



# A Literary Review on Shwitra

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## Abstract

**Shwitra** is a chronic skin condition characterized by the appearance of whitish discoloration on the skin. It differs from *Kushtha* due to its dry and non-infectious nature. While it is often described alongside *Kushtha* in ancient texts, Shwitra is distinct in its presentation and features.

The condition can affect individuals across all demographics—regardless of age, gender, social class, or ethnicity. It presents as well-defined, depigmented patches on the skin, and although its precise cause remains unclear, it is considered an acquired disorder. Shwitra is largely misunderstood in terms of its etiology, and research has yet to pinpoint a definitive cause.

**Key Words:** Ayurveda, Shwitra, Vitiligo.

## Introduction

Shwitra is closely associated with **vitiligo** in modern medical understanding, a skin condition that also involves the loss of pigment. Globally, vitiligo affects about 1% of the population. However, Shwitra appears to have a higher prevalence in certain regions, such as **India** and **Mexico**. In India, the prevalence among patients visiting dermatology outpatient departments is estimated to be around 3–4%, with some studies reporting as high as 8.8%, especially among individuals with darker skin tones. In the local area, the prevalence of Shwitra is about 2%.<sup>1,2</sup>

Although the exact cause remains uncertain, **emotional stress** is frequently identified as a trigger or aggravating factor for the condition. This suggests that psychological factors may play a significant role in the onset or worsening of the disease.

In summary, Shwitra is a non-infectious, chronic skin disorder marked by depigmented patches, affecting individuals of all ages and backgrounds. It is often correlated with vitiligo, a similar condition, but its exact cause remains unknown. Emotional stress is recognized as a common contributing factor to its development.

### Classification of Shwitra <sup>3</sup>

**Shwitra** can be classified based on various factors such as etiology, origin, and disease progression. According to classical texts, different scholars have categorized the condition into several types, taking into account the causes, pathogenesis, and how the disease develops.

#### According to Aetiology:

- **Vagbhat** has classified Shwitra into two primary groups based on the aetiological factors:
  1. **Agnidagdhaja**: This type of Shwitra is believed to occur due to the imbalance or dysfunction of digestive fire (Agnimandya), which results in skin discoloration.
  2. **Anagnidagdha**: This variant of Shwitra arises when the digestive fire is not involved or altered, leading to the development of depigmented patches.
- **Acharya Bhoja** further divided the aetiology into two categories:
  1. **Dosha-Atmaja**: This type is related to the imbalance or disturbance of the body's doshas (Vata, Pitta, and Kapha), causing the development of Shwitra.
  2. **Paraja**: This refers to Shwitra caused by external factors or predisposition, such as contact with certain environmental triggers or factors that increase susceptibility to the condition.
  3. **Vranaja**: This type occurs when Shwitra results from improperly healing wounds or injuries, which disturb the normal healing process and cause depigmentation.

#### According to Origin:

- **Acharya Charak** mentions the term **Atigoura** in his discussion of Ashtanindita Pususha, indicating that congenital Shwitra can arise as part of genetic or hereditary factors.
- **Acharya Vagbhata** notes that faulty maternal diet or the failure to fulfill certain cravings or desires during pregnancy could contribute to congenital Shwitra. This emphasizes the role of maternal health and diet in the development of the condition in the offspring.

Thus, Shwitra can be divided into two distinct types based on origin:

1. **Sahaja (Congenital)**: This type is genetically transmitted and is inherited from one or both parents.
2. **Jattotar (Acquired)**: This type develops later in life, usually due to external factors, environmental influences, or internal imbalances.

In summary, Shwitra is classified into different categories based on the underlying causes, including imbalance of doshas, genetic predisposition, and external factors, providing a comprehensive understanding of its origins and types.

### Classification of Shwitra Based on Vitiating Doshas

#### A. In Consideration of the Vitiating Doshas:

- **Vataja Shwitra:** This type is characterized by patches that are reddish-white in color. The affected areas may also cause the hairs in the lesions to stand up or become horrified. Vataja Shwitra typically results from an imbalance of the Vata dosha, which can lead to dryness and irregularities in skin pigmentation.
- **Pittaja Shwitra:** In this case, the patches are white, smooth, and thick, and they are often accompanied by itching. This form of Shwitra is caused by an imbalance in the Pitta dosha, which affects the skin and causes inflammation, irritation, and the development of depigmented patches.

#### B. In Consideration of Dosha-Dushya Sammurchhana (Interaction of Doshas with the Tissues):

- Shwitra can also develop due to the interaction of the doshas (Vata, Pitta, and Kapha) with different tissues (Dushyas) of the body, specifically the **Twak** (skin), **Mamsa** (muscles), **Meda** (fat), and **Rakta** (blood), either separately or in combination.
- When **Rakta** (blood) is involved, the condition is referred to as **Kilasa**, and when **Mamsa** (muscle tissue) is primarily affected, it is known as **Daruna**. These variations in the tissues affected by the doshas help to further differentiate the types of Shwitra based on its underlying pathogenesis.

In conclusion, the classification of Shwitra can be further refined by understanding the vitiating doshas and the tissues involved. This helps to provide a more specific diagnosis and better treatment approach, with Vataja and Pittaja types highlighting the role of doshic imbalances in skin color changes, while Kilasa and Daruna refer to the involvement of specific tissues like blood and muscle.

### Classification of Shwitra According to Clinical Features

#### i) Colour Changes:

- **Aruna Varna:** This color change occurs when **Vata** vitiates the **Rakta Dhatu** (blood tissue), resulting in reddish patches. These patches may show a reddish-white or pale reddish appearance on the skin.
- **Tamra Varna:** When **Pitta** vitiates the **Mamsa Dhatu** (muscle tissue), the skin becomes discolored with a copper or reddish-brown tint, signifying an imbalance in the Pitta dosha. This is typically associated with inflammation and irritation.
- **Shweta Varna:** This occurs when **Kapha** affects the **Meda Dhatu** (fat tissue). The patches appear as white depigmented areas, which are smooth and often lack inflammation. It reflects the influence of the Kapha dosha, leading to a loss of skin pigmentation.

## ii) Distribution of Patches:

- **Ekadeshaja:** Patches are confined to a single part of the body, localized to one region. This indicates a more focused and less widespread form of the condition.
- **Sarvadeshaja:** Patches are distributed over different areas of the body. This more generalized spread suggests a progressive form of Shwitra, where the depigmentation affects multiple regions.
- **Isolated vs. Uniting Patches:** In Shwitra, patches may be isolated (not merging with each other) or, in some cases, stationary (not spreading). Isolated patches typically indicate a progressive nature of the disease, where new patches may continue to appear over time without uniting.

## According to Prognosis:

1. **Sadhya (Curable):** In some cases, Shwitra can be treated and cured with appropriate intervention, depending on the extent, type, and causative factors involved.
2. **Asadhya (Incurable):** In other instances, Shwitra may become chronic or resistant to treatment, leading to an incurable condition. This is often the case with more extensive or long-term manifestations of the disorder.

By assessing these clinical features—color changes, patch distribution, and prognosis—Shwitra can be further categorized, helping guide treatment decisions and expectations for recovery.

## Materials and Methods

In this review, a detailed literary study was conducted, examining various classical Ayurvedic texts and modern references to analyze the causes and classification of Shwitra (vitiligo). Key classical texts such as Charaka Samhita, Sushruta Samhita, Vagbhata, and other relevant Ayurvedic sources were referred to for understanding the concepts and treatment protocols associated with the disorder. Additional references from modern medical books and journals were also consulted to gain a more comprehensive view of the condition in contemporary medicine.

## HETU (Main Cause) <sup>4,5,6</sup>

The aetiological factors (Hetu) of Shwitra, as described by different Acharyas, closely align with the factors mentioned for **Kushtha** (skin diseases) in classical texts. These causative factors primarily revolve around the vitiation of the Dhatus (tissues), particularly Rakta (blood), Mamsa (muscles), Meda (fat), and Asthi (bone). According to the **Atharvaveda**, any factor that causes the vitiation of these Dhatus is a potential cause of both **Kilasa** (a type of skin condition) and **Palita** (premature graying of hair).

In **Charaka Samhita**, it is stated that the lack of **Bhrajak Pitta** (a subtype of Pitta responsible for the complexion and skin pigmentation) is a primary cause of pigmentary disorders, such as Shwitra. **Incompatible cereals** and foods that lead to a vitiation of **Rakta** (blood) are also cited as significant causative factors for the

development of Shwitra. Furthermore, **excessive intake of Kapha-producing foods** (Kapha Karak Dravyas) is mentioned in **Ashtanga Hridayam** as a contributing factor for Shwitra.

Additionally, **Shwitra** is recognized as a **Garbhaja** (congenital) disorder. According to **Acharya Sushruta** and **Acharya Vagbhata**, Shwitra may be caused by the **faulty diet** or **insufficient fulfillment of the desires** of a pregnant mother, leading to congenital disorders in the child. This emphasizes the role of maternal health and dietary practices in the aetiology of Shwitra. **Acharya Sushruta** mentions that improper maternal diet or lack of proper care during pregnancy can lead to the manifestation of Shwitra in the child.

Through this detailed review, we have analyzed the causes of Shwitra, drawing from ancient Ayurvedic wisdom and correlating it with modern medical understanding of the disorder.

According to **Charaka**, several factors are primarily responsible for the occurrence of **Shwitra** (vitiligo), which are related to both physical and moral aspects. These factors include:

1. **Vachansi Atathyani** (Telling lies) – Dishonesty or falsehood is considered a major cause for the onset of Shwitra, as it disturbs the balance of mental and physical health.
2. **Kritaghna Bhava** (Indebtedness) – A feeling of ingratitude, or being indebted, can lead to mental distress, which in turn affects the body and contributes to the development of skin conditions like Shwitra.
3. **Suranam Ninda** (Insulting divine beings) – Insulting or disrespecting divine entities or spiritual beings is believed to bring about negative consequences, including the appearance of skin disorders.
4. **Guru-Dharshanam** (Disobedience to teachers) – Disrespect or failure to honor one's teachers or mentors can disrupt the individual's harmony and lead to the onset of ailments like Shwitra.
5. **Papa-Kriya** (Sinful acts) – Committing sinful actions, whether physical or mental, can result in the vitiation of the body's doshas, thus leading to diseases like Shwitra.
6. **Purva Kritam Cha Karma** (Sinful acts of previous birth) – Charaka suggests that actions from past lives (karma) can affect the present life, causing physical or mental disorders such as Shwitra.
7. **Virodhi Cha Annam** (Incompatible diet) – Consuming food that is incompatible or improperly prepared, or dietary habits that aggravate the doshas, can contribute to the development of Shwitra.

These factors highlight not only the physiological influences but also the significant role of ethical and dietary habits in the development of Shwitra. According to **Charaka**, a balance of physical, mental, and spiritual well-being is essential to prevent such disorders.

**Samprapti Ghatak (Favorable Factors for the Disease) <sup>7,8</sup>**

The following factors are considered favorable for the onset and progression of Shwitra (vitiligo) in Ayurveda:

1. Doshas:

- Vata, particularly Udana Vayu, plays a significant role in the development of the disease.

2. Dushya (the elements that are affected):

- Rasa (lymph)
- Rakta (blood)
- Mansa (muscle tissue)
- Meda (fat tissue)

3. Srotas (Channels or pathways of the doshas):

- Rasavaha (lymphatic channels)
- Raktavaha (blood vessels)
- Mansavaha (muscle tissue channels)
- Medovaha (fat tissue channels)

4. Sroto Dushti Lakshan (Signs of obstruction or disturbances in the channels):

- Sanga (blockage)
- Vimarga-Gaman (irregular flow or movement)

5. Marga (Pathway of the disease):

- Bahya Rog Marga (external route or pathway of disease, indicating that the disease manifests on the skin, which is an external organ).

6. Gati (Movement of the disease):

- Tiryaka (horizontal or spreading movement, as the disease typically spreads across the skin in patches).

7. Adhishtana (Site of the disease):

- Twacha (skin, which is the main site where the patches appear).

8. Chirkari (Constant or chronic nature):

- The disease tends to be persistent, and its progression can be chronic in nature if left untreated.

Samprapti (Pathogenesis) <sup>9, 10</sup>

The disease Shwitra is primarily considered a Bahya Roga (external disorder), indicating that its manifestations appear on the skin, even though the underlying internal environment may be disturbed. The pathogenesis (Samprapti) is described in different Ayurvedic texts as follows:

1. Charaka Samhita:

- According to Charaka, Shwitra is a Tridoshaja Vyadhi (disease caused by the imbalance of the three doshas—Vata, Pitta, and Kapha). The three doshas, when aggravated, affect the skin, blood, and lymph. This results in the manifestation of the disease as depigmented patches, as the seven Maha Kushtha (major skin diseases) and Kshudra Kushtha (minor skin diseases) arise from such an imbalance.

2. Sushruta Samhita:

- Sushruta describes a different approach to the pathogenesis. Here, the aggravated Vayu (air element), combined with excessive Pitta and Kapha, enters the Sira (blood vessels) and spreads across the surface of the body. These doshas are then deposited in the skin through their respective channels, leading to the formation of patches. As the doshas remain lodged in the skin, they continue to aggravate the condition, and if neglected, the disease contaminates the fundamental dhatus (body tissues).

In both descriptions, Shwitra is the result of a complex interplay of vitiated doshas, improper functioning of body channels, and the deposition of doshas in the skin, leading to the characteristic white patches. The disease tends to persist and spread if the internal disturbances are not corrected.

### Ashtanga Sangraha

In Ashtanga Sangraha, it is mentioned that sinful acts from previous births lead to the vitiation of Vata, Pitta, and Kapha (collectively referred to as Vatadi Doshas). These doshas, once vitiated, circulate through the Tiryak Siras (diagonal or lateral blood vessels) and eventually affect the Rakta (blood), Mansa (muscle tissue), Twacha (skin), and Twachagata Lasika (lymph of the skin). As the doshas become more aggravated, they are deposited in the skin, causing Kushtha, which results in the characteristic discoloration of the skin. The patches that appear on the skin are what we identify as Shwitra, or vitiligo in contemporary terms.

### Ashtanga Hridayam

In Ashtanga Hridayam, dietary irregularities and unhealthy lifestyle choices, particularly the consumption of incompatible foods (Viruddha Aahara), are identified as contributing factors to the development of Shwitra. Additionally, immoral behavior, such as unethical speech, disrespecting elders, and committing sinful acts (including the murder of righteous or religious people for personal gain), is said to vitiate the Vata, Pitta, and Kapha doshas.

These vitiated doshas then circulate through the body via the Tiryak Siras, affecting the skin, lymph, blood, and muscle tissues. As the doshas accumulate in the skin, they lead to the formation of patches, which ultimately result in the characteristic white discoloration associated with Shwitra. The continuous vitiation of doshas and tissues causes laxity in the skin's tone and texture, contributing to the progression of the disease.

### Poorva Roopa (Premonitory Symptoms)

The onset of Shwitra is typically abrupt, without any specific or distinct premonitory symptoms. However, it may follow general symptoms seen in Kushtha (skin disorders). These general symptoms can include malaise, slight itching, or changes in skin tone before the patches of discoloration appear.

1. Sparshaagytvam (loss of touch sensation)
2. Sveda asveda (excessive sweating/absence of sweating).
3. Vaivarnya (Colour change)
4. Koth (Rashes)
5. Lomharsha (Horripilation)
6. Kandu (Itching)
7. Toda (Piercing pain)
8. Shrama (Physical fatigue)
9. Klama (Mental Fatigue)
10. Vranana Amdhikam shoolam
11. Shigrotpattischirsthic (Early manifestation along with chronicity)
12. Daah (Burning sensation)
13. Suptaangata (Numbness)
14. Kshatavisarpana
15. Ruksha (Dryness)
16. Atishlakshna (Smoothness)
17. Kharasparsha (Roughness)
18. Asrijah Kashranya (Blackish discoloration of blood)

It is white or red or coppery discoloration of the skin or mucus membrane without any exudation. Leukotrichia may or not be present. Burning, heaviness, numbness, loss of hair, swelling centrally in the patches may be associated with it. Charaka has described the symptoms of shwitra on the basis of colour of patches (Ch.Chi.7/174.).

1. Colour of patches
  - i. Shweta (White)
  - ii. Kamal Patravat (Red)
  - iii. Tamra (Coppery)
  - iv. Aruna

2. Parisravi(Exudate)
3. Sakandu( Itching)
4. Sadaham (Burning)
5. Ruksha (Non –unctosness)
6. Snigdha (Unctousness)
7. Parusham
8. Romadhvansi (Loss of Hair follicle)
9. Paridhvansi
10. Mandala
11. Ghana/Bahalam

### Prognosis (Sadhya-Asadhyata) <sup>11</sup>

The disease Shwitra is an obstinate of skin-disorder i.e very difficult to cure. Ofcourse, some patients may be cured by the use of Samashodhana therapy, bloodletting, Virechan Karma. Sadhya(Curable) According to difficult Samhita the curability of Shwitra depends upon many factors i.e of hair of the affected part, duration of the illness and number of patches etc. The following factors have been mentioned by Acharyas Charaka and Acharya Vagbhata. Charak Samhita According to Acharya Charak the Shwitra is curable which has no red hairs, thin, pale and not very old possess mild swelling in its middle part(ch.chi.7/176). Ashtang Hridaya In opinion to Vagbhata that Shwitra is curable which is thin, the colour of hair of that area has not been changed into white, the patches are not merged each other, not quite old and have not been caused by burn(A.H.Ni14/40). Asadhyata (Incurable) Charak Samhita According to Acharya Charak the Shwitra in which the patches exist to nearly that these cannot be differentiated from one-another, patches are numerous in number, hair of that area has been changed into red colour and duration of disease is more than one year is not curable(Ch.Chi 7/175). Sushruta Samhita According to Sushruta the Shwitra in which patches are mixed with one- another occurs on lips, palm, planter surface of the feet and genital organs, hair have changed into red colour and caused by burn is incurable. Poor Prognosis of Shwitra It is started that after the Shodhan of the body by ' Vaman and Virechan Karma' and different 'Raktamokshana' use of Virukshan dravyas.

1. Araktaloma
2. Ashuklaroma
3. Tanu Pandu-Varna
4. Natichirottam of Mahavakasham
5. Unnatam in Madhyavakasham
6. Asamsritam
7. Anagnidagdhaja (not due to burn)

## Asadhya Lakshane

1. Raktalom
2. Abhinanam/Samdadd ha Mandalam
3. Bahu Varshaganotpannam
4. Hastha-Pada Tal
5. Jatam Guhyam Jatam(Sex organ)
6. Aushtheshu(Lip)
7. Agnidagdhaja

## Treatment of Shvitra Roga (Chikista Karma)

There is no special description available in Samhitas regarding the "Chikitsa sutra" of Shivtra. It is not possible to find out any special treatment regarding this disease. However, some scued matter of descriptions are available in these texts.

All Acharyas have similar view the Shwitra or Kushtha should be initially treated by Samshodhan Karma followed by Samshaman Karma. memforc, treatment of Shwitra has been divided into two groups:

1. Samshodhan
2. Samshaman

Samshodhan Karma Both Charak and Vagbhatt have given stress on Samshodhan therapy together with internal use of some drugs for 'he cure of Shwitra Roga. Patients of Shwitra should be always treated by Samshodhan. i.e. -Snehan, Swedan, Vaman and Virechan Karma. After the Samshodhan Karma Sansran Karma should be applied.

For Sansran Karma the patient should be subjected to Virechan Karma by Malapee-Rasa along with Guda (Jeggery). He should then be anointed with oil. (Snehakriya) and exposed to sunry according to his/her tolerance. By this time when he feels appetite or thirst, peya should be given for three consecutive days.

Kwath of Malapee Twak and Aksha (Baheda) Twak with Bakuchi Kalka may be given to drink followed by exposure to sun light and when blisters form, takra without salt may allowed to take with meal. Eat the Bhringaraja fried in taila, kept in iron container and drink the milk boil with Asanasara. Internal use of Goumutraishta is also told by Vagbhata. Acharaya Sushruta has described the Samshodhan Karma specifically according to the involvement of dhatu and in more detail in comparision to Charaka.

He has mentioned that when there is appearance of Poorvaroopo Sanshodhan Karma i.e Vaman, Virechan should be applied. When Kushtha situated on skin, shodhan and alepan karma should be done. When Kushtha incumbents in blood shodhan, Alepana, Kashaya pana Raktamokshan should be done.

When kushtha reaches in Mansa Dhatu, Shodhan, Lepa, Kashaya-Pana, Raktamokshan, Asava Arishtha, Mantha and Prash (Avaleha) should be used. When Kushtha situated in Medodhatu, Sanshodhan and Raktamokshan Karma should be done then Bhallataka, Shilajeeta, Swarnmakshika, Guggulu, Agaru, Twak, Khadir, Asana and Ayaskruti therapy should be advocated. When Kushtha reaches in Asthi Dhatu it becomes Asadhya. According to Vagbhata the treatment of shwitra has described in Shwitra Krimi Rogadhikar (A.H Chi. 20/Shwitra Krimi Rogadhikar).

In Ashtang Hridaya, it has also been described that patients of shwitra (Kushtha) should be asked for Vaman Karma at fortnight intervals, Virechan after every one month, Shirovirechana after three days and Raktamokshanas after every six months. Almost all the Acharyas suggested the Sunrays therapy in treatment of Shwitra. The opinion of Brihatrayi, regarding of the principle of treatment of Shwitra is summarized in specific manner and is as follows:

1. Langan Chikitsa (Including Seven types of Shaman and Five types of Shodhana)
2. Samshodhan especially Virechana
3. Raktamokshana
4. Kashaypana (internal drug administration)

5. Alepana 6. Sunrays therapy Shaman Chikitsa Various permutations and combinations have been described for internal and external use along with sun exposure by Acharyas in their respective Samhitas regarding Shaman Chikitsa in the Shwitra Roga. A detailed description of various single and compound drugs are as follows: Acharya Charak has mentioned 10 dravays which are anti-dermatosis (Kushthaghna) these are: Khadir, Haritaki, Amlaki, Haridra, Bhallatak, Saptaparna, Aragvadh, Kanher, Vidang and Jati. Dhatus: Sphatik, Kasisa, Parad, Gandhak, Manashila Mutra(Urine): Eight kind of urines are namely: Urine of sheep, goat, cow, buffalo, elephant, camel, ass, horse are indicated for the treatment of Shwitra.

Extrenally (Topical)

- 1) Manahshiladi Lepa (Ch. Chi.)
- 2) Ayorajadi Lepa (Yog-R)
- 3) Trifaladi Lepa (Yog-R)
- 4) Swarnapushpadi Lepa (Su. S.)
- 5) Neelotpaladi Lepa.
- 6) Lepa of Bakuchi,
- 7) Hartaal
- 8) Cow urine (Dhanvandari Nighantu)
- 9) Lepa of Manahshila

- 10) Vidang.
  - 11) Burnt bone of donkey and kadali kshara in cow blood (Ch. Chi. 7/168),
  - 12) Saindhav in elephant urine (Ch. Chi. 7/169)
  - 13) Kakodumbara, Avalguja beej and Chitrak in cow urine (Ch. Chi. 7/170),
  - 14) Manahshila in Barhipitta (Bile of Peacock) (Ch. Chi. 7/170)
  - 15) Putikeeta etc for Lepa. (Su. Chi. 9/16), Krishna sarpa mashi with Bibhitak taila for lepa (Su. Chi. 9/17)
  - 16) Kukkuta Mala lepa (Su. Chi. 9/19-20)
  - 17) Ganjalindaja Kshara for lepa (A.H. Chi. 20/14)
  - 18) Pootikeeta in Rajavriksha (Amalata) (A.H. Chi. 20/10),
  - 19) Ash of burnt skin of Leopard and elephant in taila (A.H. Chi. 20/10)
  - 20) Hriber Kshara with Shikhi (Peacock) Pitta (Su. Chi. 9/26)
  - 21) Bringraja, haridra, Durva, Jati, Vidang, teel, Chitrak, Harichandan in cow urine (Ha. Sha. III Sthan 39/58)
  - 22) Kasis
  - 23) Rochana
  - 24) Kanakpushpi
  - 25) Saindhav (Ch. Chi. 7/167).
  - 26) Neelotpala,
- kushtha. Taila
- 1) Marichyadi Tail (A.H.)
  - 2) Mahamarichyadi Tail (B.P.)
  - 3) Tuvarak Tail (Ch. Da) \
  - 4) Dhattur Beej (A.H.)
  - 5) Kanakkshiri Tail (Ch.)
  - 6) Sveta Karviradi Tail (Ch.) (Ch. Da)
  - 7) Jyotishmati Tail (Yog-R)
  - 8) Visha Tail (Yog-R) (A.H.)
  - 9) Somraji Tail (A.H.)

10) Trina Tail (A.H.)

11) Shwitradi Tail

12) Kushthadi Tail

13) Kushthavidravan Tail

14) Panchanana Tail (Bh. R.) Abhyantar Prayogarth Kwath: (Decoction) Dhatri Khadir Kwath (Sh. S.), Manjishthadi Kwath(B. P.) Khadir Kwath Patol Muladi kwath Churna Panchnimbadi Churna (A.H.) Trifaladi Churna (A.H.) Somraji Churna (Ch. D.) Bakuchi churna (Ch. D.) Shashank Lekhadi Churna(Ch. D.) Vati-Gutika Ekvivshatika Guggul(Yog-R.) (Cha. D.) Shashilesha Vati (Yog.R) Vyoshadi Gutika(Ch. D.) Avalgujadi Gutika (Cha. D.) Amruta Guggul (Bh. R.). Grita:(Medicated Ghee) Mahaneet Grita(A.H.) Vajrak Grita(A.H.) Tiktashatpal Grita(Ch.) Mahatiktak Grita(Ch.) Panchatiktak Grita(A.H.) Somraji Grita (B.P.). Asav-Arishta Khadirarishta, Sarivadyasav, Madhavasav(Ch.), Kanakbindvarishta(Ch.), Manjishtharishta. Rasa:(Compound Preparations) Rasamanikya(Bh.R.) Gandhak Rasayana(Bh.R.) Talkeshwar Ras(B.P.) Vijayeshwar Rasa(Yog-R) Udaytikta Rasa Lankeshwar Rasa (R.S.S.) Paribhadra Rasa (R.S.S.) KushthaKuthar Rasa(R.S.S.) Kushtha Haritalkeshwar Rasa(Bh. R.) Pathya Laghu Anna, Tikta Rasa, Shak, Old Shali Rice, Jangal Mamsa, Moong Daal, Snake Gourd, Anna and Grita Mixed Bhallatak, Trifala, Nimb are indicated as Pathya (Ch. Chi. 7/82). According to Sushrut following are the Diet for patients of skin disorders, Shali Dhanya, Shashtik Shandya, Yava, Godhum, Mudyag, Juice, Adki Juice, Nimb Patra, Manduk parni, Ghee boiled with bitter substances, compatible meat soup.

**Vagbhat** Instruct following diet for a patient suffering form skin disease: Shali dhanya, Yava, Godhum, Priyangu, Mudga, Masoor, Adki, Tikta shaak, Jangal Mamsa, Trifala, Patol, Nimba, Bhallatak. Apathya : Guru anna, Amla Rasa, Dadhi, Dugdha, Fish anupana, Mamsa, Guda, Taila are mentioned as Apathy(Ch. Chi. 7/83).

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