

ROLE OF VIRUDDHAHARA IN MANIFESTATION OF DADRU KUSHTHA

*¹Dr. Nagendra Singh Raghuwanshi, ²Dr. Pronab Haldar and ³Dr. Pravanjan Acharya

¹Phd Scholar Mandsaur University, Mandsaur (M.P.) 4580001.

²HOD & Professor Mandsaur University, Mandsaur (M.P.) 4580001.

³HOD & Professor Govt. Ayurved College Rewa (M.P.) 486001.

Article Received on
21 December 2021,

Revised on 11 Jan. 2022,
Accepted on 31 Jan. 2022,

DOI: 10.20959/wjpr2022-23039

***Corresponding Author**

Dr. Nagendra Singh

Raghuwanshi

Phd Scholar Mandsaur

University, Mandsaur (M.P.)

4580001.

ABSTRACT

Normal skin maintains an interrelated integrity & it is the purpose of this research work to study in detail some deviations from that integrity through clinical point of view. Nowadays skin diseases are very common. Though skin diseases are common at any age of the individual, they are particularly frequent in the elderly. The patients always experiences physical, emotional & socio-economic embarrassment in the society. Ayurvedic Classics have considered each type of Kushtha to be a Tridoshaja manifestation. while Dadru is purely Kaphaja Phenomenon Viruddhara is also responsible for manifestation of Kushtha Vyadhi.

KEYWORDS: Viruddhara, Kushtha, Dadru.

INTRODUCTION

Viruddhahara (food which are not suitable to person in any manner) is a causative factor for many disease which are described in Ayurveda. It is also responsible for manifestation of Kushtha Vyadhi,^[1] (Various type of Skin Diseases) & Dadru kushtha,^[2] is one of kushtha vyadhi. So we can said that Viruddhahara is etiological factor for the dadru kushtha. All Kushtha are Tridoshaja.^[3] But according to Acharya Sushruta Dadru is Kapha Dominance,^[4] and according to Charaka and Vagbhata it is Pitta- Kapha Pradhana.^[5,2]

Viruddhahara has become very common due to irregular diet & dietary habits along with negligence due to busy life style. The devastating effects of these improper food combinations can ruin our health & vitality. Many diseases that will catch up with us in the future can away by understanding the principle of Viruddhahara.

❖ Concept of Viruddhahara

Whichever are incompatible in terms of Virya (Virya, Guna, Rasa) etc. & such others are absolutely unwholesome while the remaining ones should be known as both wholesome & unwholesome.^[6]

❖ Definition

Whatever food aggravates Dosha but does not expel it or vitiates Rasadi Dhatus and give rise to disorders are termed as Viruddhahara.^[7]

Dalhana commented on above Shlokas as follows Incompatible food (Viruddhahara) & also the entire group of unwholesome food (Ahita) vitiate the Doshas & Dhatus both which causes disorders. Deranging normal function of Rasa i.e. Dhatus which results in vitiation of Dhatus. The quantity of vitiating Dhatus is not comprehended by that of vitiating Doshas as the substances possess specific power such as some vitiates Doshas while other vitiates Dhatus. Others take the meaning of Rasa as Rasa, Virya & Vipaka. Thus whatever food becomes harmful in terms of Rasa, Virya & Vipaka causes disorders.^[8]

❖ Disease caused by Viruddhahara

One who, without self-control, eats items having incompatible Rasa & Virya suffers from disease, debility of sense organs & lastly faces death.^[9] Dalhana commented on above Shlokas as follows Vyadhi,^[10] such as impotence, blindness, erysipelas, ascites, eruptive boils, insanity, fistula-in-ano etc. Indriyadaurbalya- Debility of sensory organs or sensory power itself.

The mentioned of the Rasa is significant for adjoining Virya of the substance that is why when hot milk is used; the hotness of the milk does not get harmful even by its contradictory sweet taste & coldness. Here showing the importance of Viryas & not the type of touch it possess. Antagonism of Rasa, Virya, Gunas & also the Vipaka should be avoided. Here Viruddharasavirya“ mainly denotes Virya Viruddha & also includes Rasa, Vipaka & Guna Viruddha.

❖ Nidan of dadru Kushtha

In Ayurvedic classics, specific etiology for Dadru has not been described, except the general etiology of Kushtha. Since Dadru has been included under Kushtha, its etiology can be constructed on the basis of general etiology.

According to Acharya Sushruta, the skin disease which is having spreading nature, papules with bluish tint (like alasi pushpa) or copper colour is known as Dadru Kushtha.^[11] Dadru is a skin disease which is manifested by intense itching, erythema, papules and discoid lesions with elevated active borders. Acharya Yogratnakar,^[12] in Kushthachikitsa adhyaya has clearly defined Dadru as a skin disease having disseminating discoid lesions with intense itching, burning and secretions from it. The lesions are sometimes dry in nature which is a very important point in practical aspect.

Seven materials affected morbidly are the causative source of Kushtha such as three doshas- vaata, pitta, and kapha- vitiated by etiological factors and four dushyas (dhatu) - twak, mansa, rakta and lasika- affected with affliction by doshas. These seven materials, in this way, are the causative factors for all types of kushtha rogas (skin disorders). Arising from this source they afflict the whole body.^[13]

The main causative factors of Kushtha are Viruddha Ahara and Mithya Ahara.^[14]

(i) Viruddha Ahara: "Viruddha" or "Vairodhika" is the technical term for incompatible or antagonistic. The substances which act as antagonist to normal Dhatu of the body should be regarded as 'Viruddha'. These substances change the normal configuration of the Dhatus and leave them susceptible to the disease. According to Acharya Chakrapani and Yogindranath Sen 'Dehadhatus' means 'Dhatus' and 'Doshas' but Gangadhara includes 'Malas' also. Furthermore Chakrapani interprets 'Virodha' as 'Dushana' but Gangadhara takes it in the sense of 'Nashaka' (Destroyer) Viruddha Dravyas has a propensity to provoke the Doshas only and not to expel them out. And these dislodged and provoked Doshas, then interfere with the normal physiology of the body and cause various disorders, even death also. But it should be made clear that the consumption of any Viruddha food stuff at a single time may not cause the disease. For disease manifestation, continuous consumption must be there. Charaka mentions that Viruddha Dravyas can not affect the persons who are young, to whom Viruddha Ahara is Satmya, who takes it in small quantity, who have strong digestive power, who has undergone Snehana therapy or who is of strong physique due to 'physical exercise'.

Charaka,^[15] has mentioned 18 types of Viruddha Ahara which are 'Viruddha to Desha, Kala, Agni, Matra, Satmya, Dosha, Samskara, Virya, Koshtha, Krama, Parihara, Apachara, Paka, Samyoga, Hrida, Sampata and Vidhi'. Acharya Vagbhata,^[16] has compared Viruddha Ahara with Visha and has also given the symptoms occurring due to Viruddha Ahara in the body.

Viz. Viruddha Ahara can sometimes become fatal just like poison and in some cases it may become Gara Visha in long run.

Terms Related to Viruddhaahara

1. Mithya Ahara

Mithya Ahara means improper diet. According to Vijayaraksita, the diet opposite to “Astaaharavidhivisesayatanani” is designated as “Mithya Ahara”. Charak,^[17] has described eight factors determining the utility of food called as “Astavidha Aharavidhi Visesayatanani”. They are Prakrti, Karana, Samyoga, Rasi, Desa, Kala, Upayoga Samsthana and Upayokta.

These eight factors give rise to beneficial effects. Habitual intake of things in proper way may be more useful but in improper way they are always harmful. So they should be avoided. Following terms are also under title as Mithya ahara.

2. Adhyasana

Taking food just after completing a previous meal is called Adhyasana. If proper time is not given for previous food to get digested and stomach is still occupied with a previous food and more food is taken in such condition then there is a disturbance in the rate of production of secretion from the stomach and other organs related with digestion of food. Further peristalsis movement in the stomach and intestine get disturbed. Due to decrease in secretion of digestive enzymes, the food is partially digested thus producing Ama. As the peristaltic movement is hampered, the food stays in the stomach for longer time and gets decomposed producing toxins (Amavisa). These factors are the root cause of several diseases, which are produced due to different permutations and combinations of Dosa and Dusya involvements.

3. Visamasana

Taking food at irregular time is called Visama Asana. Visama asana is best known to produce Visamagni. In present day life, Hurry, Worry and Curry have become universal phenomenon; no one has time to even eat properly. Visama Asana is becoming a common practice now a day.

4. Samasana

Intake of wholesome diet and unwholesome diet at same time in one meal is called Samasana.

5. Atyasana

Taking excessive amount of diet is known as Atyasana. Atimatra diet is best known to produce vitiation of Agni and Ama. Ahita bhojana when taken in Atimatra at improper time (Akala) leads to Dusti in Annava srotasa and also disturbs the Paka prakriya (process of food digestion).

Mithya Ahara: Mithya Ahara means a type of diet which is not proper and according to the rules. Vijayrakshita, the commentator of Madhav Nidana defined 'Mithya Ahara' as a diet opposite to 'Ashta Ahar Vidhi Visheshayatan'. These eight factors have been delineated by Acharya Charaka to determine the utility of food; which are Prakriti, Karan, Samyoga, Rashi, Desha, Kala, Upyoga Samstha and Upyokta.

These eight factors give rise to beneficial or harmful effects. Habitual intake of food stuffs is always useful but the improper way of consuming; make them always harmful to the body. Therefore they should be avoided. Types of Mithya Ahara which are known to be responsible in the manifestation of Kushtha are illustrated as follows:

Table Mithya Ahara Hetu for Kustha

Mithya Ahara	Charak samhita	Sushrut samhita	Bhel samhita	Harita samhita	Madhava nidana	Bhavaprakash
Adhyashana	+	+	-	+	+	+
Vishamashana	+	+	-	-	-	-
Atyashana	+	+	-	-	-	-
Intake of food during indigestion	+	+	-	-	+	+
Continuous and excessive use of Madhu, Fanita, Matsya, Lakucha, Mulaka, Kakamachi and intake of above substances while having Ajirna	+	-	-	-	-	-
Excessive Snehana	+	-	-	-	-	-
Vidahi Ahara without emesis of undigested food	+	-	+	+	-	-
Rasatah						
Excessive Amla and Lavana Rasa	+	-	-	-	+	+
Dravyataha						
Excessive intake of Gramya, Anupa, Audaka Mamsa	-	-	+	-	-	-

Navanna Dadhi, Masa, Matsya, Mulaka, Tila, Pishtanna, Kshira, Guda	+	-	-	-	+	+
Dushivisha	-	+	-	-	-	-
Dushita Jala	-	-	-	+	-	-
Gunataha						
Excessive Drava, Snigdha, Ahara	+	-	-	+	+	+
Guru Ahara	+	+	-	-	+	+

Relation Between Viruddhahara and Dadru Kustha

According to Acharya Charaka, tvak doshas- diseases of the skin arise from improper foods such as incompatible, overeating and unaccustomed; suppression of natural urges, improper administration of therapies like oleation etc. committing sinful acts and effects of actions of previous lives.^[17]

Acharya Sushruta also mentioned that indulgence in unhealthy/improper food and activities, specially foods which are hard for digestion, incompatible, unaccustomable, uncooked and unhealthy; persons who have consumed fats for oleation therapy, who have vomited just then, who indulge more in physical activities and copulation, who consume meat of animals of domestic and of marshy regions along with milk constantly, who immerses himself in water immediately after getting fatigued by exposure to heat, or one who suppresses the bouts of vomiting suddenly; by these activities pitta and kapha become aggravated; then vaata associating with these, becomes increased/aggravated, moves through the siras (veins/blood vessels) spreading sideways, conveys these (pitta and kapha) to the exterior paths (skin) all over the body; such of the areas in which these doshas are deposited, develop mandala (patches) on the skin; the skin having such patches, there the doshas become increased (and exhibit their symptoms); if not treated (effectively in this stage) they get deep inside, by vitiating the dhatus (tissues).

Relationship Between skin and gastrointestinal track^[18]

This description alludes to the Anaphylactic shock and the cumulative effect of Viruddha Ahara. Samitz M.H. represented two type of relationship between skin and gastrointestinal track.

- Embryonic
- Biochemical

Embryogenic relationship

Skin and GIT have a common origin from the embryo blast. As the development proceeds the cranial end of foregut and the blind caudal end of the hindgut, eventually shares on ectodermal component. The former gives rise to oral epithelium and the later to the epithelium of the lower part of the anal canal. That's why; many skin disorders concomitantly involve gastrointestinal membrane and epithelium, including all connective tissues. The dermis and sub-mucosa of gut arises from mesenchymal cell. The glandular part of the skin and GIT develops from common histogenic process.

Biochemical relationship

Skin disease can be caused by the primary disturbance of common biochemical mechanism, or can be secondary to general metabolic alterations, induced by dysfunction of these systems.

The Connections Between the Gut Microbiome and Skin Conditions The gut microbiome describes the trillions of bacteria, fungi, and viruses (collectively called microorganisms or microbes) that live inside the intestines. The gut microbiome is the brain's most trusted advisor. The gastrointestinal tract is lined with millions of nerve cells called the enteric nervous system (ENS). Through these millions of nerves the gut is physically connected to the brain. The ENS sends your brain messages about the body's health and the brain sends out an appropriate response. So if your gut feels good, your mind and body will feel good too. Good gut health contributes to overall health and well-being. When it comes to the health of your gut, the more diverse species of good bacteria you carry, the better. The average person has anywhere from 300-500 different species of bacteria in the digestive tract. Nothing in your body escapes the scrutiny of the gut microbiome. It works to facilitate digestion, absorb nutrients from food, regulate hormones, regulate mood and mental health, and affect the central nervous system.

The most current research into the gut microbiome suggests that the gut microbiome is responsible for regulating the immune system and immune responses, which means that an imbalanced population of bacteria in the gut can trigger autoimmune disorders, skin conditions, and inflammatory reactions. This is a relatively new field of study, and more research is necessary to conclusively define the link between the gut microbiome and skin conditions.

The Gut-Skin Axis

The term used to describe the complex relationship between the gut and skin is called the gut-skin axis. Increasingly, researchers believe the gut microbiome affects skin health in the following ways

- An imbalance or overgrowth of bacteria in the gut is linked to inflammatory skin conditions like rosacea, eczema, psoriasis, dermatitis, and acne. Studies show that people with rosacea have a higher incidence of small intestinal bacterial overgrowth (SIBO) than healthy people.
- People who have gastrointestinal disorders like irritable bowel disease (IBD), celiac disease, and Crohn's disease are more likely to experience skin manifestations. For example, people with Crohn's disease have a higher incidence of psoriasis than healthy people.
- Research indicates that stress and inflammation in the gut can cause skin inflammation, infections, breakouts, and redness.

The balance of bacteria in the gut microbiome can be affected by multiple factors, including diet, sleep, stress, and antibiotic use. High levels of stress, inadequate sleep, and a highly processed diet can upset the microbiome and create less gut diversity and more inflammation. This in turn can lead increased episodes of skin irritations like eczema, acne, and atopic dermatitis

CONCLUSION

All the Kushthas are Tridoshaja & Dadru is Kapha dominant disease. Due to viruddhahara sevan it manifest kushtha and dadru. According to modern science Skin gut axis we can say that unwholesome food like viruddhaahara is chief causative factor for skin disease like fungal infection, ring worm etc. Hence we can conclude it that viruddhahara is responsible for manifestation of Dadru kushshta.

REFERENCE

1. Tripathi Ravidatta and Shukla Vidyadhar – 'Charaksamhita' Vol. 2 - Chikitsasthana 'Kushthachikitsitam Adhyaya' 7/4-8 – Edition Chaukhamba Sanskrit Pratisthan, Delhi, 2013; 181.
2. Garde Ganesh Krishna – 'Sartha Vagbhata' Nidansthana 'Kushthashwitrakriminidanam' 14/7- 10 Subharati Prakashana, Varanasi, Dadru ref viruddhahara, 2011; 205.

3. Tripathi Ravidatta and Shukla Vidyadhar – ‘Charaksamhita’ Vol. 2 - Chikitsasthana ‘Kushthachikitsitam Adhyaya’ 7/9-10 – Edition Chaukhamba Sanskrit Pratisthan, Delhi, 2013; 182.
4. Sharma Anantram - ‘Sushrutsamhita’ Vol. 1 Nidansthana 5/7 Edition Chaukhamba Subharati Prakashana, Varanasi, 2015; 494.
5. Tripathi Ravidatta and Shukla Vidyadhar – ‘Charaksamhita’ Vol. 2 - Chikitsasthana ‘Kushthachikitsitam Adhyaya’ 7/30 – Edition Chaukhamba Sanskrit Pratisthan, Delhi, 2013; 185.
6. Sushruta, Sushruta Samhita, comm. of Dalhana, Nibandhasamgraha, Sutra sthana.20/18 Ed by Vd. Jadhavji Trik amji Acharya, Varanasi: Chaukhambha Sanskrit Sansthan, reprint, 2009; 96.
7. Sushruta, Sushruta Samhita, comm. of Dalhana, Nibandhasamgraha, Sutra sthana.20/20 Ed by Vd. Jadhavji Trik amji Acharya, Varanasi: Chaukhambha Sanskrit Sansthan, reprint, 2009; 97.
8. Sushruta, Sushruta Samhita, comm. of Dalhana, Nibandhasamgraha, Sutra sthana.20/21 Ed by Vd. Jadhavji Trik amji Acharya, Varanasi: Chaukhambha Sanskrit Sansthan, reprint, 2009; 97.
9. Sushruta, Sushruta Samhita, comm. of Dalhana, Nibandhasamgraha, Sutra sthana.20/19 Ed by Vd. Jadhavji Trik amji Acharya, Varanasi: Chaukhambha Sanskrit Sansthan, reprint, 2009; 96.
10. Sushruta, Sushruta Samhita, comm. of Dalhana, Nibandhasamgraha, Sutra sthana.20/19 Ed by Vd. Jadhavji Trik amji Acharya, Varanasi: Chaukhambha Sanskrit Sansthan, reprint, 2009; 97-98.
11. Sharma anantram, susruta samhita, chaukhambha surbharti prakashan Varanasi, first edition, nidana sthana, 2001; 5/7: 494.
12. Tripathi indradev evum tripathi daya Shankar, yogaratnakara, chowkhamba Krishnadas academy varanasi, edition, kushta nidana chikitsa prakarana, 2013; 22: 644.
13. Prof. Sharma Priyavat, Charak Samhita, Chaukhambha orientalia Varanasi, Vol-1, Nidanasthana, 5: 3,4,6
14. Gupta atrideva, astangahrdaya, chaukhambha prakashan Varanasi, edition reprint, nidana sthan, 2007; 14/24: 273.
15. Shastri kasinatha et.al, charaka samhita, chaukhambha Sanskrit sansthan Varanasi, edition: reprint, chikitsa sthana, 2012; 7/4- 8: 201.

16. Gupta atrideva, astangahrdaya, chaukhambha prakashan Varanasi, edition reprint, nidana sthan, 2007; 14/24: 273.
17. Shastri ambikadutta, susrutasamhita, chaukhambha Sanskrit sansthan varanasi, fourth edition, nidana sthana, 1976; 9/3: 340.
18. pubmed.ncbi.nlm.nih.gov/17140057