

SIGNIFICANCE OF *BAKUCHI* IN THE THERAPEUTIC MANAGEMENT OF *SHWITRAROGA*

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Article Received on
06 Nov. 2022,

Revised on 27 Nov. 2022,
Accepted on 17 Dec. 2022

DOI: 10.20959/wjpr20231-26556

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ABSTRACT

Avalguj (Bakuchi - Psoraleacorylifolia Linn.) is a well-known drug used in various diseases like *Shwitra*, *Kushtha*, *kandu*, *jwara*, *swasa*, *kasa*, *prameha* etc. (*Kushtha*, *meha*, *jwar*, *krimi*, *pranut*) We find references about *Bakuchi* in *mahakashaya* and as *lepa* in *Shwitraroga*. A large number of clinically essential chemicals are present in it. The disease *Shwitrawas* reported in ancient literature. Several references are found in the *Vedas*, particularly in the *AtharvaVeda*, regarded as one of the oldest written documents since the dawn of civilization. The word *Shwitra* has its root in the *Sanskrit* word *Shwitra*, which means white patch. So *Shwitrais* a disease where white patches appear on the body. We have also mentioned about the bioactive components present in *Bakuchi* which are working on the disease. We are reviewing this paper to examine and prove that *Bakuchi* is an excellent drug for the treatment of *Shwitra*.

KEYWORDS: *Avalguj, Bakuchi, Shwitra, Kushtha, Maharoga, Viruddhaahar, Ama.*

INTRODUCTION

Nature has been a source of medicine for many years, and a salient number of modern salts have been isolated from nature itself, many based on their use in traditional medicines.^[1] Plants are important sources of treatment. *Bakuchi* (*Psoraleacorylifolia Linn.*) is a well-known drug used in various diseases like *Shwitra*, *Kushtha*, *kandu*, *jwara*, *swasa*, *kasa*, *prameha* etc. (*Kushtha*, *meha*, *jwar*, *krimi*, *pranut*).^[2] We find references about *bakuchi* in *mahakashaya*^[3] and as *lepa* in *Shwitraroga*.^[4] *Bakuchi* is botanically identified as *Psoraleacorylifolia* Linn. It is famous for its *Kushthaghna* as well as *vatashamaka* property. It

is described in *Ayurveda* with several synonyms describing its qualities. The quality of a product is ensured only when it is analysed extensively with scientific parameters. Even though classical references are available, quality testing may not be sufficient in the modern era of standardization. In the present study, a sincere effort was made in this direction.

In *Ayurvedic* classics, *Kushtha* is categorized as *Maharoga*, and *Shwitra* is one of the varieties of *Kushtha*. The lesions of *Shwitra* are dry and non-infectious, thus differs from the *Kushtha* in general. *Shwitra* is a chronic skin disease that challenges the whole medical field as a complete cure for this is not found till date. This disease is not fatal, but the patient suffers a considerable embarrassment, inferiority complex, and separation from society. In *Ayurveda*, *Shodhana* and *Shamana*^[5] the two fundamental therapies are very effective in treating *Shwitra*. *Bakuchi Rasayan* is taken as a drug of concern in the present study mentioned by *Acharya Sushruta Medhayushkamiya Rasayana Chikitsa*. It contains *Bakuchi*, *Guda* and *Gritha* and *Gomutraarka* as *Anupana*.

Description of categorization of *Bakuchi* in the *Nighantu* text

Table 1 – For the description of Plant & disease

(a) Rasapanchaka of Bakuchi ⁶		(b) Samprapti Ghataka of Switra ⁽⁷⁾		(C) Biological Description of Psoralea corylifolia ⁸	
Rasapanchak	Guna			Kingdom	Plantae
Rasa	Tikta, katu	Dosh	Tridosh	Division	Angiospermae
guna	Laghu, Ruksha	Dushya	Rakta, Mansa, Meda	Class	Dicotyledoneae
Virya	Shita	Strotas	Rasvaha, Raktavaha	Order	Rosales
Vipak	Katu	Strotodushti	Sanga	Family	Leguminosae
Prabhav	Shvitrukush- thanashaka	Lakshan		Subfamily	Genus
Properties	Twachay	Adhistan	Twak	Species	corylifolia Linn.
		Rogmarg	Bhaya		
		Agni	Dhatwaagnimandhya		

Active Bimolecular component

Psoralea corylifolia consists of a oily pericarp, a hard seed coat and kernel. The seed contains an essential oil, a dark brown resin, a nonvolatile terpenoid oil, traces of alkaloidal substances. The substance found in the seed of *Bakuchi* is a monoterpenoid phenol named *Bakuchiol*, Isopsoralen, Psoralen, Corylifolin, Corylin, Psoralidin are few of them which works on the disease *Shwitra*.^[9]

Review of Literature

We get many references in the *Veda* and the classical texts of *Ayurveda* about *Bakuchi* and *Shwitra*. In the *AtharvaVeda*^[10], *Shwitra* appears for the first time in the commentary of *Darila* on *Kau Sutra* 26.22. In *AtharvaVeda*, references to *Kilasa* are found in two hymns (A.V. 1.23 and 1.24). In *Rig-Veda*^[11] (V.53.1), the reference to *Kilasa* is found in different places available in *KathakaSamhita*, *VajasenejiSamhita*, *Taittiriya Brahmana* and *Tandya Mahabrahmana*. According to *AcharyaCharak*^[12,13,14] a reference about *samshodhanachikitsa* is the best way of treatment for *Shwitra*, and the reference about the *nidanofShwitra*, i.e., *virudhaahara* in the same *sthan*. According to *AcharyaCharaka*^[15], *AcharyaShusruta*^[16], *AcharyaVagbhata*^[17], details about *Shwitra* are found. According to *AcharyaVagbhata*^[18], *sharirajdoshashikitsa* is mentioned. In *BhavaprakashNighantu*^[19]- facts about *Bakuchi* is mentioned.

MATERIAL AND METHODS

This review paper is carried out with the help of detailed literary review from, *brihatrayi* and *laghuhatrayi* and already reviewed research articles^[20] based on various authentic ancient *Ayurvedic* texts describing therapeutic uses of *Bakuchi* in *ShwitraRoga*. *Bakuchi* is purified by *Adrakaswarasa* and *Go mutra*.

DISCUSSION

The largest organ of the human body is the skin. *Shwitra* is very difficult to treat as compared to other dermatological diseases. In this condition, skin loses its natural pigmentation and becomes white. *AcharyaCharaka* has listed this disease under *RaktaPradoshajavikara*.^[21] *Ayurveda* focuses on keeping a healthy person's health and curing the disease. To achieve the same *ahara* is the key as *smyakyojitaahara* which leads to *indriyaprasadana* and *varnaprasadana*. *Viruddhaahara* is considered the causative factor of *Shwitra*, and these incompatible foods are responsible for the formation of *Ama*. *Ama* may interfere with the absorption of nutrients which is accepted as one of the etiological factors for Vitiligo.^[22] *Charaka* also opines that the *papa karma*, *guruninda*, unlawful acts are also causing *Shwitra*. Vitiligo is a condition in which only active (melanin-producing) melanocytes are destroyed. The inactive melanocytes in normal hair follicles' outer root sheath (ORS) are preserved and serve as the only source for the repigmentation. Recovery of Vitiligo is initiated by the proliferation of these inactive melanocytes, followed by the upward migration of inactive melanocytes.^[23]



Figure 1: Psoralea corylifolia Plant & Seeds.

The *Bakuchi* and *Kakodumbara* contain active principle psoralens, which reach the inactive melanocytes and get concentrated into the cytoplasm, increasing the photosensitivity of the inactive melanocytes. Further, this helps synthesise melanin pigment, which is deficient in Vitiligo. Exposure to sunlight was advised to follow after the local application early in the mornings to patients because both the Psoralens and sunlight stimulate the tyrosinase enzyme, which is responsible for the melanin synthesis. The sunlight being radiant energy may potentiate the action of external application. This may result in excellent drug permeability through the epidermis, resulting in perfect stimulation of the melanocytes for their normal function melanogenesis. This increases the production of facultative melanin. *Acharaya Charaka* has mentioned *Shodhana* therapy, especially as a line of treatment in *Shwitra*. According to *Harita Samhita*, the specific sequence of treatment *Virechana* is given.^[24] According to *Charakacharya*, *Shwitra* has been considered less than one *Rakta Pradoshaja Vikara*. So following line of treatment can be taken into consideration.^[25] Diseases having blood as a causative factor line of therapy pacifies *Rakta* and *Pitta*. Also, *Virechana*, *Upavasa* and *Raktamokshana* can be given.^[26] For any disease to manifest, *Dosha-Dushya Samurchana* is a must. That is nothing but what we say as *Samprapti*. This has maximum attention as *Sampraptivighatanis* the primary treatment for any disease. So to understand the possible mode of action of *yoga*, we have to think about how the quality of individual *yoga* drugs will act against the *Sampraptighatakas*. *Shwitra* is a *Tridoshaj Vyadhi*. The ingredients of various internal *yogas* work over *tridoshas* and pacify them. External application, i.e. *lepa*, ointments etc., having *ushana*, *teekshana* and *srotoshodaka* properties. The *veerya* reaches the *siramuksa* of *swedavahasrotas* and runs the deeper layer *twaka*, and it acts locally to relieve the *sanga*.

RESULTS AND OBSERVATION

As mentioned above that *Bakuchi* is used to treat *ShwitraRoga* in many ways and according to many classical texts like *AtharvaVeda*, *RigVeda*, *CharakaSamhita*, *ShusrutaSamhita*, *AsthangHridya*, *BhavaprakashNighantu*. Overall we can observe and conclude that the chosen drug is useful in treating the given disease and further clinical trials should be carried out to prove the texts.

CONCLUSION

Above, various studies on *Shwitra* conclude that better significant results can be achieved by *Shodhana* therapy (bio-cleansing) followed by *Shamana* (palliative) therapy and altered preparation of external application made by different media. Those combined treatments may play a significant role in the management of *Shwitra* (Vitiligo).

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