

Conceptual Review on *Hetu* of *Shwitra*

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Abstract

Shwitra a soul harrowing disease is one among various skin diseases. It is very distressing disease both for the patient and physician. It is major problem for patient, because of its ugly appearance and presentation of the body, which may disturbs personal, familial and social life. While for physician shwitra is troublesome because there is lack of particular remedy for radical cure and its poor prognosis. This article will focus light on hetu of shwitra according to Ayurveda classics.

Key words: Shwitra, Hetu,

Introduction

All the skin diseases in *Ayurveda* have been described under heading of *Kushtha*, which are further divided into *Maha Kushtha* and *Kshudra Kushtha*. However *Shwitra* has not been counted among various types of *Kushtha*. Difference between *Shwitra* and *Kushtha* is based on non-secretary and non- infectious nature of disease, involvement of *Twak* only, peculiarity of *Nidana*, *Asadhya Lakshana* and chronicity. According to Modern dermatology, *Shwitra* can be correlated with Vitiligo and Leucoderma.

Shwitra is just not a disease of today's era, but has caused a lot of suffering to human being since a long time. Its effect is observed more on human

mentality and social relations than on human body. Due to people's superstitious belief, that this disease is contagious, also *Shwitra* produces ugliness in appearance. Because of all these reasons, persons suffering from this disease are frequently ignored by society.

Nidan parivarjan (avoidance of *hetu*) is the main aim of the *chikitsa* according to *Acharya Sushrut*. So before treating any disease physician must know about *hetu* of the *vyadhi*. Keeping this in to the mind present article will focus light on detailed *hetu* of *shwitra* according to *ayurvedic* science.

Aim and objectives: to study *hetu* of *shwitra*

Discussion

Atharvaveda

In first mandal 13th sukta it explains the *nidana* of *shwitra roga*. The vedic commentator v. w. karambelkar notes – this verse seems to enumerate the aetiology of *shwitra*. They are,

- Yat tvachi – communicated by contact

Acharya bhoja has also accepted the *paraja shwitra* as a 9 contagious disease (as quoted by *acharya gayadas* in his *nyayachandrika* commentary).

- *Asthijasya*: this indicates that *shwitra* is occurring due to the result of sinful activities.
- *Tanujasya*: inherited from parents
- *Dushya krutya*: caused by witch craft

Charaka samhita

Acharya charaka has described the following factors mainly responsible for occurrence of *shwitra*. They are¹

- *Vachansi atathyani*
- *Krutaghna bhava*
- *Suranam ninda*
- *Guru gharshanam*
- *Papa kriya*
- *Purvakruta karma*

Virodhi annam: viruddhahara has been widely accepted as a causative factors of *shwitra* by almost all ancient authors.

Moreover *Acharya Charaka* has clearly mentioned that *Kilasa* is a disease resulting from *Viruddha-Ahara*².

Acharya Charaka has listed the *Shwitra* under the *Rakta Pradoshaja Vikara*³. Consequently the factor causing *Rakta pradosh* may also be considered as causative factors of *Shwitra*⁴.

So the above stated different *Nidana* may be categorized in following types:

1) Aharaja – Diet and dietetic pattern

2) Viharaja – Faulty lifestyle

3) Miscellaneous

1. Aharaja nidana: aharaja nidana can be divided as follows:

A. Ati sevan

B. Mithya ahara

C. Viruddha ahara

A. *Ati sevan: Atisevana* means to take excessive quantity of food, increased frequency of diet, increased consumption of specific taste, item and quantity of particular item. One can enjoy such food occasionally but should not make a habit of it, because occasional consumption may not encourage or develop the disease. Frequent consumption of such food or food habit leads to the formation of improperly metabolized substances and toxins.

B. *Mithya ahara*: The food which is taken in a wrong way and also harmful to body is known as *Mithyahara*. The commentator *Vijayarakshita* mentioned *Mithyahara*⁵ as that which is not taken according to the *Ashtavidha Ahara Vidhi Viseshtayanani*. *Mithya Ahara* are faulty dietetic habit or pattern like to take meal before preceding meal digested or before stomach emptying time, or to take such food which are not homologous for body. This kind of meal interferes with normal metabolism and leads to disease.

C. *Viruddha Ahara*: The incompatible substance which causes the vitiation of *Dosha* and not expels them from the body is known as *Viruddhahara*⁶.

The vitiation is due to *Utkleshana* of *Dosha*⁷. *Viruddha Ahara* could not easily digest and

assimilate due to its nature, causing various purulent *Amarasa*, thereby resulting in diseases. Although it is a fact that the usage of any *Viruddha Ahara* at just single time may not cause the disease. For disease manifestations continue consumptions must be there. *Acharya Charaka* has compared *Viruddha Ahara* with *Visha* and has also emphasized that, diseases originated by *Amavisha* are most incurable and difficult to treat⁸.

Bangasena (25/8) contributes seven specific *Nidana* like – *Tila*, *Taila*, *Kalinga*, *Kulatha*, *Valmika*, *Mahisha Dadhi* and *Vruntaka*.

Aharaja

a. Atisevan

No.	Nidan - Atisevan	Cha. ⁹	SU. ¹⁰	A.H. ¹¹	M.N. ¹²	B.P. ¹³
1	<i>Amla dravya</i>	+	-	-	+	+
2	<i>Lavan dravya</i>	+	-	-	+	+
3	<i>Katu/Kashaya Dravya</i>	-	-	-	-	-
4	<i>Guru Anna-pana</i>	+	+	-	+	+
5	<i>Snigdha Anna-pana</i>	+	-	-	+	+
6	<i>Drava Anna-pana</i>	+	-	-	+	+
7	<i>Dadhi</i>	+	-	-	+	+
8	<i>Kshira</i>	+	-	-	+	+
9	<i>Takra</i>	+	-	-	-	-
10	<i>Madhu</i>	+	-	-	-	-
11	<i>Guda</i>	+	-	-	+	+
12	<i>Navanna</i>	+	-	-	+	+
13	<i>Pishtanna</i>	+	-	-	+	+
14	<i>Tila</i>	+	-	-	+	+
15	<i>Sneha</i>	+	-	-	-	-
16	<i>Matsya</i>	+	-	-	+	+
17	<i>Sarpisha</i>	-	-	-	-	-

18	<i>Lakucha</i>	+	-	-	-	-
19	<i>Kakamachi</i>	+	-	-	-	-
20	<i>Mulaka</i>	+	-	-	+	+
21	<i>Kulattha</i>	+	-	-	-	-
22	<i>Masha</i>	+	-	-	+	+
23	<i>Kola</i>	+	-	-	-	-
24	<i>Atasi</i>	+	-	-	-	-
25	<i>Fanita</i>	+	-	-	-	-

b. Mithyahara

No.	Nidan - <i>Mithyahara</i>	Cha. ¹⁴	SU. ¹⁵	A.H. ¹⁶	M.N. ¹⁷	B.P. ¹⁸
1	<i>Vidahi anna</i>	+	-	-	-	-
2	<i>Ajirna - adhyashana</i>	+	+	-	+	+
3	<i>Asatmya bhojan</i>	-	+	-	-	-
4	<i>Atyadan / atibhojan</i>	-	+	-	-	-
5	<i>Shita - ushna</i>	+	-	-	+	+
6	<i>Santarpana - aptarpana</i>	+	-	-	-	-
7	<i>Langhana - ahara</i>	+	-	-	+	+
8	<i>Abhyataharya shitambupan</i>	+	-	-	-	-
9	<i>Santap uphatam</i>	+	+	-	-	-
10	<i>Shram uphatam</i>	+	+	-	+	+
11	<i>Bhaya uphatam</i>	+	+	-	+	+
12	<i>Dharma uphatam</i>	+	-	-	+	+

c. Viruddhahara

No.	<i>Viruddhahara</i>	Cha. ¹⁹	SU. ²⁰	A.H. ²¹	M.N. ²²	B.P. ²³
1	<i>Viruddha anna</i>	+	+	+	+	+
2	<i>Viruddha panani</i>	+	+	+	+	+

3	<i>Anupa mamsa</i> + <i>payasa / guda / tila</i> <i>/ madhu / masha /</i> <i>bias / mulak</i>	+	+	+	+	-	-
4	<i>Udaka mamsa</i> + <i>payasadi</i>	+	+	+	+	-	-
5	<i>Gramya mamsa</i> + <i>payasadi</i>	+	+	+	+	-	-
6	<i>Payasa + chilchim</i> <i>matsya</i>	+	+	-	+	+	+
7	<i>Cranes flesh</i> + <i>kulattha / varuni / madira</i>	+	+	-	+	-	-
8	<i>Peacock flesh + titira /</i> <i>hawakal / gadha /</i> <i>kapinjal /</i> <i>castor oil</i>	+	+	-	+	-	-
9	<i>Sarshapa taila</i> <i>bhrushtam kapot +</i> <i>madhu / payasa</i>	+	+	-	-	-	-
10	<i>Kukkutaka /</i> <i>prushat dadhi</i>	+	+	-	+	-	-
11	<i>Eranda siska</i> <i>saktam shikhi</i> <i>mamsa</i>	-	-	-	-	-	-
12	<i>Vidahi mamsa</i> + <i>ushna dravya</i>	+	+	-	-	-	-

13	<i>Payasa + mulaka / masha lashuna / kulattha / nishpava / varaka</i>	+	-	+	-	-
14	<i>Payasa + mantha</i>	+	-	+	-	-
15	<i>Payasa + amla dravyas</i>	+	-	+	-	-
16	<i>Kshira + Havana dravyas</i>	+	-	-	-	-
17	<i>Payasa / madhu + pushkara</i>	+	-	+	-	-
18	<i>Payasa / madhu + rohnikam</i>	+	-	-	-	-
19	<i>Madya + kshara + kshira</i>	+	-	+	-	-
20	<i>Bhasma panshu paridhvastam + madhu</i>	+	-	+	-	-
21	<i>Kakmachi + madhu / sarpi</i>	+	-	+	-	-
22	<i>Divyambu + madhu / sarpi</i>	+	-	+	-	-
23	<i>Madhu + sarpi / taila / jala (sambhaga)</i>	+	-	+	-	-
24	<i>Ushnodaka + madhu / dadhi</i>	+	-	-	-	-
25	<i>Ushnodaka + mudga</i>	+	-	+	-	-

26	<i>Sarpi in kansya patra</i>	+	-	+	-	-
27	<i>Sarpi + sitambu</i>	+	-	-	-	-
28	<i>Matsyavasa + pipalli / payasa / kakmachi</i>	+	-	+	-	-

2. VIHARAJA NIDANA:

Vihara hetu means the improper physical, verbal and mental activities. The activities opposite to 'Swasthavritta' can be included under the heading of *Mithya Vihara*.

Actions which are not bearable to the person, individual called as *Mithya Vihara* and it always to be avoided because it is the chief causative factors of many diseases like *Kushtha* etc²⁴.

Common *Vihara hetu* for *Kushtha* are described like *Diwaswapna*, suppression of natural urges, *Panchakarma* with improper manner etc.

Ashtanga Samgraha, *Ashtanga Hridaya* and *Harita Samhita* have not described *Mithya Vihara hetu* for *Kushtha*. In main classical texts several *Mithya Vihara* are mentioned under the etiological factor of *Kushtha* and *Shwitra* which can be divided in to following subgroups:

a) *Kayika*

b) *Vachika*

c) *Mansika*

a) *Kayika*: The all physical activities considered in this sub category.

e.g: *Vegavidharana*, *Ati Shrama*, *Santapa*, *Vyayama*, *Vyavaya*, *Diwaswapa* and some special *Chikitsa Vaishamyia*

b) *Vachika*: The *Apacharya* by *Gyanendriya – Jihva* is coming in this group. Vocal activities should be always controlled.

e.g.: *Vachansi Atathyani*, *Gharshanam Gurunam*, and *Sadhu Ninda*

c) *Mansika*: All the mental misbehaviours are included in this group. e.g.: *Bhaya*, *Shoka*, *Krodha*, *Dinata*

a. *Vihara - Kayika*

No	Kayika	Cha. ²⁵	SU. ²⁶	A.H. ²⁷	M.N. ²⁸	B.P. ²⁹
1	<i>Vegavidharana</i>	+	+	-	+	+
2	<i>Chhardi Vega Dharan</i>	+	+	-	+	+
3	<i>Mithyavihara</i>	+	+	-	-	-
4	<i>Ati Santapa</i>	+	-	-	-	-
5	<i>Ati Vyavaya</i>	+	-	-	-	-
6	<i>Ati Vyayama</i>	+	-	-	-	-
7	<i>Ati Diwaswap / Nidra Sevan</i>	+	-	-	+	+
8	<i>Ati Santapa Sevan</i>	+	-	-	+	+
9	<i>Ajirne Nidra / Vyavaya Sevan</i>	+	-	-	+	+
10	<i>Panchakarma Apachara</i>	+	-	-	+	+
11	<i>Sneha Pitasya</i>	-	+	-	-	-
12	<i>Snehadhikamha</i>	-	+	-	-	-

b. Vihara – Vachika

No	Vachika	Cha. ³⁰	SU. ³¹	A.H. ³²	M.N. ³³	B.P. ³⁴
1	<i>Vachansi</i> <i>ATATHYANI</i>	+	+	-	-	-
2	<i>Guru GHARSHANAM</i>	+	-	+	+	+
3	<i>Vipra GHARSHANAM</i>	+	-	-	+	+
4	<i>Suranm NINDA</i>	+	+	-	-	-
5	<i>Sadhu NINDA</i>	+	+	-	-	-

c. Vihara – Manasika

No	Manasika	Cha. ³⁵	SU. ³⁶	A.H. ³⁷
1	<i>Krutaghna bhava</i>	+	+	-
2	<i>Krodha</i>	+	-	+

3. Miscellaneous

a. *Acharya hetu:* This is a very important factor and has been mentioned by all the *Acharya*. Behavioural misconduct, antisocial activities, sinful activities and other punishable activities are considered under this heading. It has been mentioned that good morals are also necessary for a man to be healthy, a detailed description of which is given in '*Sadavritta*' chapter. Thus above mentioned *Acharajanya* factors bring about psychogenic stress which is of prime importance in the pathogenesis of *Shwitra*.

Due to *Raja* and *Tama Dosha Mana* is always in search of materialistic pleasures and to satisfy its desires, it is always doing good and bad deeds

(*Papakarma*), and as the after effects of such bad deeds he suffers from diseases like *Kushtha*. *Brihatrayi* have mentioned *Chinta*, *Bhaya*, *Krodha* as *Vata Prakopak Nidana* and *Bhaya*, *Krodha* and *Shoka* also cause *Dushti* of *Swedavaha Srotas* (Cha.Vi.5/22). *Chinta* causes *Dushti* of *Rasavaha Srotas*. Those diseases, in which no clinical improvement is obtained even after the best treatment, are considered as *Papa Karmaja Vyadhi*.

b. *sansargaja hetu:* According to *Acharya Sushruta* and *Vagbhatta Kushtha* is an *Aupasargika Roga*. *Acharya Sushruta* describes in *Nidanasthana* (SU.Ni.5/32-33) that *Kushtha* spreads from one man to another due to *Prasanga*, *Gatrasamsparsha*, *Nihishwasat*, *Sahabhojanat* etc.

c. *kulaja hetu:* *Kulaja Nidana* is also known as *Aanuvanshika Nidana* i.e. due to *Beejadushti*. *Acharya Sushruta* has mentioned *Kushtha* as *Adibalapravritta Vyadhi* (SU.Ni.5/28) i.e. the original cause of the disease is attributed to defects of *Shukra* and/or *Shonita*. *Acharya Sushruta* has also explained that the children of *Kushtha* patients may also suffer from *Kushtha* (SU.Ni.5/28).

d. *krimija hetu:* *Acharya Sushruta* has mentioned that all types of *Kushtha* originate from *Vata*, *Pitta*, *Kapha* and *Krimi* (SU.Ni.5/6). *Acharya Charaka* has also indicates that causative factors & treatment of *Raktaja Krimi* is as same as *Kushtha* (Cha.Vi.7/11). *Acharya Vagbhatta* considered *Kushtha- Shwitra-Krimi Nidana* in same chapter. So *Krimi* may be taken as one of the causative factor for *Shwitra*.

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