

Analysing ‘SAMPRAPTI’ Of Shwitra – A Conceptual Review

¹*Vd. Ketki Aurangabadkar, ²Vd. Sunil Khandare, ³Vd. Gajanan Chatuphale

1. *Phd Scholar, Parul Institute Of Ayurveda, Parul University, Vadodara, Gujarat. Assistant Professor, Dept. Of Roga Nidan Evum Vikriti Vigyan, Govt. Ayurved College, Vadodara, Gujarat.*
2. *Professor & HOD, Dept. Of Roga Nidan Evum Vikriti Vigyan, Parul Institute Of Ayurveda, Parul University, Vadodara, Gujarat.*
3. *Phd Scholar, MGAC, DMIMS, Dept. Of Agad Tantra Evum Vidhi Vaidayk, Salod, Wardha, Maharashtra. Assistant Professor, Dept. Of Agad Tantra Evum Vidhi Vaidayk, Govt. Ayurved College, Vadodara, Gujarat.*

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 ‘Samprapti’ Of Shwitra According To Ayurveda Classics.

Key Words: *Shwitra, Samprapti*

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.

Before Treating Any Disease Physician Must Know About ‘*Samprapti*’ Of The *Vyadhi*. Keeping This In To The Mind Present Article Will Focus Light On Detailed ‘*Samprapti*’ Of *Shwitra* According To *Ayurvedic* Science.

Aim And Objectives: To Study *Samprapti* Of *Shwitra*.

Discussion

SAMPRAPTI OF SHVITRA:

Detailed *Samprapti* Of *Shvitra* Has Not Been Described By *Acharya Charaka, Sushruta, Vagabhatta* And Other *Samgraha-Kalina* Workers, Accept *Harita*. *Harita* Endeavors To Mention The *Samprapti* Of *Shvitra* Separately (H.Sha.3) And Says That *Vata* Provokes The *Pitta*, Which Is Situated In *Twak*. This Vitiating *Pitta* Along With *Rakta* Produces *Pandura Varna*, Which Is Known As *Shvitra*.

As Like *Kushtha*, In *Shvitra* Also There Is Involvement Of Three *Dosha* And Four *Dushya* But The Involvement Of *Rakta* And *Raktavaha-Srotasa* Plays A Distinct Role In The Pathogenesis Of *Shvitra*. Other *Dushya* Are *Rasa, Mamsa, Meda* And *Lasika*.

Here The Pathogenesis Generally Starts From *Nidana Sevana*. Due To *Nidana Sevana Dosha Prakopa, Dushya Dushti* I.E. *Rasa, Rakta, Mamsa* And *Meda*, And *Khavaigunya* Takes Place In *Twacha*, Where The *Vaikruta Varnotpatti* Is Going To Occur.

Due To *Nidana* That Vitiates The *Dosha*, All Three *Sharirika Dosha* I.E. *Vata, Pitta* And *Kapha* Vitiates And Mainly They Affect *Udana* And *Vyana Vayu*,

Bhrajaka Pitta And *Shleshmka Kapha*. These All Are Related To *Varna* And Its Relation To *Twak* Is Very Much Known. Because Of Some *Nidana Dushya Dushti* Started Which Increase With The Help Of These Vitiating *Dosha* And Thus They Also Create Pathology In Related *Srotas* Too.

Some Of *Nidana* And *Purvajanma Kruta Karma* Etc. Affect The *Manasika Dosha* I.E. *Rajas* And *Tamas*.

Papakarma Is Specific *Nidana* For This Disease. *Acharya Charaka* Has Described Particular *Papakarma* As The *Nidana* – Causative Factors Of This Disease. Also The Hereditary Involvement Of The Disease Is Described By *Acharya Sushruta*. If *Shukra* And *Shonita* Are Vitiating By *Kushtha*, Progeny May Suffer From This Disease. *Acharya Charaka* Has Described That *Bija* And *Bijabhaga Dushti* Of Particular Body Organ Can Affect The Part Of Progeny To Be Diseased^{1,2}.

Papakarma Is Specific *Nidana* For This Disease. *Acharya Charaka* Has Described Particular *Papakarma* As The *Nidana* – Causative Factors Of This Disease. Also The Hereditary Involvement Of The Disease Is Described By *Acharya Sushruta*. If *Shukra* And *Shonita* Are Vitiating By *Kushtha*, Progeny May Suffer From This Disease. *Acharya Charaka* Has Described That *Bija* And *Bijabhaga Dushti* Of Particular Body Organ Can Affect The Part Of Progeny To Be Diseased.

Mana Is Considered As The Controller Of All Psychological States As Well As *Indriya*. The Strength Of *Indriya* Is Derived From The *Mana*. It Is Usually Defined As The Part Of Person Which Consists Of Thoughts Feeling And Function Of Willing. Impairment Of These Processes Result In The Psychological Disorders. Mind Is The Seat Of Organ Of Perception Where Various Stimuli Are Resolved. Mind With All The Sense Organs Is The Cause Of Wisdom. Its Entity In The Body Can Be Recognized By Variety Of Emotional And Mental States- Viz. Fear, Grief Anxiety, Rage Etc. These Emotional And Mental States Are Produced As A Result Of Awareness To The External World

Mana Is Stated To Be Under The Control Of *Vata*. It Has Been Stated That *Mana* And *Vata* Work As Synergism. Thus It Is Clear That Vitiating *Mana* Will Causes Vitiating Of *Vata*, Also And Vice Versa Producing Pathologies. The *Nidana* Described By *Acharya Charaka* As *Papakarma* Can Be Categorized As *Manasika Nidana*, Or It Can Be Said That These *Nidana* Affects *Mana*.

Therefore, Role Of *Mana* In The *Samprapti* Cannot Be Ignored. *Purva-Janam Krut Karma* And *Pap Karma* Are Also Called As *Khavaigunya Karaka Nidana*; Means By These *Nidana* The Seat Of Disease Is Prepared. As The *Twacha* Is *Adhithana* Of *Sparshnendriya* And *Indriya* And *Mana* Are Related With Each Other. These *Manas Dosha* I.E. *Raja* And *Tama*, Have Also Relation With *Vata* And *Kapha* Respectively And Thus *Manovaha Srotasa Dushti* Occur.

Related To *Rasa Samvahana*. When Properly Formed *Rasa Dhatu* Circulates Through Various *Srotasa*, The *Indriya Prasadana* Function Takes Place And *Mana Priti* Achieved. These Symbolize The Involvement Of *Agni, Ama, Rasa, Vyana, Hridaya, Indriya* And *Mana* In The Pathology Of The Disease.

By All These Factors Thus *Shveta Varotpatti* In *Twacha* Takes Place And *Shvitra* Occurs^{3,4}.

1. DOSHA:

A. VATA:

➤ **Udan Vayu**⁵: Symptoms Like *Aruna* And *Krishna Varna* Has Been Described In *Shwitra* Which Indicates The Involvement Of *Udana Vata* In Pathogenesis Of This Disease, Because One Of The Functions Of *Udana* Is To Provide Colour To The Skin.

➤ **Vyan Vayu**⁶:

According To *Acharya Sushruta* The Functions Of *Vyan Vayu* Are-

1. Effective Transport And/Or Circulation Of *Rasa Dhatu* Or *Aahara Rasa*

In The Body

2. Outflow Of Blood And Sweat From The Body,

3. Five Kinds Of Movements' Viz. Extension (*Prasarana*), Contraction (*Akunchana*), Bending (*Vinamana*), Upward Movement (*Unnamana*) And Lateral Movement (*Tiryaga Gamana*).

By The Function Of *Rasa Samvahana Vyana Vayu* Gives Nutrition And Movements To All Over The Body. Vitiation Of *Vyana Vayu* Hampers Nutrition And Movements Of The Body.

B. PITTA: Bharajaka

Pitta:

Bhrajaka Pitta Is Said To Be Located In External Skin (*Bahya Twak*) And Responsible For Color Of Different Parts Of The Body (*Bhela*). It Is Responsible For Digestion, Metabolism And Absorption Of The Substance Which Applied Over The Skin.

Acharya Charaka Did Not Mention *Bhrajaka Pitta* Separately, But Cited Indirectly. While Talking About The General Features Of The *Pitta*, *Acharya Charaka* Said That The Production Of Normal And Abnormal Colour Of The Skin Is Due To *Pitta*. In The Commentary Of Same, *Chakrapani* Mentioned The Term *Bhrajaka* And Says That It Is Located In Skin And Regulates The Colour Variations In Skin⁷.

Acharya Sushruta Stated Five Types Of *Pitta* And This Typology Was Followed By *Acharya Vagabhatta* And Rest *Samgraha* Kalina Workers. While Negotiating About Location Of *Pitta*, *Acharya Sushruta* Changed The Term *Bhrajaka Pitta* Into *Bhrajaka Agni* And Said That It Was Responsible For Metabolism Or Utilization Of The Substances, Used As External Application⁸.

Dalhana Differentiated The Term *Bahya Twak, Chhaya, Prabha* And *Varna*; And Mentioned That *Bhrajaka* Is Responsible For The Digestion Of The Substances Applied On It. *Acharya Bhela* Also Spoke On Same Line That Apart From Colouration Of Skin; *Bhrjaka Pitta* Is Also Responsible For *Prabha* Of *Shira, Pani, Pada, Parshva* Etc. And It Also Brighten The Skin⁹.

Also In The Context Of The *Tiryaga Dhamani Acharya Sushruta* Said That *Virya Of Abhyanga, Parisheka, Lepana & Avagaha* Etc. External Applications Is Carried Out By These *Dhamani* When They Digested Properly By Skin And *Dalhana* Supports This¹⁰.

Acharya Vagabhatta Repeated The Same Issue That *Bhrajaka Pitta* Is Located In Skin And Imparts The Luster Of Skin¹¹. *Arunadutta* Follows *Acharya Vagabhatta* And Said That *Bhrajana* Mean *Dipana* I.E. It Performs *Dipana* And *Pachana* Of The Substances, Which Are Applied On Skin¹².

C. KAPHA:

Acharya Charaka Has Described *Shvetavbhasata* In *Kaphaja Nanatmaja Vikara*¹³. This White Discolouration Of The Skin Is Said To Be The *Pratyatam Lakshana* Of *Shvitra*.

Sushrutacharya Has Also Said That The White Discolouration Of The Skin Is Due To The Aggravation Of *Kapha Dosha*¹⁴.

Ashtanga Hridaya Clearly Explains That The Whitish Discolouration Of The Skin Is Mainly Due To *Kapha Dosha* Dominancy¹⁵.

In *Sharangdhara Samhita* Also *Acharya* Agrees With The Important Role Of

Kapha Dosha In This Disease¹⁶.

It Is Very Difficult To Implicate Any Special Subtype Of *Kapha* In Pathogenesis Of *Shvitra*.

Shleshaka Kapha:

Shleshaka Kapha Present In *Sandhi* And Plays An Important Role In *Sandhi Sanshleshna*. *Shleshaka Kapha* Is Not Present In *Asthi Sandhi* Rather When Any Of Two Structure Of *Sharira* Join Is Known As *Sandhi* And Thus, *Shleshaka Kapha* Is Present In All *Sandhi* That Means It Present In All Over The Body. If *Ropana Kriya* Is Not Properly Going To Be Done, Here The Function Of *Shleshaka Kapha* Is Impaired; And Due To This *Varanaja Shvitra* Occurs^{17,18}.

2. Dushya

A. Rasa & Lasika: All The *Acharya* Have Considered The Blemish Of *Rasa* Or *Twak* As Important Factor In The *Samprapti*. *Lasika* Is Situated In *Twak* Which Is Prime Site Of Disease. So We Can Concord On The Involvement Of *Rasa* Along With *Lasika*.

B. Rakta: *Rakta* Is Responsible For Normal And Abnormal Manifestation Of *Varna* In Skin¹⁹. While Describing *Dhatugata* Varieties Of *Shvitra*, *Acharya Charaka* Cites *Raktagata* Variety Also. *Pitta* Is Mala Of *Rakta* And They Both Are Much Associated To Each Other. *Acharya Sushruta* Has Illustrated *Rakta* As *Varna Prasadana* Entity, So In That Way The Role Of *Rakta* Is To Provide Proper Nutrients Which Are Essential For Melanogenesis. It Is Very Clear That Any Kind Of Defect Or Disease Of *Rakta* Causes Malformation Of *Varna* Or Discoloration Of Skin.

C. Mamsa & Meda: *Acharya Charaka* And Almost All *Acharya* Have Described The *Dhatugata* Variety Of *Shvitra* And Involvement Of *Mamsa* And *Meda Dhatu* In The Course Of The

Disease²⁰.

The Origin Of Six Layers Of *Twacha* And *Vasa* Are By *Mamsa Dhatu*. *Mamsa Dhatu* Is Also Vitiated Due To The Vitiating Of Skin²¹. *Madhavakara* Also Said That If A Particular Color Is Produced Directly And Remains Constant Throughout, Then It Could Be Considered That The Pathology Of The Disease Is Limited Up To *Twak*. If The Colors Are Produced In Sequential Patterns Only Then They Are Indicative Of *Dhatugatatva*. By Dragging Same Hypothesis, The Role Of *Mamsa* And *Meda* In The Formation Of The Disease, Could Be Assessed²².

3. **Strotas:** *Acharya Charaka* Has Listed *Shvitra* Under The *Rakta Pradoshaja Vikara*²³.
4. **Agni & Ama:** *Acharya Charaka* Opines That *Jathragni* Is Responsible For Normal And Abnormal Manifestation Of *Varna* In Skin²⁴.

In *Ayurveda* The Root Cause Of All Disease Is Considered To Be

*Agnimandhya*²⁵.

The Aetiological Factors Which Include *Ahara* And *Vihara* Affect The *Jathragni* And Make It *Mandya* And This Is Considered As Initiator Of This Disease Also.

If State Of *Jathragnimandya*, Continues With *Nidana Sevana* For A Long Time It Directly Affects The *Dhatvagni* And Later Undergoes *Mandya*. Due To *Jathragnimandya* There Is A Formation Of *Dushita Rasa Dhatu*. *Rasa Dhatu* Is Being Circulated Throughout The Body & Its Main Seat Is Believed To Be *Hridaya*. Thus *Vikshepana Karma* Of The *Rasa Dhatu* By *Vyan Vayu* In *Urdhva*, *Adha*, And *Tiryag Dhamni* Is Altered.

Especially *Rasa*, *Rakta*, *Mamsa* & *Medo Dhatu* Are Affected Adversely And This Leads To The *Sithilata* Of The Particular *Dhatu*. *Amavisha* Is Produced Due To *Jathragni* And *Dhatvagnimandya*, And This Is Having A Vital Role In The Pathogenesis Of This Disease. The *Ama* Which Is Associated With Vitiating *Dosha* And *Dushya* Circulate Through *Tiryak Sira*. When There Is An Associated Condition Of *Khavaigunya* Or Channel Block It Produces The *Sanga* Which Is The Main *Srotodusti Lakshana* Of *Shvitra*. Thus The Pathology Begins At That Place

5. **Srotodushti Type:** The *Srotodushti* Which Is Present In *Shvitra Roga* Is *Sanga*. The Vitiating *Dosha* Pass To The *Tiryak Sira* And Make Their Presence All Over The Body, But They Are Not Able To Manifest The Symptoms In The Whole Body. However When There Is A Block In The Channels, Better Known As *Khavaigunya*, These Vitiating *Dosha* There Undergo *Sthansamsraya* And Produced The Disease In Its Full Appearance. Therefore The *Srotodushti* Observed In *Shvitra Roga* Is *Sanga*.
6. **Udbhava Sthana:** In *Shvitra* Initial *Sanchaya* Of *Dosha* Occur In *Amashaya*. Thus This Can Be Considered As The *Udbhava Sthana* Of *Shvitra*.
7. **Sanchara Sthana:** *Shvitra Roga* Can Manifest Anywhere On The Skin. There Is No Particular Place In The Body For Its Occurrence In *Ayurvedic* Classics. Therefore It Can Be Concluded That The *Tiryak Sira* Are The *Sanchara Sthana* Of The Disease.
8. **Adhithana:** After *Sanchaya* Stage In The Later Stages, The Vitiating *Dosha* Get Lodged At Certain Places Of The Body. These Places Are Called As *Adhithana* Of The Disease. These Places Are Mostly Affected By *Dosha* In That Particular Disease. In *Shvitra Roga* This *Doshadhithana* Is *Twacha* Itself, Because Vitiating *Dosha* Are Mainly Lodged In The Skin Itself. *Sushrutacharya* Has Clearly Specifies That The Whole Skin Is Deranged By The Vitiating *Dosha*²⁶.

9. **VYADHIMARGA:** In *Ayurveda Roga Marga* Are Divided In To Three Types- They Are *Bahya Roga Marga*, *Madhyam Roga Marga*, And *Abhyantara Roga Marga*. *Raktadi Dhatu* And *Twak* Are Included In *Bahya Roga Marga*. In *Shvitra Roga* Vitiation Of *Twak*, *Rakta*, *Mamsa*, And *Meda* Is Present And Thus It Can Be Said That *Shvitra Roga* Is A *Bahya Roga Marga Vyadhi*. *Charkacharya* Also Listed *Shvitra Roga* In *Shakhagata Roga*²⁷.
10. **SWABHAVA:** *Swabhava* Is Nothing But Nature Of Disease Itself. In *Ayurvedic* Classics It Is Mentioned As *Chirkaritva* Or Chronic Nature And *Ashukaritva* Or Acute Nature. As In *Shvitra*, When The Disease Manifested And Keeps Its Presence For A Long Period, It Can Be Called As *Chirkari*. Thus *Swabhava* Of *Shvitra Roga* Is Considered To Be *Chirkaritva*.

Samprapti Ghataka:

- **Dosha:**
 - *Pitta: Bhrajaka*
 - *Vata: Udana & Vyana*
 - *Kapha: Sheleshaka*
- **Dushya:**
 - *Dhatu: Rasa, Rakta, Mamsa, Meda & Lasika*
 - *Mala: Loma*
- **Agni: Jataragni & Dhatwagni**
- **Agni Dushti Type: Agni Mandhya**
- **Srotasa: Raktavaha, Rasavaha**
- **Srotodushti Type: Sanga**
- **Marga: Bahya Roga Marga**
- **Udabhavasthana: Amashaya**
- **Sancharsthana: Sarva Sareera Through Tiryak Sira**
- **Vyaktisthana: Twacha**
- **Swabhava: Chirakari**
- **Sadhyasadyata: Asadhya Or Krichhasadhy**

References

1. Cha.Sha.3/17
2. SU.Ni.5
3. A.H.Su.11/4
4. A.H.Su.11/4, Arundutta 5.
A.H.Su.12/5
5. SU.Ni.1/17-18
6. Chakrapani On Cha.Su.12/11 8.
SU.Su.21/10
7. Dalhan On SU.Su.21/10
8. SU.Sha.9/8, Dalhana On Same 11. A.H. Su.
12/14
9. A.H. Su. 12/14, Arunadatta On Same 13.Cha.Su.20/17
10. SU.Su.15/13
11. A.H.Su.12/54
12. Sha.Sam. Pu. 7/121 17.A.H.Su.12/17
13. SU.Sha.5/28
14. Cha.Su.24/4
15. Cha.Chi.7/174
16. Cha.Chi.15/17
17. Ma.Ni. 49/39
18. Cha.Su.28/13
19. Cha.Chi.15/3
20. A.H.Ni.12/1
21. Su.Chi.9/2
22. Cha.Su.11/48