

A LITERATURE REVIEW STUDY ON VIPADIKA KUSTHA

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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*, either in palms or soles or at both with *Teevra Vedana*. *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. **Aim:** To emphasize literature knowledge of all the aspect of *Vipadika Kustha*. **Material and Method:** Literature of present study has been reviewed from various *Samhita*, textbooks and articles etc. **Conclusion:** A literally reviews done on the *Vipadika Kustha* concluded with all clinical aspect of *Vyadhi* which represent its important in *Nidana* and *Chikitsa*.

KEYWORDS: *Vipadika*, Palmoplantar Psoriasis, *Kustha*, Etc.

Background

The prevalence of the skin diseases is about 15% all over the world. Palmoplantar psoriasis (PPP) that accounts for 3 - 4% of all psoriasis cases produces significant functional and social disability.^[1] Ayurveda designates most of the skin diseases under *Kustha Roga*. The literal meaning of *Kustha* is "...*Kushnati tad vapuhul*" means the *Roga* which causes the

discoloration, disfiguration. *Vipadika* is one among them. The pain present in *Vipadika* is so intense that it severely afflicts the quality of life of the patient. In spite it being a minor condition it cripples the daily activities of patients. It is characterised by *Sphutanam* either in palms or soles or in both with *Teevra vedana*.^[2] Based on the symptoms of *Vipadika*, it can be co-related to Palma-plantar psoriasis, Palma-plantar keratoderma, Palmo-plantar dermatophytosis conditions according to modern science.

The above simple definition of *kustha roga* emphasizes its social implication and how both *vaidya* and patient should put almost efforts to cure the diseases from its roots. Though some research works have been previously done on the disease '*Vipadika*', there is still an ample scope for further research works to emphasize in this field. Considering this point and keeping in view the prevalence of the disease, a humble effort is planned to do a short review study on *Vipadika*.

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 *twak roga* where the hand and feet are afflicted with blisters pustules etc...^[2]

Historical review on *vipadika*

Vedic period^[3]

In *Atharvaveda*, there is explanation about the disease of *pada*.

Samhita kala

In *Charaka Samhita*, *Vipadika Kustha* has been included in *kshudra kushta*. *Vipadika* is also considered to be one among *vataja nanatmaja vikaras*. In *Sushruta Samhita*, *Vipadika* is explained under *kshudra kushta*. *Bhela*, *Harita*, *Kashyapa* have explained the *vipadika* under *kushta*.

Sangraha kala

Astanga Sangraha, Astanga Hrudaya explains the *Vipadika* under *kushta roga*.

Madhya kala

Laghutrayis, Yogaratnakara, Chakradatta, Bhaishajya ratnavali etc. *Madhyama kalina* books explain the disease *Vipadika* under *Kshudra kushta*. The *tikakaras* of *Charaka, Sushruta, Astanga Hrudaya, Sangraha* explain about *vipadika kushta*.

Other books

Rasakamadhenu, Rasendrasara Sangraha, Siddha bhesaja manimala etc. books have contributed to the treatment of *vipadika kushta*.

Shabda Kalpa Druma has taken reference about *vipadika* from *Rajatarangini*, where the *Daasi* brings the *Ghrita* in order to treat *Vipadika*.

Table no 1: Nidanas of vipadika.

No.	Nidana	CS ⁴	SS ⁵	AS ⁶	BS ⁷	HS ⁸
A	Aharaj hetu					
(a)	Virudha Ahara –					
1	Intake of <i>chilchim</i> fish & milk	+	+	+	+	+
2	Intake of food mostly containing <i>Hayanaka, Yavaka, Chinaka, Uddalaka & Koradusha</i> along with <i>Ksheera, Dadhi, Takra, Kola, Kulattha, Masha, Atasi, Kusumbha & Sneha</i>	-	-	-	-	-
3	Intake of <i>Mulaka & Lashuna</i> with <i>Ksheera</i>	+				
4	Continuous intake of <i>Gramya, Audaka & Anupa Mamsa</i> with <i>Ksheera</i>	-	+	-	+	-
5	Use of <i>Pippali, Kakmachi, Lakucha</i> with <i>Dadhi & Sarpisha</i>	-	-	-	+	-
6	Use of meat of deer with milk	-	-	-	+	-
7	Excessive use of alcohol with milk	-	-	-	+	-
8	Excessive use of green vegetables with milk				+	
9	Intake of honey & meat after taking hot diet & vice-versa	-	-	-	+	-
10	Use of fish, citrus & milk together	-	-	-	+	-
(b)	Mithya Ahara –					
1	Excessive use of <i>Navanna, Dadhi, Matsya, Amla & Lavana</i>	+	-	-	+	+
2	Excessive use of <i>Tila, Ksheera & Guda</i>	+	-	-	+	+
3	<i>Drava, Snigdha, Guru aharanamatyartha sevanam</i>	+	-	-	+	+
4	Continuous & excessive use of <i>Madhu & Phanita</i>	+	-	-	-	-
5	Intake of food that would cause burning sensation	+	-	-	-	-
6	Intake of food during indigestion	+	+	-	+	+

7	<i>Adhyashana</i>	+	+	-	+	+
8	<i>Asatmyahara</i>	-	+	-	+	-
B	<i>Viharaj hetu</i>					
(a)	<i>Mithya hetu</i>					
1	To do physical exercise & to take sun bath after heavy meals	-	+	-	+	+
2	To perform sexual act during indigestion	-	+	+	+	+
3	To do exercise/sexual act after <i>Snehapana</i> & <i>Vamana</i>	+	-	-	-	-
4	Sudden change from cold to heat or heat to cold without following the rules of gradual change	+	+	-	+	+
5	Entering into cold water immediately after one is affected with fear, exhaustion & sunlight	+	-	-	+	+
(b)	<i>Vega vidharana</i>					
1	suppression of the natural urges i.e. <i>Mutra</i> & <i>Purisha vega</i> , etc.	-	+	-	-	-
2	Suppression of the urge of emesis	+	+	-	+	+
(c)	<i>Panchakarmapcharai</i>					
1	<i>Panchakarma Kriyamanenishidhasevana</i>	+	-	-	-	-
2	Improper administration of <i>Snehapana</i>	-	-	-	-	-
C	<i>Achara hetu</i>					
1	Insulting acts to Brahmins, Teachers & other respectable persons	-	+	+	+	+
2	Indulgence in sinful activities in present or past life	+	+	+	+	+
3	Censuring or killing virtuous persons	-	+	+	-	-

CS- Charak Samhita; SS- Sushrut Samhita; AS- Ashtang Sangraha, BS- Bhel Samhita; HS- Harita Samhita

D. Anya hetu

a) *Sankramana janya*

A very important factor about *kushta* has been mentioned by *Acharya sushruta* that *kushta* can be spread to the healthy person through the contact of diseased person called Infectious or Contagious disease.

b) *Krimi janya*

In *Nidana Sthana* & *Vimana Sthana*, *Acharya Charaka* has mentioned the involvement of *Krimi* in the disease *Kushta*. *Acharya sushruta* has mentioned that all types of *kushta* caused by *vata*, *pitta*, *kapha* and *krimi*.

c) *Chikitsa vibhramsa janya*

Sthambana Chikitsa in initial stage or *amavastha* of disease may lead to *tiryak gati* of dosha and thus causes *kushta*.

Ex:-In *Raktarsha*, *Raktapitta* and *Amatisara*.

Samprapti

वातादयस्त्रयो दुष्टास्त्वग्रक्तं मांसमम्बु च।

दूषयन्ति स कुष्ठानां सप्तको द्रव्यसङ्ग्रहः॥९॥

अतः कुष्ठानि जायन्ते सप्त चैकादशैव च।

न चैकदोषजं किञ्चित् कुष्ठं समुपलभ्यते॥१०॥

According to *Acharya Charaka*, due to intake of *Dosha prakopaka ahar-vihar*, the *vatadi doshas* aggravate simultaneously and *tvacha*, *rakta*, *mamsa* and *lasika* attain *shaitihilya*. In these *shitila dhatus*, the *prakupita doshas* gets *sthana samshraya* by vitiating the *twak* etc. produce *kushta 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 vitiating by the *kushta nidanas* as well as *dosha prakopaka nidanas*.^[9]

तस्य पित्तश्लेष्माणौ प्रकुपितौ परिगृह्यानिः प्रवृद्धस्तिर्यग्गाः सिराः सम्प्रपद्य समुद्भूय बाह्यं मार्गं प्रति समन्ताद्विक्षिपति, यत्र यत्र च दोषो विक्षिप्तो निश्चरति तत्र तत्र मण्डलानि प्रादुर्भवन्ति, एवं समुत्पन्नस्त्वचि दोषस्तत्र च परिवृद्धिं प्राप्याप्रतिक्रियमाणोऽभ्यन्तरं प्रतिपद्यते धातूनभिदूषयन् ॥३॥

According to *Acharya sushruta* by *nidana sevana*, *Tridoshas* undergo *prakopa*. The vitiating *pitta* and *kapha* are taken away by the *prakupita vata* through *tiryak gami sira* to the *bahya marga*. Wherever these *tridoshas* are taken, undergo *sthana samshraya*, there produce the lesions over *twacha*.^[10]

According to *Acharya Vagbhata* by the *nidana sevana*, *vata, pitta, kapha* are vitiating and circulate through *tiryak gami siras*, take *ashraya* in *tvak, lasika, rakta, mamsa* and produce *shaitihilya* in these *dhatus*. Wherever they are accumulated, they produce *twak vaivarnya* etc. *lakshanas*.^[11]

Table no 2: Purvarupas of *kshudra kushta*.

No.	Purvarupa	CS ^[12]	SS ^[13]	AH ^[14]	BS ^[15]	KS ^[16]
1	<i>Asvedanam</i>	+	+	+	+	+
2	<i>Atisvedanam</i>	+	+	+	+	+
3	<i>Parushyam</i>	+	+	-	-	-
4	<i>Atishlakshnata</i>	+	-	+	+	+
5	<i>Vaivarnyam</i>	+	-	+	+	+
6	<i>Kandu</i>	+	+	+	-	-
7	<i>Nistoda</i>	+	-	+	+	+
8	<i>Suptata</i>	+	+	+	-	-
9	<i>Paridaha</i>	+	-	+	+	-
10	<i>Pariharsha</i>	-	-	-	-	+
11	<i>Lomaharsha</i>	+	+	+	+	+
12	<i>Kharatvam</i>	+	-	+	-	+
13	<i>Ushmayanam</i>	+	-	-	+	-
14	<i>Gauravam ,Klama</i>	+	-	-	+	+
15	<i>Shvayathu</i>	+	-	-	-	-
16	<i>Visarpagamanam Abhikshanam</i>	+	-	-	-	-
17	<i>Bahya Chhidreshupadeha</i>	+	-	-	-	-
18	<i>Pakva-Dagdha-Danshta- Bhagna-Kshata upashkhaliteshu Ati Matram Vedana</i>	+	-	-	-	-
19	<i>Svalpanam api Vrananam dusti</i>	+	-	-	-	-
20	<i>Kothonnati</i>	+	-	+	-	--
21	<i>Svalpanam Api Vrananam Asamrohnam</i>	-	+	-	-	-

KS- Kashyap Samhita**Rupa of vipadika**

- According to *acharya charaka*^[17]
 - Pani sphutana* – Cracks in Palms
 - Pada sphutana* - Cracks in Soles
 - Theevra vedana* - Severe Pain
- According to *acharya vagbhata*^[18]
 - Pani dari* - Cracks or Fissures in Hands
 - Pada dari* - Cracks or Fissures in Feet
 - Theevra aarthi* - Severe Pai
 - Manda kandu* - Slight Itching
 - Raga pidaka* - Colored granules

- According to *acharya sushruta*^[19]

Kandu - Itching

Daha - Burning Sensation

Ruja - Pain on Feet

Sadhyasadhyata

- Table no 3: Based on *dosha – sadhyasadhyatha*.^[20-21]

Author	Sarvadoshaja	Krichrasadhya	Yapya	Asadhya
C.S	Eka doshaja, Vata kaphaja	Kaphapittaja, Vatapittaja	-----	Tridoshaja
A.H	Kapha vataja, Eka doshaja	Dvanda, Raktapittaja	-----	Sarvadoshaja
Y.R	-----	-----	-----	Tridoshaja

YR- Yogratnakar

- Table no 4: Based on *dhathu-sadhyasadhyatha*.

S S ^[22]	Twak, rakta, mamsa	-----	Meda	Asti, majja, shukra
A H	Twakgata	Rakta, mamsa	Meda	Asti, majja, shukra.

AH- Ashtang Hridaya

- Table no 5: Asadhya lakshana.

Author	Asadhya lakshanas
C S	Sarva laxanayukta, bala hani, trishna, daha, agni nasha, jantujagda, upadrava yukta.
S S	Atibalavan kustha, chirakari
A H ^[23]	Aristha lakshanayukta
Y R	Krimi, daha, mandagni, upadravayukta

Vipadika chikitsa

In *vipadika kushta*, along with common *kushta hara chikitsa*, specific *chikitsa* are explained.

- *Shodhana*

In *bahudosha avastha*, *shodana* is done. In *vata* predominance the *sarpi pana*, in *pitta* predominance *virechana* and *rakta mokshana* and in *kapha* the *vamana* are indicated.^[24]

- *Shamana*

Abhyantara chikitsa

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

- **Panchatikta ghrita** - The *ghrita* prepared of *Nimba, Patola, Kantakari, Guduchi, Sasaka kashaya, Triphala kalka* cures the *kushta* as well as eighty types of *vataja nanatmaja vikaras*.^[26]
- **Triphaladi ghrita** - The *ghrita* prepared out of *Triphala, Nimba, Patola, Manjishta, Rohini, Vacha* and *Haridra* relieves *Vatolbana kushta*.^[27]
- **Mahakalanalo rasa** - *Parada, Gandhaka, Tamra bhasma, Kushta, 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*.
- **Vijaya parpati** - Taken in the dose of three *Gunja* relieves *Vipadika*.^[28]
- **Rasa taleshvara rasa**- cures all types of *kushta* which are having *sphota*.^[29]

Bahya chikitsa

- **Dhattura beeja taila** - *Taila* prepared out of *Dhattura bheeja kalka, Manaka kshara jala*, in *Sarshapa taila* cures the *vipadika* by its application.^[30]
- **Kusthadya taila** - Cures *Kushta* by *Alepa, Udvartana*.
- **Jeevantyadi yamaka lepa**^[31] mentioned in *charaka samhita kushta chikitsa* has been selected for this present study as external application.
- **Tandula lepa** - *Tandula* is kept inside *Narikela jala* till it becomes *Paryushita* and the paste is applied to relieve from *vipadika*.^[32]
- **Lepa of Chitraka, Shobanjana, Guduchi, Apamarga, Devadaru** with *Dadhimanda*.
- **Lepa of khadira, Dhava, Shyama, Danti, Dravanti** with *Dadhi manda*.

लाक्षारसाञ्जनैलाः पुनर्नवा चेति कुष्ठिनो लेपाः।

दधिमण्डयुताः सर्वे देयाः षण्मारुतकफकुष्ठघ्नाः॥१२५॥

- **Lepa of Laksha, Rasanjana, Ela, Punarnava**, with *Dadhi manda*. These three *yogas* cure *Vataja* and *Kaphaja kushta*.^[33]
- **Shatapaki ghrita** of *Aragvadha mula* is useful as application in *Kushta*.
- **Ghrita** or **Taila** prepared out of *Kusthaghna dravya* is helpful in *Vipadika*.^[35]
- **Madhu taila vidhi** - The affected part should be smeared with *Navanita*, then *svedana* is done and **Lepa** of *Arka ksheera, Madhu* and *Taila* is performed in *vipadika*.^[36]
- **Tila kusuma, Lavana, Gomutra, Katutaila** are kept in *Loha patra* and dried under sunlight Till *taila paka lakshanas* are observed. This *Taila* cures the *pada sputana*.^[37]

- *Vipadikahar lepa*^[38] – which is nothing but *Siktha* prepared out of *Sarjarasa, Saindava, Guda, Madhu, Mahishaksha, Guggulua, Gairika* with *Ghrita* cures *Pada sputana*.

DISCUSSION

Vipadika is one among the *Kshudra Kushta*. Difference of opinion exists in the classification of *Kshudra Kushta* regarding names, characters and classification among *Acharyas*. *Acharya Chakrapani* comments on *Charaka's* opinion that, the *Lakshanas* seen in *Maha Kushta* is seen in *Alpata* in *Kshudra Kushta*.

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 *Kha Vaigunya* 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 *Rupa* of those diseases. The *rupa* of *Vipadika* includes *Sputana* of *Pani* and *Pada, Vedana, Kandu*.

CONCLUSION

This study concludes with whole review on the literature of *Vipadika* about its derivation, definition, historical review from the different Vedic Periods. The *Vipadika Nidana, Samprapti* are not mentioned separately in the classic text but mention as same as that of all *Kushta*. Clinically Also it is observed that *Nidana* of *Kushta* are the most common cause for *Vipadika*. *Vipadika* being a one the *Kushta Vyadhi*, the *Samanya Purvarupa* of *Kushta* are the *Purvarupa* of *Vipadika*. All the *Acharyas* mentioned classical symptoms. Its mentioned *Sadhyasadhyta* very much helpful for exact prognosis of *Vyadhi*. All *Chikitsa Upakrama* according to different *Acharyas* aim to effect on the different aspect of *Vipadika* like *Dushya, Vikruti*, etc. So there is very much scope for further clinical research to prove their affectivity.

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