

## A BRIEF REVIEW OF SHWITRA ROGA ON THE BASIS OF NIDANA PANCHAKA

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## ABSTRACT

*Tvak* (skin) is the largest visible organ which cover the entire body. Its primary function is to *Sparsha Gyana* (touch sensation). It must be perfectly well to look nice. *Shwitra Roga* is one of the *Tvak Vikara* (skin disease) which is seated in the fourth layer of *Tvak* (skin). In this disease white patches develop in *Tvak* (skin) due to vitiation of *Tridosha* and *Dhatu* like *Rasa*, *Rakta*, *Mamsa* and *Medas*. It is non secretory in nature. It is of three types *daruna*, *Chruna* and *Shwitra*. The aetiological factors of *Shwitra Roga* is *Virodhi Annapana*, *Chhardi Vegadharana*, *Paap kriya*, *Guru Gharshanam* etc. In *Ayurveda*, *Nidana Panchaka* is the best diagnostic procedure to know the basic pathophysiology of any disease. It helps in better understanding of the prognosis of disease.

**KEYWORDS:** *Tvak* (Skin), *Shwitra Roga*, *Nidana Panchaka*.

## INTRODUCTION

*Tvak* (skin) is one among the *Panchgyanendriya*. It is a *Upadhatu* of *Mamsa Dhatu* and *Moola* of *Mamsavaha Srotas*. *Tvak* (skin) cover the entire body and its primary function is *Sparsha Gyana*. It is a seat of *Bhrajaka Pitta*. Any flaw in *Tvak* (skin) affects physical and psychological health of the person. Acharya *Sushrut* has specified seven layers of *Tvak* (skin) which are formed through the combination of *Shukra* and *Shonita*. The seven layers are - 1. *Avabhasini* 2. *Lohita* 3. *Shweta* 4. *Tamra* 5. *Vedini* 6. *Rohini* 7. *Mamsadhara*. The total *Pramana* (measures) of *Tvak* (skin) is three and half of *Vrihi* (rice grain).<sup>[1]</sup>

In *Kashyap Samhita*, *Shwitra* has been defined as “*Shweta bhavamicchanti Shwitram*”<sup>[2]</sup> which means reflection of white colour. *Shwitra Roga* is a kind of *Tvak Vikara* (skin disease). In this disease white patches develop in the *Tvak* (skin) and it is non secretory in nature. In modern medical science we can correlate this disease from vitiligo. They are of three types due to *Vata*, *Pitta* and *Kapha*.<sup>[3]</sup> All classics of *Ayurveda* i.e. *Charak Samhita*, *Sushrut Samhita*, *Astang Hridaya*, *Madhav Nidana*, *Bhavaprakash* has mentioned about *Shwitra Roga*. Acharya *Sushrut* has specified this *Tvak Vikara* in the fourth layer of *Tvak* (skin) ‘*Tamra*’ which *Pramana* (measure) is one-eighth of the thickness of *Vrihi* (rice grain).<sup>[4]</sup> In *Ayurveda*, majority of *Tvak Vikara* (skin disease) has been described under ‘*Kustharogadhikara*’. *Shwitra Roga* is exclusively

explained in chapter of *Kustha* but not included in eighteen sub types of *Kustha*.

**AIM:** To study the *Nidana Panchaka* (pathophysiology) of *Shwitra Roga* with *Ayurvedic* aspect.**OBJECTIVE:** To understand basic *Nidana Panchaka* (pathophysiology) of *Shwitra Roga* with *Ayurvedic* aspect.**MATERIALS AND METHODS:** The all textual references of *Shwitra Roga* are from *Ayurvedic classics* available in library of Government Ayurved College, Raipur (C.G.).**NIDANA (AETIOLOGY):** *Shwitra Roga* is produced by the same aetiological factor as of *Kustha*.<sup>[5]</sup>➤ **Aaharaja Nidana**<sup>[6]</sup>

- *Virodhi Annapana Sevana* (dietetic incompatibility)
- *Ajeerna* (indigestion)
- *Adhyashana* (take food when previous meal is not properly digested)
- *Navaanna* (new cereals), *Dadhi* (curd), *Matsya* (fish), *Lavanaambu* (salt and sour substances) *Sevana*
- Indulge in eating *Masha* (black gram), *Muli* (radish), *Pishtaanna* (flour preparation), *Tila* (sesamum), *Kshira* (milk), *Guda* (jaggery).

➤ **Viharaja Nidana**<sup>[7]</sup>

- *Chhardi Vegadharana* (suppress the natural urges particularly of vomiting)
- *Ati Vyayama* (excessive physical exercise)
- *Ati Santapa* (intense heat)
- *Gharma* (expose to sun)
- *Shhrama* (exertion)
- *Bhaya* (fear)
- *Vyavaya* (perform sexual intercourse during indigestion)
- *Divasvapna* (sleep regularly in day)

➤ **Aacharana janya Nidana**<sup>[8]</sup>

- *Vachansya Atathyani* (untruthfulness of speech)
- *Kritaghna bhavo* (ingratitude)
- *Ninda suranama* (abusing Gods)
- *Guru gharshanam* (insult of teachers)
- *Paap kriya* (sinful activity)
- *Poorvakritam* (the accumulated evil acts of past lives)

**Purvaroopa (Prodormal Symptoms)**<sup>[9]</sup>

- *Sparsha Agyatvam* (loss of touch sensation)
- *Atiswedo/Aswedo* (excessive or no perspiration)
- *Vaivarnyam* (deranged complexion)
- *Kothanama* (appearance of rashes)

- *Kandu* (itching)
- *Lomaaharsha* (horripilation)
- *Toda* (piercing pain)
- *Shhrama* (exertion)
- *Klama* (exhaustion)
- *Vrananam Adhikam Shoolam* (excessive pain in wounds)
- *Shhighrotipatti Schirasthiti* (quick origin and delayed healing)

**Roopa (Symptoms)**<sup>[10]</sup>

- ❖ If it is due to *Vata Dosha* the patch is *Ruksha* (dry) and *Aruna Varna* and is situated at the level of *Rakta Dhatu*.
- ❖ If it is due to *Pitta Dosha*-
  1. *Tamra Varna* (coppery red in colour)
  2. *Kamalpatravata* (resembling a lotus petal)
  3. *Sadaha* (burning sensation)
  4. *Romadhwanishi* (destruction of hair follicles) and it is situated at the level of *Mamsa Dhatu*.
- ❖ If it is due to *Kapha Dosha*-
  1. *Kapha Achchharivetama* (pure white in colour)
  2. *Ghana* (compact)
  3. *Guru* (thick)
  4. *Kandu* (associated with itching) and it is situated at the level of *Medo dhatu*.

**Table 1: Bheda Of Shwitra (Types)**<sup>[11]</sup>

S.N.	Acc. to Dosha	Acc. to Name	Acc. to Ashraya	Acc. to Varna	Acc. to Sadhya-Asadhya
1.	Vataja	Daruna	Raktaashrita	Rakta Varna	Sadhya
2.	Pittaja	Charuna	Mamsaashrita	Tamra Varna	Asadhya
3.	Kaphaja	Shwitra	Medaashrita	Shweta Varna	

**Table 2: Upshaya of shwitra: In this point we can specify Pathya-Apathya Aahara Vihara described on Kustharogadhikara.**<sup>[12]</sup>

PATHYA	APATHYA
<b>Aaharaj pathya</b> - <i>Ghratapana, Purana Yava, Godhuma, Sali, Mudga, Masura, Madhu, Jangala Mamsa, Patola, Brhti, Kakmachi, Lasuna, Punarnava, Khadira, Chitraka, Triphala, Jjatiphala, Nagkesara, Purana Ghrita, Tikta Rasa Dravya.</i>	<b>Aaharaj apathya</b> - <i>Virruddha Annapana, Ikshu, Amla Dravya, Masha, Guru Vistambhakaraka Aahar, Anupa Mamsa, Dadhi, Dugdha, Madya, Guda.</i>
<b>Viharaj pathya</b> - <i>Vamana</i> for every 15 days, <i>Virechana</i> for every month, <i>Nasya</i> for every three month, <i>Rakta Mokshana</i> for every six month, <i>Lepana Karma, Kshar Karma.</i>	<b>Viharaj apathya</b> - <i>Paap Karma, Guru Ninda, Guru Gharshana, Divasvapna, Vishamasana, Atapa Sevana, Vegavarodha, Vyayama.</i>

**Samprapti (Pathophysiology):** Due to *Atisevana* of *Asamyak Aahara-Vihara* vitiation of *Tridoshas* occur in association with *Tvakchagat (Bhrajaka) Pitta Dosha* and *Rasa-Rakta-Mamsa* and *Udakdhatu*. When the vitiation is significantly at the level of *Rasa* and *Rakta* is results in *Shwitra Kustha*<sup>[13]</sup>. According to *Harita Samhita*, vitiated *Vata* along with *Pitta* affects the *Rakta Dhatu* manifests *Pandura Varna* (whitish patches) on *Tvak* (skin) that is called *Shwitra*.<sup>[14]</sup>

**Sadhyasadhya (Prognosis):** *Shwitra Roga* in which the hairs are not white, the skin is not thick, patches not joined together, which is of recent origin and not due to affects of burn are curable. Other kinds such as white

patches seen on the genital organs, palms of the hands and soles of the foot and lips that which has persisted for long time are not curable.<sup>[15]</sup>

**CONCLUSION**

“*Rogamaadaupariksheta*”. In *Ayurveda*, *Nidana Panchaka* is the best way to *Roga Pariksha* (examine the disease) before *Chikitsakarma* (treatment). *Shwitra Roga* is a kind of *Tvak Vikara* (skin disease) which *Upadrava* (complication) is not specified in *Samhitas* but it creates psychological depression in the patient. It is explained as a *Kashtasadhya Vyadhi* and it takes long period to cure. To get success in *Chikitsakarma* of *Shwitra Roga* it is

necessary to know basic *Nidana* (aetiology) and *Sadhyasadhyata* (prognosis) of this disease.

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