



“The Role Of Viruddha Ahara In Shwitra W.S.R To Leucoderma”

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ABSTRACT: Shwitra is a dermatological disorder having its references in the vedas. It is caused by the imbalance of all three doshas (vata, pitta, kapha) vitiating rakta, mamsa and meda dhatus.

The disease involves the skin and does not cause pain, ulceration or any secretions. Shwitra inflates an inferiority complex in the persons affected. Shwitra can be correlated to leucoderma. It affects 1% of world population. Shwitra emerges as a sequel to irregular dietary habits and life style changes.

Ayurveda focuses on viruddha ahara (incompatible food) which causes the vitiation of all doshas. It is a cause of many skin diseases like shwitra etc because whatever we eat that affects on our body as well as mind also. So we should eat healthy food which will enhance our health. And avoid eating incompatible food as preventive measures of the diseases. Avoidance of intake of incompatible food play key role in the prevention of disease.

Keywords: Ayurveda, shwitra, viruddha ahara, incompatible food, leucoderma.

INTRODUCTION:

Shwitra is considered as one of the varieties of kustha in ayurvedic classics. It is caused by the imbalance of all three doshas (vata, pitta, kapha) vitiating rakta, mamsa and medas dhatus.

Shwitra is classified into following types:

- Daruna: when doshas vitiates the rakta dhatu, the patches will be red in colour.
- Aruna: when doshas vitiates the mamsa dhatu, the patches will be coppery in colour.
- Kilasa: when doshas vitiates the medo dhatu, the patches will be white in colour.

So, shwitra is a harmless skin disorder characterised by white patches of skin that have seemingly lost their ability to produce normal colour of skin.

Shwitra can be correlated with leucoderma. Leucoderma is a chronic and progressive skin disease characterized by milky white patches with hypopigmented border due to failure of melanin formation. It affects 1% of world population. The disease may start at any age. The etiopathogenesis of leucoderma is still unknown.

It is a cosmetic problem. The change in appearance caused by this condition can affect person's emotional and psychological well-being. The person with this condition feels ashamed and depressed.

In charak chikisthasthana (7/177) nidana told for shwitra are asatya vachan, krithaghna bhava, ninda of devatas, guru apamana, papa kriya, poorva janam karma and virudhahar sevana.

Viruddha ahara is described in ayurveda. It is defined as those substances in the body which increase all the doshas and remain antagonistic to dhatu.

The food which is wrong in combination (rasa,virya,vipaka), which has undergone wrong processing, which is consumed in incorrect dose, which is consumed at incorrect time of day and in wrong season, can lead to viruddha ahara. Several examples of virudha ahara have been mentioned in ayurvedic classics. The use of viruddha ahara for longer duration will lead into disease like shwitra etc.

AIM:

To study the role of viruddha ahara sevana in shwitra w.s.r to leucoderma.

OBJECTIVES:

- Study of shwitra in classical text.
- Viruddha ahara sevana prakara in classical text.
- Study on leucoderma according to modern science.

MATERIALS AND METHODS:

For this study Ayurvedic and Modern text would be used to evaluate the concept. The text from Brihatrayee i.e. Charaka Samhita, Sushruta Samhita , Ashtang Sangraha, and Ashtang Hridaya and their respective commentaries in Sanskrit as well as Hindi have been compiled, and modern references. And also various related websites have been searched.

LITERATURE REVIEW:

The disease Shwitra as a skin disease is found in vedic literature under terms kilasa, shweta kustha and palitha. In Rigveda (6000BC) the term kilasa is mentioned as a name of spotted deer. In Atharvaveda four chief drugs have been mentioned for the treatment of shweta kustha such as Rama, Krishna, Asikini and Rajani. Reference of Shwitra is found in Samhita Kala.

The important classical texts of Ayurveda such as Charaka Samhita, Sushruta Samhita, Asthang Hridaya has clearly mentioned the treatment of Shwitra along with its classification and prognosis. Most of them use Shwitra and Kilasa as Synonyms.

Medieval authors like Madhava, Bhavamishra, Sarangadhara and Chakradatta also enumerated certain additional information regarding Shwitra. References for this disease are also available in Agni Purana, Guruda Purana and Mahabharata also.

Shwitra is known by different names like:

- a. Kilasam (diseases where normal colour of skin is destroyed) Atharva Veda.
- b. Palitam (meant particularly for whiteness of the scalp hair) Atharva.
- c. Kilasi (meaning spotted deer) Max Muller's commentary on Rig Veda
- d. Alasa (Atreya Bhraman).
- e. Daruna, Charuna, Switra – (Charaka Samhita).
- f. Darun Varun (Bhaluki Samhita)
- g. Padur Kustha.
- h. Pada Sphota, TwakPuspi, Kilasa, Sidhmali. These four terms have been used as synonym of Switra in Amarakosha.

The diseases Shwitra can be equated with leucoderma. Leucoderma is a skin disease characterized by milky white patches with hypopigmented border due to failure of melanin formation. References to leucoderma are

available in other traditions also. It is said that, by the touch of Jesus Christ, the leucoderma of a Palestinian was cured. It is mentioned in Persian history, that leucoderma was known in the period of Aushooryans in 2200 B.C.

The occurrence of this disease in Arab country and the efforts at its treatment are mentioned in Arabic literature. Koran the religious book of Islam written during 6 Century A.D. described this disease as Bars and remarked that it can be cured by the grace of the Almighty.

Behl, (1962) says that disease is an acquired idiopathic depigmentary condition found mostly in tropical countries like India, Egypt, and Japan. In India, leucoderma has assumed epidemic proportions in several parts of India.

The word leucoderma is composed of two words leuco and derma. Leuco means whiteness and derma means skin. Therefore, leucoderma is whiteness of the skin. It can affect any part of the body, any age group and any sex, but the sites of predilection are the face, dorsa of the feet and hand, wrist and leg. As per age relation the disease is generally seen in the first decade of life and after menopause.

Those substances which when consumed, cause aggravation of the doshas but do not expel them out of the body and bring about abnormalities in the rasa, etc (dhatus) give rise to diseases are considered to be incompatible and are named as Viruddha ahara

Viruddha Anna or incompatible diet is very important issue discussed by ancient Ayurveda acharyas. It is said to be the cause of many systemic disorders as per Ayurvedic literature. Persons who consume Viruddha Ahara are prone to many disorders. It is very important to correlate the mechanism as to how Viruddha Ahara is a cause of many metabolic disorders and also very important to correlate how certain food combinations interact with each other and create a disease.

The food which is wrong in combination, has undergone wrong processing, consumed in incorrect dose, and/or consumed in incorrect time of the day and in wrong season can lead to Viruddha Ahara.

Ayurveda literature has described various types of Viruddha Ahara, which can be summarized as follows:

1. Desha (place) Viruddha
2. Kala Viruddha
3. Agni Viruddha
4. Matra (quantity) Viruddha
5. Satmya (wholesome) Viruddha
6. Dosha Viruddha
7. Sanskar (mode of preparation) Viruddha
8. Veerya (potency) Viruddha
9. Koshtha Viruddha
10. Avastha (state of health) Viruddha
11. Kram (sequence) Viruddha
12. Parihar Viruddha
13. Upachar (treatment) Viruddha
14. Paak (cooking) Viruddha
15. Samyoga (combination) Viruddha
16. Hridaya Viruddha
17. Sampad (richness of quality) Viruddha
18. Vidhi (rules for eating) Viruddha

Viruddha word here denotes opposition. So, it can be understood that any procedure, combinations, dose, amount of food, opposite properties of food if consumed regularly for a longer period can lead to number of disorders.

Examples of viruddha ahara:

1. **Desha Viruddha (Place Against):** To have dry and sharp substances in dry region, unctuous substances in Marshy land.
2. **Kala Viruddha (Time Against):** Intake of cold and dry substances in Winter, Pungent and hot substances in Summer.
3. **Agni Viruddha (Digestive Power Against):** Intake of heavy food when the power of digestion is low, intake of light food when the power of digestion is sharp and intake of food at variance with irregular and normal power of digestion.
4. **Matra Viruddha (Quantity Against):** Intake of honey and ghee in equal quantity.
5. **Satmya Viruddha (Against Habit):** Intake of sweet and cold substance by person accustomed to pungent and hot substance.
6. **Dosha Viruddha:** Utilization of drugs, diets and regimen having similar qualities with Dosha, but at variance with the habit of the individual.
7. **Sanskar Viruddha (Against Mode of Preparation):** Drugs and diets which, when prepared in a particular way produced poisonous effects. E.g. meat of peacock roasted on a castor spit.
8. **Veerya Viruddha (Potency Against):** Substances having cold potency in combination with those of hot potency.
9. **Koshtha Viruddha:** To give less quantity with less potency and less stool forming food to a person of costive bowel. Administration of more quantity heavy and more stool forming food to a person having laxated bowel.
10. **Avastha Viruddha:** intake of Vata aggravating food by a person after exertion sexual act, physical exertion or intake of Kapha aggravating food by a person after sleep or drowsiness.
11. **Kram Viruddha (Sequence Against):** if a person takes food before his bowel and urination or when he doesn't have appetite or after his hunger have been aggravating.
12. **Parihar Viruddha (Caution Against):** consuming cold water immediately after hot tea or coffee.
13. **Upachar Viruddha (Treatment Against):** cold things after taking ghee.
14. **Paak Viruddha (Cooking Against):** Preparation of food with bad or rotten fuel and under cooking, over cooking or burning during the process of preparation.
15. **Samyoga Viruddha (Combination Against):** intake of sour substance with milk.
16. **Hridaya Viruddha (Against Interest):** intake of unpleasant food.
17. **Sampad Viruddha (Richness of Quality Against):** intake of substance that are not mature, over matured or purified.
18. **Vidhi Viruddha (Against rules for Eating):** taking meals in public place.

In charak sutrasthana (26/86-103) it has been already mentioned that after consuming green leafy vegetables, drinking of milk should be avoided. Meat of animals of marshy regions is incompatible with masa (black gram), honey, milk, germinated grains, jaggery. Sour substances are incompatible with milk. Honey should never be cooked, one should not take fish along with milk because this combination is Abhishyandi (great obstructor for channels), it vitiates blood. Consuming Curd at night. Consuming cold water immediately after having hot tea or coffee. Ghee kept for more than ten days in a bronze vessel heat again should be avoided. Mixture of equal quantities of honey, ghee, muscle fat, oil, and mixture in their combination of any two, three or all of them together is incompatible with each other. Combination of fruit

salad, milk, banana should be avoided because use of such viruddha ahara for longer duration will lead into diseases like Impotency, Visarpa (erysipelas), blindness, ascitis, insanity, fistula in ano, coma or fainting, intoxication, abdominal distention, stiffness in neck, varieties of anemia, indigestions, diseases of intestines, swelling, gastritis, fever, rhinitis, and various skin diseases like kustha, kilasa (shwitra) and even death. Hence, the acharyas instructed us to follow the prescribed diet in the classics to have better health otherwise it will cause diseases.

DISCUSSION:

Frequent intake of virudhha ahara (incompatible food) leads in to toxins. Then, in the alimentary tract this toxins provoke all doshas and which get mixed with digestive juice and then rasa dhatu and so on it spread from one dhatu to next dhatu. Thus, this doshas spread from Koshtha to Shakha. While travelling through all over the body wherever there is Sthaanavaigunya (Deformity in location) it gets lodged and shows the symptoms of the diseases.

Then, these doshas move in triyakgata siras and get lodged in tamra layer of twacha causing sanga or obstruction to the local rasavaha and raktavaha srotas. The reason behind dosha-dushya sammurchana in tamra layer of twacha is due to the presence of khavaigunya in the respective areas of twacha. This leads to the kshaya of local Bhrajakapitta and causes Twak shwetata. Further the Samprapti continues and the deeper dhatus like mamsa and medas are also involved. The involvement of each Dhatu exhibits specific discolouration on the lesion. Doshas settled in Rakta Dhatu produces Rakta varna, Mamsa dhatu produces Tamra varna and Shweta varna when settled in medo Dhatu.

Though all the three doshas are involved, mainly vitiated Udanavata and Bhrajakapitta are held responsible because these two are responsible for maintainance of colour of Twacha. The functioning of Vyanavata cannot be neglected as it is the main motivating force behind the movement of dushta dosha along with Rasa.

SAMPRAPTI GHATAKA OF SHWITRA:

Dosha	Pitta pradhana tridosha
Dushya	Rasa, Rakta, mamsa and Meda
Agni	Jatharagni
Ama	Jatharagni mandya janya.
Udbhava sthana	Aamashaya
Sanchara sthana	Triyakgata siras
Srotas	Rasavaha, Raktavaha, Mamsavaha, Medovaha
Srotodushti prakara	Sanga
Adhishtana	Tamra layer of twacha
Vyakta sthana	Twak
Rogamarga	Bahya
Vyadhi Swabhava	Chirakari.

CONCLUSION:

- From the above discussion, it is clear that Viruddha Ahara is an important aspect of today's improper dietary habits. This can lead to several hazardous diseases unknowingly to the patients. Frequent intake of incompatible food act as a poison which leads to aggravation of all doshas and leads to skin disease shwitra.

- The recommended therapy for disease caused by incompatible food is Shodhana Chikitsa (Eliminative Therapy), Shamana Chikitsa (Palliative Therapy) and Apunarbhava Chikitsa (Avoidance of intake of incompatible food).
- Train the patients to avoid such etiological factors.
- Avoidance of intake of incompatible food and plays key role in the prevention of the disease.

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