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## Role of *Virechana Karma* in the Management of *Theshvitra* w.s.r *Vitiligo*

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### ABSTRACT

*Shvitra* is relatively common dermatological finding and that has been observed since ancient times. It is miserable disease of the skin which not only brings physical impairment to the body but causes mental impairment too. *Shvitra* (Vitiligo) is a very common, social as well as dermatological problem not only in India but also all over the world with an increasing trend. In *Ayurveda Shvitra* is supposed to the result of *mithaya aahara vihara, Purva janamkrita paap karam*. It is *tvakgata raktaja vikar* described among the varieties of *Kushtha*. *Shvitra* can be correlated with Vitiligo. In modern treatments such as topical steroids and light therapy are used. Other treatment options may include exposure to UVA or UVB light and depigmentation of the skin in severe cases. In *Ayurveda Shvitra* is *pitta* and *rakta pradoshajavikar*. *Virechana* is line of treatment of *rakta* and *pitta dosha*. So it is best treatment of Vitiligo.

### KEYWORDS

*Shvitra, Vitiligo, Role of Virechana karma*



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## INTRODUCTION

*Ayurveda*- an eternal science of healthy living deals with physical, psychological and spiritual well being of the human being and covers all the aspect of human life. Skin is a largest organ of our body. The beauty and attraction of individual depends upon skin's health including physical and psychological health. In 'Shvitra' normal color of the skin turns white. In present time *Shvitra* is just not a disease, it is a big problem, and can affect a person's social life, emotional and psychological condition which may create difficulty in getting job, and marriage. In *Ayurveda* skin diseases comes under *Kushtha*. *Charak samhita* explained *Shvitra* deeply in *Kushtha chikitsa*. *Shvitrais* less destructive than *Kushtha* to the tissues of the body and it has non infectious and non exudative nature. *Kushtha* is a group of skin disease. Other skin disease which is destructive in nature also comes under the *Kushtha* but *Shvitra* only affects person's color of skin. *Shvitra* can be correlated with Vitiligo. From *Vedic* period *Charaka Samhita*, *Sushruta Samhita*, *Ashtanga Samgraha*, *Ashtanga Hridhaya* & other classical texts there are vivid description of *Shvitra* as synonyms, etiology, types, *Sadhya-Asadhyatva* and *Chikitsayojana* elaborately. Vitiligo is a

common disorder of unknown etiology even today. The prevalence of Vitiligo is reasonably consistent among different populations~0.38% in Caucasians, 10.34% in Afro-Caribbeans, 20.46% in Indians, though perhaps somewhat less frequent in Han Chinese 0.093%. Vitiligo appears to affect both genders equally, though women are over represented among patients seeking clinical care. Vitiligo can develop at any age. Large community prevalence studies have demonstrated that about 20-30% of the world population have various skin problems requiring attention. It is an autoimmune disease. It may be associated with certain diseases such as hypothyroidism, diabetes mellitus, and alopecia areata. The human body is made of tiny building blocks called cells. One group of cells is called immune cells. These are the cells that normally fight off infection and germs. Another type of cell is the melanocytes. These are the cell that produces pigment molecules melanin which gives the skin color. Vitiligo occur when the immune cells start attacking and killing the melanocytes. As the melanocytes die, the skin turns white because it no longer has melanocyte making pigment or color. Deficiency of some vitamin such as vitamins D, vitamin B<sub>12</sub>, and mineral Cu which is essential in melanin formation process may develop

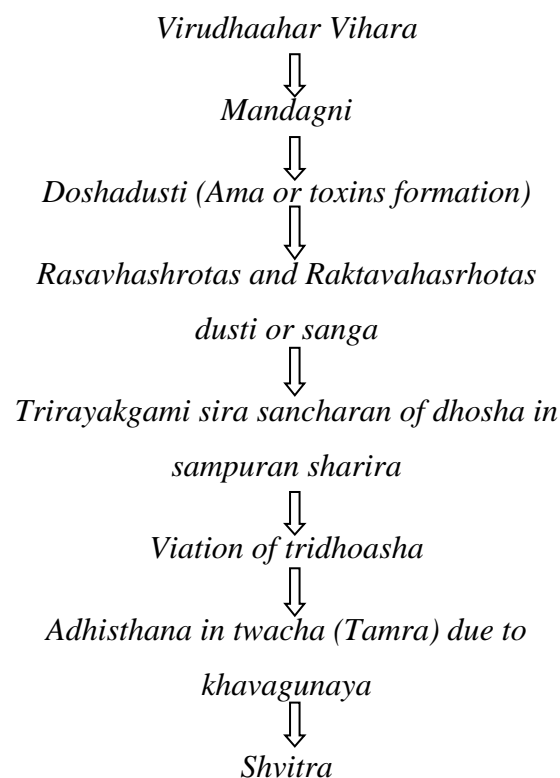


Vitiligo. Mutation in some genes also may causes hypo- pigmentation or Vitiligo. In patient with Vitiligo autoimmune, biochemical and oxidative stress, genetic, neuronal and environmental factors are thought to interact and contribute to the development of Vitiligo. The disease is characterized by well defined variously – sized macules of milk white appearance due to complete absence of melanin. In rare instances, Vitiligo may affect eye, hair, and gum color. Although the exact cause is unknown, Vitiligo is sometimes set off by severe stress. In Ayurveda other oral drugs, local ointment and *Panchakarma chikitsa* also mentioned in the treatment of Vitiligo such as *rakta mokshan*. In *Panchakarma chikitsa* mainly *Virechana* is indicated in the *Shvitra* because *Virechana* purifies *rakta* and *pitta dosha* mainly, and *Shvitra* is *raktaja* and *pitta dosha* dominant *vyadhi*.

### **SAMPRAPTI GHATAK**

In Ayurvedic classics *Samprapti* is considered as one of the main component for understanding the disease. *Nidana*, *Purvarupa*, *Rupa*, *Upashaya* and *Samprapti* are the five fundamental factors which are used as tool for the diagnosis of the disease. According to *Charaka* the *Samprapti* of any disease depend upon three factors like *Nidana*, *Dosha* and *Dushya*. Taking of *Ati usana*, *tikshana*,

*lavan*, *katu ras*, *lavan* and *matashasaya* along with *dugdha* causes *Shvitra*. *Paap karma* is other *nidhan* of *Shvitra* means mental and psychological stress can cause *Shvitra*. The chronicity, prognosis and intensity of signs and symptoms depend upon these three factors. *Shvitra* is difficult to treat so there is prolong condition or (*Chirkari Savbhav*). In the classics, *Shvitra* is described along with *Kushtha* and the *Samprapti* of *Kushtha* should be accepted as general *Samprapti* of disease.



**Table 1** Summary of *Samprapti Ghataka*

<b>Samprapti Ghatak</b>		
Dosha	Pitta	Bhrajjak
	Vata	Udana and Vyan
	Kaphaja	Sheleshaka
Dhushya	Ras, Rakta, Meda,	
Mala	Loma	
Shrotas	Rasvaha, Raktavaha	
Shrotodushti	Rasvaha, Raktavaha	



Marga	Bahaya roga marga
Udabhavasthana	Amashaya
Sancharsthana	Sarvasareer through Tiryaka Sira
Vyaktsthana	Tvaka
Swabhav	Chirkari
Sadhyasadhyata	Asadhya or Krichhasadhya

*Dosha – Tridhosha*

*Dushya – Ras*

*Srotas – Rasvashrotas, Raktavashrotas*

*Adhhistan - Hridaya,*

*Shrotodusti prakar – Sang*

*Agni - Vishamagni,*

*Sawabhav – Chirkari*

*Sadhayata Asadhayata – Krichhasadhayata /yapya*

**LITERATURE REVIEW**

**CORRELATION**

**DISCUSSION**

MODE OF ACTION OF VIRECHANA AUSHADH:

तत्रोष्णतीक्ष्णसूक्ष्मव्यवायीविकाशीन्यौषधानी

स्ववीर्येणहृद्यमुपेत्यधमनीरनुसृत्यस्थुलाणुस्रो

तोभ्यःकेवलंशरीरगतंदोषसंघातमाग्नेयत्वाद्धि

ष्यन्दयन्तितैक्ष्णयाद्धिच्छिन्दन्तिविच्छिनः

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The *Virechana aushadihas ushana, tikashana, suksham,* and *vyavayi* and *vikasi guna*. The drug due to *virya* or *suksham guna*) first reaches to heart(*Hridhaya*) and circulates in vein, arteries and reaches

micro and macro channels, small capillaries. *Usana gunaliquefies* the *doshaby* the process of *dosha sanghat*. *Tikashana guna* breaks down *dustmedadhatuor* unwanted disease causing material. *Virechana dravyabringsdosha,mala* and disease causing material into *kostha* and eliminates through *adhobhag* or anal rout due to *prabhav* of *prithivimahabhutand jala mahabhut* and *Saraguna*.

*Virechana karma* causes *shodhan* of *rasadhatu, rakta dhatu* and *meda dhatu*. According to *Harita Samhita*, vitiated *Vata* along with *Pitta* affects the *Rakta Dhatu* manifests *Pandura Varna* (whitish patches) on skin that is called as *Shvitra*. There is alsoaggravation of *kapha dhosha and meda dhatu*. In *Shvitra there is Shroto Dushti Lakshana, Sanga*. *Virechana* causes *shrotoshodhana, pitta shodhanaand rakta shodhana kriya*. *Virechana* has also *kapha and Tridhosha shamak* action in some extents.*Pitta* is closely related with *agni* which is responsible for the digestive & metabolic process in the body. According to *Ayurveda* there is involvement of *brajjak pitta in Shvitra*. *Virechana* also may work in *dhatavagni* level and stimulates *brajjak pitta* and helps in color formation. So *Virechana* is choice of therapy



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breakspathogenesis of Vitiligo.

## CONCLUSION

*Shvitra* has poor prognosis so *Shvitra* is difficult to cure other system of medicines but can be managed successfully with the ancient system of medicine by *shodhana chikitsa*. *Virechana Karma* is one among the *Panchakarma's* procedure which is considered as *shodhan chikitsa* (Detoxification) in *Ayurveda*. *Virechana* helps in *shodhana* of *Pitta Dosha* in the body by eliminating morbid toxins from the *anal route*. It has got least complication and is simple to perform. Hence it is widely used by *Ayurvedic* Physician.



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