

**A STUDY ON PREVALENCE OF SAMYOGA VIRUDDHA AHARA AS A
NIDANA IN VAIPADAKA W.S.R TO PALMOPLANTAR PSORIASIS****Dr. Suman M. Malagoudar*¹ and Dr. A. S. Patil²**

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ABSTRACT

Ayurveda designates most of the skin diseases under *Kushta roga*. The literal meaning of *Kushta* is “....*Kushnati tad vapuhu*” means the *roga* which causes discolouration and disfiguration bringing dishonor to the sufferers. *Vaipadika* is one among *Ekadasha Kshudra kushta*, with *Vata kapha* predominance. Cardinal features are *Kandu*, *Daha*, *Ruja/* *Tevraarti*, *Saraagapitika*, *Hastapada sphutana*. One of the causes for *Vaipadika Kushta* is *Viruddha ahara*. According to *Charaka*, *Viruddha Ahara* or Incompatible diet is defined as – certain food products and its combinations, which interrupts the metabolism and inhibits the process of formation of tissue and which have the opposite property to the tissue. One such form of it is *samyoga viruddha* where there is unwholesome effects because of two or more combined food. *Ahara* is one among the *Trayopastambha*. Because of modernization in every aspect in today's world, faulty dietary practices are also the most prevailing one. There is also alarming increase in incidence of skin

diseases owing to multi factorial causes ranging from improper lifestyle, faulty food habits etc. Palmoplantar Psoriasis, a chronic variant of Psoriasis that characteristically affects the skin of palms and soles and produces significant functional disability. Researches suggests that the worldwide prevalence of Psoriasis ranges between 0% and 11.8% making Psoriasis a serious global problem. In India, prevalence is between 0.44% to 2.8%. About 3-4% psoriasis patients are thought to have Palmoplantar psoriasis. Hence there is a need to evaluate in detail regarding *viruddha* especially *samyoga viruddha* in patients with disease of *vaipadika* in

order to avoid recurrence, reduce the progress and intensity of the disease and is conducted over 60 people to assess the prevalence of *samyoga viruddha* in patients of *Vipadika*. **Aim:** This study aims to assess the prevalence of *samyoga viruddha* in the etiopathogenesis of *Vipadika*. **Methodology:** This research utilized a cross-sectional design, employing a survey strategy. Data collection was conducted using a specialized case proforma and a structured questionnaire. **Results:** In this study, majority of subjects diagnosed with *vipadika*, were indulged in intake of *samyoga viruddha ahara* like- *Lavana* with *Payas*, *Taila* with *Payas*, banana with milk/curd/ buttermilk, *sarpi* with *taila*, *Dadhi* with *Payas(milk)*, Hot things along with Cold things, chicken with curd, *Haritakam Mulakadi* with *Payas* and *Amlaphala* with *Payas(milk)* were predominantly observed.

KEYWORDS: *Kushta roga*, *Vaipadika*, *Viruddha Ahara*, Incompatible diet, unwholesome diet.

INTRODUCTION

Ayurveda is essentially the science of life and an ancient Indian system of medicine, that emphasizes a holistic approach to health and well-being. It is rooted in the philosophy that *Swasthya* (health) is a state of balance among the *Shareera-atma-indriya* and *manas* (i.e., body, mind, and spirit) and aims to restore balance and enhance vitality. It addresses physical ailments and considers emotional and psychological factors, promoting overall harmony. *Ayurveda* provides a complete regimen for healthy and diseased ones, guarding health at all ages. *Ahara*, *Nidra* and *Brahmacharya* are three sub pillars, which support the body itself.^[1]

Among them, *Ahara* is enumerated first, which shows its importance. Food plays a significant role in the development, sustenance, reproduction and termination of life and has been recognized as an important factor for human beings, in health and diseased state (in terms of both prevention and treatment of diseases). *Ayurveda* advises to take *ahara* considering one's own *Jathragni* (digestive capacity), *prakuti* (Individual constitution), seasonal variation, *matra* (proper quantity) etc. which is considered to be beneficial in maintaining health and preventing the occurrence of diseases even till today.

Because of modernization in every aspect in today's world, man has a tendency towards change in the life style, food and food habits (faulty dietary practices). Unfortunately either by ignorance or by his negligence never cares about the harmfulness of his food and food

habits this result him to pay penalty for his non-judicious changes. According to *Ayurveda* the non-beneficial or the harmful food is termed as the *Ahita Ahara*(unwholesome food), which includes so many things and *Viruddha ahara* is one among them.

According to *Charaka*, *Viruddha Ahara* or Incompatible diet is defined as – certain food products and its combinations, which interrupts the metabolism and inhibits the process of formation of tissue and which have the opposite property to the tissue.^[2] These are of 18 types, one such form is *Samyoga viruddha* where there are unwholesome effects because of two or more combined foods. *Viruddha ahara* is one potent causative factor for many diseases and the intake of unwholesome food when *Doshas* and physical constitution are affected, this gives rise to diseases of varied nature viz. mild or severe and acute or chronic. The *Doshas* give rise to various types of diseases, including the eight *Maharogas*, considered *vishatulya* and even sometimes causes death of the person.

Kushtha Roga, which is one among the *Ashta Mahagadas* is characterized by *vaivarnya* and appearance of rashes. This disease is so notorious in its chronicity that it develops deformity in the body in due course and haunts the person for many life times, as mentioned by *Bhagavan Dhanvanthari* in *Sushruta Samhitha*. Thus, skin-related diseases take longer duration to get cured and it not only affects patient physically but also disturbs his mental state.

The occurrence of skin diseases has significantly increased due to various factors in today's society, including consuming incompatible food, leading an improper lifestyle, having faulty food habits, overusing cosmetics, and experiencing autoimmune complexes. The concept of *viruddha*, particularly *Samyogaviruddha*, as emphasized by our *Acharyas*, is a major contributing factor to the development of skin diseases. *Vipadika* is one among *Ashtadasha kushta* explained by our *acharyas* and it characteristically affects the skin of palms and soles and produces significant functional disability. The prevalence of this disease is also increasing these days and had affected patients to the mental level in addition to physical abnormality because of its reoccurrence and the symptoms it produces. Thus, the present study intended to observe the role of *samyoga viruddha* in clinically diagnosed patients of *Vipadika*, which enables to assess the prevalent causes for the occurrence of disease, & return advice on the do's and don'ts to patients which not only reduces the symptoms but can also prevent its reoccurrence.

OBJECTIVES OF THE STUDY

- 1) To know the prevalence of Samyoga Viruddha in causation of Vaipadika.
- 2) To analyze the effect of Samyoga viruddha in Vaipadika.
- 3) To study about Viruddha ahara in relation to etiopathogenesis of Vaipadika and Palmopantar Psoriasis.

METHODOLOGY

A minimum of 60 subjects suffering from Vipadika will be selected for the study, irrespective of their religion, social, economic and educational statuses.

Study design

- This is a cross-sectional study
- A minimum of 60 patients who were suffering from *Vipadika* between the age group of 18-70 years with the help of a structured case proforma with details of questionnaires about the *samyoga viruddha*.
- Patients were analyzed and selected accordingly who fulfilled the diagnostic and inclusion criteria

RESULTS

The observed data is recorded in a well-designed case proforma. Total observed data and results are divided into two sections: demographic data and data related to disease.

SAMYOGA VIRUDDHA

Table No: 01 - Distribution of patients according to frequency of indulgence in *samyoga viruddha*.

VIRUDDHA	Daily	Occasionally	Frequently	Sometimes	Rarely/ Never	Total
Fish+Milk	0	1	1	0	4	6
Valliphalala + Payas(milk)	0	19	3	0	0	22
Kavaka (Mushroom)+Payas	0	6	0	0	1	7
Amlaphala(citrus fruits)+ Payas	0	23	0	0	5	28
Lavana (salt) + Payas(milk)	3	17	24	1	4	49
Kangu(Foxtail millet) + Payas	0	12	3	0	1	16
Masha(Black gram)+ Payas	0	3	7	0	4	14
Nishpava (Hyacinth bean)+ Payas(milk)	0	1	0	0	1	2
Dadhi(Curd)+ Payas(milk)	1	19	25	0	0	45
Taila(Oil) +Payas(milk)	1	38	6	0	4	49
Virohi(Sprouts)+Payas	0	2	0	0	0	2

<i>Pishta</i> (Refined floor)+ <i>Payas</i>	0	7	4	2	0	13
<i>Shushka Shaka</i> (dried vegetables) + <i>Payas</i>	0	0	0	0	0	0
<i>Aja-Avi</i> Mamsa + <i>Payas</i> (milk)	0	5	2	0	2	9
<i>Jambhava</i> (Jambu fruit)+ <i>Payas</i>	0	0	0	0	0	0
<i>Varaha</i> (Pork)+ <i>Payas</i>	0	0	0	0	0	0
Sura krushara payasascha (Alcohol+ Khichadi+ milk)	0	2	2	0	0	4
<i>Ksheerena Mulakam</i> ((Raddish with milk)	0	0	0	0	0	0
Banana + Milk/ Curd/ Buttermilk	2	27	19	0	4	52
Palm Fruit + Milk/ Curd/ Buttermilk	0	0	0	0	0	0
Monkey Jackfruit + <i>Mashasupa/ Guda/Madhu/ Ksheera/ Dadhi</i>	0	0	0	0	0	0
Milk F/B <i>Mantha</i> Intake	0	5	0	0	3	8
<i>Haritakam Mulakadi Payas</i> (Plants of Harita varga)	0	29	9	0	7	45
Curd + Chicken	0	13	21	2	1	37
Curd + Blackgram	0	19	0	0	9	28
Sprouts + Vasa/ Honey/Milk/Jaggery/ Blackgram/Meat Of Domestic/Marshy/Aquatic Animal/Sesame Seeds/ Raddish	0	0	0	0	0	0
<i>Kakamachi + Pippali/ Black Pepper/Honey/Jaggery</i>	0	12	1	0	1	14
<i>Madhu+ Mulaka</i> (Honey+ Raddish)	0	0	0	0	0	0
<i>Navaneeta + Shaka</i> (Butter + Vegetables)	0	16	1	0	1	18
Jackfruit + Fish	0	0	0	0	0	0
Fish + Jaggery/ Sugar/ Molasses	0	0	0	0	2	2
Alcohol + Fried Sesame Preparation	0	2	1	0	1	4
Malabar Spinach + Alcohol	0	0	0	0	0	0
Honey + Hot Water	11	1	3	0	1	16
<i>Madhu + Sarpi</i>	0	1	0	0	0	1
<i>Madhu + Vasa</i>	0	0	0	0	0	0
<i>Madhu + Taila</i>	0	0	0	0	0	0
<i>Sarpi + Vasa</i>	0	0	0	0	0	0
<i>Sarpi + Taila</i>	0	36	6	0	2	44
<i>Vasa + Taila</i>	0	0	0	0	0	0
<i>Madhu + Sarpi+ Vasa</i>	0	0	0	0	0	0

<i>Madhu + Sarpi + Taila</i>	0	0	0	0	0	0
<i>Sarpi + Vasa+Taila</i>	0	0	0	0	0	0
<i>Vasa +Taila+Madhu</i>	0	0	0	0	0	0
Hot Things +Cold Things	0	28	6	0	4	38
New + Old Food Items	0	13	1	0	1	15
Uncooked + Cooked Food	0	17	3	0	2	22

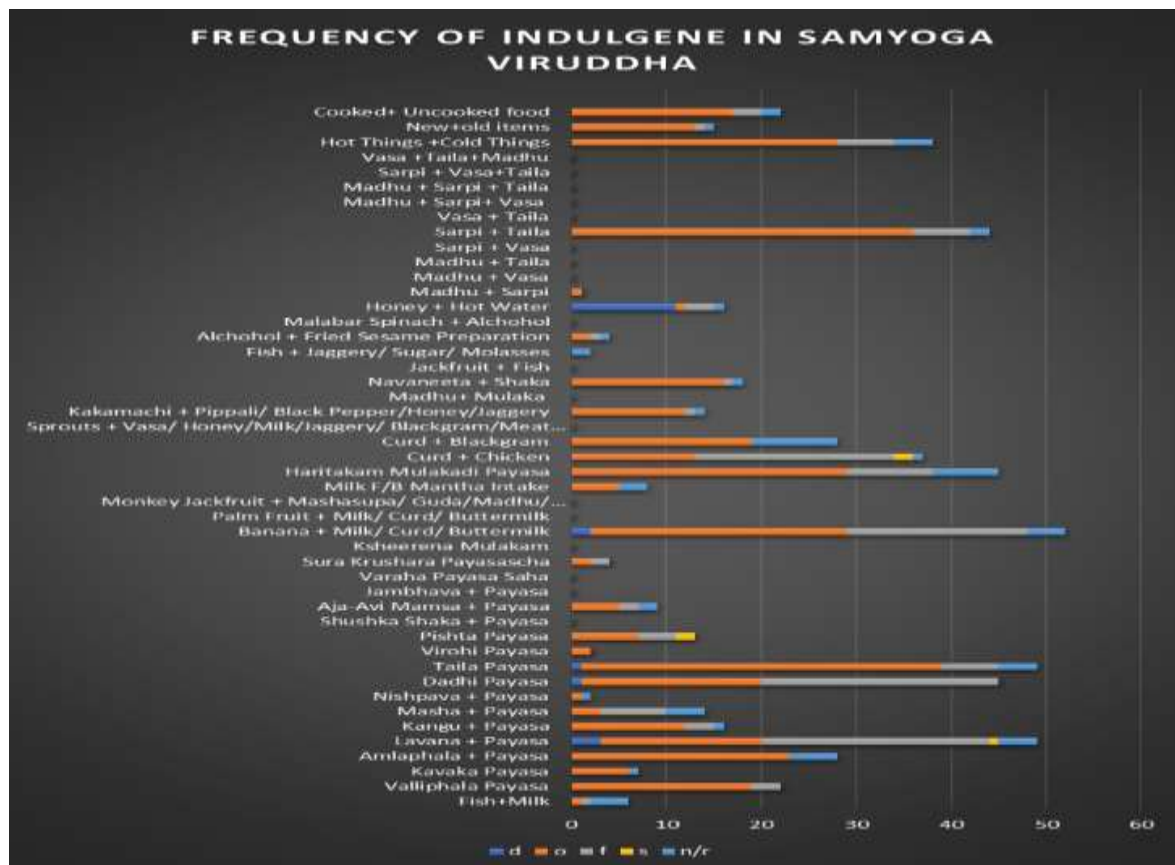


Figure no- 1: Distribution of patients according to frequency of indulgence in *samyoga viruddha*.

Table No 2: Distribution of period of intake of *Samyoga viruddha*.

SAMYOGA VIRUDDHA	0-5 YEARS	6-10 YEARS	11-15 YEARS	16-20 YEARS	>20 YEARS	TOTAL
Fish+Milk	5	0	0	1	0	6
Valliphala Payas(milk)	1	6	1	2	3	22
Kavaka Payas(milk)	4	1	2	0	0	7
Amlaphala + Payas(milk)	13	9	6	0	0	28
Lavana + Payas(milk)	8	12	8	20	1	49
Kangu + Payas(milk)	11	4	0	1	0	16
Masha + Payas(milk)	2	6	3	2	1	14
Nishpava + Payas(milk)	0	1	0	1	0	2
Dadhi Payas(milk)	6	3	14	22	0	45
Taila Payas(milk)	11	15	8	13	2	49
Virohi Payas(milk)	2	0	0	0	0	2

<i>Pishta Payas(milk)</i>	4	6	2	1	0	13
<i>Shushka Shaka + Payas(milk)</i>	0	0	0	0	0	0
<i>Aja-Avi Mamsa + Payas(milk)</i>	2	3	1	3	0	9
<i>Jambhava + Payas(milk)</i>	0	0	0	0	0	0
<i>Varaha Payas(milk) Saha</i>	0	0	0	0	0	0
<i>Sura Krushara Payas(milk)scha</i>	0	0	2	2	0	4
<i>Ksheerena Mulakam</i>	0	0	0	0	0	0
Banana + Milk/ Curd/ Buttermilk	4	11	7	21	9	52
Palm Fruit + Milk/ Curd/ Buttermilk	0	0	0	0	0	O
Monkey Jackfruit + <i>Mashasupa/ Guda/Madhu/</i> <i>Ksheera/ Dadhi</i>	0	0	0	0	0	O
Milk F/B <i>Mantha</i> Intake	6	0	0	1	1	8
<i>Haritakam Mulakadi</i> <i>Payas(milk)</i>	13	19	7	6	0	45
Curd + Chicken	0	7	13	12	5	37
Curd + Blackgram	12	6	5	2	3	28
Sprouts + Vasa/ Honey/Milk/Jaggery/ Blackgram/Meat Of Domestic/Marshy/Aquatic Animal/Sesame Seeds/ Raddish	0	0	0	0	0	0
<i>Kakamachi + Pippali/ Black</i> <i>Pepper/Honey/Jaggery</i>	7	5	1	1	0	14
<i>Madhu+ Mulaka</i>	0	0	0	0	0	0
<i>Navaneeta + Shaka</i>	12	3	2	1	0	18
Jackfruit + Fish	0	1	0	0	0	1
Fish + Jaggery/ Sugar/ Molasses	2	0	0	0	0	2
Alcohol + Fried Sesame Preparation	1	1	1	1	0	4
Malabar Spinach + Alcohol	0	0	0	0	0	0
Honey + Hot Water	16	0	0	0	0	16
<i>Madhu + Sarpi</i>	1	0	0	0	0	1
<i>Madhu + Vasa</i>	0	0	0	0	0	0
<i>Madhu + Taila</i>	0	0	0	0	0	0
<i>Sarpi + Vasa</i>	0	0	0	0	0	0
<i>Sarpi + Taila</i>	5	14	8	13	3	43
<i>Vasa + Taila</i>	0	0	0	0	0	0
<i>Madhu + Sarpi+ Vasa</i>	0	0	0	0	0	0
<i>Madhu + Sarpi + Taila</i>	0	0	0	0	0	0
<i>Sarpi + Vasa+Taila</i>	0	0	0	0	0	0
<i>Vasa +Taila+Madhu</i>	0	0	0	0	0	0
Hot Things +Cold Things	12	13	9	2	2	38
New + Old Food Items	5	2	0	4	4	15
Uncooked + Cooked Food	13	7	2	0	0	22

Vipadika lakshana**Table No: 3- Distribution of patients according to *Samanya Vipadika Lakshana*.**

LAKSHANAS	FREQUENCY	PERCENTAGE
<i>Hasta Sputana</i>	41	68.33%
<i>Pada Sputana</i>	42	70%
<i>Teevra Vedana</i>	32	53.33%
<i>Kandu</i>	60	100%
<i>Saraga Pidaka</i>	22	36.67%
<i>Daha</i>	35	58.33%

Table No: 4- Distribution of patients according to Clinical features of Palmoplantar Psoriasis.

CLINICAL FEATURES	FREQUENCY	PERCENTAGE
Bleeding When Scratched	28	46.67%
Burning Sensation	28	46.67%
Cracking	47	78.33%
Dryness	60	100%
Fine Scaling With White Silvery Scales	21	35%
Itching	60	100%
Pain	32	53.33%
Pitting Of Nails	0	0%
Raised Thickened Skin	49	81.67%
Redness	5	8.33%
Ridging Of Nails	0	0%
Thickening Of Nails	0	0%

DISCUSSION

Anything (food) which is consumed or ingested with the help of tongue, mouth and throat is called *Ahara* and *Ayurveda* says that food is medicine itself by quoting - “*Na cha ahara samam kinchit bhaishajyam upalabhyate*”^[3] - a good regimen of diet is worth a 100 drugs but no amount of drugs can overcome a poor regimen of diet. Diseases occur as a result of poor diet. The difference between health/happiness and ill health/Unhappiness is based on the difference between wholesome food and unwholesome food.^[4] These on chronic intake can lead to the development of various *Viruddhasevaneeya doshas*^[5] like *visphota*, *shopha*, *mada*, *jwara*, *asrapittam* *ashtaugadamscha* (*kushta* is one among them) etc, and even *mrutyu*. *Vipadika* is one among *ekadasha kshudra kushta* and is correlated with Palmoplantar psoriasis as per contemporary science. Its incidence is also increasing these days due to various reasons including incompatible diet, unhealthy lifestyle, genetic predisposition, exposure to harmful chemicals, etc. Hence the present study was undertaken to know the

prevalence and assess the role of diet especially *samyoga viruddha* (incompatible diet) in causing *Vipadika*.

Discussion on Demographic data

- Data obtained about the age of the patients shows that the incidence of *Vipadika* is seen majorly in the patients of *Madhyama Vaya* where in 20% of patients were between the age group of 18-30 years. 20% of patients were between 31-43 years, 50% were between 44-56 years, and 10% were between 57-70 years. This might be because of years of mechanical stress, trauma, and chronic environmental exposures on the palms and soles had increased the risk.
- Gender-wise distribution of patients shows that the highest incidence in males (53%) followed by females (47%). Smoking, alcohol history, emotional challenges, environmental factors, etc. are all substantial risk factors for palmoplantar psoriasis in males along with an incompatible diet. In females, the incidence may be due to indulgence in household work with exposure to chemicals in the form of soaps and detergents for works like washing vessels, clothes, etc.
- Data obtained about occupation shows a higher incidence of housewives(31.67%) followed by agriculture(16.67%). This probably may be due to their irregular and incompatible dietary habits (esp. *samyoga viruddha* ex- in the form of combining *Sheeta-ushna*, *nava-purana*, *ama-pakwa anna*, etc), disturbed sleep, mental stress, exposure to chemicals while doing household chores that might have led to more incidence of the disease.
- Data obtained about the Socio-Economic Status of the patients shows the highest incidence in Middle-Class Families (70%) while the Lower middle class has a 30% incidence rate, here both are considered as the working class of society is exposed to polluted environment resulting in poor skin hygiene along with a lack of health awareness, irregular and incompatible eating habits, active addiction, and heavy workload leading to precipitation of *Vipadika Kushtha*.

Discussion on personal history

- Screening of the patients as per *Agni* showed 3.33% were having *Tikshnagni*, 15% of patients were having *Vishamagni*, 50% were having *Mandagni*, and around 31.67 % were having *Samagni*. Increased incidence of *mandagni* may be due to *agnimandya* occurred as a result of intake *samyoga viruddha* in various forms over a long period of time.

- Data obtained about the *Koshta* of the patients shows the highest incidence in the patients with *Krura Koshta* (66.67%), 30% having *Madhyama Koshta* and 3% having *Mridu Koshta*.
- In this present study 56.67% were having disturbed sleep, 43.33% sound sleep. Disturbed sleep may be due to the *kandu / ruja associated with vipadika* occurring as a result of intake of *samyoga viruddha* along with other *kushta nidanas*.
- In this study, 66.67% had *gada varchas*, and 30% had *prakruta varchas pravritti*. *Gada varchas* is due to the *agni mandya* followed by *vata prakopa*. On continuing *nidanas* such as untimely food intake, incompatible diet in the form of *pishta Payas(milk)*, curd rice, etc, *prakupita vata* further aggravates symptoms like *kandu, panipada sputana, vedana* etc., symptoms in *vipadika* patient leading functional inability.
- In this study, 83.33% had *prakruta mutra pravritti* and 10% had *ati mutra* and about 6.67% had *alpa mutra pravritti*.
- Data obtained about the Diet of the patients shows the highest incidence of *Vipadika* is seen in patients habituated to a Mixed diet (71.67%) and vegetarian (28.33%). A mixed diet with Nonvegetarian food is *guru, snigdha, and ushna gunas*, and when cooked with the wrong combination like *dadhi, payas(milk)* etc makes *ahara* heavy for digestion which leads to *Agnimandya* further causing *vipadika kushta* or aggravating the existing symptoms.
- Upto 55% were doing *Vishamashana*, 33.33% were doing *Samashana*, 8.33% were doing *Adhyashana* and 3.33% were doing *Anashana*. *Vishamashana* is responsible for *agni dusti*, *anashana* leads to *vata prakopa* and *adhyashana* leads to *tridosha prakopa* all leading to *rasavaha sroto dusti* and *vipadika kushta*.
- 1.67% were taking *Heena Ahara matra*, 85% were taking *Madhyama Ahara matra* and 13.33% were having *Pravara Ahara matra*.
- Most of them i.e., about 61.67% of them take *Madhura rasa pradhana ahara*, 78.33% take *Katu rasa pradhana ahara*, 21.67% take *Sarvarasa ahara*. As *rasa* is a major factor in the action of *agni*. here incidence of *katu rasa* is marked one i.e. up to 78.33%. This *katu rasa* with its *teekshna- sara- guna* vitiates *pitta dosha* in the body. Further the *ushna guna* of *pitta* does *shoshana* of *drava roopi pitta*, producing *rukshata* in *tvacha, sputitatvacha, kandu, teevra vedana* in patients with *vipadika*.

- The maximum guna combination seen was of, *Snigdha, ushna, guru, teekshna* (50%), 10% of them had *ahara* with *Ruksha, ushna, guru, teekshna* and other combinations like *Ruksha, Sheeta, teekshna* etc were also found.
- 23.33% were doing *ratrijagarana*. *Ratrijagarana* causes *vata* and *pitta prakopa* and has an influence on *agni* leading to its *dushti*, it affects *dushyas* like *tvak, rakta, mamsa* and *lasika*, leading to the formation of *Vipadika kushta*.
- In this study, 65% were doing *divaswapna*. Either sleeping for more than the general given time, or day sleep causes *kapha pradhana tridosha prakopa* leading to *jatharagnimandya*, producing *ama*. This *ama* does *shaithilyata* of *dushyas* like- *tvak rakta, mamsa, lasika* leading to formation of *vipadika kushta*.
- Other *viharaja nidanas*, includes, *Ativyayama* upto 30%, *Sheetoshnavyatyasa kriya* was up to 6.67%, exposure to chemicals (up to 28.33%) in the form of soaps, detergents, phenyl, etc, which acted as a precipitating factor in the causation of the disease. Doing *ativyayama* leads to *vata prakopa* and thus creates dryness, and cracks associated with itching and pain, in patients with *vipadika kushta*.
- In this study, 56.67% of them had *Chinta*, 30% of them had *Shoka*, about 33.33% of them had *Bhaya* and around 36.67% of them had *Krodha*. These mental or emotional factors are steadily showing upward progress in the current times and hence not to be neglected and are important factors responsible for indigestion of food and the production of *Ama* in the body. Mental stress is known to trigger or enhance the production of Free radicals.

Discussion on *Vipadika lakshana*

- In this study, around 68.33% of them had *Hasta sputana*, 70% of them had *Pada sputana*, 53.33% of them had *Teevra Vedana*, 100% of them had *Kandu*, 36.67% of them had *Saraaga pidaka*, 58.33% of them had *Daha*.
- In this study, around 81.67% of them had raised thickened skin, 8.33% of them had redness, everyone i.e., 100% of them had dryness, 35% of them had fine scaling with white silvery flakes, all of them i.e., 100% had itching, 46.67% of them had bleeding when scratched, 46.67% of them had burning sensation, 78.33% of them had cracking and 53.33% of them had pain.

Various symptoms or clinical features include,

- *Hasta* and *Pada sputana* can be correlated with symptoms like raised thickened skin, fine scaling with white silvery flakes and dryness associated with cracks according to

contemporary science, and it was mainly due to *vata vriddhi* in *sthana* like *pani pada*. Here, due to *ruksha*, *khara guna* of *vata*, *tvacha* initially becomes dry, with silvery scales withering of when scratched. This when left untreated, later develops into thick scales which when movement is done, develop into *Sphutita tvacha* i.e., cracks.

- *Teevra Vedana* can be correlated with symptoms like pain according to contemporary science, due to *ruksha guna* of *vata* along with the *mamsa dhatu dushti*, the time when movement is done in *sphutita tvacha*, *Teevra vedana* appears making *vipadika* /PPP a disease with functional disability.
- *Kandu* can be correlated with symptoms of itching according to contemporary science, due to *sheeta guna* of *Vata* and *Kapha* and absence of *snigdha guna* over *pani- pada*, *kandu* develops in the site, creating feeling of discomfort in the subjects.
- *Saraaga pidaka* and *Daha*, are correlated with symptoms like redness, bleeding when scratched, and a burning sensation according to contemporary science. If a patient indulges himself in *pittakara nidanas*, it leads to vitiation of *pitta* along with *vata* and *kapha*. The *teekshna*, *ushna*, *guna* of *kupita pitta* lead to the development of symptoms like *daha*, *pidaka* along with *rakta varna* of *tvacha* and occasional *rakta srava* over *pani* and *pada*.

Discussion On *Samyoga Viruddha Ahara*

Among 60 patients in the study, 10% had fish with milk, 36.67% had *Valliphala* with *Payas(milk)*, 11.67% of them had *Kavaka* with *Payas(milk)*, 46.67% had *Amlaphala* with *Payas(milk)*, 81.67% of them had *Lavana* with *Payas(milk)*, 26.67% had *Kangu* with *Payas(milk)*, 23.33% of them had *Masha* with *Payas(milk)*, 3.33% had *Nishpava* with *Payas(milk)*, 75% of them had *Dadhi Payas(milk)*, 81.67% had *Taila* with *Payas(milk)*, 3.33% had *Virohi Payas(milk)*, 21.67% had *Pishta* with *Payas(milk)*, 15% of them had *Aja-avi mamsa* with *Payas(milk)*, 6.67% had *Sura krushara* along with *Payas(milk)*, 86.67% of them had banana with milk/curd/ buttermilk, 13.33% had milk followed by mantha intake, 75% of them had *Haritakam Mulakadi Payas(milk)*, 61.67% had chicken with curd, 46.67% had curd with blackgram, 23.33% of them had *Kakamachi + Pippali*/ Black Pepper/Honey/Jaggery, 30% of them had *Navaneeta* with *shaka*, 3.33% had Fish with Jaggery/ Sugar/ Molasses, 6.67% had Alcohol with Fried Sesame Preparation, 26.67% had honey with hot water, 1.67% had *madhu* with *sarpi*, 76.67% had *sarpi* with *taila*, 63.33% had Hot things along with Cold things, 25% had *Nava purana*(New + old items) and 36.67% had combination of *Ama pakwa*(uncooked and cooked food) together.

Fish with milk

Here both fish and milk are *madhura rasa*, *madhura vipaka*, both of them are *abhishyandhi*, and mutually incompatible because of *sheetoshna virya*^[6], leads to *amavisha*, producing *rasa dushti*. On chronic intake, it does *dushana* of *rakta*, *mamsa* and *lasika* which leads to formation of *Vipadika kushta*.

Valliphala Payas

Acharya Sushruta considered *Valliphala* as *kushmandadi shimbhi dravya* and *pakwa kushmanda* is *tikta rasa*, *agnijanani*, *kshara yukta*, *kaphavatanut* and *pittajanani*^[7], while *payas(milk)*^[8] is *madhura rasa* and *vipaka*, *sheetala*, *vata-pitta-asra nashanam*. This leads to *agnidushti* leading to formation of *ama*. This further vitiates *dushyas* like *rasa-rakta-mamsa-lasika* leading to formation of *vipadika kushta*.

Kavaka Payas(milk)

Kavaka / *Chatraka* is *madhura*, *laghu*, *snigdha*, *sheeta* and *pichhila*^[9], while *Payas(milk)* is also *madhura*, *sheeta*, *snigdha*, *kinchit kledakaram* and both are *vatapittaharam*, *kaphavardhanam*. Hence, combining these two increases *kledata* and induces *abhishyandata* producing *jatharagnimandhya*, leading to formation of *ama*. When taken this for long time forms *amavisha*, affecting *rasadi dushyas* along with *sweda avarodha* lead to formation of *Vipadika kushta*.

Amlaphala + Payas(milk)

Here *Amlaphala* refers to *amratakadhi phala*, wherein *pakwaamraphala* is *madhura-kashayanurasa*, *sheeta*, *pittala* and *vanhi-shleshma vivardhanam*.^[10] while *Payas(milk)* is *madhura rasa -vipaka*, *pittasra-nashanam* and it acts as *kledakaraka*. This impairs *agni* which leads to formation of *ama*, which later affects the 4 *dushyas* leading to development of *vipadika kushta*.

Lavana + Payas(milk)

Lavana is *ushna*, *teekshna*, *visramsa samartha(laxness)*, *anati guru*, *anati snigdha*, *deepana*, and *pittavardhaka*^[11] but *Payas(milk)* is *sheeta*, *snigdha* and *pittashamaka*. Salt can stimulate digestion, while milk can slow it down. Combination of these increases *abhishyandhi bhava* which does *agnimandhya* along with *swedavaha srotorodha*, it later affects *rasaadi 4 dushyas* leading to formation of *vipadika kushta*.

Kangu + Payas(milk)

Kangu is tikta, poushtika and deepaniya^[12] while Payas(milk) is madhura rasa, sheeta veerya and pitta prashamaneeya, combination of this hampers Agni and on chronic intake leads to vitiation of dushyas, forming Vipadika kushta.

Masha + Payas(milk)

Masha is guru swadupaka, snigdha, ruchya, ushna and is meda-pitta-kapha prada^[13] while Payas(milk) is madhura rasa, sheeta veerya, guru and vatapittaprashamaneeya. Combination of this induces agnimandhya by rasa and guna and increase kledata affecting rasadi dushyas along with sweda avarodha leading to formation of Vipadika kushta.

Nishpava + Payas(milk)

Nishpava is also called Rajashimbhi, vallaka etc and it is madhura- kashayarasa, amla vipaka, and is ruksha, guru, vidahi, ushna and pittasrakru^[14] where as Payas(milk) is madhura rasa and vipaka, sheetavirya and snigdha guru guna. This combination affects agni along with pitta and rakta, leading to formation of vipadika kushta.

Dadhi + Payas(milk)

Dadhi is ushna, deepanam, snigdha, kashayanurasa, guru, piita-asra-shotha-meda-kapha prada.^[15] Payas(milk) is madhura, sheeta veerya, pittaharam, kleda karam. This combination further vitiates jatharagni that vitiates rasa dhatu and other dushyas leading to formation of Vipadika kushta.

Taila + Payas(milk)

Most common tail used by the subjects was sunflower oil^[16] and the taila is katu, kshara, swadupaka, guru, vishtambhi where as Payas(milk) is madhura, sheeta and is pittaprashamana, because of combination of these two, jatharagni gets vitiated, if this is continued over years it leads to ajirna vitiating rasadi dushyas leading to formation of Vipadika kushta.

Virohi + Payas(milk)

Virohi or virudha are guru, vidahi, ruksha, does utkleshana of vata- pitta and Payas(milk) is madhura, snigdha, sheetala, saram and vatapittahara.^[17] Intake of combination of these two, does jatharagni mandhya, forming ama leading to rasaadi dushya dushti and if this is continued for long period, leads to occurrence of Vipadika kushta.

Pishta + Payas(milk)

Here *pishta* refers to *tanduliya pishta*, *tandula* and *Payas(milk)* both are *madhura rasa-vipaka*, *sheetaveerya*, *snigdha* and *vatapitta prashamana* and having *tandula* in the form of *pishta* with *Payas(milk)* creates *abhishyandhata* leading to *jatharagni mandhya* and *ama* formation, affecting *rasadi dushyas* along with *sweda avarodha* leading to formation of *Vipadika kushta*.

Aja-Avi Mamsa + Payas(milk)

Aja- avi mamsa which are categorized under *Gramyamamsa* which are *madhura rasapaka*, *deepana*, *kaphapittala* and *ushna virya*^[18] whereas *Payas(milk)* is *madhura rasapaka*, *vatapittahara* and *sheeta virya*. This combination results in *agni dushti*, which results in *dooshana* of *rasa*, *rakta*, *mamsa* and *lasika* causing *Vipadika kushta*.

Sura Krushara Payasscha(milk)

Sura is *amalarasa*, *teekshna*, *ushna*, *vishada*, *vyavayi*, *guru* and *medaha kapha prada*.^[19] *Krushara* is also *guru*, *durjara*, *vishtambhi*, *pittakaphakaraka*^[20] while *Payas(milk)* is *madhura*, *snigdha*, *sheetala*, *saram* and *vatapittahara*. Combination of these food items results in *agnimandhya* causing *ama* later producing *tridosha* as well as *rasadi dushya dushti*. Further, due to *vyavayi*, *guna* of *sura*, *vikruta vata* takes *dushita pitta- kapha* to *hasta pada sthana* leading to *vipadika kushta* with symptoms like *kandu*, *daha*, *sputita twacha* etc.

Banana + Milk/ Curd/ Buttermilk**a) Combination of Banana and milk**

As Banana has high amounts of potassium, Vitamin B6 and vitamin C. When milk is taken along with it, it curdles the milk and *Agni* is impaired and thus *Ama* will be formed. This combination is heavy for digestion so there is increase in *madhra bhava* which vitiates the *mamsa* and helps in outcome of *Vipadika kushta*.^[21]

b) Combination of Banana and curd

Banana is *swadu*, *sheeta*, *kaphakrud*, *guru* and *vishtambhi*.^[22] Curd is *ushna*, *deepana*, *kashayanurasa*, *amlapaki* and *pittasra kapha pradam*.^[15] Combination of these induces *Jatharagni madhya* and later may lead to *amavisha*. Further it vitiates *rasa- raktadi dushyas* producing *vipadika kushta*.

c) Combination of Banana and buttermilk

Bananas and buttermilk are considered incompatible, as they have opposing properties (sweet and cold vs. sour and hot).

Payaso Manthanupanam

As told by *Acharya Vriddha Vagbhata*, this combination share similar *rasa-guna-virya - vipaka* leading to *Shleshmanam cha atikopayati*^[23], which on chronic intake, producing *agnidushti*, which results in *dooshana* of *rasa, rakta, mamsa* and *lasika* causing *Vipadika kushta*.

Haritakam Mulakadi Payas(milk)

Haritakandamula includes *mulakadi*^[24] i.e., *mulaka, ardraka, nimbu, gunjanaka, muli, palandu, lashuna* etc. For example *Gunjanaka*^[25] (carrot) is *madhura* and *tikta rasayukta, teekshna, ushna, deepanam, laghu*, whereas *Payas(milk)* is *madhura, snigdha, sheeta* guna etc. Hence combination of this hampers *Agni* and on chronic intake leads to vitiation of *dushyas*, forming *Vipadika kushta*.

Dadhnam kukkuta prishatam cha (Curd + Chicken)

Kukkuta (Chicken) *mamsa*^[26] is comes under *vishkira pakshi mamsa*, is *madhura-kashayarasa, sheeta, katupakina, laghu* while *dadhi* is *ushna, deepana, kashayanurasa, amlapaki* and *pittasra kapha pradam*.^[15] Intake of this may lead to *agni dushti*, along with *pitta* and *rakta dushti* which later may also affect other *dushyas* leading to formation of *Vipadika kushta*.

Curd + Blackgram

Masha and *Dadhi*, both are known to cause *kapha-pittakara*, along with its *snigdha, ushna* etc *gunas*, producing *abhishyandata, agnimandhya, pitta* and *raktadushti*. This when taken for long period affects other *dushyas* leading to the occurrence of *Vipadika kushta*.

Kakamachi + Pippali/ Black Pepper/Honey/Jaggery

Among the patients under study, it is found that they took *kakamachi* with *maricha*, where *kakamachi*^[27] *tikta-katu rasa, snigdha, ushna* and *tridoshaghna*, whereas *maricha*^[28] is *katu, teekshna, ushna, deepanam, ruksha* and *pittakara*. Chronic intake of this affects *pitta* along with *rakta*, vitiating other *dushyas* like *mamsa, lasika* leading to formation of *Vipadika kushta*.

Navaneeta + Shaka

Navaneeta taken nowadays is *Purana navaneeta*^[29] which is kept in refrigerator for long time. It has qualities of *sakshara*, *katu- amla rasa*, *guru* and *chardi- arsha- kushtakaraka*. All *Shaka*'s^[30] are *vishtambhi* (obstructing), *guru*, *ruksha* and said to cause *Bhinnatti vapurasthi- vinashayati rakta- shukram*. These qualities affect *pitta* along with *kapha dosha*, and does vitiate *rasa*, *rakta* and other *dushyas* leading to occurrence of *Vipadika kushta*.

Fish + Jaggery/ Sugar/ Molasses

Fish is known to have *snigdha*, *ushna*, *madhura rasa*, *guru* and *kaphapittala*^[31] while *guda*^[32] is *guru*, *snigdha*, *na ati pittaharou kaphaprada*. Having almost similar qualities, it potentially exacerbates *pitta* along with *kapha- vata*, vitiates *rasadi dushyas*, forming *Vipadika kushta*.

***Souveerakena tilashashkuli* (Alcohol + Fried Sesame Preparation)**

Souveeraka^[33] is *amlarasa*, *kaphaghna*, *bhedi* and *deepana*, *Tila*^[34] is *katu- tikta- madhura- kashaya rasa*, *katu vipaka*, *guru*, *snigdhashna* and *agnim atiprada*. As they share similar qualities, it affects *pitta* along with *rakta*, vitiates *rasadi dushyas*, leading to *Vipadika kushta*.

Honey + Hot Water

When honey is added to hot water, it acts like poison and that should be thrown out of the body. This again acts on *Agni* making it morbid and *Ama* occurs. This type of combination acts as *karshana* which irritates the *sapta dushyas*. Thus leads to formation of *Vipadika kushta*.^[35]

Madhu + Sarpi

Sarpi has *Madhura*, *snigdha guna* and *madhu* has *kashaya pradhana Madura anurasa*, *rookshaguna*. When heated honey mixed with ghee or heated ghee produces hydroxyl methyl furfuraldehyde which may cause deleterious effects cytotoxicity towards mucus membrane, the skin and the upper genetic tract.^[36]

Sarpi + Taila

Sarpi is *swadu*, *vanhi deepanam*, *pittanilaharam*, *guru*, *sheeta*, *snigdha kaphakaram* while *taila* (most frequently used was sunflower oil)^[37] is *katu*, *kshara*, *swadupaka*, *guru*, *vishtambhi vatakapha nashaka*, *guru*, affecting *jatharagni* and *tridosha dushti* which further affects *rasa*, *rakta*, *mamsa* and *lasika* leading to *Vipadika kushta*.

Sheetoshna(Hot Things +Cold Things)

Mixing cold and hot foods can extinguish *jatharagni* and disrupt the balance of *doshas* (*Vata*, *Pitta*, *Kapha*), leading to further vitiation of *dushyas* like *rasa*, *rakta*, *mamsa* and *lasika* forming *vipadika kushta*.

Navapurana (New + Old Food Items)

Food items like fruits, vegetables, dairy and *mamsa* etc should be consumed fresh(*Nava*) whereas grains and legumes are advised to take *purana*(older one).^[38] *Nava padartha* is *veeryavardhaka* and *swadu*, *guru* for digestion while *Purana* are *laghutara* for digestion. By Combining *nava* and *purana*, *jathragni* may confuse and leads to malfunctioning of *agni* leading to *Ama* formation. This when taken for long period may lead to *amavisha*, producing *rasa dushti*. On chronic intake, it does *dushana* of *rakta*, *mamsa* and *lasika* which leads to formation of *Vipadika kushta*.

Amapakwa(Uncooked + Cooked Food)

Pakwa anna takes shorter times for digestion and *apakwa anna* takes longer times for digestion. Digestive system is overwhelmed with this combination and also confused. It results in malfunctioning of *agni* and manifest *ama* formation. This further vitiates *dushyas* like *rasa-rakta-mamsa - lasika* leading to formation of *vipadika kushta*.

Therefore, among 60 subjects enrolled in the study, almost everyone was indulged in intake of *Samyoga viruddha* in one or the other way. However, in addition to this, various other *nidanas* including *aharaja*, *viharaja*, *manasika* and other *nidanas* like Hereditary factors, smoking, exposure to chemicals, *papakarma*(*Guru-Brahmana ninda*, *anruta*, etc) were also involve in pathogenesis of *Vipadika kushta*.

LIMITATIONS

- Although the study provided preliminary insights regarding the objectives mentioned, sample size was not enough for statistically significant data analysis.
- As the study was done in specific *desha*, results cannot be justified for other *deshas*.

CONCLUSION

- In the present study, the *lakshanas* of *vipadika* were closely resembling with symptoms of Palmoplantar psoriasis and it is *Vata-kapha pradhana vyadhi*.

- Among various *lakshanas*, *kandu* was predominantly seen followed by *pada sputana*, *hasta sputana* and *vedana* indicating *vata kapha* predominance. Other *pitta* related *lakshanas* like *daha* and *saraga pidaka* were also involved but were comparatively less prevalent.
- The current research revealed that the age group suffering from *vipadika* were majorly of the *madhyamavaya* i.e between 44-56 years.
- In the current study, higher incidence of *vipadika* was found in housewives and farmers which correlates to them being prevalently indulging in various *nidanas* of *kushta* including *samyoga viruddha*.
- In addition to *samyoga viruddha*, other *nidanas* majorly involved are *vishamashana*, *ati katu* and *madhura rasa pradhana ahara*, *Snigdha*, *ushna*, *guru*, *teekshna guna ahara* and *viharaja nidana* i.e., *divaswapna*, *ativyayama*, *ratrijagarana*, *sheetoshnavyatyasa kriya*, exposure to chemicals in the form of soaps, detergents, phenyl etc, and *manasika nidana* like *chinta*, *krodha*, *bhaya*, *shoka*.
- In the current study, majority of the people consuming *samyoga viruddha ahara* were found to be having *mandaagni* and it was the main reason for the vitiation of *sapta dushyas* and its involvement is assessed based on the *lakshanas* it exhibited, finally leading to *vipadika kushta*.
- In addition, factors like excessive chronic use of soaps and detergents, high frequency of wet work, exposure to chemicals, genetic involvement act as *nidana* for *khavaigunya*.
- In this study, majority of subjects were indulged in intake of *samyoga viruddha ahara* like- *Lavana* with *Payas*(81.67%), *Taila* with *Payas*(81.67%), banana with milk/curd/buttermilk(86.67%), *sarpi* with *taila*(76.67%), *Dadhi* with *Payas(milk)*(75%), Hot things along with Cold things(63.33%), chicken with curd(61.67%), *Haritakam Mulakadi* with *Payas*(75%) and *Amlaphala* with *Payas(milk)*(46.67%) were predominantly observed.
- Among the patients enrolled in this study, *samyoga viruddha* was seen majority up to a period of 16-20 years.
- By this study, it is concluded that long-term association of *samyoga viruddha* is present in all cases which act as a potential causative factor in the development of *Vipadika* (Palmoplantar psoriasis).

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