

# Ayurvedic Understanding of Vipadika Kushta- A Review

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## Abstract

In Ayurveda all the skin diseases are described under *Kushta*. *Kushta* is again divided into *Maha Kushta* and *Kshudra Kushta*. *Vaipadika Kushta* is one of the *Kshudra Kushta* described in different ayurvedic classics. *Vata* and *kapha dosha* are predominant *doshas* involved with symptoms like *panipada sphutana*(cracks in palms and soles), *teevra vedana*(severe pain), *saragapidika*(red patches) over palm and soles. *Kandu*(itching), *daha*(burning sensation), *ruja*(pain) specially over *pada*. The signs and symptoms of *Vaipadika kushta* resembles Palmoplantar Psoriasis, which is long lasting autoimmune, complex, non infectious disease characterised by erythematous plaques on palms and soles accompanied with scaling and keratinization. **Aims & Objectives:** To study & emphasize literature knowledge of all the aspect of *Vaipadika kushta*. **Materials &Methods:** Literature of present study has been reviewed from varous samhitas, textbooks, and articles ect. **Conclusion:**A literature review done on the *Vaipadika kushta* concluded with all clinical aspect of disease which represents its importance.

**KEYWORDS:** *Vaipadika*, *Kshudra Kushta*, Palmoplanatar Psoriasis, Keratinization.

## INRODUCTION

Skin is the largest organ in the body and barrier between body's internal environment and the cosmos. In Ayurveda it is one of five *Gyanendriya* responsible for *Sparsh gyana*. In Ayurveda all the skin diseases are described under *Kushta*. *Kushta* is one among the *Asthamahagada* explained by *Acharya Charaka* and *Aupasargika roga* acc to *acharya Sushruta*. *Kushta* classified as 7 *Maha kushta* and 11 *Kusdra kushta*<sup>1</sup>. *Vaipadika kushta* is one of the *Kshudra kushta* described in different ayurvedic classics. Signs and symptoms of *Vaipadika* are, similar & can be compared with Palmoplantar Psoriasis.

Palmoplantar Psoriasis is a type of Psoriasis which causing social isolation, cosmetic and psychological embarrassment as well as difficulties in leading social life. The palmoplantar variant of psoriasis comprises 3%-4% of all cases of psoriasis, which affects 2%-5% of population<sup>2</sup>. People may experience exacerbations brought on by social changes, household work and detergents.<sup>3</sup> Infact, palmoplantar psoriasis is more common amongst former, manual labourers and housewives. According to WHO, at least 100 million individuals suffer from psoriasis worldwide with a great negative impact on the quality of life. As the world has emerged into an industrialized and modern era, there are tremendous changes in the lifestyle, food habits and dietary principles. The treatment in modern dermatology is not satisfactory with more chances of recurrence. Immunomodulators

are usually preferred. These drugs can cause side effects such as drowsiness, low blood cell counts, neuropathy and also increased risk of serious blood clots<sup>4</sup>.

In this regard this review study has been taken up to critically understand the Nidanapanchaka explained in the classics and to understand the effects in patients diagnosed with Palmoplantar Psoriasis.

### **DERIVATION OF VIPADIKA KUSHTA**

The word *Vipadika* is derived from *streelinga shabda*, it means *paadsphotanaroga* (amarakosha). The word *Vaipadika* is composed of two conjoint words i.e., *infn.* (fr. *vi-pādikā*) afflicted with blisters or pustules &c. on the feet, g. *gyotsnadi*; n.(Car.)or (a), f. (L.) a kind of leprosy (=vipādikā)<sup>5</sup>

*Vipadika* (-kaa) (Shabdasagara)

1. A kibe, a sore or blister on the foot.
2. A riddle(difficult problem), an enigma. E. वि before, पद् to go, aff. ष्वल् ।

*Vipadika paryayas-Padasphota, vipadika.*

### **MATERIALS &METHODS**

#### **Paribhasha**

- *Vaipadikam paanipadasphutanam teevra vedanam /* <sup>6</sup> (Cha. Chi.7/22)

*Vipadika* is defined as one variety of *Ashtadasha Kusta* which is characterised by *pani sphutana, pada sphutana, teevra vedana* by *Acharya Charaka*. *Acharya vaghbhata*<sup>7</sup> has also explained the similar one,more symptom as *saragapidika* over palm and soles.Acc to *Acharya Sushruta*<sup>8</sup> -*Kandu, daha, ruja* specially over *pada*. *Madhavakara*<sup>9</sup> and *Yogaratanakara*<sup>10</sup> gives the same *Paribhasha* as *charaka*. Acc *Bhela Samhita*<sup>11</sup>, *Vipadika kushta* is very much afflicted with intensity of *vishavega(poison)of the meena, mushika, keeta* associated with *kandu, sa raga peedika*, arise because of the *visha*, possess *shyama varna*,.appears on *pani, padatala,angushtha* and *parshni deshas*. *Sphutana, vedana, daha* are mainly explained. *Acharya Bhava prakasha*<sup>12</sup> same *Paribhasha* as said by *charaka*, but further he explains *vicharchika* which occurs in *pada* is called *vipadika*. Acc to *kashyapa Samhita*<sup>13</sup>, *pani pada angushtha jangha janghand desha sphutana, srava, vedana,vipaka* is termed as *Vipadika*.

### **NIDANA OF VIPADIKA**

*Nidana* means the causative factors which plays an important role in the manifestation of a disease. There is no specific description about etiological factors of the disease *Vipadika*. But being a variety of *Kshudra kushta*, general etiological factors of *Kushta* can be considered as etiology of *Vipadika*. The *Samanya Nidanas* explained for *Kushta* can be categorized as follows<sup>14</sup>

**Dosha Hetu**-*Dosha hetu* are those which lead to vitiation of *Doshas*, and thus leads to diseases arising out of that particular *Dosha*.

**Vyadhi Hetu** -*Vyadhi hetu* are those which can vitiate the *Doshas* and manifest a particular *Vyadhi*.

**Ubhaya Hetu** - Are those which cause vitiation of a particular Dosha and manifests a particular Vyadhi.

**Table No.1 Showing Aharaja Nidana**

<i>Nidana of Vipadika kushta</i>	<i>CS</i>	<i>SS</i>	<i>AS</i>	<i>AH</i>	<i>BS</i>	<i>HS</i>	<i>MN</i>	<i>BP</i>
<b><i>Atisevana</i></b>								
<i>Amla, Lavana Rasa</i>	+	-	-	-	-	-	+	+
<i>Katu, Kasaya Rasa</i>	+	-	-	-	-	-	+	+
<i>Guru, Snigdha, Drava Ahara</i>	+	-	-	-	-	-	+	+
<b><i>Mithya ahara</i></b>								
<i>Adhyashana</i>	+	+	-	-	-	+	+	+
<i>Vishamashana</i>	+	+	-	-	-	-	-	-
<i>Atyashana</i>	+	+	-	-	-	-	-	-
<i>Asatmya Ahara</i>	+	-	-	-	-	-	-	-

**Table No. 2 Showing Viharaja Nidana**

<i>Nidana</i>	<i>CS</i>	<i>SS</i>	<i>AS</i>	<i>AH</i>	<i>BS</i>	<i>HS</i>	<i>MN</i>	<i>BP</i>
<i>Atapasevana</i>	+	-	-	-	-	-	+	+
<i>Anilasevana</i>	+	-	-	-	-	-	+	+
<i>Atishrama</i>	+	+	-	-	-	-	+	-
<i>Ativyayama</i>	+	+	-	-	-	-	+	-
<i>Divaswapna</i>	+	-	-	-	-	-	-	-

**Table No.3 Showing Vyadhi Hetu:**

<i>Nidana of Kusta</i>	<i>CS</i>	<i>SS</i>	<i>AS</i>	<i>AH</i>	<i>BS</i>	<i>HS</i>	<i>MN</i>	<i>BP</i>
<i>Dushi visha</i>	-	+	-	-	-	-	-	-
<i>Dushita jala</i>	-	-	-	-	-	+	-	-
<i>Shitoshna vyatyasa sevana</i>	+	-	-	-	+	-	-	+
<i>Use of Santarpana and Apatarpana ahara together</i>	+	-	-	-	-	-	-	+
<i>Sheetala jala sevana in bhaya shrama and surya tapta</i>	+	+	-	-	-	-	+	+
<i>Vyayama after ati bhojana</i>	+	-	-	-	-	-	+	+
<i>Supression of chardi, Mutra, Purisha vegas</i>	+	+	-	-	+	-	+	+
<i>Kupathya in Panchakarma</i>	+	+	-	-	-	-	+	-
<i>Vyavaya after Snehana</i>	+	-	-	-	-	-	+	+
<i>Papa Karma</i>	+	+	+	+	+	+	+	+
<i>Vipra, Guru Tiraskara</i>	+	-	-	-	-	-	+	-
<i>Sadhu Ninda</i>	-	-	+	+	-	-	-	-
<i>Use of dhana acquired by mosa</i>	-	-	+	+	-	-	-	-
<i>Killing the dharma paripalakas</i>	-	-	+	+	-	-	-	-
<i>Kulaja Vyadhi</i>	-	+	-	-	-	-	-	-

**Ubhaya Hetu :****Table No.4 Showing Ubhaya Hetu**

<b>Nidana of Vipadika Kushta</b>	<b>CS</b>	<b>SS</b>	<b>AS</b>	<b>AH</b>	<b>BS</b>	<b>HS</b>	<b>MN</b>	<b>BP</b>
<i>Hayanaka, Chinaka, Yavaka, Uddalaka, Koradusha With Ksheera, Payasanna, Dadhi, Takra, Kola Kulattha, Masha, Atasi, Kusumba Sneha</i>	+	-	-	-	-	-	+	+
<i>Navanna, Pishtanna</i>	+	-	-	-	-	-	+	+
<i>Navadhanya, Nishpava</i>	+	-	-	-	-	-	+	+
<i>Masha, Kulatha</i>	+	-	-	-	-	-	+	+
<i>Matsya, Varaha</i>	+	-	-	-	-	-	+	+
<i>Mulaka</i>	+	-	-	-	-	-	+	+
<i>Phanita, Guda</i>	+	-	-	-	-	-	+	+
<i>Madhu</i>	+	-	-	-	-	-	-	-
<i>Vidahi, Vidagdha Ahara</i>	+	-	-	-	-	-	-	-
<i>Intake of food in Ajirna</i>	+	+	-	-	-	-	+	+
<b>Virudha Ahara, Gunataha Viruddha</b>								
<i>Intake of Mulaka, Lashuna with ksheera</i>	+	-	-	-	-	-	-	-
<i>Gramya, Anupa, Audaka Mamsa with ksheera</i>	+	+	-	-	-	-	-	-
<i>Intake of Chilichima fish with Milk</i>	+	-	-	-	-	-	-	-
<b>Samyoga viruddha</b>								
<i>Pippali, Kakamachi, Lakucha with Dadhi and Ghritha</i>	-	-	-	-	+	-	-	-
<i>Mulaka with Guda</i>	-	-	-	-	+	-	-	-
<i>Excessive Madya and haritha shaka with ksheera</i>	-	-	-	-	+	-	-	-
<i>Madhu and Mamsa after taking usna ahara and viceversa</i>	-	-	-	-	+	-	-	-
<i>Use of Matsya, Nimba and ksheera together</i>	-	-	-	-	+	-	-	-

**Mithya Ahara**

Those substances which are consumed against the rules of *Ashta Ahara Vidhi Visheshayatana* is considered to be *Mithya Ahara*<sup>15</sup>. *Mithya Ahara* is nothing but the improper food habits and are major causative factor of *Kushta*

*Mithya Ahara* deranges the digestive power of *jatharagni* leading to the production of *Ama*. *Ama* undergoes putrefication and *Amavisa* is produced<sup>16</sup>. And hence *Mithya Ahara* interfere with normal metabolism and vitiates *Rakta* leading to manifestation of *Vyadhi*.

**Table No.5 Showing Ahara Dravyas in Atimatra leading to Vipadika**

<b>Ahara Dravya</b>	<b>Effect</b>
<i>Lavana</i>	<i>It provokes the Pitta</i>
<i>Madhura</i>	<i>Ama, Ajirna</i>
<i>Phanita</i>	<i>Abhishyandi, Tridosha prakopa</i>
<i>Tila</i>	<i>Bahudoshakara</i>
<i>Guda</i>	<i>Guru</i>
<i>Amla</i>	<i>Pittaprakopa, Kustakara</i>
<i>Kshara</i>	<i>Krimikara, Medakara, Agnimandyakara, Kaphakara</i>
<i>Lakucha</i>	<i>Raktadustikara, Raktaprakopaka, Mamsashaithilya</i>

<i>Mulaka</i>	<i>Kledakara, Vidaraka, Dahanakara</i>
<i>Navanna</i>	<i>Tridoshaprakopaka, Vistambhakara</i>
<i>Dadhi</i>	<i>Kledakara, Abhishyandi, Vistambhakara</i>
<i>Dravanna</i>	<i>Maha Abhishyandi, Kaphakara, Kustakara</i>
<i>Snigdha</i>	<i>Kledakara, Agnimandyakara</i>
<i>Guru</i>	<i>Abhishyandi, Agnimandyakara, Kaphakara</i>

### **Viruddha Ahara**

All substances which act as antagonist or incompatible to normal *dhatu* of the body is regarded as *viruddha*<sup>17</sup>. Dalhana commenting on the *Viruddha Ahara* mentioned that *Shastrokta Vidhibrasta Ahara* and it is *Vyadhi Hetu* for *Kushta*.

*Vagbhata* opines that *Viruddha Virya Ahara* causes *Nindita Vyadhis* like *Kushta* and *Shwitra*<sup>18</sup>. The *Viruddha Ahara Vitiates Pitta Pradhana Tridoshas* which inturn causes *Rakta Dushti* leading to *Kusta*. But for the causation of disease “*Shilana*” i.e., continous use must be there. *Bhavprakash* opines that *Viruddha Bhojana* causes *Indriya Dourbalyata* which inturn leads to both *Indriya Adhistana* and *Indriya Shakti Dourbalya*<sup>19</sup>. When *Viruddha Aharas* are taken they may form *Ama* and this *Ama* is circulated all over the body and may cause reaction in skin and if *Nidana* is continued, they may produce *Twak Vikara*.

### **Viruddha Ahara causes**

1. *Agnimandya* leading to *Ama Visha Utpatti*<sup>20</sup>.
2. *Prakopa* of all *Doshas* but do not expel them out of the body.
3. ‘*Deha Dhatubhi Virodhamapadhyante*<sup>21</sup> *Chakrapani*- It causes *Dusti* of *Dosha* and *Dhatu*.

**VIHARAJA NIDANA** : *Vihara* means activities done physically, vocally or mentally are considered as *Vihara*. Activites which are done in excess or even less than their strength is considered to be *Mithya Vihara*.

**ACHARAJA NIDANA**: Behavioural misconduct, antisocial activities, sinful activities are considered as *Acharaja Nidanas*. These *Acharajanya Nidanas* bring about psychogenic stress which is of prime importance in *Samprapthi* of *kushta*. *Chinta, Bhaya, Krodha* are *Vata Prakopaka Nidana* and *Bhaya, Krodha and Shoka* also causes *Dushti of Swedavaha Srotas*<sup>22</sup>. *Nidanas* like *Sadhu Ninda, Guru Vipra Tiraskara* will disturb the homeostasis of the mental equilibrium of the person. Mind and skin have close relation with each other and it is well established that the skin reacts to emotion.

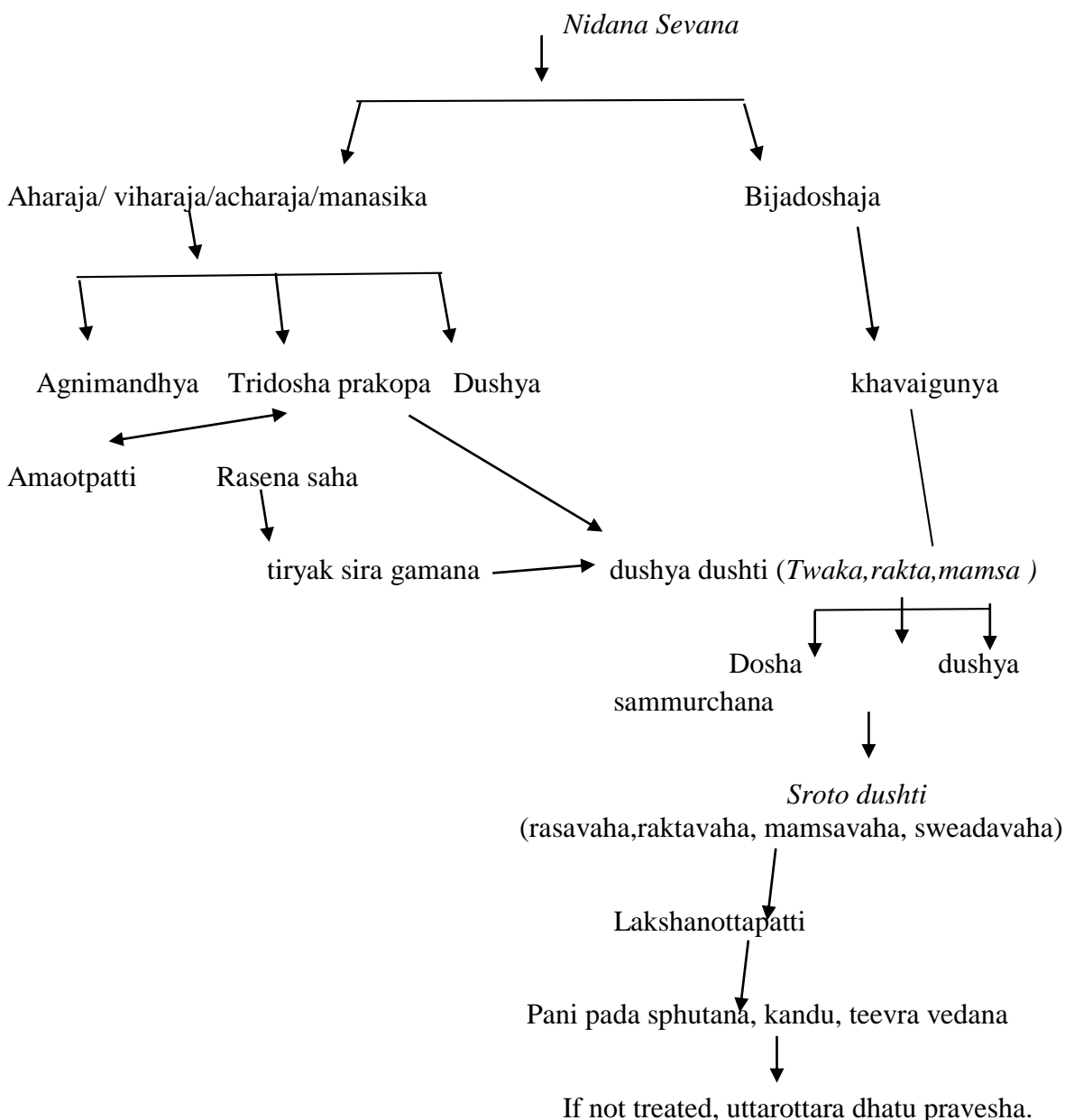
**KULAJA NIDANA** – Also known as *Anuvamshika Nidana* i.e., due to *Beejadusti*. *Sushruta* has mentioned *Kushta* as *Adibalapravritta Vyadhi*<sup>23</sup> i.e., The original cause of the disease is attributed to defects of *Shukra* and *shonita*. *Sushruta* also explained that the children of person suffering from *Kushta* may also suffer from *Kushta*<sup>24</sup>. But *Acharya Dalhana* commenting on *Sadhyasadhyata* of *Mahakustas*, says that *Kshudra Kushtas* are not *Adibala Pravritta Vyadhi*. Though above reference denies, the involvement of genetic factor in the inheritance of *Kshudra Kushta*, but practically it is seen that some *Kshudra Kushta* have family history.

## SAMPRAPTI OF VIPADIKA

*Kushta* is caused by *Saptadushya* - three *Doshas*, namely *Vata*, *Pitta*, *Kapha* and four *Dushya* namely *Twak*, *Raktha*, *Mamsa* and *Lasika* which are named by *Charakacharya* as *Saptakodravya Sangraha*.<sup>25</sup> *Kushta* is classified in to 18 types as *Sapta Mahakushta* and *Ekadasha Kshudra Kushta*.

According to *Acharya Charaka*<sup>26</sup>, due to intake of *Dosha prakopaka ahar-vihar*, the *vatadi doshas* aggravate simultaneously and *tvacha*, *rakta*, *mamsa* and *lasika* attain *shaithilya*. 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 vitiated by the *kushta nidanas* as well as *dosha prakopaka nidanas*. The specific *Samprapti* of *Vipadika* is not mentioned, *Samanya Samprapti* explained for *Kushta* is applicable to *Vipadika*, which is as follows

The below chart No.1 presents the *Sampratpti* of *Vipadika*



**According to *Madhava nidana*:<sup>27</sup>**

Due to *Doshaja & Papakarmaja nidanas*, the vitiated tridoshas causes vitiation of *Twak, Rakta, Mamsa & Ambu* & produces *Kusta*.

**According to *Bhavaprakasha Samhita*:<sup>28</sup>**

*Bhavaprakasha Samhita* explains *Kusta Samprapti* similar to *Charaka Samhita* but further says that vitiated doshas due to *Nischala Guna* are responsible for *Shaitilyata* of *Dushyas*.

***Kriya kala and samprapti of Vipadika***

*Samprapti of Vipadika Kushtha*: *Vipadika* is not separately mentioned in *Samhitas*, it has come under the heading of *Kushtha*. So, there is no mention of the detailed description of *Samprapti of Vipadika Kushtha* in the classics. Therefore, *Samprapti of Vipadika Kushtha* is being derived here based on of *Samprapti of Kushtha Roga*.

In ***Sanchaya and Prokopa*** stage, various causative factors like *Viruddhahara & unwholesome diets* produce *Agnimandya*. This leads to *Shuktata & Amavisha* formation. All the three *Dosha* are aggravated simultaneously, in which *Pitta & Kapha* are vitiated & then they are Avarata the *Vata*, leading to aggravation of *Vata*.

In ***Prasar Awastha*** These *Dosha* spreads by the *Amavisha* to the whole body through *Tiryaga Shiras* and reach *Bahyamarga* and disturbed the normal physiology of the *Dhatus*.

In the initial stage only above four *Dhatus* are vitiated but in the later stage, deeper *Dhatus* also become vitiated.

In ***Stansmsaraya Aawastha*** process of *Khavaguinayya* occur and *Dosha Dhusya Sammurchana* starts and shows *Poorvaroop of Kushtha*.

Then in ***Vyaktawastha*** *Dosha Dhusya Sammurchna* has been complete, among all the *Dosha, Vata and Kapha* get aggravated predominantly and cause the *Shithilyata* of *Dushyas*, which is *Twak* (skin), *Rakta* (blood), *Mamsa* (muscles), *Lasika* (channels) and obstructed the *Lomakupa* (sweat glands) they lead to the *Sangatmaka Vikriti*(vitiating) in *Swedavaha Srotas*. Also, the provoked *Dosha* vitiating *Tvaka, Rakta, Mamsa, and Lasika* and make them weak, morbid, and lose their character and rendering them *Shithilta* and causing discolouration of the skin & *sphutana of pani pada, kandu, vedana, Mandalas* are formed & the skin becomes elevated.

**SAMPRAPTI GHATAKA:**

- *Dosha –Vatakapha pradhana Tridosha*  
*Vaat- Udana, Vyana, Samana*  
*Pitta- Brajaka, Pachaka*  
*Kapha- Avalambaka, kledaka*
- *Dooshya – Rasa, Rakta, Mamsa, lasika*
- *Agni – Jataragni, Dhatwagni mandya*
- *Ama -Jataragnimandyajanya , Dhatwagnimandya janya*

- *Srotas – Rasa, Rakta, Mamsa*
- *Srotas dushti prakara – Sanga & Vimarga gamana*
- *Udbhava sthana – Ama-pakwashaya*
- *Sanchara sthana – Rasayani*
- *Adhithana – Twak*
- *Vyakta sthana – Twak of Pani pada*
- *Roga marga – Bahya*
- *Vyadhi Swabhava – Chirakari*
- *Sadhyasadyata – Krichra sadhya*

### **POORVAROOPA OF VIPADIKA :**

The complaints that appear before real manifestation of the disease are known as Poorvaroopa. There is no specific description about poorvaroopa of the disease Vaipadika. But general Poorvaroopa of Kushta can be considered. The Poorvaroopa of Kushta mentioned in classics are as follows

### **ACCORDING TO CHARAKA SAMHITA<sup>29</sup>:**

*Aswedanam, Atiswedanam, Parushyam, Atislakshnata, Vaivarnyam, Kandu, Nistoda, Suptata, Pariharsha, Lomaharsha, Kharatwam, Ushmayanam, Gauravam, Swayatu, Shrama, Klama, Kayachhidresu Upadeha, Vrananam Shigrah Utpatti Chirah Sthiti.*

### **ACCORDING TO SUSHRUTA SAMHITA<sup>30</sup>:**

*Aswedanam, Atiswedanam, Parushyam, Kandu, Suptata, Lomaharsha, Kayachhidresu Upadeha.*

### **ACCORDING TO ASTANGA HRIDAYA<sup>31</sup>:**

*Aswedanam, Atiswedanam, Atislakshnata, Vaivarnyam, Kandu, Nistoda, Suptata, Pariharsha, Lomaharsha, Kharatwam, Gauravam, Shrama, Klama, Ashrujah krishnata, Vrananam Shigrah Utpatti Chirah Sthiti.*

### **ACCORDING TO HARITA SAMHITA<sup>32</sup>:**

*Aswedanam, Atiswedanam, Atislakshnata, Lomaharsha, Kharatwam.*

### **ROOPA OF VIPADIKA :**

Acc to Acharya charaka<sup>33</sup>: *Pani sphutana*- Cracks in palms, *Pada sphutana* - Cracks in Soles, *Theevra vedana* - Severe Pain

According to acharya vagbhata<sup>34</sup>: *Pani dari* - Cracks or Fissures in Hands. *Pada dari*-Cracks or Fissures in Feet, *Theevra aarhi* - Severe Pain, *Manda kandu* - Slight Itching, *Raga pidaka*-Colored granules

According to acharya sushruta<sup>35</sup>: *Kandu* – Itching, *Daha* - Burning Sensation , *Ruja* -Pain on Feet

Acc to Kashyapa Samhita<sup>36</sup> : *Pani pada angushta jangha janghand desha sphutana, srava, vedana, vipaka*

Acc *Bhela Samhita*<sup>37</sup>: *Vaipadika kushta* is very much afflicted with intensity of *vishavega* (poison) of the *meena*, *mushika*, *keeta* associated with *kandu*, *sa raga peedika*, arise because of the *visha*, possess *shyama varna*, appears on *pani*, *padatala*, *angushtha* and *parshni deshas*. *Sphutana*, *vedana*, *daha* are mainly explained.

*Acharya Bhava prakasha*<sup>38</sup>: Explains same as said by *charaka*, but further he explains *vicharchika* which occurs in *pada* is called *vipadika*

**Table No. 6 Showing *Vipadika lakshanas* according to various classics**

<i>Lakshanas</i>	<i>CS</i>	<i>SS</i>	<i>AH</i>	<i>AS</i>	<i>MN</i>	<i>KS</i>	<i>BP</i>	<i>YR</i>
<i>Pani sphutana</i>	+	-	+	+	+	+	+	+
<i>Pada sphutana</i>	+	-	+	+	+	+	+	+
<i>Teevra vedana</i>	+	-	+	+	+	+	+	+
<i>Kandu/ manda kandu</i>	-	+	+	+	-	-	-	-
<i>Ruja</i>	-	+	-	-	-	-	-	-
<i>Saraga peedika</i>	-	-	+	+	-	-	-	-
<i>Atidaha/daha</i>	-	+	-	-	-	-	-	-
<i>Teevrartya</i>	-	-	+	+	-	--	-	-
<i>Srava</i>	-	-	-	-	-	+	-	-
<i>Vipaka</i>	-	-	-	-	-	+	-	-

Though, the pathogenesis of all the varieties of *Kushta* involves *Saptokodravya* i.e., *Vata*, *Pitta*, *Kapha*, *Tvak*, *Rakta*, *Mamsa*, *Lasika* even then, the end result of *Kusta* shows certain signs and symptoms based on the predominance of dosha involved in the pathology. Hence, the features of *Kushta* help in identifying the underlying dosha so that a specific line of treatment targeting the *Doshas* can be planned accordingly.

**VYAVACHCHEDAKA NIDANA:** *Vicharchika*, *Pada Dari*, *Kithibha Kushta*

**UPASHAYA/ ANUPASHAYA:** *Upashaya* is relieving factor and *Anupashaya* is aggravating factor for a disease. In classics, the *upashaya anupashaya* of *vipadika* is not mentioned.

**SADHYA-ASADHYATA:**

According to *Charaka Samhita*, *Kusta* having all the symptoms along with complications of *Trishna*, *Agnimadya* & infested with parasite is to be avoided by a wise physician. It indicates that it is incurable. If the patient suffers from *VataKaphaja Kusta* or only one *Dushik Kushta* it is easily curable, but *Kusta* with deranged *Kapha-Pitta* or *Vata-Pitta* are difficult to cure<sup>39</sup>.

According to *Sushruta samhita*, patient who has full control over his sense organs, if disease seated in *Twacha*, *Rakta*, *Mamsa* then it is curable, but if the disease reaches *Medo Dhatu* it becomes *Yapya*. *Asthigata*, *Majjagata* & *Shukragata kustas* are Incurable.

According to *Madhava Nidana*, the curable *Kustas* are those which are located in the *Twacha*, *Rakta*, *Mamsa dhatu* & in which *Vata* & *Shleshma* are deranged together.

*Yapyas* are those located in *Medo Dhatu* or are *Dwandwaja*. Those located in the *Asthi* or *Majja Dhatu* are *Asadhya*. According to *Ashtanga Hridaya kusta* involving *Medodhatu* is *Yapya*, *Kusta* due to dominance of *Tridosha* and involvement of *Asthyadi Uttarottara Dhatu* involvement is said to be *Asadhya*<sup>40</sup>. *Kashyapa* and *Bhela* considered *vipadika* as one among *Nine Asadhya Kusta*<sup>41</sup>.

## DISCUSSION

*Vaipadika kushta* is one of *kshudra kushta* as in this *kapha* and *vata doshas* plays major role. Specific *nidana* for *vaipadika* is not mentioned, so etiology of *kushta* is considered as etiology of *vaipadika*. Analysis of textual references regarding etiology discloses the fact that *vatakara* and *kaphakara nidana* plays a significant role in manifestation of *vaipadika kushta*. Palmoplantar Psoriasis is a type of Psoriasis which causing social isolation, cosmetic and psychological embarrassment as well as difficulties in leading social life with a great negative impact on the quality of life. As such in classics *Purvaroopo* for *Vaipadika kushta* is not specially mentioned, so common *Purvaroopo* of *kushta* can be considered. practically on observation with patients of *vaipadika*, *kandu* and *twak rukshata* manifested as *purvaroopo*. Different Acharaya gives different opinion regarding *roopa* of *vaipadika* mainly *pani sputana*, *pada sphutana*, *kandu*, *vedana*, *daha*., but there is no much difference in *roopa* of *vaipadika*.

## CONCLUSION

The present review has mainly focused on different aspects of etiology, derivation, definition, pathogenesis, lakshana of *Vaipadika kushta*. The patients of skin disorders always experiences physical, mental and social embarrsment leads to mental stress which further causes aggravation of pre existing diseases. It is concluded that any abnormality in *vata* and *kapha dosha* due to different kinds of *nidanas* resulting in *Vaipadika kushta*. In this way here an attempt has been made to present collective knowledge of *Vaipadika kushta*. In a nut shell the knowledge of literature is helpful for the proper diagnosis, prevention of disease and treatment.

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