Tridoshaja Vyadhi, but it is the physician who has to decide which Dosha is dominant in a particular patient of Vicharchika.

Dushya:- Acharya Charaka in Nidana Sthana 5:6 has postulated that when the four Dushyas are vitiated by three provoked Doshas in different amount of morbidity, manifestations of different varieties of Kushtha takes place.

These four Dushyas are - Twak, Rakta, Mansa and Lasika. In this context, Chakrapani has commented that, at the onset when Kushtha is produced four Dushyas only as a rule become deranged. But later on, other Dushyas Meda, Asthi, Majja, Shukra etc. are also deranged as the infection travels deeper and deeper till it involves the whole body.

According to Sushruta the Kushtha is first located in the skin, later on it progressively deeper & deeper Dhatus. This clearly mentions that in all varieties of Kushtha, the skin is compulsorily involved at first. After this, the general pathology of the skin, the special pathology starts in other Dhatus, as the time passes on.

Lakshanas of Raukshyam is due to Twakdushti and Paka & Atikandu are due to Raktadushti. Bahusrava is due to Rasadushti, Ruja is due to Mansadushti, Pidika is due to Rakta and Mansadushti and Shyava is due to Twak & Raktadushti. The knowledge of Dushyas is necessary for the treatment as well as to know the prognosis of the individual.

Srotas:- Srotas are the channels of transportation throughout the body. Here in Vicharchika, Rasavaha, Raktavaha, Mansavaha and Udakavaha Srotas are vitiated. Lakshanas of Bahusrava and Raukshyam are due to Rasavaha Srotodushti. Kandu and Sthiratvam are due to Mansavaha Srotodushti.

Ama and Agni:- As stated by all the Acharyas, the main root cause of all the diseases is disturbance of the Agni. Jatharagnimandya and Dhatvagnimandya produce Ama. Ama thus produced along with pradhana Dosha Dushti plays a vital role in the pathogenesis of Vicharchika.

Ama has the properties comparable to that of Visha and is thus termed as Amavisha. Acharya Bhoja has stated the pathogenesis of Vicharchika and Vipadika in common and commented that vitiated Doshas lodging in Twacha and Mansa, producing symptoms of burning and itching is termed as Vicharchika and when this type of symptoms is present in feet, then it is known as Vipadika. (Dalhana on Su. Su. 5:16).

Purvarupa :- 1) Asweda, 2) Swedadhikya 3) Atislakshnata 4) Vaivarnyata 5) Toda 6) Suptata 7) Paridaha/Daha 8) Pariharsha 9) Ushmayana 10) Gaurava 11) Shwayathu 12) Visarpa Abhikshnam Cha Kaye

Rupa of Vicharchika: - Rupa i.e., signs and symptoms of Vicharchika, as stated by different Acharyas can be summarized in the following table:

NO.	Rupa	CS	SS	AH	AS	BS	KS	MN	BP
1	Kanduta	+	+	+	+			+	+
2	Pidika	+		+	+			+	+
3	Shayarna	+		+	+	+		+	+
4	Srava	+		+	+	+	+	+	+
5	Rajyo		+						
6	Ruja		+				+		
7	Rukshata		+						
8	Rakta					+	+		
9	Prakina					+			
10	Vrana						+		
11	Paka						+		

These symptoms are being discussed here in brief:

- 1. Kandu:** - Kandu is produced by the vitiated Kapha dosha. It is a condition of severe itching and is most distressful symptom. in the patient of Vicharchika.
- 2. Pidika:** - In Charaka Sutra 18:24, it has been explained that, when the vitiated Pitta gets accumulated in Twacha and Rakta creates inflammation and redness then it is known as Pidika. "Peedayati Iti Pidika" i.e., which causes pain. In Vicharchika, generally the small circumscribed, easily palpable lesions are found in-groups.
- 3. Srava:** - Srava means discharge. Acharya Charaka has used the adjective "Bahu" meaning 'profuse discharge'. The vitiated Pitta and Kapha produce this. Vagbhatta has used the word Lasikadhya and Indu in his Shashilekha commentary defines it as 'Jalaprayah' meaning the nature of the discharge resembles to that of water (A.S. 14:19 Indu. Comm).
- Contrary to other Acharyas, Sushruta has mentioned the "Rukshata" (dryness) in Vicharchika. Rukshata is the cardinal symptom of Vata. It seems if the Vata is dominant, the lesion will be dry, while in the dominance of Kapha or Pitta, it will be wet.
- 4. Shyava:** - Shyava means dark or blackish. This is the characteristic feature of the lesions of Vicharchika, mentioned by all Acharyas except Sushruta. It is due to vitiated Vata.
- 5. Rajyo:** -Sushruta has described this symptom. Dalhana explained it as Rekha, means linings (Su. Ni. 5/13, Dalhana Commentary). Scratching may produce linear markings. Moreover, in chronic cases rubbing scratching may produce lichenification, thickening and often some pigmentation of skin also. Rajyo is caused by vitiated Vata.
- 6. Ruja:** -Sushruta and Kashyapa have mentioned this symptom. Ruja means Vedana i. e. pain or irritation to the patient due to chronic nature of the disease. Ruja is the cardinal symptom of Vata.
- 7. Rukshata:** -Acharya Sushruta has mentioned it. This symptom is due to vitiated Vata. it indicates the dryness in the lesion.
- 8. Rakta:**-Rakta means redness in the lesion. It is produced by the vitiated Pitta.This symptom has been mentioned in Bhela Samhita. In Kashyapa Samhita, instead of Rakta, the word "Lohita" has been used.
- 9. Praklinna:**-Praklinna means wet. Due to continuous discharge the lesion becomes wet. This sign is mentioned only in Bhela Samhita, caused by vitiated Kapha and Pitta.
- 10. Vrana:**-This symptom has been mentioned in Kashyapa Samhita. Vrana means ulcerated lesion. Because of scratching Vrana may be created. This is due to vitiated Pitta.
- 11. Paka:**-This symptom has been mentioned in Kashyapa Samhita. Due to the infection in Vrana, purulent discharge may trickle. Paka is caused by vitiated Pitta.

SADHYA-ASADHYATA (PROGNOSIS) OF VICHARCHIKA: - Regarding prognosis, Acharyas have started that the disease of Kushtha appearing in a person, who has full control over his sense organs and confined only to Twacha, Rakta and Mansa Dhatu of the body, involving Vata and Kapha Doshas should be regarded as curable and can be eradicated completely.

In case of one, whose infection has penetrated the fatty or adipose tissue (Meda) is Yapyra, so is the Kushtha of double Doshas. Yapyra requires palliative treatment and is never rooted out. In a case when infection has reached the bone, the bone-marrow or semen or ovum or which is caused of the three Doshas together or any Kushtha having the complications as described later are an incurable.

As Twacha, Rakta and Mansa Dhatus are generally vitiated in the disease Vicharchika, so it may be counted under the category of "Sadhya Kushtha". Charaka in Nidana Sthana 5:9, has stated that the improper regimen leads curable diseases to incurability, hence proper measures should be carried out at the early stages of the skin diseases.

UPADRAVA (COMPLICATIONS):- In Charaka Nidana Sthana 5:11 the following complications of Kushtha have been described:- Puyasravan, Angabheda, Trishna, Jwara, Atisara, Daha, Daurbalya, Arochaka, Avipaka, Angavyavpatana. In addition to these, in Madhav Nidana 49 the following complications have been stated:

Infestation by parasites, gaping lesions with profuse discharge, erythematous eyes and loss of voice. Out of the above stated complications, Arochaka, Avipaka, Jwara, Daha and Daurbalya may be found in

Vicharchika. In severe cases of Vicharchika, Nidranasha due to severe itching is seen. It may be regarded as one of the upadravas.

CHIKITSA: - Charaka aims for the restoration of the equilibrium of the Dhatu, with the conglomeration of Bhisagadi Chatushpada.

Types of Chikitsa: The therapies that are comprehended under this are:

(1) Daivavyapashraya (2) Yuktivyapashraya (3) Satwavajaya (Ch.Su.11/54)

Yuktivyapashraya includes: Shodhana, Shamana, Nidana parivarjana (Ch.Vi.8/30)

Shodhana includes:- a)Antahparimarjana b)Bahiparimarjana c.Shastra pranidhana (Ch.Su.11/55).

Line of treatment: - All the varieties of the Kushtha are caused by the simultaneous vitiation of Tridosha, hence depending upon the signs and symptoms one should decide the line of treatment. Initially the predominantly vitiated Dosha should be alleviated; later the remaining secondarily vitiated Dosha should be alleviated.

Samanya Chikitsa Sutra: -In Vata Pradhana Kushtha Sarpipana, in Shleshma Pradhan Kushtha Vamana, in Pittapradhan Kushtha Virechana and Raktamokshana should be done.

Prachchhana should be done in Alpa Dosha Yukta Kushtha and Siravyadha in Mahat Dosha. Kushtha with Bahudosha Avastha should be given Samshodhana therapies frequently.

According to Sushruta, the treatment should be started in the Purvarupa stage itself. He says during Purvarupa stage, Ubhaya Bhaga Shodhana i.e., Vamana and Virechana should be done (Su.Chi.9/6). In Su.Chi.9/6, Chikitsa is described for Twagadi Dhatugata Kushtha.

Initially Snehapana should be done for Vamanadi Shodhana purpose. (Dalhana on Su.Chi.9/6). Snehapana should be done with the specific Sneha mentioned according to Avastha of Doshadi. In Vataja Kushtha, Swedana is said to be Pathya (Ha.S.3/39/20).

Tuvaraka and Bhallataka Sneha are useful in all types of Kushtha. (Su.Chi.9/7).

Snehamatra in Kushtha: Madhyama Matra Sneha is advised in Kushtha (Ch.Su.13/34)

Swedana:- According to Charaka, if the lesion is Sthira, Kathina and Mandala, then Swedana can be done with Prastara and Pranadi(Ch.Chi.7/50).

Shodhana Chikitsa:

Vamana Karma:-In Ch.Chi.7/43, says that when the Dosha are located in Hridaya or the centre of the body, Dosha are in a state of Utklesha, and then the patient having Kushtha in the upper parts should be given Vamana with Kutaja, Madana phala, Madhuka mixed with decoction of Patola and Nimba.

Virechana Karma: - Drugs like Trivruta, Danti and Triphala are useful for Virechana. The recipe can be prepared by adding Souviraka, Tushodaka, Alodana, Asava and different types of Sidhu.

If Vata and Kapha make their seat in Pitta sthana, then Vamana and Virechana Karma and if Pitta and Kapha are localised in Vatasthana, then Virechana should be conducted.

Depending upon the nature of the therapy, Samsarjana Krama should be followed (Ch.Chi.7/45).

Asthapana Basti:-If there is excess of Vayu then Asthapana basti should be given with the drugs like Darvi, Bruhati etc (Ch.Chi.7/46).

Anuvasana basti:-When there is excess of Vayu even after Virechana and Asthapana and if the patient is suitable for the administration of Anuvasana and then he should be administered with Madanaphala, Madhukayukta Anuvasana Basti(Ch.Chi.7/47). But in the general indications both types of Basti are contraindicated, but depending upon the situations it can be done (Ch.Vi.8/138).

Nasya:- Nasya is indicated with the drugs like Saindhava, Danti, Maricha etc which are effective against Krumi and Kushtha and diseases caused by Kapha Prakopa (Ch.Chi.7/48). Bhela has mentioned Avapeedana Nasya for once in 3 days.

Dhumapana:-Virechanika Dhuma cures Krumi, Kushtha and Kilasa affecting the shira (Ch.Chi.7/49).

Raktamokshana: - If the patches of Kushtha are Sthira, Kathina and Mandala, Prastara and Nadi Sweda should be done and rubbed with Kurcha. The blood oozing out through this process should thereafter be eliminated (Ch.Chi.7/50).

Bhela in Chikitsa 6/40 mentions that the Raktajanya and Sannipataja Kushtha are initially treated with Siravyadha. In Alpa Kushtha Pracchanna is indicated, either with the help of Jalauka, Alabu or Shrunnga (Bh.Chi.6/40).

Site for Raktamokshana is mentioned in A.H.Chi.19/15. Siravyadha can be done at Lalata, Hasta and Pada also. Siravyadha can be done 2 angula above the Kshipra Marma, (Su.Sa.8/16).

Snehapana is necessary after Raktamokshana and Virechana to control the aggravation of Vata (A.H.Chi.19/16-17).

Even though Bahu Doshavastha is found in Kushtha, only little quantity of Dosha should be eliminated repeatedly otherwise aggravated Vata destroys the Bala (Ch.Chi.7/41, A.H.Chi.19/15).

Repeated administrations of Vamanadi procedures are mentioned: Vamana once in 15 days, Virechana once in 30 days, Rakta mokshana once in 6 months and Nasya for once in 3 days (Su.Chi.9/43).

Shamana Chikitsa: - Some of the Yoga early in the morning like Guduchi Swarasa, Kwatha or Siddha Ghruta for one month helps to nullify all types of Kushtha (Su.Chi.10/14).

Kwatha of Darvi, Khadira and Nimba is said to be Kushthhara (A.H.Chi.19/37).

Tuvaraka, Bhallataka, Bakuchi, Chitraka-mula and Shilajatu are indicated for Rasayana prayoga.

Specific treatments for Vicharchika are: - Arka Taila, Marichyadi taila, Visha taila, Shadbindu taila Aragwadhadhi Kwatha, Rasamanikya etc.

Kshara prayoga: In case of anaesthetic patches, Shastra is contraindicated and Kshara should be applied after elimination of blood and Dosha (Ch. Chi.7.54). The Lepa prescribed for Kushtha becomes instantaneously efficacious only after the elimination of impurities in the blood and in Koshtha (Ch.Chi.7/53).

The drugs like Kushtha, Amrutasanga, Daruharidra, Kasisa, Kampillaka, Musta, Lodhra, Sougandhika, Sarja Rasa, Vidanga, Manashila, Haratala, Karaveera twak are indicated for Avachrnana in Vicharchika (Ch.Su.3/11).

Daivavyapashraya chikitsa: Vrata, Dama, Yama, Guruseva, Tyaga, Shilabhiyoga, Dwija-Sura-Guru puja, Maitri to all living creature, Aradhana of Shiva, Kartikeya, Tara and Bhaskara will subside all types of Kushtha.

Tapopasevana (Su.Ni.5/31) and Karmakshya (Ch.Sha.1/117) will subside the disease. Harita has mentioned Dana of Go, Bhumi, Swarna or Anna for Papakarmottapanna Kushtha (Ha.Dwi.1).

PATHYA AND APATHYA IN THE VICHARCHIKA

Pathya: The list of "Pathya" for Vicharchika (being a variety of Kushtha) is tabulated below:

No.	Pathya	CS	SS	AH	BR
1	Laghu Anna	+			+
2	Tikta Shaka	+		+	+
3	Purana Dhanya	+	+		
4	Jangala Mansa	+	+	+	+
5	Shastic Shali, Yava, Godhuma, Uddalak		+	+	+
6	Masura			+	+
7	Ghrita	+			+
8	Mudaga	+		+	+
9	Triphala	+		+	+
10	Bhallatak	+	+	+	+
11	Nimba	+	+	+	+
12	Patola	+		+	+
13	Adhak		+	+	+
14	Vasa				+
15	Chitraka	+	+	+	+
16	Parisheka Avagaha of Khadir				
17	Brihati Phala				+

Apathya:- The list of Apathya in Vicharchika is tabulated below:

No.	Apathya	CS	SS	AH	BR
1	Guru Anna	+			+
2	Dugdha	+	+	+	+
3	Dadhi	+	+	+	+
4	Amla Rasa	+	+	+	+
5	Guda	+	+	+	+
6	Tila	+		+	+
7	Anupa Mansa	+		+	+
8	Matsya	+			
9	Mansa and Vasa		+		
10	Taila		+		
11	Masha		+	+	+
12	Kulatha		+		
13	Ikshu Vikara		+		+
14	Mulaka				+
15	Madhya				+
16	Lavana	+		+	+
17	Vidahi Anna		+		+
18	Abhishyandi Anna		+		
19	Vishtambhi Anna				+
20	Maithuna		+		+
21	Navana				+

Moreover, all the Nidanas of Vicharchika should be considered as Apathya.

DISCUSSION: - Among the disorders affecting the Rasavaha, Raktavaha, Mamsavaha & Swedvaha Srotas, Vicharchika is an important disease due to its higher and widespread incidence, chronicity and progression to grave condition in acute phase. The multifactorial origin of Vicharchika evoking abnormal responses at the level of Rasavaha, Raktavaha, Mamsavaha & Swedvaha Srotas, has been the subject of exposition by various Ayurvedic classical writers. Vicharchika reach to be nearest term for Eczema, which is one of the Skin disorder described by Charaka. (Cha.Chi. 7/26 & Su.Ni 5/8).

CONCLUSION: - On the basis of the present study, following conclusions can be drawn.

- 1) Vicharchika is stated as a Kshudra-Kushtha & Sadhya Kushtha by all acharya, but Kushtha is one among Ashta Mahagada. So, it is difficult to cure.
- 2) Vicharchika can be seen at any age but frequently in young age due to exposure to occupational, environmental factors and mental stress.
- 3) Now a day junk food, irregularity in food taking, suppression of natural urges, uses of cosmetics and other chemicals, polluted environment, stressful life and Emotional disturbances definitely play a major role in manifestation of Vicharchika.
- 4) Mithya Ahara – Vihara, especially Navanna, Viruddhahara and Vegavidharana are the main causative factors of Vicharchika.
- 5) Excessive intakes of Santarpaka Nidana cause Agni Dushti and play an important role in manifestation of Kushtha.

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