



A BRIEF KEYNOTE REVIEW ON SHWITRA

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ABSTRACT

In Ayurveda all skin diseases are explained under the terms of Kushta. The reference of Shwitra are found in almost all the samhitas. Shwitra is skin diseases with unknown etiology in which skin loses its colour in blotches and develops in white colour. Ayurveda quotes shwitra as deergha roga so should be treated immediately with shodhana and shamana treatment like Prachanna, oil application, exposure to sun rays.

KEYWORDS : Shwitra Shweta varna, Prachanna**Introduction :**

Skin is the largest organ in the body. Beauty and attraction of an individual is depends upon the healthy skin. According to Ayurveda *Vata* & *Bhrajaka pitta* resides in skin. As skin covers all over the body, *Bhrajaka pitta*¹ should be maintained in proper state & it needs continuous care. Any imbalance in *Vata* & *Bhrajaka pitta* may causes skin diseases. *Shwitra* is the common skin disease described in varieties of *kilasa Kushta*. It is one among the *raktha pradoshaja vikaras*. It is characterized by *swetha mandala* & *Kandu*. It can be correlated to vitiligo in certain extent.

Switra emerges as a sequel to irregular dietary habits, life style changes and genetic predisposition. The disease involves the skin and does not cause pain.

Nirukti:

The term shwitra is derived from "shwith" dhatu meaning white color. **Rak** pratyaya is added and letter "kha" is deleted. It belongs to napunsaka gender.

Shwith + ra = Shwitra
Shwitra = Shweth varne shwitra

The term indicates a disease where white colored patches appear on the skin.

PARIBHASHA:

Shabda kalpa drumam: It is defined as "Shwetate itih" meaning white colour.

Amarkosha: He defined shwitra as "Shwetate twaganena Shwitram" meaning 'white color of the skin'.

Kashyapa samhita: He defined Shwitra as "Shweta bhavamicchanti shwitram" meaning reflection of white colour.

Historical References of Shwitra :

BRIHATRAYS : Charaka & Sushruta mentioned shwitra as type of *kilasa kushta*. While *vagbhata* mentioned 3 types of it.

LAGHUTRAY'S : Madhava & Sharangadhara described different causes of shwitra while *Bhavaprakasha* explained about its types, clinical features, prognosis & treatment.

Nidana of Shwitra:

Specific Nidana for shwitra are described by charaka separately after the *kushta* in the same chapter. *Susruta*

considered it as *kilasa Kushta*. According to *Vagbhata*, the *Nidana* of *Kushta* are the same *nidanans* of *Shwitra*, Hence it is better to understand the etiological factors of *Kushta* initially under *samanya nidana* before going to the definite etiological factors of *Shwitra*¹.

- *Vagbatta* stated that usage of *savisha jalouka* for *rakta mokshana* causes *shwitra* at that site
- *Vyayama* or *Vyavaya* After *Snehapana* leads to skin diseases.
- Doing *dushita rakta stambana* in *raktapitta* leads to *kilasa* and *kushta*
- In *adibala pravrutti Sukra* – *shonitha beeja doshas* leads to *kushta rogas* in the progeny
- *Dagdha* and *kshata* produce *shwitra*²
- *Bhoja* mentioned *vra* and *parasparsa* to be the cause for *shwitra*.

Vishesha Nidana of Shwitra³:

- *Viruddha annapana sevana*
- *Vacham asatyam*
- *Papakarmas*
- *Krutagna bhavas*
- *Ninda suranam*
- *Guru garshanam*
- *Poorva kruta karmas*

Poorvaroopa: The disease *shwitra* does not exhibit any *poorvarupas* but we can consider the *poorvaroopas* of *kushta* as *poorvaroopa* of *Shwitra*.

Kushta Poorvaroopa⁴:

- *Sparsha Ajnanam*
- *Atiswedam*
- *Aswedam*
- *Vaivarnyam*
- *Loma harsha*
- *Kharatwam*
- *Daha*
- *Suptata*
- *Ruksham*
- *Kandu*
- *Toda*
- *Srama*
- *Klama*
- *Shula vran*
- *Sheegrotpatti*
- *Chira Stithi*
- *Asruja Karshanyam*

- Pipasa
- Gouravam
- Doubalyam
- Vepathu
- Pidaka
- Arunshi
- Ativedana
- Kota utpatti

Samprapti:

The nidana and samprapti for kushta and shwitra are similar and it can be studied under shad kriya kala as

- Sanchaya
 - Prakopa
 - Prasara
 - Stanasamshryam-Dosha – dusya samurcchana
 - Vyakta
 - Bheda
- } Dosha Prakopa avastha
- } Vyadhi utpatti avastha

Sanchaya: It is the stage where accumulation of vitiated doshas in their respective places starts. In this stage, it won't cause diseases but creates good environment for the manifestation of disease.

As Shwitra is Kapha pradhana tridoshaja vyadhi, here we need to consider much regarding Kaphasanchaya karana Ahara & Vihara. Here Sheethenayukta snigdadya i.e. in Sheetha kala taking Snigdadi dravya leads to sanchaya of kapha. Virudha, guru, drava ahara can be considered as snigdadi Ahara and diwaswapnam causes kaphasanchaya.

Being Rakta pradoshaja vyadhi we need to consider pitta sanchayakara ahara & vihara also. Sheethena yukta theekshnadya... ie, in sheetakala taking teekshna etc dravya causes pitta sanchaya. Adhika amla, lavana, ushna are considered as theekshadi dravyas which causes pitta prakopa itself leading to rakta dusti. Atisantapasevanam causes pitta prakopa. Bhaya, kroda increase causes pitta prakopa. Papakarmas.

There are some Agantuja Nidana which causes Shwitra are Dagdha Vrana, Savishajalokusaprayoga.

Prakopa: Prakopa is the next stage of sanchaya. The accumulation of vitiated doshas continues and these doshas aggravates in this stage. Snigdha and other associated with ushna guna are responsible for kapha prakopa. Tikshna and other associated ushna guna are responsible for the pitta prakopa.

Prasara: This is the stage, the vitiated doshas moved from their respective places and start spreading all over the body through siras or channels.

In shwitra, the vitiated vata, pitta, kapha spread in the body through "Tiryagata Siras" & The doshas spread in all the directions.

Sthana samshraya: The most important phase of shatkriyakalas where the major event of "Samprapti" occurs. Dosha – dushya samurcchana and vyadhi purvarupas are exhibited in this stage.

According to Charaka, The vitiated vata, pitta, kapha will take sthana samshraya in dushyas rakta, mamsa, medo dhatus respectively and causes Shwitra.

Shwitra is considered as "Tridhatu Samshrayam" which means involvement of tridhatu (rakta, mamsa, and medodhatus) in the pathogenesis of the disease. The vitiated doshas moves all over the body and reaches Rakta, Mamsa & Medho dhatus respectively.

No purvarupas are mentioned but as nidana is same for kushta and shwitra, Purvarupas of the kushta can be considered as the purvarooapa of Shwitra.

Vyaktavasta: Clear manifestation of disease occurs in this stage. In shwitra, Shweta Varna of twak is seen and this is considered as pratyatmaka lakshana of Shwitra.

Shwitra causes whitish discolouration of the skin with other symptoms like kandu, daha etc.

In agantuja karanas like dagda vrana, directly twak dusti occurs by causing "Twak Vaivarnyam" and after that doshas get vitiated.

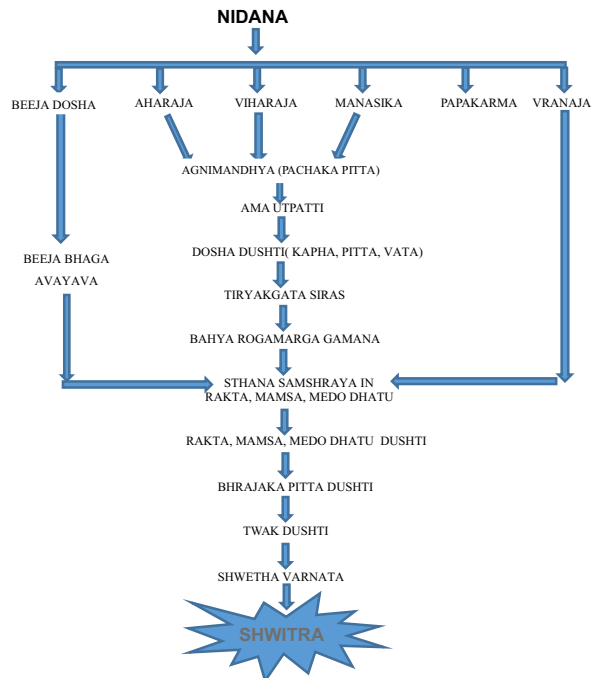
Three types of shwitra are present depending upon dosha predominance

- Vataja- Involves raktadhātu- Raktavarnam
- Pittaja- Involves mamsadhātu- Tamra varnam
- Sleshmaja- Involves medodhātu- Shweta Varnam

Bhedavasta: If the disease is not treated or neglected, it will lead to next stage called Bhedha. In this stage Upadravas are seen. Shwitra which is undermarked mutually, extensive, having red hairs, involvement of lips, genital organs, fingers and arisen since many years is not curable.

Samprapti Ghatakas:

- Dosha: Kapha Pradhana Tridosha
- Dushya : Twak, Rakta, Mamsa, Medo dhatus
- Agni : Jataragni
- Ama : Agnimandiyam
- Udbhavasthanana : Amapakwashayam
- Sanchaya Sthana : Tiryakgata Siras
- Srotas : Rasa, Rakta, Mamsa, Medo
- Srotodushti : Sanga
- Adhishtana : 6th layer of Twak
- Vyakta Sthana : Twak
- Rogamarga : Bahya
- Vyadhi Swabhava : Chirakari



Rupa:

Vishishta Dosha Lakshanas:

According to Charaka, Kilasa is mostly tridoshaja and it is of three types - Daruna, Aruna, and Shwitra. Sushruta⁵ and vaghbata are classified shwitra as three types such as vataja,

pittaja, sleshmaja.

In Shwitra, Doshas located in Rakta, Mamsa & Medas and Their severity is in successive order⁶.

Charaka mentioned three varieties of the disease depending upon involvement of both dosha and dhatus⁷.

Daruna: When rakta dhatu is invaded by vata dosha it exhibits raktavarna

Aruna: Mamsadhatu invaded by Pitta dosha it exhibits tamravarna

Shwitra: Medodhatu invaded by kapha dosha it exhibits shwethavarna

		Ch. Sa	Su. Sa	A.H	A.S	Ma. Ni	Sha .Sa	Bha. Pra
Vataja								
1.	Mandala	-	+	-	-	+	-	-
2.	Aruna Varna	-	+	+	+	+	-	-
3.	Rakta Varna	+	-	-	-	-	-	+
4.	Rooksha	-	-	+	+	-	-	+
5.	Parusha	-	+	-	-	-	-	-
6.	Keshanashana	-	-	-	-	-	-	-
7.	Paridwamsi	-	+	-	-	-	-	-
Pittaja								
1.	Tamra Varna	+	-	+	+	+	-	+
2.	Kamala Patra	-	+	+	+	+	-	+
3.	Daha	-	+	+	+	+	-	+
4.	Romavidhvamsi	-	-	+	+	+	-	+
Kaphaja								
1.	Shweta Varna	+	+	+	+	+	-	+
2.	Snigdha	-	+	-	-	-	-	-
3.	Bahala	-	+	-	-	-	-	-
4.	Kandu	-	+	+	+	+	-	+
5.	Guru	-	-	+	+	+	-	+
6.	Ghana	-	-	+	+	+	-	+

Sadhyasadyata^{8,9} :

Sadhya Lakshana :

- Arakta Roma
- Ashukla roma
- Tanu twacha
- Pandu varna
- Na atichirothitam / Navam
- Madhyavakasham yat Shunam
- Bahala
- Asamsprushta
- Anagnidaghdaja

Asadhya Lakshana :

Parasparato Abhinna

- Bahu
- Raktaloma
- Varsha Gunotpanna
- Agnidagdhaja
- Guhya pani,talu,oshta gata shwitra

DISCUSSION: In Ayurvedic classics, shwitra explained under the term kilasa Kushta which is characterized by shweta mandala. Dalhana clearly explained that kilasa kushta remains only in twak but when doshas further extends to deeper dhatus its named as Shwitra. Kapha pradhana tridosha along with medo dhatu are responsible for the manifestation of Shwitra. Nidana & poorvaroopa of shwitra is as same as kushta nidana whereas Only charaka explains specific causative factors. Detailed Treatments is available in Brihatrayis & Laghutrayis for switra and can also adopt samanya kushta chikitsa in it.

Conclusion : Shwitra is one of the common skin disease explained under the different varieties of Kilasa Kushta. The Shwitra is characterized by whitish patches over the body. Shodhana, Rakta mokshana and Shamana are the line of treatment for the management of Shwitra.

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