

A CRITICAL ANALYSIS ON VIPADIKA KUSHTHA

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ABSTRACT

As many of skin diseases comes under the broad term *Kustha* and it results in the significant functional and social disabilities. *Vipadika* is the one among *Kustha Roga* presenting with the complaints like *Sphutanam (Cracks)*, either in palms or soles or at both with *teevra vedana (Severe pain)*. *Vipadika* emphasizes its social implication and how both *vaidya* and patient should put efforts to cure the diseases from its roots. To emphasize all this aspect this review study was done.

KEYWORDS: *Vipadika*, Palmoplantar Psoriasis, *Kustha*, Skin disease.

INTRODUCTION

Ayurveda broadly explains all skin disorders under one umbrella called '*kushtha*'. *Kushtha* is the disease which causes disgraceful situation. Basically in all *kushtharoga* there is vitiation of *Tridosha*, *twak*, *rakta*, *mamsa*, and *lasika*, but depending upon the *amshamsha kalpana dosha pradhanyata* differs in various varieties; so it is rightly marked as innumerable in classics. For the systematic study, *Acharya Charak* has classified *kushtha* as *mahakushtha-7* and *kshudra kushtha-11*. *Vipadika* is one among *kshudrakushtha*.^[1,2]

Acharya Sushruta has mentioned the term *vipadika*, in *nidana sthana* but commentator *Dalhana* has clearly stated that *vicharchika* that occurs at *pada* is termed as *vipadika*.^[3] *Padadari* has been explained under the *kshudra rogaadhikara*.^[4] *Acharya vagbhata* has

mentioned it among *eka dasha kshudra kustha*.^[5] Along with *pratyatma laxanas pani* and *pada sphutana- teevra vedana, kandu, raga, and pidaka* have been added in the symptoms.^[6]

Acharya Madhava also mentioned *Vipadika* under *kshudrakustha*, where as in the commentary they have mentioned that *vicharchika* occurring at *pada* (Feet) is termed as *Vipadika*.^[7] *Vipadika* is mentioned among *kshudra kustha* by Bhavamishra. He also quotes that *Vicharchika* occurring at the site of the foot is called *Vipadika*. While explaining *Samprapti* he includes *pidaka, daha, kandu* as *laxanas* of *Vipadika*.^[8] The main symptoms of *vipadika* are cracks in the palm and sole, severe pain, and others like itching, inflammation, eruptions, etc. In *vipadika*, *doshapradhanata* is of *vata* and *kapha*. Based on its symptoms it can be correlated to different conditions like heel fissures, hand and foot eczema, palmoplantar psoriasis.

Palmoplantar psoriasis is a chronic autoimmune disease characterized by the rise of desquamative plaques on the palms and soles. In this review, explored different treatment regimens for palmoplantar psoriasis. According to Acharya Sushruta, the fourth skin layer is called *Tamara*. Its *dushti* occurs in *vipadika* and Acharya Charka also says fourth skin layers involved in *kushtha*. In modern science, epidermis thickens, and blood vessels in the dermis widen.^[9]

Derivation of vipadika

Vai + Paadika Vai –Vyayati means to become languid or weary or exhausted or to be deprived of.

Padika – Versed in *pada*.

Vaipadika – afflicted with lesions on the feet and hand.

Definition of vipadika

- *Vipadika* means *pada sphota*
- *Vipadika* is a kind of *twakroga* where the hand and feet are afflicted with blisters pustules etc.

Nidana

In *samhitas* we don't find a particular *nidana* mentioned for *vipadika*, but as it is one among the *kshudrakustha*, the general *nidana* of *kustha* can be considered. The *nidanas* can be subdivided as *aharaja, viharaja, manasika, acharaj, samsargaja, krimija, kulajanidana* etc.

1. Aharaja nidana^[10,11]

Virudha ahara for vipadika: Virudahara like Intake of Mulaka, Lashuna, Gramya, Anupa, audakaMamsa, intake of Chilchima fish with milk. Milk with nimbuka etc. For example, Chilchima fish is ushnavirya and milk is sheetavirya, so this is the example of virya virudaahara.

Mithya ahara hetu for vipadika: Improper food habits is another major causative factor of Kushtha. When Ahara Vidhi visheshaayatanani are not followed it is called Mithya Ahara.^[12] Mithya Ahara deranges the digestive power of Jatharagni and also causes Dushti of Grahani. Thus the food doesn't get digested properly leading to the generation of Ama.^[13] As Grahani is also dushita, Ama undergoes putrification and Amavisha is generated. So along with Kushtha, other diseases which can be formed due to Ama are Amavisha, GrahaniDushti etc.^[14]

2. Viharaj nidana

If swift changes like cold to hot and vice versa take place, without judiciously following the rules of gradual change, this causes dushti in Swedavaha Srotas. Unknowingly diving in cold water or drinking cold water in fear, exhaustion, or hot sunlight causes the same effect. Swedavaha Srotas is also vitiated due to Krodha, Shoka, and Bhaya and may predispose to skin disorders.^[15,16]

Suppression of urge of vomiting can cause Kushtha. An urge for vomiting is only^[17] present when the Doshas are dislodged from their seat and are ready to be expelled (Utklishta Avastha) but when the urge is suppressed, Utklishta doshas cannot be expelled out. These dislodged Doshas initiate the Vyadhi.

Achara nidana^[18]: Behavioural misconduct, antisocial, sinful activities, and other culpable activities are considered under this heading. Due to Raja and tama doshas, the Manas is always in search of materialistic pleasures, and to satisfy its desires, it is always doing good and bad deeds (Papa karma). Chinta, Bhaya, Krodha are Vata Prakopak Nidana. Bhaya, Krodha and Shoka produce Dushti of Svedavaha Srotas. Chinta causes Dushti of Rasavaha Srotas.

Indulging in mischievous acts like insulting Brahmins, teachers, elders and other respectful person along with other sinful activities leads an individual to regret and afflicted with grief,

fear, anger, sorrow, excessive sleep and excessive vigil. These things influence the manasika bhavas (Raja and Tama) and leads secretion of some negative hormones. It is said that wholesome food taken even in proper quantity do not get properly digested when individual is afflicted with grief, sorrow etc. the person's immune system becomes weak and vitiated manasika doshas easily influences the shareeric doshas. Ultimately it leads many diseases like kushtha.

Purvroopa of kushtha

Though there is no specific description about *Purvarupa* of *vipadika* in the classical texts, being a variety of *KsudraKushtha*, the saman *yapurvarupa* of *Kushtha* may be considered, they are *aswedana*, *atiswedana*, *parushya*, *atishlakshnata*, *vaivarnyam*, *kandu*, *nistoda* etc.^[19] Among these *purvarooopa* we can find *parushya*, *kharatva*, *kandu* as *purvarupa* of *vipadika*, Due to various *nidanas* there is mainly *vata* *vriddhi* followed by *kapha*, *parushyata* or *kharata* may occur even before the manifestation of cracks and also due to excessive dryness, there will be a tendency for itching so these can be considered as the *purvarooopa* of *vipadika*.

Parushya and *kharata* *purvarooopa* is because of the vitiation of *vata* dosha which leads excessive dryness in the skin.

Kandu (Itching) as a *purvarooopa* of *vipadika* is due to the vitiation of *kapha* dosha.

Roop of vipadika

Pani and *pada sphutana*, *teevravedana* are the *roopa* mentioned by *Acharya Charaka*,^[20] but *Vagbhata* along with this has mentioned other symptoms like *alpakandu*, *raga*, *pidaka* in the symptoms of *vipadika*.^[21] The cracks in the palm and sole are due to the vitiated *vata* dosha, which causes *rukshata* of the *twak* and produces pain. This is purely *vataja* in nature which can be compared with heel fissures and fissures in the palm. There is a mild itching sensation which is due to vitiated *kapha* dosha, *raga* and *pidakas* may be seen in acute manifestations or any infectious conditions. These laxanas are suggestive of palmoplantar psoriasis, hand and foot eczema. *Acharaya Bhavaprakash* has included *daha* as one of the symptoms of *vipadika* along with other symptoms. According to *acharya sushruta* *vipadika* includes symptoms like itching, burning sensation and pain in feet.

Kandu (Itching sensation)-*Kandu* is one of the most common feature observed in the *vipadika*. *Kandu* is the manifestation due to *kapha* vitiation.

Teevra Vedana (Severe pain)- All Acharyas has mentioned the lakshana of teevra Vedana in vipadika and is because of excessively vitiated vata dosha that produces rukshata and ultimately cracks over the palm and sole.

Pani and pada sphutana (Cracks over palm and sole)-Due to vatavruddhi, there will be excessive dryness in the skin of palm and sole, ultimately it leads to manifestation of cracks.

Raga (Redness)-Acharya Vagbhata mentioned the raga lakshana of the vipadikakushtha. When the vitiated pitta gets accumulated in the twacha and rakta creates raga or redness.

Pidika (Pustules /vesicle)-Acharya Vagbhata mentioned the lakshana of pidika in vipadika. The vitiated pitta after vitiating twacha and rakta rests over them and presents with ragayuktashopha and hence called as Pidika.

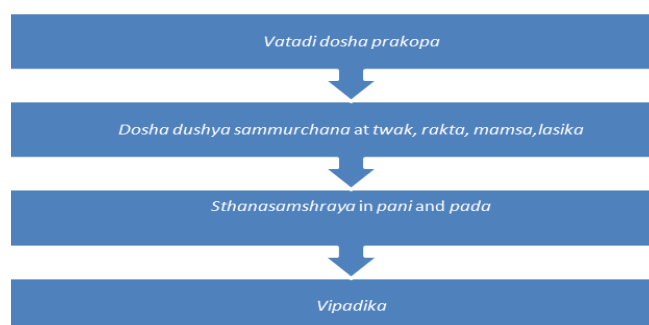
Daha (Burning sensation)- Acharya sushrutha has mentioned the lakshana of daha in vipadika. Daha is because of the vitiation of pitta dosha.

Samprapti

The involvement of the *dosha* in the *samprapti* can be assessed by the *laxanas* exhibited. The *laxanas* mentioned by Charak acharya are *pani,pada sphutana, teevravedana* which shows that there is vitiation of *vata dosha*. Acharya Vagbhata has included other symptoms viz. *alpakandu, raga, pidaka* which indicates the association of *kapha* and *pitta dosha* also. Acharya Bhavamishra has explained the *samprapti* elaborately as the *prakupita doshas* do *dushana* of *twak, mamsa dhatu* and take *sthanasamshraya* at *pani* and *pada pradesha* and produce *sphutana* in *pani* and *pada* and *pada pradesha* along with that *pidakas, daha, kandu* may also be associated.

Flow chart of probable *samprapti* of *vipadika*

Due to the sevanof Aharaja and Viharaja hetu etc as explained above.



Sadhya asadhyata

According to *Charaka*, the *Kushtha* having all the symptoms along with complications like *trishna*, *daha*, *agnimandya* & *krimit* end to be *asadhya* hence should be avoided by a wise physician. If the patient suffers from *Vata-KaphajaKushtha* or only one *Dosha* is involved, then it is easily curable. But *Kushtha* with deranged *Kapha-Pitta* or *Vata-Pitta* is difficult to cure.^[22] According to *Madhava Nidana*, *sadhya kushtha* are those which are located in the *Tvacha*, *Rakta*, or *Mamsa* & in which *Vata* & *Shleshma* are deranged together. *Yapyas* are those located in *Medo Dhatu* or which are *Dwandaj* (*Vata-Pittaja* or *Pitta-Kaphaja*). Those located in the *Asthi* or *Majja Dhatu* are *Asadhya*. As *vipadika* is *vatakaphaja* and it is located in *twacha*, *rakta*, *mamsa* it is a *sadhya*.

Chikitsa

Nidan parivarjana- *Nidana* or *Hetu* is the main causative factor for the disease which has a major role in *Samprapti*. Hence to stop further progression of the disease and restrict vitiation of *Doshas*, *Nidana* should be avoided. They are *Viruddhahara*, *Vega-vidharana*, *Shitoshna Krama Sevan*, etc.

Shodhan chikitsa- *Kushtha* is *Bahu doshaja*, *Kleda Pradhana Vyadhi*. In *Vata Pradhana Kushtha*, *Sarpipana* should be advised. In *Kapha Pradhana Kushta* *Vamana* should be administered, and in *Pitta Pradhana Kushta* *Virechana* and *Raktamokshana* should be performed. *Sushrutacharya* has advised to follow *Vamana* once in 15 days, *Virechana* once in 30 days, and *Raktamokshana* once in every 6 months, and *Nasya* once in 3 days.^[23] *Sushruta* also explains *Shodhana* i.e. *Vamana* and *Virechana* should be done even in *Purvarupavastha*.^[24] *Chakrapani* comments that *Dosha Nirharan* should be done frequently in *Kushtha* but *doshas expelled* should be in *Stoka Matra* i.e. small amounts. *Acharaya Vagbhata* advice to follow *Doshanusara Shodhana karma* after *Snehapana*. *Vipadika* is a *Vata-Kapha Pradhana Vyadhi* so *vata kapha hara dravyas* should be used, and for *vataja* variety of *kushtha*, *sarpipana* has been advised. Many *sneha kalpas* have been discussed in the *kushtha adhikara* like *tiktaka ghruta*, *Maha+tiktaka ghruta*, *khadiradi ghruta*, *nimbadi ghruta* etc. *Basti* - both *Anuvasana* and *Asthapanabasthi* are contra-indicated in *Kushtha*. But one can find some references for specific conditions. For *Asthapan Darvi*, *Bruhati*, *Patol*, etc. are used and *Tila taila* medicated with the same drugs is used for *Anuvasana*. *Nasya* - if *Kapha Prakopa* and *Krimi Avastha* are present in *Kushtha*, *Nasya* can be advised with *Saindhava*, *Danti*, and *Maricha*. *Raktamokshana* - In *Alpavastha* of *Kushtha* *Pracchana karma* and in *Mahat avastha*

(widely spread), Sira vyadhana is indicated. For this Shring, Alabu, Jalauka are used. In the case of Kushtha, extra precaution has to be taken for the execution of Shodhana process.

Ghrita's indicated in vipadika

Tundi ghrita - The ghrita prepared out of Tundi Swarasa cures the vipadika.^[25]

Panchatikta ghrita - The ghrita prepared of Nimba, Patola, Kantakari, Guduchi, Sasaka.

Panchatikta ghrita – The ghrita of nimba, patola, kantakari, guduchi, sasaka kashaya, Triphala kalka cures the kushtha as well as eighty types of vataja nanatmaja vikaras.^[26]

Triphaladi ghrita - The ghrita prepared out of Triphala, Nimba, Patola, Manjishta.

The ghrita prepared out of Triphala, Nimba, Patola, Manjishta.

Triphaladi ghrita - The ghrita prepared of triphala, nimba, patola, manjishtha Rohini, Vacha and Haridra relieves Vatolbana kushta.^[27]

Mahakalanalo rasa - Parada, Gandhaka, Tamra bhasma, Kushta, Tankana, Pippali, in.

Mahakalanalo rasa – Parada, gandhaka, tamra bhasma, kushtha, tankana, pippali in total one part, Triphala one part, Bhavana with Maturlunga rasa. This is taken in the dose of 1 Nishka with Madhu, Ghrita and Bakuchi rasa as Anupana to cures the Vipadika.^[28]

Vijaya parpati - Taken in the dose of three Gunja relieves Vipadika.^[29]

Rasa taleshvara rasa- cures all types of kushta which are having sphota.^[30]

Shodhana

Shaman chikitsa- Shamana therapy is very beneficial in the treatment of *kushtha*.

Charaka has described *shamana* therapy with *tikta* and *kashaya rasa pradhan dravyas*. The usage of *Lepa* and other *Shaman oushadhi* will positively relieve symptoms.

If shamana drugs are administered after proper course of shodhana, then it provides additional relief and thus helps in eradicating the disease completely. *Vipadikaharaghrutataila-* a *yamaka* preparation for external application is specially mentioned for *Vipadika*.

Shaman aushadhi's mainly are of tikta rasa which mainly acts on rakta and twaka dhatu. Hence used as a rakta shudhikara. Tikta rasa is used as kandu nashak (Relieves itching).

Pathya Ahara & Vihara

Laghu Anna, Tikta Shaka, Purana Dhanya, JangalaMamsa, Mudga, Patola, Food and Ghee prepared by Bhallataka, Triphala, Nimba, Purana Shali, Shashtika, Yava, Godhuma, Shyamaka, Udaalaka, Mandukaparni, Bakuchi, Siddha Ghrita. Vihara: Abhyanga with different taila or ghruta, using medicated Kashayas, Parisheka or Avagaha can be done.

Apathyaahara & Vihara: Apathya: Ahara: Guru Anna, Amla Rasa, Dugdha, Dadhi, Matsya, Guda, Tila, Mamsa, Taila, Adhyasana, Ajirnasana, Vidahi-Abhishyandi Ahara. Vihara: Divasvapna, Maithuna, Vegadharana, Paapa Karma, Tapa Sevana Svedana, etc Walking bare foot, excessive walking, exposure to mud, dust, water, winter season, etc should be avoided.

DISCUSSION

Vipadika is one among the Kshudra Kushta. Difference of opinion exists in the classification of KshudraKushta regarding names, characters and classification among Acharyas. Acharya Chakrapani comments on Charaka's opinion that, the Lakshanas seen in MahaKushta is seen in Alpata in Kshudra Kushta. Vipadika is vata-kapha pradhana tridoshaj vyadhi affecting the palm and soles. Due to the intake of Dosha prakopaka ahar-vihar, the vatadi doshas aggravate simultaneously and tvacha, rakta, mamsa and lasika attain shaithilya. In these shithila dhatus, the prakupita doshas gets sthana samshraya by vitiating the twak etc. produces kustha roga. Thus kushta is caused by the involvement of seven dravyas i.e. tridoshas- vata, pitta, kapha and four dushyas- twacha, rakta, mamsa and lasika or ambu. But all the seven factors should be vitiated by the kushta nidanas as well as dosha prakopaka nidanas.

In Ayurvedic Classics, the specific Nidana for Vipadika is not mentioned. So the etiology of Kushta is considered as the etiology of Vipadika. The Nidana parivarjana is the first line of treatment. Hence, the Nidana should be elaborately understood. As such in classics the Purvarupa for Vipadika is not specifically mentioned. So, common Purvarupa of Kushta should be considered as the Purvarupa of Vipadika. In Vipadika, the KhaVaigunya may be there in the Pani and Pada. Practically on observation of the patients of Vipadika, the Rukshata and Kandu manifested as purvarupa and according to different Acharya complete

presentation of diseases is known as Roopa of those diseases. The rupa of Vipadika includes Sputana of Pani and Pada, Vedana, Kandu.

Treatment includes nidana parivarjana, Shodhana and Shaman chikitsa.

Ghrita as a poorva karma subsides the symptoms like rukshata, daha, etc. Similarities in chemical and physiological nature in ghrita and human cell membrane intensifies the penetration of sneha (Panchatikta ghrita) in to deeper tissues causing partial rejuvenation of cell, smoothing of vitiated doshas (Stagnated metabolic waste).

Vaman and virechana soothened doshas will get liquefied and reaches to koshtha by swedana, which can be easily eliminated by the action of vamana and virechana. Thus it clear that the toxins or nitrogenous asre materials that are collected in lower intestinal cells are removed by virechana and thus cleansing the lower passage and rejuvenating each and every cell of the lower GIT.

These shodhana (Vamana and Virechana) probably may leads to certain endogeneous changes in the body responsible for the alleviation of psoriatic pathological process.

CONCLUSION

Vipadika is well explained in ayurvedic Samhita. It is one of the type of kshudrakushtha which involves predominantly vata and kapha dosha vitiation. The ancient knowledge of ayurveda will help in the diagnosis and management of Vipadika in the present era as well. Comparing with psoriasis treatment in ayurveda it is seen ayurvedic chikitsa is more beneficial than treatment explained in modern medicine.

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