CONCEPTUAL STUDY OF BHRAJAK PITTA W.S.R. TO SHVITRA

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ABSTRACT

Ayurveda is an ancient health science which helps in the eradication of disease as well as maintaining health of healthy person. It forms a precious base of Indian culture. It is best among all the health sciences because of its basic Sidhantas e.g. Tridoshas, Panchmahabhootas, Dincharya, Ritucharya, Sadvrita etc. Now a day’s due to western culture, it is very difficult to follow the schedules as described in Ritucharya, Dincharya of Ayurveda science and due to disturbed living style physical as well as mental diseases are increasing. Bhrajaka Pitta which is a type of Pitta as given in Ayurveda literature is responsible for the expression of physical beauty, lustre of skin and personality of a person. Shvitra has become a challenge for all the health sciences. Ayurveda has considered Shvitra as Pitta VikratiJanyaVikara. Shvitra is also a disease which does not renders any pain to patient but it makes the patient feel depressed by affecting his physical beauty and social ignorance.

KEYWORD: Ayurveda, Bhrajak Pitta, Pitta, Shvitra.
INTRODUCTION
From the ancient time human being is trying to build up a healthy society and in achieving this goal Ayurveda science has played a very important role. Now a day’s due to western culture, it is very difficult to follow the schedules as described in Ritucharya, Dincharya of Ayurveda science and due to disturbed living style physical as well as mental diseases are increasing.

The term Bhrajaka is derived from "Bhrajja" Dhatu which means Kaanti or the one which maintains the natural complexion of skin. Firstly the AcharayaSushruta has given the five names of types of Pitta as follows –Pachaka Pitta, Ranjaka Pitta, Sadhaka Pitta, Aalochaka Pitta and Bhrajakaa Pitta.\(^1\)

AcharayaSushruta has given the name Bhrajaka Agni to the Bhrajaka Pitta. It is found in the skin and it maintains natural complexion of skin, absorbs the perspired part of skin, and helps in the expression of glowness of skin etc.\(^2\) It clearly explains that the normal texture of skin totally depends of Bharajaka Agni or Pitta.

At the time of embryo formation the situation of Bhrajaka Pitta has got fixed in the skin and the colour develops, is according to the amount of Bhrajaka Pitta. At the time of embryo formation, when the collaboration of Tridosha (Vata, Pitta and Kapha) occurs with Shukra and Shonit, the Prakrati is decided and colour also according to amount of BhrajakaPitta which can be maximum, medium or minimum.\(^3\) So if seen on the above mentioned basis, the Tridoshas also seems to be present in a variable amount. It means the natural stage and amount of BhrajakaPitta (a type of one of the Tridosha) should be decided at the time of embryo formation, so that the normal texture of body should also get decided at that time. This whole process should have dependency over Bhrajaka Pitta.

Role of BhrajakPitta in coloration of Skin according to Ayurveda
AcharayaCharak has accepted the view of Marichi that prakrat and vikrat complexion of skin depends on the Prakrat&Vikrat functioning of Pitta. Maintenance and variation of body temperature, variation in the normal complexion of body, these comes under the functioning range of Pitta.\(^4\) (c.su.12/11) AcharayaCharaka has included softening and shining of body under wanting of Pitta.\(^5\) (c.su.18/50)
Acharaya Sushruta has clearly mentioned five types of Pitta and their Sthanas. He has described Bhrajaka Pitta in the form of Bhrajaka Agni and has accepted skin as its Adhishtana. BhrajakaPitta is present in the skin, thus it absorbs the substance used in the process of Abhyanga, Avaschana, Avagahana and Aalepa. (s.su.21/10) It means it helps in perspiration, wetting and shining of skin and maintenance of body temperature. Here it can be clearly understood that BhrajakaPitta has a special contribution towards maintaining the natural colour of skin.

In Sharangdharsamhita it is clarified that BhrajakaPitta in the skin gives a coloured appearance to the skin. (s.su.21/10) It provides glitter to the skin. In the 'Deepika' a commentary of ShrangdharaSamhita, Acharya Aadhmalla has stated that BhrajakaPitta digest the substances applied on skin and makes the skin glow due to UshnaGuna present in it. According to Acharya Sharangdhara the skin is indication only to its outermost layer i.e., Avabhasini, it means out of seven layers of skin only the Avabhasini contributes in performing the above functions. Other layers perform functions which are different form Avabhasini's functions.

**Role of BhrajakPitta in development of Shvitra**

Shvitra is an idiopathic acquired as well as congenital circumscribed depigmentory condition which is characterized by the appearance of white patches on the skin. Bhrajaka pitta belongs to one variety of Pitta, first described by Sushruta. Bhrajaka is said to be located in external skin (BahyaTwaka) and responsible for color of different parts of the body. It is responsible for digestion, metabolism and absorption of the substance which is applied over the skin. It can be assessed that, the bhrajaka pitta is responsible for the maintenance of pigmentory system of the body.

Sushruta said that Tejo-Dhatu is responsible for all colors variance. Due to Pakakriya, previous color is given up and new colors are formed. Pakakriya is described as phenomenon which takes place when a substance comes in contact of Agni. Therefore Agni which is responsible for Paka, is the main cause for color transformation.

Vitiligo is defined by Fitzpatrick as a specific, common, often heritable acquired disorder characterized by well-circumscribed milky white cutaneous macules devoid of identifiable melanocytes.
Bhrajaka pitta is known to be responsible for the natural and unnatural color of the skin as well as it gives lusture and warmness to the skin. Through Bhrajaka pitta digest some oily substances and passes into the body but the Bhrajakapitta alone cannot perform this work because from Ayurveda point of view all the Dhatus mainly requires Jatharagni for their digestion. So the Vikriti in Jatharagni will creates Vikriti in Dhatvagnies. Due to this reason Doshas vitiates and move to Twacha to give rise to Shvitraroga.

CONCLUSION
Skin covers the whole body as well as is the seat of Sparshnendriya. Skin also contains SwedvehaSrotas and Lomkupa. Acharaya Charaka and Sushruta has given 6 & 7 types of Twacha respectively in which the outer most layer is thin & helps in the expression of Varna (Complexion, Lusture etc.) and the other layers helps in the protection of the body. From modern point of view functioning of Bhrajaka Pitta is regulated by oily/ Sebaceous glands and the heat present in the skin. These sweat and sebaceous glands, in their natural stage, are directly affected by BhrajakaPitta while functioning. Although the stimulating factors of these glands are found in nervous systems yet they are regulated by the heat of body. That’s why if the temperature of the body increases by exercise then perspiration also increases. Due to this reason heat of the body can be called as BhrajakaPitta and melanin pigment (RanjakaDravya) can also be related to the heat of the body. Peoples living in the hot climate have more melanin pigment and those having more exposure to the sun light will have melanin pigment in increased amount. So by the treating BhrajakPitta through Jatharagniwe can treat Shvitra also.

REFERENCES


