

A CRITICAL STUDY ON AETIOPATHOLOGICAL ASPECT OF SVITRA

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ABSTRACT

śvitra is enumerated as *raktaja vikāra* and *rakta* and *pitta* are correlated with *asraya asrayi bhāva*. So, mainly *pitta* (*bhrajaka*) gets vitiated, which is responsible for normal skin color, leads to white colored skin patches, named as *Śvitra Vyādhi*. though not included under *kuṣṭha* by *brihatrayi*. separate *āhāraja vihāraja nidāna*, *purvarupa* and *samprāpti* of *śvitra* has not been mentioned vividly in classics except Caraka who specified *pāpa karma* as *nidāna* for *śvitra*. It is basically of 3 types; *Vāta-Pitta-Kapha*. The *nidāna* for *śvitrā* is *Astyā*, *Kṛitaghna*, *Nindāsūrānāma*, *Pāpakriyāpūrvakṛta*, *Virodhānā* as mentioned by Caraka. *Sādhyā Asādhyā Lakṣana* are vividly mentioned in all classics for *Śvitra Vyādhi*.

KEYWORDS: *śvitra*, *raktaja vikāra*, *Pāpakriyāpūrvakṛta*, *kuṣṭha*, *Sādhyā Asādhyā Lakṣana*.

INTRODUCTION

Large community prevalence studies have demonstrated that about 20-30% of the world population have various skin problems requiring attention (Davidson-18th edition). Skin complaints affect all ages from neonates to the elderly and cause harm in number of ways, such as discomfort, disfigurement, disability etc.

Śvitra is one among various skin diseases. It is very distressing disease both for the patients and physician. It is major problem for patients, because of its ugly appearance and presentation of the body, which may disturb his personal, familial and social life as well as

due to long term treatment; while for physician *Śvitra* is troublesome because there is lack of particular remedy for radical cure and its poor prognosis.

Description

Etymology

Śvitra = *Śveta* + *Rak*

Śveta means white “*śvete varna prapnoti iti svetam*

śvitra varna sphayitaścti rak” (Amarakoṣa 2-6/549) i.e.

Śvitra is derived from the Sanskrit root *śveta* of Panni by

applying the sutra ‘*sphāyitakṣci*’ and ‘*rak*’.

Kuṣṭha & Śvitra

Factors	Śvitra	Kuṣṭha
Layer of <i>tvacā</i>	Confines to 3 rd layer (Ca) 4 th layer <i>tāmra</i> (Su.)	Confines to 4 th layer (Ca) 4 th & 5 th layer (Su.) (<i>Tāmra</i> & <i>vedini</i>)
<i>Dhātu</i> involved	3 <i>dhātus</i>	All 7 <i>dhātus</i>
<i>Samkramaktā</i>	<i>Asamkramaka</i>	<i>Samkramaka</i>
<i>Dhātunaśa</i>	Does not occur	Occur
<i>Srāva</i>	<i>Asrāvī</i>	<i>Srāvī</i>
<i>Kṛmi</i>	Does not occur	<i>Kṛmiyukta</i>

Synonyms of Śvitra

1. *Kilāsa*: white coloured pigment vitiated in skin.
2. *Daruṇa*: The term *daruṇa* is derived from root ‘*Dri Bhaya*’ which means a condition which creates fear in the mind as the white patches on skin look really frightening.

3. *Aruṇa/ Cāruṇa*: This term indicates that the colour of patients found in disease resemble like *Aruṇa*, i.e. colour of rising sun.
4. *Vāruṇa*: The person suffering from the disease tries to isolate himself from society.

5. *Paruṣatā*: The commentator V.W. Karambelkar opines that *pruṣatā* is an intermediary between *kilāsa* & *ṣvitra*.

Classification of Svitra^[1,4,5]

Doṣika predominance (Su,M.N,BP,Va)	Dhātugatatva (Ca,BP)	Nidāna (M.N.)	Sādhyāsādhyata (vag)
<ul style="list-style-type: none"> ➤ Vāta ➤ Pitta ➤ Kapha 	<ul style="list-style-type: none"> ➤ <i>Dārūṇa</i> (<i>raktadhātugata</i>) ➤ <i>Cāruṇa</i> (<i>MāṃsaDhātugata</i>) ➤ <i>ṣvitra</i> (<i>medadhātugata</i>) <i>Kilāsa – Tvākāśrita</i> (SU) <i>Raktāśrita</i> (B) 	<ul style="list-style-type: none"> ➤ <i>Vraṇaja</i> ➤ <i>Doṣaja</i> 	<ul style="list-style-type: none"> ➤ <i>Sādhyā</i> ➤ <i>Asādhyā</i>

Nidana

The *nidāna* for *svitrā* is described as

1. *Sāmānya nidāna* of *kuṣṭha*
2. *Viśista nidāna* of *svitra* mentioned by *Carak*.

Kuṣṭha nidān^[1-6]

Aharatmak hetu	Ca	Su	Va	Bhel	Ha	M.N	B.P.
<i>Cilicimamatsyasevana</i>	+	-	-	-	-	-	-
<i>Hayanaka, yavaka, cinaka, uddalaka, koradusa, koa, prasyanica, annāni, kṣīra, dadhi, kulattha, masa, asasi, kusumbha, snehavanti</i>	+	-	-	-	-	-	-
<i>Mulakalasunakṣīreṇasaha</i>	+	-	-	-	-	-	-
<i>Grāmyaamupaudakamaṃsanivapayasaabhikṣhaṇasata</i>	-	+	-	+	-	-	-
<i>Pippalī, kākamaci, lakuca with dadhi&sarpa</i>	-	-	-	+	-	-	-
<i>Mrigamaṃsa with kṣīra</i>	-	-	-	+	-	-	-
<i>Mūlaka with guḍa</i>	-	-	-	+	-	-	-
<i>Madya + kṣīrasevanaatiyoga</i>	-	-	-	+	-	-	-
<i>Amlakṣīreṇasaha</i>	-	-	-	+	-	-	-
<i>Atimātrasevana of haritasāka with kṣīra</i>	-	-	-	+	-	-	-
<i>Madhumamaṃsasevanausṇamanuva</i>	-	-	-	+	-	-	-
<i>Matsyanimbukamkṣīreṇa</i>	-	-	-	+	-	-	-
<i>Navānnadadhīmatsya, amlalavaṇanisevana</i>	+	-	-	-	-	+	+
<i>Tilakṣhiraguḍaatiasevana</i>	+	-	-	-	-	+	+
<i>Drava snigdha guru atyārthasevana</i>	+	-	-	-	+	+	+
<i>Snehasyaatimātranu</i>	+	-	-	-	-	-	-
<i>Atiabhyaṣa of madhu&phanita</i>	-	-	-	-	-	-	-
<i>Vidāhīannasevan</i>	-	-	-	-	-	-	-
<i>Abhyāsaṇa</i>	+	+	-	-	+	+	+
<i>Ajīrṇasana</i>	+	+	-	-	+	+	+
<i>Asātmayāhāra</i>	-	+	-	-	-	-	-
<i>Duṣṭajalasevana</i>	-	+	-	-	-	-	-

Viharaṇa nidana	Ca	Su	Va	Bhel	Ha	M.N.	B.P.
<i>Śītoṣṇavyātyasasevana and anupurnyasevana</i>	+	-	-	+	-	-	+
<i>Santarpanaapatarpan</i>	+	-	-	-	-	-	+
<i>Śītaambupāna after bhaya, Śrama, santapa</i>	+	-	-	-	-	+	+
<i>Mithyāsamsarga</i>	-	-	-	+	-	-	-
<i>Vyāvaya in Ajīrṇa</i>	+	-	-	+	-	+	+
<i>Chardi, mūtra, pūriṣacavegadhāraṇa</i>	+	+	-	+	-	+	+
<i>Kupathya in panchakarma</i>	+	+	-	-	-	+	-
<i>DivāsvapnacaBhojana</i>	+	-	-	+	-	-	-
<i>Pāpa karma</i>	+	+	+	+	+	+	+
<i>Vipa guru tīreskāra</i>	+	-	-	-	-	+	-
<i>Sādhunindā</i>	-	-	+	-	-	-	-
<i>Asteya</i>	-	-	+	-	-	-	-
<i>Hatyā</i>	-	-	+	-	-	-	-

Śvitra nidāna as mentioned by Carak^[1]

- *Astyā* (untruthful)
- *Kṛitaghna* (ungrateful)
- *Nindāsūrānāma* (disrespect to deities)
- *Pāpakriyāpūrvakṛta* (previous sins)
- *Virodhānā* (improper diet)

Pūrvvarupa

There is no reference available about *pūrvvarupa* of *Śvitra* in the classics.

Kuṣṭha Purvarupa^[1-4]

Ca.Chi.11/12	Su.Ni. 5.4	A.H.Ni.14.4	M.Ni.49.8-9
<i>Asvedana</i>	<i>Asvedan</i>	<i>Asvedana</i>	<i>Asvedana</i>
<i>Atisvedana</i>	<i>Atisvedana</i>	<i>Atisvedana</i>	<i>Atisvedana</i>
<i>Pāruṣya</i>	<i>Pāruṣya</i>	-	-
<i>Atiślakṣaṇa</i>	-	<i>Atiślakṣaṇa</i>	<i>Atiślakṣaṇa</i>
<i>Vaivarṇya</i>	-	<i>Vaivarṇya</i>	<i>Vaivarṇya</i>
<i>Kaṇḍu</i>	<i>Kaṇḍu</i>	<i>Kaṇḍu</i>	<i>Kaṇḍu</i>
<i>Niṣṭoda</i>	-	<i>Niṣṭoda</i>	<i>Niṣṭoda</i>
<i>Suptata</i>	<i>Suptata</i>	<i>Suptata</i>	<i>Suptata</i>
<i>Paridāha</i>	-	<i>Paridāha</i>	<i>Paridāha</i>
<i>Pariharṣa</i>	-	-	-
<i>Lomaharṣa</i>	<i>Lomaharṣa</i>	<i>Lomaharṣa</i>	<i>Lomaharṣa</i>
<i>Kharatva</i>	-	<i>Kharatva</i>	-
<i>Uṣṇata</i>	-	-	-
<i>Gaurava</i>	-	-	-
<i>Savathu</i>	-	-	-
<i>Visarpa gana bhiksnatan</i>	-	-	-
<i>Bāhya cidresu upadāha</i>	-	-	-
<i>Pakva dagdha daṣṭa bhagna ksalaupaskhalistuatimatavedana</i>	-	-	-
<i>Svālpa api vraṇo marohanam</i>	-	-	-
<i>Svalpanam apivraṇa duṣṭi</i>	-	-	-
<i>Koṭha unnata</i>	-	<i>Koṭha unnata</i>	<i>Koṭha unnata</i>
<i>Srama</i>	-	<i>Srama</i>	-
<i>Klama</i>	-	-	-
-	-	<i>Nimitte alpa apikopanam</i>	<i>Nimitte alpa apikopanam</i>

Rupa

Caraka mentioned dhātugatatwa of śvitra on the basis of colour^[1]

Sl. No.	Dhatugata	Colour
1	<i>Raktāsṛta</i>	<i>Raktavarṇa</i>
2	<i>Māmsāsṛta</i>	<i>Tāmravarṇa</i>
3	<i>Medāsṛta</i>	<i>Svetavarṇa</i>

Doṣa involvement with symptomatology^[2-5]

Doṣa	Symptoms	Su.	Va.	M.N.	B.P.
<i>Vātika</i>	<i>Aruṇa</i>	+	+	+	+
	<i>Paruṣa</i>	+	+	+	+
	<i>Paridhvansi</i>	+	+	-	-
	<i>Raktaasṛt</i>	-	+	+	+
<i>Paitika</i>	<i>Padmapatratavata or kamalapatratavata</i>	+	-	-	-
	<i>Sadāha</i>	+	+	+	+
	<i>Romadhvansi</i>	-	+	+	+
	<i>Tāmravarṇa</i>	-	+	+	+
	<i>Mamsaasṛit</i>	-	+	+	+
<i>Kaphaja</i>	<i>śvetam</i>	+	+	+	+
	<i>Snigdha</i>	+	-	-	-
	<i>Guru</i>	-	+	+	+
	<i>Kaṇḍu</i>	+	+	+	+

	<i>Bahala</i>	+	+	+	+
	<i>Medoasrit</i>	-	+	+	+

Samprāpti of Kuṣṭha^[1-4]

(Ca.Ci.7.9-10), (Ca.Ni.5.6), (M.N. 49.5-6)	(Su.Ni. 5.3)	A.H.Ni. 14.3
<i>Nidāna</i> ↓ <i>Trayodoṣaparakopa</i> ↓ <i>Tvāgaādidusya, śithilata</i> (<i>Tvacā, rakta, māmsa etc.</i>) ↓ <i>Sthānaadhigama of doṣa in Dūṣya</i> ↓ <i>TvāgaḍinDūṣyantah</i> ↓ <i>Kuṣṭha</i>	<i>Nidana</i> ↓ <i>↑sedvāyu along with prakupita pitta &kapha gets vyapata in tiryakasirā</i> ↓ <i>Doṣavikṣiptanihsarati</i> ↓ <i>Maṇḍasāniprādurbhavanti</i> ↓ <i>Kuṣṭha</i> <i>If not treated there is further aggravation</i> ↓ <i>Affects the abhyantaradhātu</i>	<i>Nidāna</i> ↓ <i>Kupitavātādidōṣa reaches, tiryakgāmisirā</i> ↓ <i>Dūṣyantiśithilakrita (tvaca, māmsa, rakta, lasika etc.)</i> ↓ <i>NiṣcarantastatoBahi</i> ↓ <i>Tvacāvaivarṇyadusta</i> ↓ <i>Kuṣṭha</i>

SādhyāAsādhyatā^[1-5]

Sādhyā Lakṣana	Ca.	Su.	M.N.	Va.	BP
<i>Aśukla Roma (hairs are not white)</i>			+	+	+
<i>Abahula (not wide spread)</i>			+	+	+
<i>Sanślista (not coalasced)</i>		+	+	+	+
<i>Navam / Naticirothitam (new)</i>	+		+	+	+
<i>Anāgnidagdha (not due to trauma by fire)</i>		+	+	+	+
<i>Varjayetaguhyapanitaloṣṭha (not on genital, sole palm& lip)</i>		+	+	+	+
<i>Araktaloma (hairs are not red)</i>	+	+			
<i>Tanu (thin)</i>	+				
<i>Paṇḍu(pale)</i>	+				
<i>Madhyāvākāsocaucchuna (central part of lesion is slightly elevated)</i>	+				
Asadhya Lakṣana	Ca.	Su.	M.N.	Va.	BP
<i>Baddhamaṇḍala (coalesced)</i>	+	+	+	+	+
<i>Bahu (many lesions)</i>	+				
<i>Raktaloma (red hairs)</i>	+	+			
<i>Cirothhita (chronic)</i>	+		+	+	+
<i>Antahjāte (located in Guhya, pani, talu, osthā)</i>		+	+	+	+
<i>Agni Dagdha (due to trauma by fish)</i>		+	+	+	+
<i>Śuklaroma (white hair)</i>			+	+	+
<i>Bahula (wide spread)</i>			+	+	+

Probable samprāpti

Here the pathogenesis generally starts from *nidāna sevana*. Due to *nidana sevana*, *doṣa prakopa*, *duṣya duṣṭi* i.e. *rasa, rakta, māmsa* and *meda*, and *khavaiguṇya* takes place in *tvacā*, where the *vaikṛta varṇotpatti* is going to occur. Due to *nidāna* that vitiate the *doṣa*, all three *śaririka doṣa* i.e. *vāta, pitta and kapha* vitiate and mainly they affect *udana & vyana vāyu, bhrajaka pitta* and *sleshmla kapha*. These all are related to *varṇa* and its relation to *tvāka* is very much known. Because of some *nidāna, duṣya duṣṭi* started which increase with the help of these vitiated *doṣa* and thus they also create pathology in related *srotās* too. Some of *nidāna* and *purvajanma*

kṛta karma etc. affect the *mānasika doṣa* i.e. *rajas* and *tamas*.

CONCLUSION

Most of the skin diseases in Ayurveda have been described under heading of *Kuṣṭha*, which are further divided into *mahā kuṣṭha* and *kṣudra kuṣṭha*. However *śvitra* has not been counted among various types of *kuṣṭha* in *Bṛhatrayi*. Later on this has been included under types of *Kuṣṭha* by various *Acarya*. Though *śvitra* is mentioned along with other types of *kuṣṭha*, but the difference between *Śvitra* and *Kuṣṭha* is based on non-secretary and non-infectious nature of disease,

involvement of *Tvāk* only, peculiarity of *Nidāna*, *sādhyāsādhyā lakṣaṇa* and *cirotthita* nature of disease. *śvitra* is enumerated as *raktaja vikāra* (Cha.Su.24) and *rakta* and *pitta* are correlated with *asraya asrayi bhāva*. So, mainly *pitta* (*bhrajaka*) gets vitiated, which is responsible for normal skin color, leads to white colored skin patches, named as *Śvitra Vyādhi*.

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