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

Kutiyal Priya¹², Gupta Sanjay², Sharma Parul³ and Sharma Lalita⁴

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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 Bhrjjak 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 (Kustha) 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 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 favors 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

| (योगरनाकर) |
|---|
| 1) Jyotishmati
| Latin name: Cletastrus panniculatus
| Family: Celasastrace
| Synonyms: Paravati, Malakangani, Kakandaki, Pitataila,(Staff tree)
| Classification Ch.S.- Medhaya dravya, Shirivirechaniya, kusthagana
| Su.S.- Shirivirechaniya, kusthagana, krimighana

Author’s Address

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

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Para Used: - Seed oil (Black oil – oleum nigrum)

**Rasa** – Katu, Tikata, **Guna** – Tikshana, **Virya** – Usana, **Vipak** – Katu, **Prabhav- Medhaya**

**Dosha**

1. **Rasa**
2. **Vatakapha**
3. **Rakta**
4. **Kapha**

**Doshaganta** – VataKaphashamak

**Para Used:** - Panchang

**Rasa-** Katu, **Guna** – Lagu, **Virya** – Usana, **Vipak** – Katu

**Dosha**

1. **Kapha**
2. **Vata**
3. **Rakta**

Therapeutic 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 Brajjak 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 dhatus 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).

**Results and Discussion**

**Discussion on Disease**

Shvitra is rakta and pitta pradhoja vicar (Acharaya, Charaka Samhita of Agnivesha). Shvitra causes the vitiation of Dosh (Tridosha- Vata, Pitta, and Kaph) and Rasa, Rakta, Mansa, Meda Dhatu (Shukla and Tripathi, Charak samhita). According to Dosa predominance there are 3 types of Shvitra. First Vataja dosha involves Raka - causes Rakta Varna, the patches become dry and vermeil in color. Second Pittaja dosha involves Mansa – 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:-**

Yogaratnakara 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 kushaghana, Krimighana (Sharma, 1998) tvakhshohar, 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

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and Anushastras because of its actions such as Chedana, Lekhana and alleviation of Tridhosa 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 kushta 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  |
| Margin               | 20 | 4.33      | 2.2       | 2.13 | 0.64  | 49.23  |
| Twaka Rukshita       | 2  | 0.27      | 0         | 0    | 0.27  | 100    |
| Daha                 | 2  | 0.2       | 0.07     | 0.13 | 0.35  | 66.67  |
| Kandu                | 3  | 0.2       | 0.13     | 0.07 | 0.59  | 33.33  |
| Romavaivernaya       | 3  | 0.13      | 0.13     | 0    | 0     | 0.00   |

Table 2.

| Assessment parameters | N  | Mean score | % Relief | T   | P     | Result |
|-----------------------|----|------------|----------|-----|-------|--------|
|                      | BT | AT        | Mean deference | SD  |       |        |
| Area                  | 20 | 1.23      | 0.92     | 0.32 | 0.317 | 25.68  |
| Size                  | 20 | 2.85      | 2.14     | 0.76 | 0.51  | 26.18  |
| Number                | 20 | 4.27      | 3.13     | 1.13 | 0.99  | 26.56  |
| VASI                  | 20 | 1.23      | 0.26     | 0.98 | 0.74  | 79.34  |

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 (vrantarpan) guna it heals wound and cures many other skin disease like eczema. Shoshanna, Lekhana property removes kleda and Meda dusti (Raj, 2013). Acharaya Charaka and Vagabhata said there is dhatushaya and tridhosapropkop in Shvitra. Jyotishamat, 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.

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