

International Research Journal of Ayurveda & Yoga

Vol. 5 (5),103-114, May, 2022

ISSN: 2581-785X;<https://irjay.com/>

DOI: [10.47223/IRJAY.2022.5517](https://doi.org/10.47223/IRJAY.2022.5517)



Concept of *Switra* in Ayurveda- A Review

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Article Info

Article history:

Received on: 24-03-2022

Accepted on: 18-05-2022

Available online: 31-05-2022

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ABSTRACT:

In the treatise of *Ayurveda*, *Switra* is presented as a cutaneous pigmentation disorder, clinically characterized by white spots over the skin. In *Ayurveda*, though *Switra* is mentioned along with other types of *Kustha*, the difference between *Switra* and *Kustha* is based on the non-secretory and non-infectious nature of *Switra*. *Switra* is caused due to vitiation of *Tridosha* and *Dhatu*s such as *Rasa*, *Rakta*, *Mamsa* and *Medas*. *Switra* can be correlated with Vitiligo. Vitiligo is described in modern medicine as an autoimmune disease which manifests as a white spot on the skin. Vitiligo is the most common pigmentation disorder affecting 1%-2% of the population worldwide. About 80% of Vitiligo risk is attributable to genetic factors, and the rest 20% is attributable to the environment. It is occurring in both children and adults and is considered the most common pigmentation skin disorder in the world. Vitiligo is considered a cosmetic problem, although its effects can be psychologically devastating, often with a considerable burden on daily life.

Keywords:-*Switra*, *Ayurveda*, *Nidana*, *Samprapti*, Hypopigmentation, Vitiligo.

INTRODUCTION

Skin is the essential sense organ which covers the whole body. Skin colour is reflected by melanin pigments of the skin. According to *Ayurveda*, it is presented by *Bhrajaka Pitta* located in the *Twak*.^{1,2} This *Bhrajaka Pitta* should be maintained in a proper state. Hypopigmentation does not affect the physical and intellectual capabilities of an individual but considers a cosmetic problem, although its effects can be psychologically devastating, often with a considerable burden on daily life³. *Switra* can be correlated with Vitiligo. Vitiligo is an acquired pigmentation disorder of unknown aetiology that is clinically characterized by the development of white macula related to the selective loss of melanocytes. Vitiligo is the most common pigmentation disorder affecting 1%-2% of the population worldwide.⁴

Vitiligo can be triggered by stress to the melanin pigment-producing cells of the skin, the melanocytes. The triggers, which range from sunburn to mechanical trauma and chemical exposures, ultimately cause an autoimmune response that targets melanocytes and causes progressive skin pigmentation disorders. The exact etiopathology of the disease is unknown. Therefore, it is a need to conduct various researches on the disease *Switra*.

AIMS AND OBJECTIVES

1. To do a descriptive literature-based study of *Switra* in concordance with modern views.
2. To evaluate and elaborate on the aetiology,



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pathophysiology, classification and symptoms of *Switra*.

3. To discuss the line of treatment for *Switra*.

MATERIAL AND METHODS

Data was collected from Classical Ayurvedic Texts such as *Brihatrayi* and *Laghutrayi* and through various published research articles and the internet.

OBSERVATIONS

Switra is presented as a cutaneous pigmentation disorder⁵, clinically characterized by white spots over skin^{6, 7}. Historical evidence of *Switra* is available since the *Vedic* period in *Atharva Veda*. Descriptive literary information about *Switra* is also available in *Charaka Samhita*, *Susruta Samhita* and other major authentic classics of *Ayurveda*. Each of the *Samhita* contributed some specific concept regarding *Switra*. Most of them use *Switra* and *Kilasa* as synonyms. However, some authors consider these two as subtypes. References to these diseases are also available in *Mahabharata*.⁸ In modern perspective exact etiopathogenesis of acquired pigmentation disorder remains obscured.⁹In the authentic text of *Ayurveda* some specific aetiologies of *Switra* are mentioned¹⁰. The embryonic origin of skin and pigments are detailed in various chapters of *Samhitas*^{11, 12}. Heredo-familial linkages of *Switra* are contributed in the classical texts.^{13, 14}Three varieties of *Switra* are clinically categorized almost in all classical texts such as *Vataja*, *Pittaja* and *Kaphaja*.^{15, 16}*Switra* is caused by vitiation of all three *Dosas* but sometimes it manifests by either single *dosa* or two *dosas*. In the *Vataja* type of *Switra*, the patches become *Ruksha* (dry) and *Aruna varna* (Copper coloured) while in *Pittaja* type, they are found to be *Padma Patra varna* (Colour of lotus petal-Pink-light red) and a burning sensation is present in these patches and the virus attacks the hairs of the affected parts. In the *Kaphaja* type of *Switra*, the patches become thick and white associated with an itching sensation¹⁷.In *Rig Veda*, the word *Switra* has been used in the sense of 'The Universe' whereas, in *SuklaYayur Veda*, the same term has been used as the 'White coloured cattle'. In *Atharva Veda*, the term *Kilasa* has been used to denote the white pigmentation in which 'Haridra' is the choice. In *Charaka Samhita*, *Switra* has been described in detail under *Kustha Chikitsa*, 15 types of *Yogas* have been depicted either for external or internal use¹⁸. The method of description of *Switra* is quite different from the general methods used for the other diseases. That is here the description starts with *Chikitsa* and ends with

Nidana which is exactly the reverse.(Table no. -1)

Etymology and Definition of Switra

The word 'Swit' means 'whiteness' and when by the rule of Sanskrit grammar

'Rak' suffix is attached to the word 'Swit' subsequently resulting in the formation of the word 'Switra' meaning 'Sveta Kustha'.

Synonyms of Switra (Table 2 and Table no.3)

Nidanas

The causative factors for skin diseases *Kustha* and *Switra* are the same. According to *Charaka Samhita*, *Vachansya atathyani* (Untruthfulness), *Kritaghna bhava* (ungratefulness), *Ninda suranam* (no respect for the Gods), *Guru dharsana* (insulting teachers), *Papa karma* (sinful acts), *Purvakrita karma* (sinful deeds of previous birth) and *Virodhianna*(consumption of mutually contradictory food) are the causative factors of *Switra*²⁴.

ViruddhaViryasana-When two *dravyas* containing opposite *virya* when taken as a diet. such as Fish and Milk are taken together.

Havisyanna Bhojana-Cooked rice and ghee are used as a diet where this type of diet satisfies the requirement of carbohydrates but is devoid of Protein. Phenylalanine is necessary for the synthesis of melanin and it is an amino acid in nature. So, protein deficiency is the main cause of defective melanisation.

Dadhi atisevan-causes *Srotavisyandhi*.

Navanna, Kshira, Gura, Pistanna, Gurudravya and *Dadhi* cause *Mamsa vaha srotodusti*.The root of *Mamsa Vaha Srota* is *Tvaka*, so it causes cutaneous disorders such as *Switra*.

Amladravya atisevana-*Amla rasa* causes *Raktadusti* and *Switra* is a *Rakta Pradusaja Vikara*.

Ati lavana, madhura, katu rasa sevena.

Ati Santana-U V rays of sunlight enhanced melanogenesis. Melanin pigment protects skin from the harmful effects of U V rays, so skin disorders are before appearing.

Chardi vega dharana (Suppression of vomiting)

Ati bhojana (Excess food intake) etc.

Samprapti

Switra is *Rakta Pradusaja Vikara*. Dietary and behavioural alteration evokes the *Tridosas*. In *Switra*, *Rakta* gets vitiated, but all signs and symptoms related to *Rakta* are not always manifested in *Switra*. Due to excessive intake of *nidanas* three *dosas* such as *Vayu*, *Pitta* and *Kapha* are

aggravated in association with *Tweak*, *Rakta*, *Mamsa* and *Udaka*. As a result varieties of Skin diseases are caused such as *Switra*.

According to *Harita Samhita*, when deformed *Vayu* vitiates *Pitta* along with *Rakta* and all these accumulated in *Twaka*, then normal pigments become *pandura* which is known as *Switra*.²⁵ (Chart 1, Chart 2 Chart 3)

Classification of Switra

Table 4

According to Aetiology-
Switra is of 2 types.

1. *Dosaja*-It is of 2 types-
 - a) *Atmaja*
 - b) *Paraja*

2. *Vranaja*

According to *Sushruta Samhita*, *Switra* is such a disease that it can be counted in all three types-

1. *Adhyatmika*, 2. *Adhibhautika* and 3. *Adhidaivika* type of *Duhkha*.²⁹

1. *Adhyatmika Duhkha*-The disease which occurred of the imbalance of *Vayu*, *Pitta* and *Kapha* and also vitiates *Rajasa* and *Tamasa* is known as *Adhyatmika Duhkha* and the *Switra* affects both.

Adhyatmika Duhkha is of 3 types-

- a) *Adibala pravritta*, b) *Janmabala pravritta* and c) *Dosabala pravritta*.

a) *Adibala pravritta*³⁰-Though *Kustha* is *Adibalpravritta*, so *Switra* may also be counted as one.

b) *Janmabala pravritta*-*Switra* is *Janmabala pravritta*. (*Switra* is likely to be of *Dauhrida* *Apachara Krita*).

c) *Dosabala pravritta*-*Switra* is *Dosabala pravritta vyadhi* as this is produced by deranged *dosas*. *Switra* can be of both *Sarira* and *Manasavyadhi*, as it is produced all over the body and has a severe effect on the psyche of the patient.

2. *Adhibhautika Duhkha*-The description of *Switra* made by *Bhoja* will come under this classification.

3. *Adhidaivika Duhkha*-It is of 3 types.

- a) *Kalabala Pravritta*, b) *Daivabala Pravritta* and c) *Swabhavabala Pravritta*.

According to *Charaka* and *Rajeswara Datta*, *Switra* is *Daivabala Pravritta Vyadhi*. According to *Vridha Bagbhatta*, *Switra* is a *Samsargaja vyadhi*.³¹

Switra is one of the diseases produced by the derangement of *Rakta* from *Dosas*.

According to *Laghu Bagbhatta* and *Charaka*, *Switra* is a *BahyaRoga Margaja Vyadhi*, though it appears on the skin. *Switra* is *Prak-vela disease*³² as it produces on its own and not either *Upadravas anjna* or *Anya Laksana*.

Switra is a *Swatantra* type of disease³³. It is the disease which has its course of events of appearance, own features and own palliatives. When *Switra* is produced as a complication of other diseases, then *Bhoja* indicated the *Vranaja* type of *Switra* separately³⁴.

Purvarupa

Purvarupa of *Kilasa* or *Switra* are same as *Kustha*.

Rupa (Table 5)

Sadhyasadyata^{38,39}

Vataja and *Raktasrita Switra-Krichhrasadya* (difficult to cure)

Pittaja and *Mamsasrita Switra-Kriccratara* (more difficult for treatment)

Kaphaja and *Medasrita Switra-Krichhratama* (impossible to treat)

Based on Clinical features,

When the patches are surrounded by non-reddish hairs or black hairs having thin and white lesions with recent onset, non-matted and caused due to other than burn reasons are **curable**.

If patches are very white, mutually matted together having multiple lesions surrounded by red hairs with chronic duration and if the lesions appearing in the palm, sole, genitalia and lips are **incurable**.

Sadhya Lakshanas of Switra (Table 6)

Asadhya Lakshanas of Switra (Table 7)

Chikitsa Sutra

Switra is a chronic disease. It should be treated immediately. According to *Ayurveda*,

Snehana (oleation), *Swedana* (sudation), *Shodhana* (purification by emesis or purgation) and *Lepana* (external application) therapies are used in the case of *Switra*. As per *Charaka Samhita*⁴⁶, *Shodhana* is the specific management especially purgation with *Malapurusa* along with jaggery is the best management for *Switra*. The patient must be firstly oleated and then take the solution and then expose to sunlight. Purgation will be started and whenever patients feel thirsty *peya* should be given for the next 3 days. Drinks of *Khadira* or mixed with decoctions of *Khadira* is very

useful in *Switra*. *Manjistha*, *Vidanga*, *Kasisa*, *Gorochana*, *Kanakapuspi* and *Saindhava* were applied externally in *Switra*. 7 combinations of *lepa* are useful in *Switra* such as seed of *Mulaka* and *Bakuchi* with cow's urine, *Kakodumbar* with *Bakuchi*, *Chitraka* and Cow's urine etc. *Khadira* (*Acacia catechu* Willd.), *Bakuchi* (*Psoralea corylifolia* Linn.), *Daruharidra* (*Berberis aristata* Dc.), *Indravaruni* (*Citrullus colocynthis*), *Karanja* (*Millettia pinnata*) and *Aragwagha* (*Cassia fistula* Linn.), *Kakodumbara* (*Ficus hispida* Linn.) etc. are used in *Switra*. Some classical Ayurvedic Medicines such as *Rasamanikya*, *Gandhakarasyana*, *Muktashuktibhasma*, *Bakuchitaila*, *Triphaladitaila*, *Somrajataila*, *Khadiradighrita*, *Khadirarishta* etc. are used in *Switra*.

According to *Harita Samhita*⁴⁷, *Vidahi*, *Amla*, and *Vatalani dravyas* should be avoided. All those described for a patient of *Jwara* are beneficial and hence should be used. The *Upachara* which is beneficial for *Vrana* is also beneficial for this disease.

RESULTS

Switra is presented as a cutaneous pigmentation disorder, clinically characterized by white spots over the skin. It has been described elaborately in *Ayurveda*. It does not affect the physical and intellectual capabilities of an individual but considers a cosmetic problem. According to *Ayurveda*, *Snehana* (oleation), *Swedana* (sudation), *Shodhana* (purification by emesis or purgation) and *Lepana* (external application) therapies are used in the case of *Switra*. Here an effort is made to collect scattered references about *Switra* and also made a comparison between *Ayurveda* and Modern Medicine.

DISCUSSION & CONCLUSION

1. *Switra* is a pigmentary disorder of the skin characterized by partial or complete hypomelanogenic dysfunction expressed locally or generally by depigmented macule.
2. Integumentary system is involved in *Switra* devoid of other systems and the manifestations are exclusively external.
3. In the primary stages the abnormal colour of the lesion is expressed as per involvement of *Dosa*, but in the chronic stage, it depends on affliction of succeeding *Dhatu*.
4. Though *Switra* is *Rakta Pradusaja Vikara*, all the symptoms and signs of *Rakta pradusan* are not manifested in *Switra*.
5. Course of *Switra* covers a very long duration.

6. *Switra* is a non-infectious Skin disease.

7. Though the progression of *Switra* is rapid, so the management should be taken in proper time to arrest the pathogenesis otherwise it becomes *Asadhya*.

8. *Yogas* beneficial in *Kustha roga* are also recommended in *Switra roga*.

Acknowledgements- Nil

Conflict of Interest – None

Source of Finance & Support - Nil

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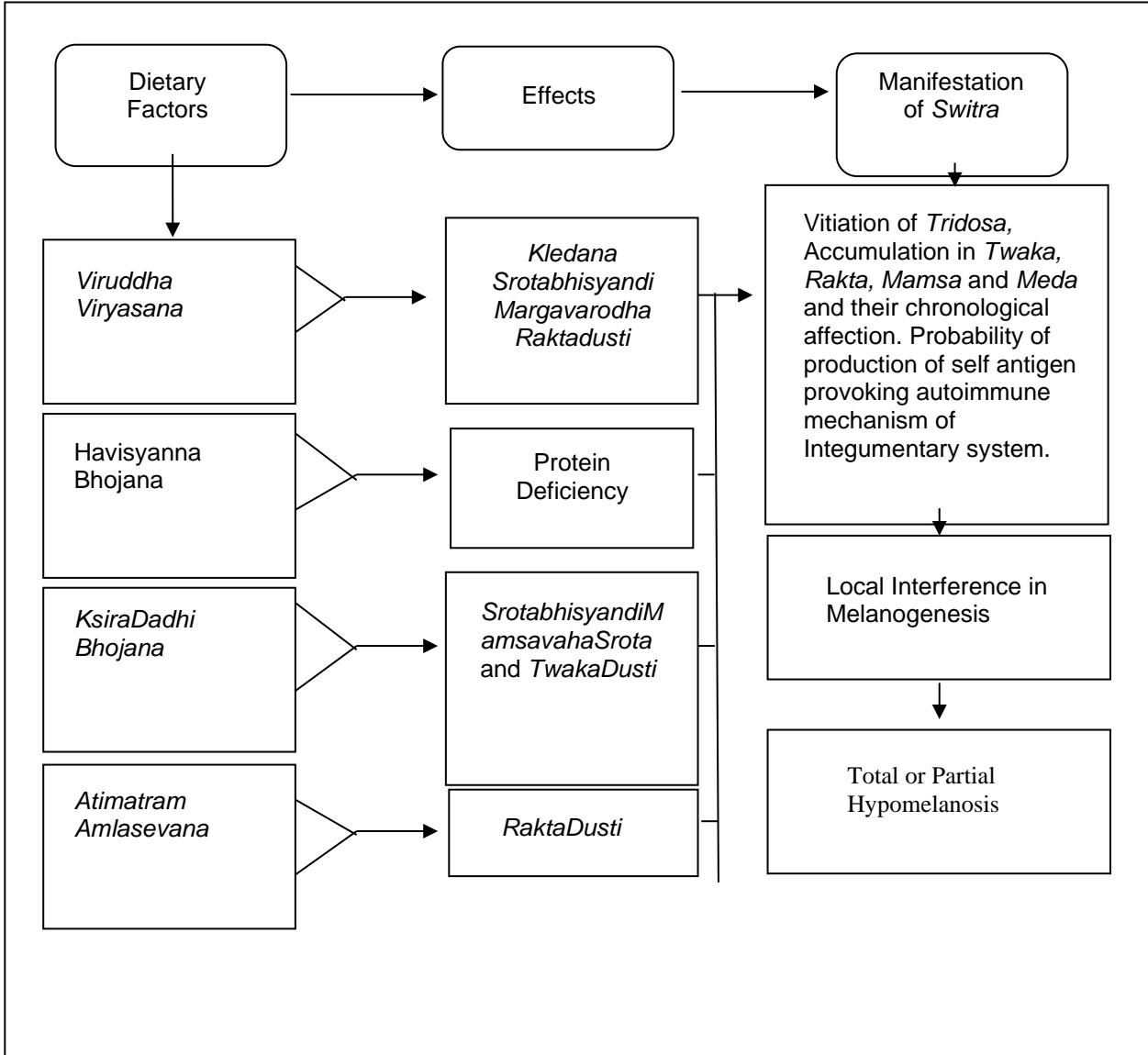
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How to cite this article: Das S "Concept Of Switra In Ayurveda- A Review" IRJAY.[online]2022;5(5);103-114. Available from: <https://irjay.com> DOI link- <https://doi.org/10.47223/IRJAY.2022.5517>

CHART No. 1-SCHEMATIC OUTLINE ON PATHOGENESIS OF SWITRA

A



B

CHART NO. 2

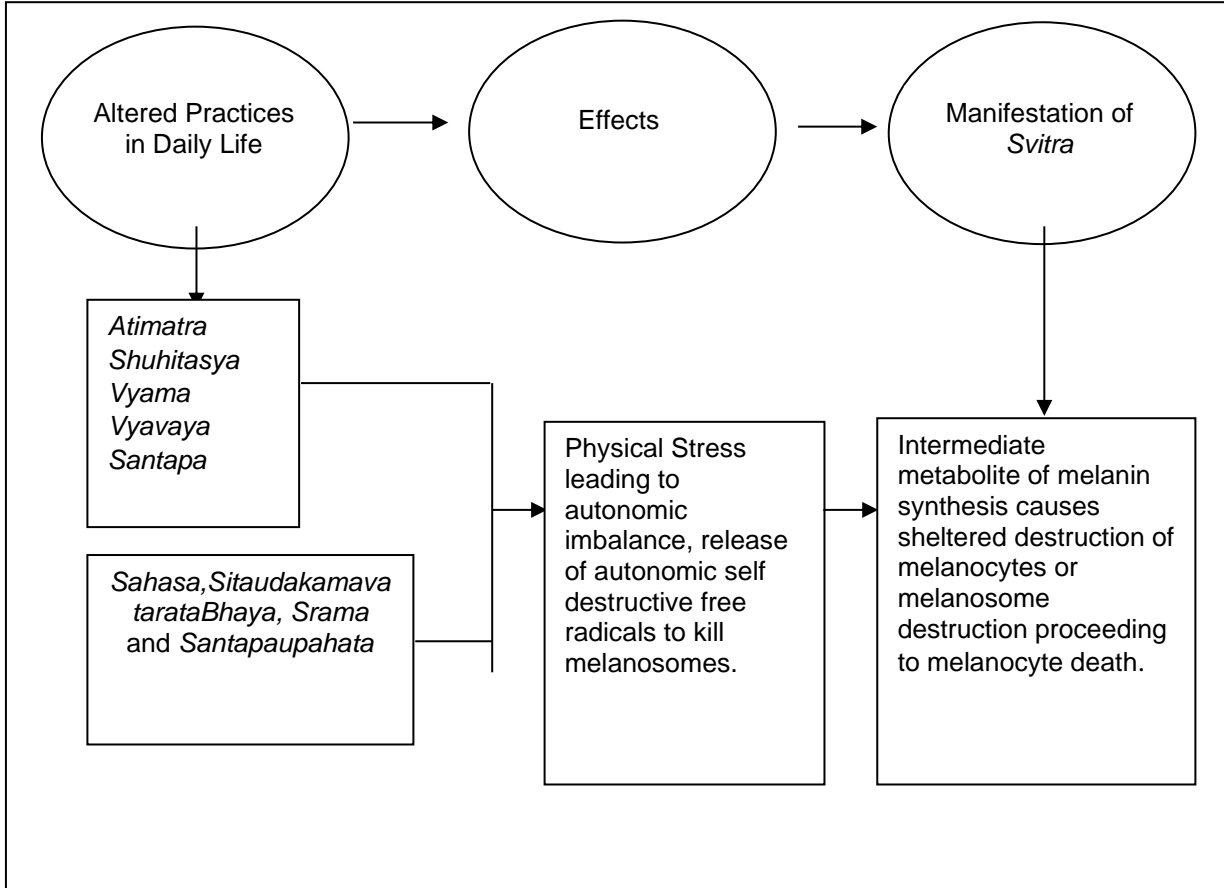


CHART NO.3

C

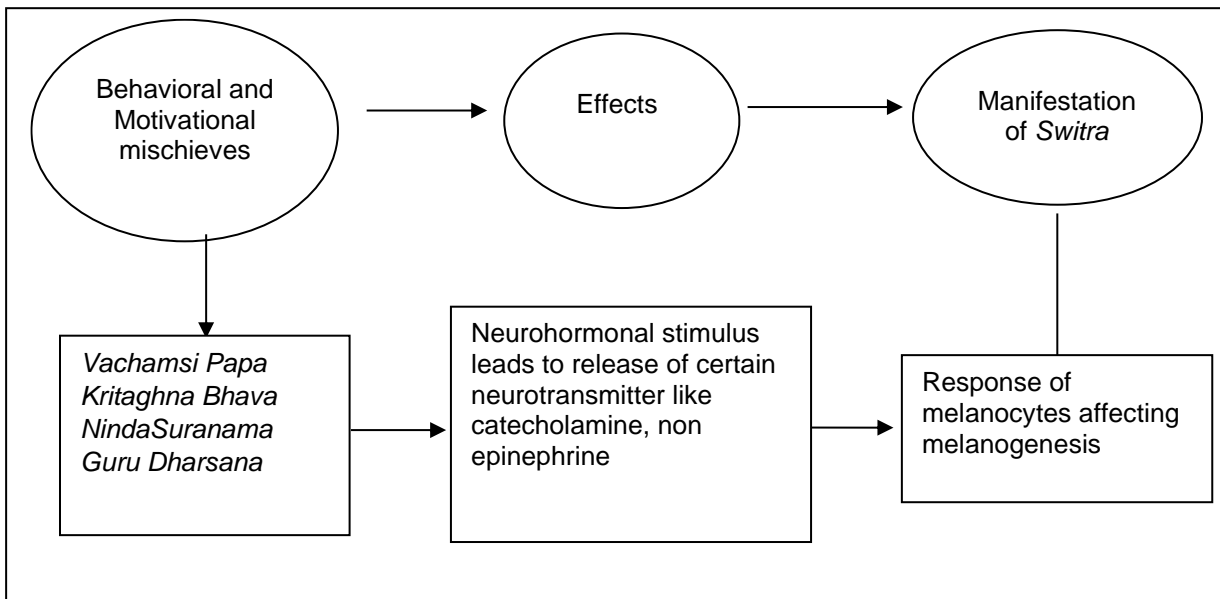


Table 1 Represent description in various books

Name of Ayurvedic Texts	Description
<i>GarurPurana</i> , 164 th Chapter	' <i>Kilasa</i> ' and ' <i>Switra</i> ' have been described in detail.
<i>Susruta Samhita, NidanSthana</i> 5 th Chapter	The word " <i>Kilasa</i> " has been used for <i>Switra</i> . <i>Kilasa</i> is one type of <i>Kustha</i> and is of 3 types. <i>Twak</i> is the seat of <i>Kilasa</i> . <i>Nidana</i> and <i>Purvarupa</i> of <i>Kilasa</i> are common as <i>Kustha</i> .
<i>Susruta Samhita, Chikitsa Sthana</i> , 9 th Chapter	Nearly 13 types of <i>Yogas</i> have been depicted for external and internal use.
<i>Bhela Samhita, Sutra Sthana</i> , 4 th Chapter	On decoction made of various medicines has been described for the treatment of <i>Switra</i> .
<i>Bhela Samhita</i> , <i>Chikitsa Sthana</i> ,6 th Chapter	<i>Switra</i> has been counted among 11 <i>KshudraKustha</i> , and <i>Switra</i> was counted in the <i>Asadhya</i> type of <i>Kustha</i> .
<i>Harita Samhita</i> , Third <i>Sthana</i> ,39 th Chapter	The term <i>Citra</i> was used as the synonym of <i>Switra</i> .
<i>Kasyapa Samhita, Kustha Chikitsa Sthana</i>	" <i>SwetaBhavatSvitram</i> due to whiteness is called <i>Chitra</i> ."
<i>AsthangaSamgraha, SariraSthana</i> , 2 nd Chapter	It is written that when a pregnant woman takes In <i>Slesma</i> Vitiating <i>Ahara Vihara</i> then she gives birth to a baby who suffers from <i>Kustha</i> , <i>Switra</i> , etc.
<i>AsthangaSamgraha, ChikitsaSthana</i> ,22 nd Chapter	<i>Switra</i> is regarded as much uglier than <i>Kustha</i> because it is <i>asadhya</i> .
<i>AsthangaHridiya, NidanSthana</i> ,14 th Chapter	The cause of <i>Switra</i> and <i>Kustha</i> is the same and <i>Kilasa</i> and <i>Daruna</i> are their synonyms.
<i>Madhava Nidana</i>	<i>Switra</i> is identical to <i>Astanga Hridaya</i> .
<i>Siddha Yoga</i> , 51 st Chapter	About 6 <i>Yogas</i> have been described to treat <i>Switra</i> .
<i>ChikitsaKalika</i> , 17 th Chapter	It is completely dealt with by <i>Switra Chikitsa</i> .
<i>Chakrapani</i>	He has specified that <i>Switra</i> is a specific skin disorder.
<i>Gayadas</i>	He quoted the opinion of <i>Bhoja</i> and mentioned that <i>Switra</i> is of 2 types-one which is produced by <i>dosas</i> and the other which appears as a result of wound and scar formation. <i>Dosaja</i> type of <i>Switra</i> is of 2 types- <i>Atmaja</i> and <i>Paraja</i> . <i>Paraja</i> is a contagious type. <i>Gayadas</i> has also mentioned that <i>Kilasa</i> requires <i>Laghuchikitsa</i> whereas <i>Switra</i> requires <i>MahataChikitsa</i> .
<i>Indu</i>	He has mentioned that <i>Switra</i> is similar to <i>Kustha</i> based on <i>Nidana</i> , <i>Dosa</i> , <i>Dusya</i> and <i>Samprapti</i> .
<i>Sarangadhara</i>	He has prescribed 3 <i>Yogas</i> - one <i>kwath</i> , one <i>tail</i> and one <i>rasa yoga</i> for the treatment of <i>Switra</i> .
<i>Bangasen</i>	He has also mentioned a separate chapter on <i>Switra</i> .
<i>Bhavprakash</i>	He has mentioned that in <i>Switra</i> when <i>Rakta</i> and <i>Mamsa</i> are vitiated then it is termed as <i>Kilasa</i> and <i>Aruna</i> respectively
<i>.Gangadhar</i>	He has mentioned that <i>Kilasa</i> is of 3 types where <i>Rakta</i> , <i>Mamsa</i> and <i>Meda</i> are affected respectively.
<i>Bhaisajyaratnabali</i> ,	8 ingested <i>yogas</i> and 13 <i>Yogas</i> for local application have been depicted for <i>Switra</i> . <i>Switra</i> is more serious than <i>Kustha</i> because it becomes <i>asadhya</i> very quickly like a burning home.
<i>Viswamitra</i>	He has described that <i>Switra</i> is of two types.1. <i>Kilasa</i> and 2. <i>Switra</i> .These are two different stages of the same.
Panini Vyakarana ¹⁹	<i>Switra</i> is described.
<i>Amarakosha</i> . ²⁰	<i>PadaSphota</i> , <i>TwakPuspi</i> , <i>Kilasa</i> , <i>Sidhmali</i> - these four terms have been used as a synonym of <i>Switra</i> .

Table 2 Synonyms of Switra

Name of Ayurvedic Texts	Synonyms
<i>Atharvaveda</i> Ath.Ved/1/23-24	<i>Kilasam</i> (diseases where the normal colour of the skin is destroyed) and <i>Palitam</i> (meant particularly for the whiteness of the scalp hair) ²¹ .
<i>Charaka Samhita</i>	<i>Daruna</i> , <i>Charuna</i> and <i>Kilasa</i> ²²
<i>AsthangaHridiya,NidanSthana</i> , 14 th Chapter	<i>Kilasa</i> and <i>Daruna</i>
Max Muller's commentary on <i>Rig Veda</i>	<i>Kilasi</i> (meaning spotted deer)
<i>Bhaluki Samhita</i>	<i>Darun</i> , <i>Varun</i>
<i>Harita Samhita</i> -39th chapter	<i>Pandura Kustha</i> and <i>Citra</i>
<i>Ugraditya</i>	<i>Kilasa</i>
<i>Amarkosha</i> (<i>Dwitiya Kanda</i> – 6th Chapter, <i>ManushyaVarga</i>)	<i>PadaSphota</i> , <i>TwakPuspi</i> , <i>Kilasa</i> , <i>Sidhmali</i> . ²³

Table No. 3

Northern India	<i>Saphed Kustha</i>
Himachal and Punjab	<i>Chitala or Chitkabra</i>
Orissa	<i>Switra Kustha and Dhala Chhau</i>
Hindi speaking area	<i>Saphed Dag Phulbazi</i>
Assam	<i>Dhaval Kustha, Kahi phula</i>
Bengal	<i>Sweti</i>

Table 4 Classification of Switra

Name of Ayurvedic Texts	Type	Colour of Patches	Involved Dhātu
<i>CharakaSamhita</i> ²⁶ - 3 types	<i>Daruna</i>	Reddish	<i>Rakta</i>
	<i>Charuna</i>	Copper-coloured	<i>Mama</i>
	<i>Kilasa</i>	Whitish	<i>Meda</i>
<i>Susruta Samhita</i> ²⁷ - 3 types	<i>Vataja</i>	<i>Aruna varna</i> (Copper coloured)	<i>Rakta</i>
	<i>Pittaja</i>	<i>Padma Patra varna</i> (Colour of Lotus petal- Pink-light red)	<i>Mama</i>
	<i>Kaphaja</i>	<i>Sweta varna</i> (Whitish/Pale)	<i>Meda</i>
<i>Astanga Hridaya</i> ²⁸	<i>Vataja</i>	<i>Aruna varna</i>	<i>Rakta</i>
	<i>Pittaja</i>	<i>Copper coloured</i>	<i>Mama</i>
	<i>Kaphaja</i>	<i>Sweta varna</i>	<i>Meda</i>

Table 5 Represents Rupa

Sl.No.	Rupa	Charaka Samhita ³⁵	Susruta Samhita ³⁶	Atanga Hridaya ³⁷
Vata				
1.	<i>Ruksa</i>	-	-	+
2.	<i>Aruna</i>	-	+	+
3.	<i>Raktasrita</i>	+	-	+
4.	<i>Raktam</i>	+	-	-
5.	<i>Mandalayukta</i>	-	+	-
6.	<i>Parusam</i>	-	+	-
7.	<i>Pariswansi</i>	-	+	-
Pitta				
1.	<i>Kamala patravata</i>	-	+	+
2.	<i>Dahayukta</i>	-	+	+
3.	<i>Tamravarna</i>	+	-	+
4.	<i>Roma nasaka</i>	-	-	+
5.	<i>Mamsasrita</i>	+	-	+
Kapha				
1.	<i>Sweta</i>	+	+	+
2.	<i>Snigdha</i>	-	+	-
3.	<i>Bahala</i>	-	+	-
4.	<i>Kanduyukta</i>	-	+	+
5.	<i>Gahanam</i>	-	-	+
6.	<i>Guru</i>	-	-	+
7.	<i>Medasrita</i>	+	-	+

Table 6 Shows Sadhya Lakshanas of Switra

Sl.No.	Sadhya Lakshanas of Switra	Charaka Samhita ⁴⁰	Susruta Samhita ⁴¹	Astanga Hridaya ⁴²
1.	<i>Araktaloma</i>	+	+	-
2.	<i>Tanu</i>	+	-	+
3.	<i>Pandu</i>	+	-	-
4.	<i>Naticiroththa</i>	+	-	+
5.	<i>Madhyavakaseocchunam</i>	+	-	-
6.	<i>Raktavarni</i>	+	-	-
7.	<i>Raktasrita</i>	+	-	-
8.	<i>Asukla Loma</i>	-	-	+
9.	<i>Asamsristham</i>	-	+	+
10.	<i>Anagnidagdhajam</i>	-	+	+

Table 7 Shows Asadhya Lakshanas of Switra

Sl.No.	AsadhyaLakshanas of Switra	Charaka Samhita⁴³	Susruta Samhita⁴⁴	Astanga Hridaya⁴⁵
1.	<i>Parsapartaabhinnam</i>	+	-	+
2.	<i>Bahu</i>	+	-	+
3.	<i>Raktaloma vat</i>	+	+	-
4.	<i>Varsaganotpannam</i>	+	-	+
5.	<i>Tamram or Swetam</i>	+	-	-
6.	<i>Suklalomayukta</i>	-	-	+
7.	<i>Agni dagdham</i>	-	+	+
8.	<i>Guhyapanitalaosthesu</i>	-	-	+
9.	<i>Sambaddhamandalam</i>	-	+	-