



UNIQUE JOURNAL OF AYURVEDIC AND HERBAL MEDICINES

Available online: www.ujconline.net

Review Article

A REVIEW ON SINGLE DRUG THERAPY IN VISARPA (ERYSIPELAS & HERPES)

Veera Venkata Durga Prasad M^{1*}, Hegde Prakash L², Harini A³

¹PG Scholar, Department of Dravyaguna, SDM College of Ayurveda and Hospital, Hassan, Karnataka, India

²Professor, Department of Dravyaguna, SDM College of Ayurveda and Hospital, Hassan, Karnataka, India

³Associate Professor, Department of Dravyaguna, SDM College of Ayurveda and Hospital, Hassan, Karnataka, India

Received 07-08-2016; Revised 05-09-2016; Accepted 03-10-2016

*Corresponding Author: **Dr. M.V.V.Durga Prasad,**

SDM college of ayurveda & hospital, Hassan, Karnataka. Phone number: 8904989221

ABSTRACT

Visarpa is one of dangerous skin disease. According to Ayurveda the term visarpa has two parts i.e, vi stands for vividha meaning different directions, and sarpa stands for sarpana meaning spreading. since this ailment spreads upwards or downwards or in all these three directions, it is called visarpa. The main aim of this article is to make understand the concept of visarpa i.e the etiology of visarpa is especially related to diet. In present era due to the life style modification the diet got totally changed and that leads to visarpa, And that leads to vitiation of tridosas, saptha dhatus and these tridosas take shelter both internally and externally and leads in the skin and cause visarpa. Then it leads to causing the symptoms of giddiness, thirst, bronchitis, pain in bones, fever, green and yellowish coloration of vision, sleeplessness, a red swollen, and painful area of skin with raised edge, blisters on the affected area. The above symptoms can be co-related with Erysepelas and Herpes in modern science . so, this visarpa can be managed in ayurveda very effectively on the basis of dosha . here the main aim of managing of the visarpa is first thing is nidhana parivarjana (to rule out the cause of disease and cease that cause), and chikitsa (treatment) based on the dosha will be given so that the root cause of visarpa can be managed and this is one of the disease if not treated appropriately it will cause death instantaneously.

Keywords: Visarpa , Erysepelas And Herpes , Nidhana Parivarjana Tridosha, Saptha Dhatu, Chikitsa.

INTRODUCTION

There are various types of diseases, some of these get cured even without treatment like vyanga (freckles in the face, etc) and tilaka (black moles). There are others like meha (obstinate urinary diseases including diabetes) and gulma (phantom tumour) which cause death of the patient after long period even if treated appropriately. There is third category of disease which if not treated appropriately cause death instantaneously. Visarpa is one such diseases belonging to the third category¹. Visarpa is defined as the one which spreads very quickly in various directions. Swelling which is not too much elevated, quickly spreads all over the body is known as Visarpa². Visarpa in modern can be co-related with symptoms of erysepelas and herpes. The management should be given based on the dosha and should manage very carefully.

Nidhana:-

The etiology of disease is mentioned as diet³ like Excessive intake of salt, sour, spicy and hot food items, sour curd, supernatant portion of curd, fermented preparations, alcoholic preparations like Sura, Souviraka etc, intake of food which

cause burning sensation, excess use of sesames, black gram, horse gram in preparations, meat of marshy and aquatic animals, intake of previous day food, unwholesome diet, incompatible food. Activity- excessive day sleep, Trauma, fall from height, exposure to intense sunlight, tight bandage. Other causes- Pollution, poisonous bite, burns.

Samprapthi:-

Pathophysiology is mentioned as indulgence in the above said etiology leads to vitiation of all the Tridosha (Vata, Pitta, Kapha - Basic constituents of the body) which in turn causes vitiation of blood, skin, muscle tissue and body fluids. The combination of vitiated Dosha (basic body elements) with Dushya (body tissues) take shelter either externally or internally or both, leading to manifestation of the disease known as Visarpa(Erysipelas). Factors involved are Dosha (which get vitiated) – Tridosha (Pitta mainly) Dushya (which got affected by Dosha)- Rakta (blood), Twak (skin), Mamsa (muscular tissue), Lasika (body fluids) Srotas (channel)– Raktavaha (the one which carries Rakta-blood) Adhishtana (site of manifestation)- Twak(skin) mainly. Vyadhiprakriti (Nature of the disease) - Ashukari (incidious). So, 7 elements

involved in the Visarpa (erysipelas) – Tridosha, Rakta (blood), Twak (skin), Mamsa (muscular tissue), Lasika (body fluids)⁴.

Classification of Visarpa:-

Based on Dosha predominancy, according to Acharya Charaka- they are 7 types- Vataja (Predominant of Vata), Pittaja (Predominant of Pitta), Kaphaja (Predominant of Kapha), Sannipataja (Predominant of all the Tridosha), Vata pittaja (Predominant of Vata and Pitta) also known as Agni Visarpa, Pittakaphaja (Predominant of Pitta and kapha) also known as Kardama Visarpa and Kapha vataja (Predominant of Kapha and Vata) also known as Granthi Visarpa.

Signs and symptoms:-

Internal visarpa - Unconsciousness, obstruction to the channels of circulation, excessive thirst, irregular manifestation of natural urges and instantaneously diminution of power of digestion⁵

External visarpa – This will be based on respective dosas like in vatika- giddiness, thirst, bronchitis, pain in the bones etc. Paittika visarpa- sour food, fills up (obstructs) etc. kaphaja visarpa – feeling of chills, cold fever, heaviness, excessive sleep, drowsiness etc. so that in all visarpa different different signs and symptoms are seen⁶.

Visarpa chikitsa:-

If the vitiated Dosha causing the Visarpa (Erysipelas) are of Ama (uncooked) nature and if these (saama dosha) Dosha are located in the Kapha Sthana, abode of Kapha (upper part of the body, i.e. chest, neck and head), then Langhana (Fasting) and Vamana (emetic) therapies are useful. Such a patient should be given ingredients having Tikta Rasa (bitter taste). The affected part of the body should be anointed with the Lepa (paste) of the ingredients having Snigdha (unctuousness) and Sheeta Guna (cooling effect). And if these (Saama Dosha) Dosha are located in the Pitta Sthana, abode of Pitta (middle part of the body), then also the therapeutic measures suggested above should be administered. In addition, Raktha – Mokshana (blood-letting) and Virechana (purgation) therapies should be specially administered to such patients. And if these (Saama Dosha) Dosha are located in the Vata Sthana, abode of Vata (lower part of the body), then Virukshana (un-unctuous) therapies should be administered in the beginning.

Since the disease involves the vitiation of Rakta (blood) and Pitta (in the general pathogenesis), in the beginning, Snehana (oleation) therapy is not useful.

If Vata is aggravated in excess and Pitta is less aggravated then Tiktaka – Ghrita⁷ is useful. However, if Pitta is aggravated in excess, then the patient should be treated with Virechana (purgation) therapy.

If the Doshas are aggravated in excess, then medicated ghee which is non-purgative should not be administered. Otherwise, non-purgative ghee does Upashtabdha Dosha (occlude Doshas) resulting in the Paaka (suppuration) of the Twak (skin), Mamsa (muscle tissue) and the Rakta (blood). Therefore, in the beginning the patient should also be administered Rakta-Mokshana (blood-letting) therapy, because the vitiated blood is the Ashraya (main supporting factor) in the pathogenesis of Visarpa (erysipelas).

If the Visarpa (erysipelas) is due to vitiation of either of Kapha or Pitta or both Kapha and Pitta, then the patient should be given with Vamana (emesis), by administering any one or in

combination the following Dravya (drugs)- Madana Phala (Randia dumatorum), Madhuka (Glycerizaglabra), Nimba (Azadirachta indica), Vatsaka phala (Holarrhena anti dysentrica).

In Koshtagata (dosha is in the abdomen/gut) Visarpa (erysipelas), Virechanartha (for the purpose of purgation), Trivrit Churna (powder of Operculinaturpethum) is administered with either of Ghrita (ghee), Dugdha (milk), Ushna Jala (hot water) or Mridveeka Rasa (juice of drygrapes). Similarly, Trayamana Kalka (paste of trayamana) boiled with Ksheera (milk) administered in luke warm state also cause Virechana (purgation)

If Jwara (fever) is associated with the Visarpa (erysipelas) then the Virechana (purgation) is brought about by either Triphala Kwatha (decoction of Terminalia chebula, Terminalia belerica, Embelica officinalis) along with Trivrit Churna (powder of Operculina turpethum) and Grhita (ghee) or Amalaki Rasa (juice of Embelica officinalis) with Grhita (ghee).

Chikitsa Sutra (Treatment Principles)⁸:

In Pittaja Visarpa (erysipelas), Sheetala Chikitsa (recipes with cooling effect) has to be done. In Kaphaja Visarpa (erysipelas), Rukshana Chikitsa (un-unctuousness type of treatment) to be followed. In Vataja Visarpa (erysipelas), Snehana Chikitsa (Oleation/unctuous therapy) is done. Agni Visarpa should be treated with Vata pitta Shamaka Chikitsa and Kardama Visarpa by means of Kapha pitta shamaka Chikitsa (dosha involved is targeted and treated in Agni and Kardama Visarpa).

In Granthi Visarpa (Vata Kaphaja) if Rakta and Pitta is aggravated in excess, then in the beginning, the patient is given with Rukshana (Drying /un-unctuous therapy), langhana (fasting therapy), Seka (affusion) with the Kwatha (decoction) of Panchavalkala or Pradeha (external application) with the Kalka (paste) of Panchavalkala, Sira-Mokshana (venepuncture), Jalaukavacharana (blood-letting by leech/leech therapy), Vamana (emesis), Virechana (purgation) and medicated Ghrita (ghee) prepared of Kashaya (astringent) and Tikta (bitter) Dravyas (drugs).

Action of Ekamulika Prayoga (Single Drug Therapy) in Visarpa (Erysipelas):

1) Mrunala (root of Nelumbonucifera) and Bisa (stalk of Nelumbonucifera) which is having properties Madhura (sweet), Tikta (bitter), Kashaya (astringent) Rasa (taste), Guru (heavy) Guna, Sheeta (cool) Veerya, Madhura (sweet) Vipaka, Pitta daha asrajit.

2) Aragwadha Twak (bark of cassia fistula) and Shleshmataka Twak (bark of) which is of Madhura (sweet), Tikta (bitter) Rasa (taste), Guru Guna, Sheeta Veerya, Madhura (sweet) Vipaka, Vata pitta shamaka⁹.

3) Yava churna and Madhuka Churna with the property of Kashaya (astringent) Madhura (sweet) Rasa (taste), Laghu (light) Ruksha Guna, Sheeta Veerya, Madhura (sweet) Vipaka, Kapha pitta hara. Madhuka Churna with Madhura (sweet) Rasa (taste), Guru Guna, Sheeta Veerya, Madhura (sweet) Vipaka, Vata pitta Shamaka.

4) Masura with Ghrita (Ghee) having properties Madhura (sweet) Rasa (taste), Laghu (light) Ruksha Guna, Sheeta Veerya, Madhura (sweet) Vipaka, Kapha pittahara.

- 5) Goksheera and Madhuka Churna with Madhura (sweet) Rasa (taste), Guru Guna, Sheeta Veerya, Madhura (sweet) Vipaka, Vata pitta Shamaka¹⁰.
- 6) Shatadhouta Ghritha (100 times washed ghee) which is Madhura (sweet) Rasa (taste), Guru Guna, Sheeta Veerya, Madhura (sweet) Vipaka, Pitta daha asrajit.
- 7) Durva Ghritha having Madhura (sweet) Rasa (taste), Laghu (light) Guna, Sheeta Veerya, Madhura (sweet) Vipaka, Kapha pitta Shamaka¹¹.
- 8) Ashwagandha Kalka with Madhura (sweet) Rasa (taste), Laghu (light) Guna (character/property), Ushna (hot) Veerya (potency), Madhura (sweet) Vipaka (end product of digestion), Kapha vata Shamaka, useful in Granthi (Kapha Vataja) Visarpa (Erysipelas)¹².

CONCLUSION

Prevention is better than cure. This theory should be followed by everyone so that some problems can be reduced in human being, because of their different incompatible food & life style they are suffering from the diseases like visarpa if diet is modified then it can be cured by prevention only. Visarpa is one of the dangerous diseases and the management of the disease should be done by evaluating the type of visarpa and then based on dosha it should be managed carefully and while treating the patient diet modification should be advised.

REFERENCES

1. Sharma RK, Dash Bhagawan. Vol-4 charaka samhitha. Varanasi: chowkhamba Krishna das academy; 2009. p.261

2. Sharma RK, Dash Bhagawan. Vol-4 charaka samhitha. Varanasi: chowkhamba Krishna das academy; 2009. p.261.
3. Sharma RK, Dash Bhagawan. Vol-4 charaka samhitha. Varanasi: chowkhamba Krishna das academy; 2009. p.263.
4. Sharma RK, Dash Bhagawan. Vol-4 charaka samhitha. Varanasi: chowkhamba Krishna das academy; 2009. p.262.
5. Sharma RK, Dash Bhagawan. Vol-4 charaka samhitha. Varanasi: chowkhamba Krishna das academy; 2009. p.264.
6. Sharma RK, Dash Bhagawan. Vol-4 charaka samhitha. Varanasi: chowkhamba Krishna das academy; 2009. p.265.
7. Sharma RK, Dash Bhagawan. Vol-4 charaka samhitha. Varanasi: chowkhamba Krishna das academy; 2009. p.279.
8. Sharma RK, Dash Bhagawan. Vol-4 charaka samhitha. Varanasi: chowkhamba Krishna das academy; 2009. p. 279.
9. Hedge Prakash. L.vol-2 Dravya Guna Vijnana. Newdelhi :chauhamba Sanskrit sansthan; 2016.p.54.
10. Hedge Prakash.L.vol-2 Dravya Guna Vijnana. Newdelhi: chauhamba Sanskrit sansthan; 2016. p.304.
11. Hedge Prakash.L.vol-2 Dravya Guna Vijnana. Newdelhi :chauhamba Sanskrit sansthan; 2016. p.54
12. Hedge Prakash.L.vol-2 Dravya Guna Vijnana. Newdelhi :chauhamba Sanskrit sansthan; 2016. p.97.

Source of support: Nil, Conflict of interest: None Declared