



**SURVEY ON THE ROLE OF SAMYOGA VIRUDDHA IN KSHUDRA KUSHTA**

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**ABSTRACT**

**Introduction:** Man has a natural tendency towards change in life at every stage, food habits are also covered by this tendency. But unfortunately either by ignorance or by carelessness he never cares about the harmfulness or harmless of the food and food habits. Concept of *viruddha ahara* is defined as- “any food article which dislodges the morbid humors (doshas) but do not eliminate from the body are to be regarded *viruddha*.” One of the diseases frequently found and examined to be resulted due to *viruddha ahara* is *kushta*. *Kushta Roga*, which is one among the *Ashta Mahagadasis* characterized by *vaivarnya*. Almost all the *samhitas* uniformly classified *kushta* as *maha kusta* and *kshudra kuhsta*. In *kshudra kushta* the symptoms of *maha kustas* are manifested in milder form. *Kshudra kusta* are 11 in number. **Aims:** The practice of Aharavidhi (dietetics) is an ancient, empirical and elegant art. Hardly one or two percent individuals in India follow these codes and rules of dietetics. Our Acharyas have highlighted concept of *viruddha ahara* out of which *samyoga viruddha* stands as prime factor in causation of *kushta*. Based on the incidence it is observed *kshudra kushta* are comparatively more than the *maha kushta*. Thus, the study was intended to observe the role of *samyoga viruddha* in clinically diagnosed *kshudrakusta*. **Materials and method:** A minimum of 80 patients who were fulfilling the criteria for diagnosis and inclusion were selected for the study randomly. This study was done using a structured questionnaire with checklist of the *samyoga virudhhas*. **Results:** In the survey study, among *samyoga viruddhas* it is observed that meat and curd, pakwa and apakwa anna, apakwa anna and milk had high influence on causing *kushdra kushtas*.

**KEYWORDS:** *Kushtha Roga, Virudda ahara, Samyoga viruddha.*

**INTRODUCTION**

**Ayurveda** is essentially the science of life. It embraces in itself perfect principles for leading a healthy life. Ayurveda envisages complete regimen for both healthy and diseased one, guarding health at all ages. Ahara, Nidra and Brahmacharya are three sub pillars, which support the body itself<sup>1</sup>. Here Ahara has been enumerated first, which shows its importance. Food plays a decisive role in development, sustenance, reproduction and termination of life. Through centuries, Food has been recognized as an important factor for human beings, in health and diseased state. The practice of Aharavidhi (dietetics) is an ancient, empirical and elegant art and it is only in the early years of the last century that nutrition and dietetics have come to acquire the status of distinct discipline. Nutrition may be defined as the science of food and its relationship to health. It is concerned primarily with the part played by nutrients in body growth, development and maintenance. Unfortunately, hardly one or two percent individuals in India follow these codes and rules of dietetics. Man has a natural tendency towards change in the life at every stage and the food and food habits are also covered by this tendency. But unfortunately he either by ignorance or by

his carelessness never cares about the harmfulness or harmless of his food and food habits. As a result, he may have to pay penalty for his non – judicious changes. According to Ayurveda the non-beneficial or the harmful food is termed as the Ahita Ahara, which includes so many things.

Concept of *viruddha ahara* is defined as- “any food article which dislodges the morbid humors(doshas) but do not eliminate from the body are to be regarded *viruddha*.”<sup>1a</sup> One of the diseases frequently found and examined to be resulted due to *viruddha ahara* is *kushta*. *Kushta Roga*, which is one among the *Ashta Mahagadas* <sup>(2,1b)</sup> is characterized by *vaivarnya* <sup>(3)</sup>. Almost all the *samhitas* uniformly classified *kushta* as *maha kusta* and *kshudra kuhsta*. In *kshudra kushta* the symptoms of *maha kustas* are manifested in milder form<sup>(1c)</sup>. *Kshudra kusta* are 11 in number. The incidence of such ailments is about 30% of the overall OPD cases <sup>(4)</sup>, sparing neither sexes nor age groups in India, causing undue stigma towards the sufferers. There has been an alarming increase in the incidence of skin diseases, owing to multi-factorial causes ranging from improper life style, faulty food habits, cosmetic abuse, and

idiopathic causes to autoimmune complexes. Our Acharyas have highlighted concept of *viruddha ahara* out of which *samyoga viruddha* stands as prime factor in causation of *kushta*. Based on the incidence it is observed *kshudra kushta* are comparatively more than the *maha kushta*. Thus, the study was intended to observe the role of *samyoga viruddha* in clinically diagnosed *kshudrakusta*.

#### AIMS & OBJECTIVES OF THE STUDY

1. To analyze the effect of *samyoga viruddha* in *kshudra kushtas*.
2. To record incidence and prevalence of individual types of *kshudra kushta*.
3. To study in brief about *viruddha ahara* w.s.r tp *samyoga virudha*.

#### MATERIALS AND METHODS

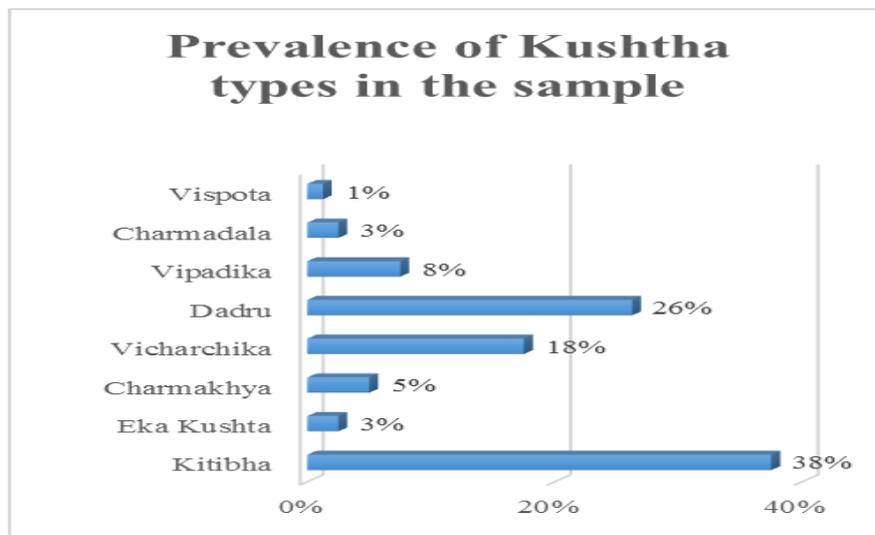
**Sampling technique:** Systematic sampling method. Here the selection is made systematically at random on

the basis of inclusive and exclusive criteria which are defined in the protocol.

A minimum of 80 patients who were fulfilling the criteria for diagnosis and inclusion were selected for the study randomly, irrespective of gender, religion and educational/professional/economic status. A special pro forma was prepared with details of history taking, physical signs and symptoms as mentioned in the Ayurvedic classics and allied sciences. This study was done using a structured questionnaire: A checklist of the compendium of the *samyoga virudhhas*, included in the pro forma along with their details.

#### OBSERVATION AND RESULTS

Prevalence of *kushdra kusta* types in the samples [Graph 1], distribution of *viruddha ahara* in the sample [Table 1], distribution of *samyoga viruddha* in the sample [Table 2]



Graph 1: Prevalence *kushdra kusta*.

Table 1: Distribution of type of *viruddha ahara* in percentage.

Viruddha ahara	No. of patients	Percentage
Krama	11	14%
Satmya	63	79%
Parihara	2	3%
Kala	8	10%
Samyoga	77	96%
Sampath	18	23%
Hruth	60	75%
Desha	5	6%
Dosha	6	8%
Veerya	10	13%
Mathra	8	10%
Upachara	0	0%
Avastha	1	1%

**Table 2: Distribution of type of samyoga viruddha in percentage.**

Samyoga Viruddha	Daily	Once in a week	Once in a month	Rare
Milk + Fish	20%	60%	10%	10%
Meat + Curd	50%	28%	16%	6%
Banana + Milk	72%	14%	14%	0%
Milk + Radish	0%	60%	0%	40%
Honey + Hot water	36%	64%	0%	0%
Milk + Rice + Salt	0%	70%	30%	0%
Ghee + Honey	0%	0%	38%	62%
Pakwa + Apakwanna	65%	23%	12%	0%
Fruit salads, Milk shake	46%	31%	23%	0%
Fermented materials + Milk	47%	47%	6%	0%

**DISCUSSION**

In Ayurvedic classics there are so many terms which are related to Viruddhāhāra. i.e. Mithya Āhāra, Adhyashana, Visamāshana, Atyāshana, Ajirnāshana, etc. These all terminologies come under the term Viruddhāhāra but keen observer Acharyas has given them separately frequently. Food substances may prove to be incompatible in many ways some act due to their

mutually contradictory qualities, some by combination, some by the method of preparation, some by virtue of the Deśa (place), Kāla (time) and Mātrā (dose) and some others by their inherent nature<sup>1d</sup>(Ca. Su. 26/81). Charaka has enlisted eighteen type of Viruddhāhāra while Suśruta has enumerated four types of Viruddhāhāra (Su. Su. 20/15)<sup>1a</sup>. Viruddhāhāra are incorporated in Ashta Āhāra Vidhi Visheshāyatana.

**Āhāra Visheshāyatana including Viruddha Āhāra.**

No.	Āhāra Vesheshāyatana	Level of Viruddha	No. of Viruddha	Including types of viruddhahāra
1	Prakruti	Prakrti Viruddha	4	Vātadi, Swabhava, Agni, Kosta
2	Karana	Karana Viruddha	2	Samskāra, Pāka
3	Rashi	Rasi Viruddha	1	Mātrā
4	Deśa	Deśa Viruddha	1	Deśa
5	Kāla	Kāla Viruddha	1	Kāla
6	Samyoga	Samyoga Viruddha	3	Samyoga, Guna, Virya
7	Upayokta	Upayoga Vyavastha	7	Hrdaya Virya, Sātmya, Vidhi, Sampada, Krama Upacara, Parihara
8	Upayoga Samsthana	Viruddha (A.S.)		

Samyoga means combination of two or more than two dravyas. This is incompatibility related to combination. However every combination does not become incompatible. Vikruti Vishama Samyoga is one type of Samyoga, which may be sometime harmful to the body elements and humors. This Samyoga may be between two or more than two food substances /diet articles which are having opposite Rasa / opposite Guna / opposite Vipāka / or opposite Virya. So Viryaviruddha and Rasa, Guna, Vipāka Viruddha, mentioned by Suśruta should be included under Samyoga Viruddha. Though, the viruddhara is nimitta karana for disease yet it is very potent causative factor for several diseases, because now a day's most of people are taking such type of Āhāra without consideration of dietetics rules. According to Gangādhara and Cakrapāni, Viruddhāhāra is misuse of the sense of taste. *Kushtha* is a *Tridoshaja Vyadhi* compulsorily affecting the *dushya* or the body elements like *Tvak-mamsa-Shonita-Lasika*, mainly classified into *Mahakushthas* and *Kshudrakushthas*.

In the survey study, prevalence of Kushtha types in the sample was as follows: **38% of patients were suffering**

**from Kitibha Kushtha**, 26% of patients had Dadru Kushtha, 18% had Vicharchika Kushtha, 8% had Vaipadika Kushtha, 5% had Charmakhya Kushtha, 3% had Eka Kushtha, 3% had Charmadala, Kushtha and 1% had Visphota Kushtha.

Distubution viruddha aharas in the sample as follows, **96% indulgence in SamyogaViruddha**, 79% indulgence in Satmya Viruddha, 75% in Hrut Viruddha, 23% in Sampath Viruddha, 14% in Krama Viruddha, 13% Veerya viruddha, 10% in Matra Viruddha, 10% indulgence in Kala Viruddha, 8% indulgence in Dosha Viruddha, 6% indulgence in Desha Viruddha, 3% in Parihara Viruddha, 1% in Avastha viruddha. Viruddhahara causes Tridosha utklesha but does not throw out of the body (Ch.Su.26/85). Repeated intake of Viruddhahara is detrimental to the body system as it leads to Agnimandya and Ama Visha utpatti from which Kushtha Roga may also result. Vruddhahara is responsible for destruction of Dhatus as opined by Chakrapani and Gangadhara: "Deha Dhatubhih Virodham Apadyante". Viruddhahara also causes Srotorodha in different Srotases. Thus among all

Kushtha Nidanas, Mithyahara, especially Viruddhara is Purassara (prominent).

Distribution of samyoga viruddhas in the sample as follows, 63% of patients had meat with curd, 39% of patients had pakwa ana with apakwa anna, 38% of patients had fermented materials with milk, 35% of patients had banana with milk, 25% of patients had milk and fish, 16% of patients had fruits salad, milk shakes, 14% of patients had honey with hot water, 13% of patients had milk and radish, 13% of patients had milk, rice with salt, 13% of patients had fruits and starchy food, 10% of patients had ghee and honey, 6% of patients had other Samyoga viruddhas like tea and garlic, green tea and milk, pizza, burger.

**Meat and curd:** 63% of the patients had meat with curd. As meat is *Guru*, *sheeta* and curd is *Ushna* and *abhishyanda*, it leads to *Agnimandya* and leads to *Ama* formation. This acts as *samyoga Viruddha*.

**Pakwa aana with Apakwa anna:** pakwa anna takes shorter times for digestion and apakwa anna take longer times for digestion.

**Fermented materials and milk:** it results in ama formation.

**Banana with 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.

**Milk and Fish:** *Matsya* has *Ushna Veerya* and milk has *Sheeta Virya* which causes *Mandagni*.

**Fruits salad, Milk shakes:** As citrus and sweet fruits are mixed and milk which is added acts as *Abhisyanda*. This impairs the *Agni* and leads to *Ama*.

**Honey with 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.

**Milk and Radish:** milk has *sheeta veerya* and radish has *ushna guna* which are contradictory to each other.

**Milk, Rice with Salt:** Milk has *Sheeta Virya*, *Guru*, *Snigdha Guna* where as *Lavana* has *Ushna Virya*.

**Fruits and Starchy food:** fruits are easy to digest where as starchy food like cheese, potatoes, fried foods are take longer time to digest.

**Ghee and Honey:** 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.

## CONCLUSION

Conceptual study reveals that the major etiological factors described in the classics are *Tridosha kopakavardhaka ahara*, especially *Viruddhahara*. Though kushta is genetic it can be controlled with environmental factors such as viruddha ahara. Viruddha ahara is inversely proportional to frequency and intensity of kushta episode. Among the viruddha ahara concept, specially by Samyoga viruddha it is inferred that this hetu is more responsible to cause the kushta vyadhi. In samyoga viruddha it is observed that meat and curd, pakwa and apakwa anna, apakwa anna and milk had high influence on causing kushdra kushtas. The observations found in the study are concordant to these descriptions.

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