



Role of jyotishamati taila abhyanga in the management of the shvitra W.S.R vitiligo: A clinical study

Kutiyal Priya¹✉, Gupta Sanjay², Sharma Parul³ and Sharma Lalita⁴

Received: 02.09.2019

Revised: 11.10.2019

Accepted: 27.10.2019

Abstract

The word *Shvitra* means in *Sanskrit* is *Shvitra*, which is white patch, without *Kandu* and inflammation, it present on anywhere of body, In this disease white spots or white discoloration takes place on the skin so it is named as *Shvitra*. Vitiligo is a long-term condition where pale white patches develop on the skin. It's caused by the lack of melanin, a pigment in the skin. In modern Science PUVA therapy and corticosteroid are used for treatment of disease but they may cause very harmful effect like skin burn, nausea dermatoheliosis that is ultraviolet ageing of skin. There is need Safe easier less complicate cost effective *Ayurvedic* treatment. *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.

Key words: *Shvitra, Vitiligo, Jyotishamati Taila Abhyanga*

Introduction

Shvitra has been described by all ancient *Acharya* as a part of *Kushtha*. In *Ayurveda* almost all skin diseases are considered under *Kushtha roga* (Shukla Vidyadhara, *Kaya Chikitsa*,). *Acharya Charaka* used *Shvitra* word to determine a type of *Kilasa* out of the three types as *Daruna, Caruna, and Shvitra*. According to *Kashyapa Samhita*, (Tewari, *Kashyapa Samhita*) *Shvitra* is, '*ShvetaBhava Micchanti Shvitram*', this means reflection of white colour. *Acharya Charaka* said it becomes *krichsadhaya* as it invades deeper *dhatu*. In modern *Shvitra* can be correlated with Vitiligo. The causative factors for skin diseases (*Kushtha*) and Vitiligo is the same (Madhava, 2001) dermatological outpatient records show the incidence of Vitiligo to be 3% to 4% in India although an incidence as high 8.8% has also been reported (Hann *et al.*, 1997). In data collection we found that both female and male are equally effected but women are much found seeking clinical care because of beauty and marital issues. It affects in both genders equally (*Acharya, Charaka Samhita of Agnivesha*). Genetic Vitiligo has poor prognosis. Environmental factor, Chemicals, deficiency of some vitamins also may cause Vitiligo. These factors may lead to melanocytes

Author's Address

Dept of Panchakarma Rishikul Campus, UAU, Haridwar
E-mail: dr.priyakutiyal@gmail.com

deficiency and ultimately white colored patches appear on the body. 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 favor its autoimmune etiology. Three hypotheses are prevailing about the etiology of the disease like self-destruction theory, neurological theory and autoimmune theory (Madhava, 2001; Shashtri Ambikadatta, 2006).

Material and Meathods

Content of Jyotishamati Taila – Jyotishamti oil
-Apamaraga kshara

भ्यूरकक्षारजलेसप्तकृत्वःपरिश्रुतम्

सिद्धंज्योतिस्मतितैलभ्यडगच्छवत्रनाशनम्॥

(योगरत्नाकर)

1) **Jyotishmati**

Latin name: *Cleastrus panniculatus*

Family: *Celasastrace*

Synonyms: *Paravati, Malakangani, Kakandaki, Pitataila*, (Staff tree)

Classification

Ch.S.- *Medhaya dravya, Shirovirechaniya, kusthagana*

Su.S.- *Shirivirechaniya, kusthagana, krimighana*



Para Used: - Seed oil (Black oil –oleum nigrum)
Rasa – *Katu, Tikata, Guna* – *Tikshana, Virya* –
Usana, Vipak – *Katu, Prabhav- Medhaya*
Doshaganta – *VataKaphashamak*

2) Apamarga

Latin name: *Achyranthes aspera* Penne

Family: *Amaranthes asper* Linn

Synonyms: *Chirchita, Mayurak, Shikahari, Pricly*
chaff flower

Classification

Ch.S. *Shirovirechaniya, Kusthagana, Varnaya, Krimigana*

Su.S. *Shirovirechanayi dravya, Kusthagana, Varnaya, Krimigana*

Para Used: - *Panchang*

Rasa- *Katu, Tikata, Guna* – *Lagu, Rukshana, Tikshana, Virya* – *Usana, Vipak* – *Katu*

Doshaganta – *Kaphashamak, Kaphapitta Snashodak*

Thrapeutic Review: *Abhyanga*

Abhyanga

The *Abhyanga* has a very soothing effect on the nervous system, which is governed by *Vata dosha* - one of 3 basic principles of *Ayurveda*. *Acharaya Sushruta* explained that the four *Tiryak Dhamni*, each divides 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. The *Virya* of drug present in the *Abhyanga, Parishak, Avagaha Lepa* etc (*Shastri, Sushruta, samhita*) are absorbed into the skin and then digested by *Agni* called *Brajak pitta*. It also works on sensory nerves, vessels, connective tissues which are present in our skin. *Sprasendriya* (Skin) which is present in all over body connected with *Manas* and *Manasa vikar* are also responsible for appearance of *Shvitra*. By *Abhyanga* with *Jyotishamati Taila* drug reaches all level of *dhatu*s and breaks pathogenesis of disease. In *Abhyanga* rubbing mechanism *Virya* of drug much more absorbed in site then *Parishaka, Avagahana or Lepa* (*Patil, 2012; Raj, 2013*).

Static Analysis:

In this clinical study patient was taken from O.P.D and data collected on observation, VASI score are used for study, in Subjective parameters -Wilcox on sing rank test, and in Objective parameters - Unpaired t-test are applied.

Results and Discussion

Discussion on Disease

Shvitra is *rakta* and *pitta pradhoja vicar* (*Acharya, Charaka Samhita of Agnivesha*). *Shvitra* causes the vitiation of *Dosha* (*Tridosha- Vata, Pitta, and Kaph*) and *Rasa, Rakta, Mansa, Meda Dhatu* (*Shukla and Tripathi, Charak samhita*). According to *Dosha* predominance there are 3 types of *Shvitra*. First *Vataja dosha* involves *Rakta* - causes *Rakta Varna*, the patches become dry and vermeil in color. Second *Pittaja dosha* involves *Mamsa* – causes *Tamra Varna*, Copper colored, lotus petalus like colored patches and burning sensation is present in these patches and hairs of affected parts causing their entire destruction. Third *Shleshmaja dosha* involves *Medha* – causes *Shveta Varna*, the patches become thick and white attended with itching sensation. In *Vagbhata samhita* *Vata* is causative factor for *Twak* and its sensory function and colour formation of skin maintain by *Bhrajaka Pitta*, so *Vata* and *Bhrajak Pitta Dushti* in the *Twak* (*Tripathi Bramanand, 1995*). All the major text book of *Ayurveda* deals with the etiological factors of *Shvitra*. *Acharya Charak* said *Shvitra* occurs due to *Mithyaahara, intake of Shita, Ushna, and Lavana-ahara, Papa karma* (Bad manners), *Diwasvapana, Guruninda, Chinta*, So psychological induced stress also induces *Shvitra* (*Tripathi Bramanand, 2009*). These all factor causes *Kshaya* of local *Bhrajaka Pitta* and causes *Tvak Shwetata* (*Sharma and Bhagavan, 2009*).

Management

Discussion on *Jyotishamati taila Abhyanga*:-

यतु त्वचि पितं तस्मिन् भाजकोऽग्निरिति संज्ञाऽसो
 भ्यङ्गपरिषेकावगाहालेपनादीनां क्रियाद्रव्याणां पङ्कता
 छायाणां च प्रकाशकः ॥ (सु.सू.२१/१०)

Yogaratanakara have mentioned the use of *Jyotishamati Taila Abhyanga* for the treatment of *Shvitra*. *Jyotishamati* is *Kushathghana, Krimighana* (*Shashtri Ambikadatta, 2006*) *Rasayana* and, *Pitta-Santpakara* action. *Apamarga* is also *kusthaghana, Krimighana* (*Sharma, 1998*) *tvakdhoshar, varnaya* Hence they both may be increase the activity of *Bhrajaka Pitta* which leads to stimulation of melanin pigments in *Tvak* (skin) resulting in normal *Varna* of the patches. Other side *Kshara* has been deemed to be superior to *Shastras*

Role of jyotishamati taila abhyanga

and *Anushastras* because of its actions such as *Chedana*, *Lekhana* and alleviation of *Tridhoshka* 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 roga after bloodletting in nonsurgical condition or sensory loss condition (Tripathi Brahmanand, 2006). As *Apamarga Kshara* produces irritation of depigmented skin over observed *Shvitra* (Vitiligo)

Table 1.

Subjective Parameter	N	Mean Score				% Relief	W	P	Result
		BT	AT	Mean deference	SD				
Color	20	4	1.53	2.47	0.83	61.67	W= -105.00	(P = <0.001).	HS
Margin	20	4.33	2.2	2.13	0.64	49.23	W= -210.00	(P = <0.001).	HS
Twaka Rukshta	2	0.27	0	0.27	0.70	100	W= -3.00	P= 0.500	NS
Daha	2	0.2	0.07	0.13	0.35	66.67	W= -3.00	P= 0.500	NS
Kandu	3	0.2	0.13	0.07	0.59	33.33	W= -3.00	P= 0.813	NS
Romavaivernaya	3	0.13	0.13	0	0	0	W= 0.00	P(exact)= 1.000	NS

Table 2.

Assessment parameters	N	Mean score				% Relief	T	P	Result
		BT	AT	Mean difference	SD				
Area	20	1.23	0.92	0.32	0.317	25.68	t = 4.353	(P = <0.001)	HS
Size	20	2.89	2.14	0.76	0.51	26.18	t = 6.809	(P = <0.001)	HS
Number	20	4.27	3.13	1.13	0.99	26.56	t = 4.857	(P = <0.001)	HS
VASI	20	1.23	0.26	0.98	0.74	79.34	t = 5.900	(P = <0.001)	HS

patches and may help in removal of depigmented skin and will encourage formation of normal skin with better pigmentation. *Apamarga kshara yoga* remove *kleda*, it is *amapachak* and *kapha shamak* that can clear *shroto dushti*), *Apamarga* has *Rakta shodhak* property, due to *Vishagana* it has detoxification property, It prevents infection due to *krimigna guna*. Due to *Ropan (vranropan) guna* it heals wound and cures many other skin disease like eczema. *Shoshanna*, *Lekhana* property removes *kleda* and *Meda dusti* (Raj, 2013). *Acharaya Charka* and *Vagabhata* said there is *dhatushaya* and *tridhoshapropkop* in *Shvitra*. *Jyotishamati*, and *Apamarga* both are *rasayanay* so in *dhatushaya* by *Jyotishamati taila Abhyanga* skin becomes strong. *Abhyanga* also works vascular system and nervous system, and connective tissue present in skin. *Abhyanga* increases circulation of blood and plasma it can strengthen the lymphatic system and removes internal waste product, and absorbs *Virya* of drug. By *Abhyanga Jyotishamati Taila* drug reaches deep in particular *dhatu* it subsides and cures disease of the particular *dhatu* (Patil, 2012).

Conclusion

Shvitra (Vitiligo) is a very common, social as well as dermatological problem. It becomes incurable after passing out of more than a year. In *Ayurveda* there are many *rakta shodak*, *Kusthghan dravya*, *Varnaya dravya*, we apply them in *Shvitra*. *Ayurveda* treats disease with dietetic regimen also. *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.

References

- Acharya, Y.T. . Charaka Samhita of Agnivesha; Sutra Sthana 28/11. Varanasi: Chaukhamba Surbharati Prakashan; 201Reprint : 179
- Hann, S.K., Chun, W.H. and Park ,Y.K. 1997. Clinical characteristics of progressive vitiligo. *Int J Dermatol.* 36(5): 353–355.
- Madhava, 2001. Madhava Nidana Kusta Nidanam. Varanasi, India: Chowkhamba Orientalia: 174.



Kutiyal et al.

- Patil ,V. C. 2012. Principles & Practise of Panchakarma, Atreya AyurvedaPublications Karnataka, 3rd Edn, : 327-328.
- Raj Arun, 2013. Clinical study on efficacy of local application with jyotishamati apamarga Kshara in the management of Shvitra (Vitiligo) in children. *Universal Journal of Pharmacy*, 02(06): Page 89- 92
- Shashtri Ambikadatta, 2006. Sushruta. Visarpanadistanroga chikitsitam.sushruta Samhita chaukhambha Sanskrit sanstan: 81.
- Sharma, R. K. and Bhagavan, D. 2009. Charak Samhitha: Text with English translation and critical exposition based on Chakrapani Dutta's Ayurveda Dipika, reprint edition, Chaukhambha Sanskrit Series Office, Varanasi, ,
- Sharma, P.V. 1998. Cakradatta (Sanskrit text with English translation) Chaukhambha Publishers Varanasi, India.
- Shastri, K. A. Sushruta, samhita, Sarirasthan 9/9 edited with Ayurveda Tattavasandipika Hindi commentary, Chaukhambha Sanskrit sansthan, Varanasi, 1.
- Shukla Vidyadhara, Kaya Chikitsa, Chaukhambha Surabharati Prakashan, Varanasi, 2: 609.
- ShuklaVidyadhara and Tripathi Ravi Dutt, Charak samhita, edited with Vaidyamanorama Hindi Commentary, *Chaukhambha Sanskrit sansthan*, Varanasi, 12.
- Tewari, P.V. Kashyapa Samhita, chikitsastana 9th chapter, shloka 2, Chaukhamba Visvabharati,Varanasi :198
- Tripathi Brahmanand, 2006. Charak Samhita, Chikitsa sthana, 7/54, Chaukhamba Surbharti prakashan, Varanasi.
- Tripathi Bramanand, 1995. Ashtang Hrudayam, Nirmala Hindi Commentary, sutrasthan, 1,3 adhyay, Varanasi: *Chaukhambha* publication: 12.
- Tripathi Bramanand, 2009. Charak samhita- Chikitsasthan, Varanasi: Chaukhambha publication,; Shlok 7/4, 7/8: 181.

