



Review Article

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A REVIEW ON ROLE OF JYOTISHAMATI TAILA ABHAYANGA IN THE MANAGEMENT OF THE SHVITRA WITH SPECIAL REFERENCE TO VITILIGO: A CONCEPTUAL STUDY

Priya Kutiyal^{1*}, Sanjay Gupta², Parul Sharma³, Sapna Vishwas⁴¹ M.D. Scholar, Department of Panchakarma Rishikul Campus, UAU, Haridwar, Uttarakhand, India² Associate Professor, Department of Panchakarma Rishikul Campus, UAU, Haridwar, Uttarakhand, India³ Assistant Professor, Department of Panchakarma Rishikul Campus, UAU, Haridwar, Uttarakhand, India

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***Corresponding author**

E-mail: dr.priyakutiyal@gmail.com

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ABSTRACT

The word *Shvitra* means in *Sanskrit* is *Shvitra*, which is white patch, without *Kandu* and inflammation, it presents on anywhere of body, In this disease white spots or white discoloration takes place on the skin so it is named as *Shvitra*. So, it is a disease of de-pigmented condition of the skin. *Shvitra* does not produce any other systemic mal functions, but it creates many psychological as well as social problems for the patients. Lifestyle disorders also play an important role towards *Shvitra*. Mental stress is one of the most common causes of *Shvitra*. In modern treatment topical corticosteroid, light therapy, laser therapy used. Surgery can also be used in some severe cases. *Abhyanga* stimulates *bhrajak pitta* which is present in the skin and helps restoring color. *Jyotishamati taila* has extra medicinal property so it treats disease more comfortably. In Ayurveda many local ointment (*lepa*, *gutika* and *taila*) are also used in *Shvitra*.

Keywords: *Shvitra*, Vitiligo, *Jyotishamati taila*, *Abhyanga***INTRODUCTION**

Shvitra has been described by all ancient *Acharya* as a part of *Kushtha*. *Kushtha* is a group of symptoms occurred in the skin disease¹. *Acharya Charaka* used *Shvitra* word to determine a type of *Kilasa* out of the three types as *Daruna*, *Caruna*, and *Shvitra*. According to *Shushrut* – Only *Tvaka* is involved². *Acharya Charaka* said typology and *dhatugatatva* on the basis of color of the patches. *Charaka* said *Shvitra* is incurable as it invades deeper *dhatu*. *Shvitra* is a type of *Kilasa* where *dosha* invades to deepest *dhatu*. *Shvitra* causes the vitiation of *dosha* (*Tridoshha- Vata*, *Pitta*, and *Kapha*) and *duhshya dhatus* are *Rasa*, *Rakta*, *Mansa*, and *Medadhatu*³. All the major textbook of *Ayurveda* deals with the etiological factors of *Shvitra*. It includes *Papa karma* (Bad manners) and *Mithyaahara*, intake of *Shita*, *Ushna*, and *Lavana-ahara* in wrong method⁴. This leads to *Kshaya* of local *Bhrajaka Pitta* and causes *Tvak Shwetata*⁵. In modern *Shvitra* can be correlated with Vitiligo. In *Vagbhata samhita* *Vata* is causative factor for *Tvak* and its sensory function and color formation of skin maintain by *Bhrajaka Pitta*, so in *Shvitra* there is *Vata* and *Bhrajak Pitta dushti* in the *Tvak*⁶. Deficiency of vitamin B12, Folic acid could be factor of Vitiligo. Vitamin C, Vitamin D, beta-carotene and minerals all have a role in pigmentation process. Worldwide incidence of Vitiligo is observed in 1% of world population⁷. It affects in both genders equally. Based on dermatological outpatient record, it is estimated between 3-4% in

India and 0.1% to 1.3% in different parts of world. Vitiligo is auto immune disease where immune system attacks melanocyte which gives melanin pigment⁸. Destruction of melanocyte causes lack of melanin and lack of melanin causes white skin. No one knows why immune system kills melanocyte. In modern presence of autoimmune diseases like autoimmune thyroiditis, Grave's disease, Addison's disease, diabetes mellitus, alopecia areata, and pernicious anemia in patients and their first-degree relatives favors its autoimmune etiology. Other many hypotheses are there auto toxicity hypothesis, oxidative stress hypothesis, biochemical factor, neural hypothesis, melanocytorrhagic hypothesis, decreased melanocyte survival hypothesis. Vitiligo divided into segmental and non-segmental type of Vitiligo. Non-segmental type includes vulgaris, acrofacial, focal, and universal sub-types.

The *Abhyanga* has a very soothing effect on the nervous system, which is governed by *Vatadosha* - one of 3 basic principles of *Ayurveda*. *Acharaya Sushruta* explained that the four *Tiryak Dhamni*, each divide gradually hundred and thousand times and thus becomes innumerable. These cover the body like network and their opening are attached to *Romakupa*. *Bhrajak pitta* is responsible for color production. *Pitta* is responsible for digestion and metabolism too. It also works on sensory nerves, vessels; connective tissues which are present in our skin. By *Abhyanga Jyotishamati taila* drug reaches all level of *dhatu*s and breaks pathogenesis of disease.

Summary of samprapti ghataka

<i>Samprapti Ghatak</i>	
<i>Dosha</i>	<i>Pitta</i>
	<i>Vata</i>
	<i>Kaphaja</i>
<i>Dushya</i>	<i>Bhrajak</i>
	<i>Udana and Vyan</i>
<i>Mala</i>	<i>Sheleshaka</i>
	<i>Ras, Rakta, Mansa, Meda</i>
<i>Shrotas</i>	<i>Loma</i>
	<i>Rasvaha, Raktavaha</i>

<i>Shrotodushti</i>	<i>Rasvaha, Raktavaha</i>
<i>Marga</i>	<i>Bahayarogamarga</i>
<i>Udabhavasthana</i>	<i>Amashaya</i>
<i>Sancharsthana</i>	<i>Sarvasareer through Tiryaka Sira</i>
<i>Vyaktsthana</i>	<i>Tvaka</i>
<i>Swabhav</i>	<i>Chirkari</i>
<i>Sadhyasadhyata</i>	<i>Asadhya or Krichhasadhya</i>

Dosha – Tridhoshavatapradhana
Dushya – Rasa
Shrotas – Rasvahashrotas, Raktavahashrotas
Adhishan - Hridhaya,
Shrotodustiprakar – Sang
Agni - Vishamagni,
Sawabhav– Darun
Sadhayata Asadhayata–Krichhasadhayata/yapya

Acharya Charka has listed the *Shvitra* under the *Rakta Pradoshaja Vikara*. Consequently, the factor causing *Raktapradoshaja Vikar* may also be considered as causative factors of *Shvitra*. *Viruddha Ahara* (incompatible diet) is mentioned as the prime causative factor of *Kushtha* in general and *Shvitra* in particular. These incompatible foods are responsible for the formation of *Ama* (exogenous toxic source). This *ama* goes to *shrotas* and causes *dusti* or *sanga* of *shrotas*. By *sira* and *dhamani* it affects *sampurnasharira*. Due to *khavagunaya* it goes to 4th *tvachata* and causes *Shvitra*. Due to involvement of *Rakta dhatu* it gives *rakta Varna*, *Masa dhatu* it gives *Tamra Varna*, *Meda dhatu* it gives *shweta Varnashvitra*. *Ama* may interfere with absorption of nutrients which accepted as one of the etiological factors for Vitiligo. Prolonged consumption of diet poor in protein, deficiency of vitamins B12, vitamin D and cuprominerals was thought to be contributory factor for Vitiligo.

Management

Mode of Action of *Jyotishamati taila Abhyanga*

*Yatutavchipittamtasminbhrajakoagniritisangya-
asoabhayangaparishhekaavagahalepanadenamkriyadravayanam
pankatachayanamchprakashaka ||*

Yogaratanakara have mentioned the use of *Jyotishamati Taila Abhyanga* for the treatment of *Shvitra*. *Jyotishamati* is *Kushathghana*, *Krimighana*⁹ *Rasayana* and, *Jyotishamati* has *Katu*, *Tikta-Rasa*, *Tikshna*, *Snigdha*, *Sara-Guna*, *Ushna-Virya*, *Katu-Vipaka*, *Pitta-Santpakara* action. Hence, they may increase the activity of *Bhrajajaka Pitta* which leads to stimulation of melanin pigments in *Tvak* (skin) resulting in normal *Varna* of the patches. *Apamarga* is also *kusthaghana*, *Krimighana*¹⁰ and it has *Rakta-Pitta Prasadanakara* action and *Jyotishamati* has *Pitta Santpakara* action. Hence, they both may increase the activity of *Bhrajajaka Pitta* leading to formation of melanin pigments in *Tvak* (skin) resulting in normal *Varna* of the patches. *Kshara* has been deemed to be superior to *Shastras* and *Anushastras* because of its actions such as *Chedana*, *Lekhana* and alleviation of *Tridhosha* also being used for specific functions. *Kshara* is that which does *Lekhana* of *Tvak*, *Mamsadi* and removes the vitiated *Doshas*. *Acharya Charak* is advocating the local application of *kshara* in *kushtha* rog after bloodletting in nonsurgical condition or sensory loss condition¹¹. As *Apamarga Kshara* has *Teekshna* and *Ushna-guna*, *Apamarga Kshara* produces irritation of depigmented skin over observed *Shvitra* (Vitiligo) patches and may help in removal of depigmented skin and will encourage formation of normal skin with better pigmentation. *Apamargakshara yoga* due to *tikshana-guna* it remove *kleda*, due to *usana-guna* it is *amapachak* and *kapha shamak* that can clear

shrotodushti, due to *tikat-rasit* has *Raktashodhak* property, due to *Vishagana* it has detoxification property, it is also *Krimighan* so it prevents infection. Due to *Ropan* (*vrnanropan*) it heals wound and cures many other skin diseases like eczema. *Shoshanna*, *Lekhana* property removes *kleda* and *Medadusti*¹². *Acharaya Charka* and *Vagabhata* said there is *dhatushaya* and *tridhoshapropkop* in *Shvitra*. *Jyotishamati* is *rasayanay* so in *dhatushaya* by *Jyotishamati taila Abhyanga* skin becomes strong. *Apamarga* has *varnaya* property also. *Abhyanga* also works vascular system and nervous system, and connective tissue present in skin. By *Abhyanga Jyotishamati taila* drug reaches deep in *dhatu* and with all these properties it breaks pathogenesis of disease and improves skin health and normal skin color.

CONCLUSION

Shvitra (Vitiligo) is a very common, social as well as dermatological problem. It becomes incurable after passing out of more than a year. *Abhyanga* is one among the *Panchakarma*'s procedure in *Ayurveda*. *Jyotishamati taila Abhyanga* directly works on *brajjak Pitta* present on skin. It is simple to perform. *Jyotishamati taila Abhyanga* has got least complication and is simple to perform than other treatment.

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