

# Ayurvedic Review Article on shiitpitta & it's management

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**Abstract:** *Urticaria is a disease characterized by erythematous and pruritic rashes in the dermis or large hypodermal swellings. It is lumpy and itchy rashes which look like the effect of a nettle sting and occurs for more than six weeks. It affects 20% of people at some time in their lifetime. Though the disease is not life threatening, it makes patient worried, due to its appearance and severe pruritus. Management primarily aimed at patient's education, avoidance of known triggers and pharmacotherapy i.e., antihistamines, glucocorticoids. The modern medicine provides temporary symptomatic relief and patient must take medicines for long time, which may be having some unwanted side effects. In Ayurvedic texts, Sheetapitta share similar symptomatology and causative factors as Urticaria. Sheetapitta is having a common symptom of itchy red rashes on skin on almost all over the body. In Ayurveda, the sequential administration of Shodhana therapy and certain Shaman Yoga are quite beneficial. Virechana (therapeutic purgation) is best treatment for Pittaja vyadhis and also it is important treatment for Vataja, Kaphaja and Raktaja vyadhis (as these all are vitiated in Sheetapitta), thus Virechana eradicates the aggravated Doshas from the body thereby giving a marked relief in patients of Urticaria.*

**Keywords:** *Urticaria, Sheetapitta, Shaman Yoga, Shodhana*

## INTRODUCTION

Changes in lifestyle, consumption of unwholesome food, polluted environment, packaged- junk food, work in shift duties, stress, anxiety etc. are the main causative factors for imbalance of Tridosha (bodily humors) & Agni (digestive capacity) results in manifestation of various diseases in current scenario. Imbalance in these bodily humors causes disturbance in digestive capacity or vice versa. Disturbance in bodily humors and digestive capacity leads to formation of Ama and imperfect production of Dhatus (bodily tissues) results in altered immune system. Allergic reactions are also an example of altered immune response. Allergy is defined as a

disorder in which the body becomes hypersensitive to particular antigens, which provoke characteristic symptoms whenever they are subsequently encountered.[1] Sheetpitta- Udarda-Kottha is a common allergic skin disorder which is caused due to disturbance in the equilibrium of Vata, Pitta, Kapha and Rakta, and manifest as inflamed lesions like of Varatidansh (wasp sting) and may be associated with Kandu (itching), Toda(pricking sensation), Daha (burning sensation), Vamana(vomiting) & Jwara (fever). These symptoms are very much similar to Urticaria in modern medical science. Urticaria is a dermal vascular reaction of the skin, Modern pathology suggests that almost one third of Urticaria are cholinergic. results in the release of histamine, bradykinin, kallikrein, and other vasoactive substances from mast cells and basophils in the superficial dermis, resulting in intradermal edema caused by capillary and venous vasodilation and occasionally caused by leukocyte infiltration.[2]If urticarial persist less than 6 weeks duration is called acute while if persist more than 6 weeks then known as chronic urticaria. It may be immune mediated or Nonimmune-mediated mast cell activation.

Vyutpatti and Nirukti of Shiitapitta-Udarda-Kottha Shiitapitta: There isn't any „Vyutpatti' or „Nirukti' for „Shiitapitta' available in any texts. But it comprises of two words i.e. „Shita' and „Pitta' which indicates that these is mainly vitiation of Doshas having Shita Guna Vata & Kapha Dosha and Dosha having Ushna Guna Pitta Dosha.

Udarda: Vyutpatti: 'Ut' + arda {Peedane} + Ach

Udarda. Nirukti: 'Udardati Peedayati Iti' [Shabda Kalpadruma]

Kottha:Vyutapatti: Kuthi +Ach {Nipatanat}

[Shabdakalpadruma].

Kuti {Pratighate} + Ach [Amarakosha]

Nirukti: Chakrakara Kushtha roga, Mandalakam

[Shabdakalpadruma]

Kotho Mandalakam – Mandalamiva – Evai Pratikrutau Iti. Kaviti Kunthati [Amarakosha].[3]

General description of ‘Shitapitta- Udarda-Kottha In Ayurvedic texts the three disorders are described almost similar having few different characters and different causative factors. Madhavakara defined Shitapitta and Udarda as synonyms of each other but then he quoted that Shitapitta having Vata dominancy while Udarda having Kaphaja dominancy and also mentioned specific character of Udarda as Mandala i.e. rashes having inflamed edges with depressed center. In the classics Kotha has been described as the itchy red rashes covering major part of skin and chronic in nature.[4]

Pathya-Apathya: Pathya-Apathya Sevana Vidhi plays an important role in the management of any disease. Pathya is that which is suitable to the disease and to the diseased. While Apathya is unsuitable, and which aggravates the disease process leading to more discomfort to the patients.

Upashaya and Anupashaya

These are useful measures for differential diagnosis of similar diseases. so Upashaya/Anupashaya are not necessary here as sign and symptom are very clear and of the disease is easy to diagnose. Despite the disease is easily diagnosed, oleation with Katu Taila and sprinkling with luke warm water relieves the symptoms such as itching and rashes.

Samprapti (Pathogenesis)

According to Acharya Madhavakara, following various etiological factors, when vitiated Vata and Kapha Dosha being mixed with Pitta Dosha and spreads internally and externally resulted in to Shitapitta-Udarda-Kottha.[5] Above description of Samprapti is very short and can't explain entire pathogenesis of Shitapitta-Udarda-Kottha. So, for complete understanding of Samprati, it is required to analyze the Poorvarupas and Rupas of Shitapitta-Udarda- Kotha to find out the main elements of the pathogenesis i.e. Dosha-Dushya -Srotas – Adhishthana. Dosha involvement: Madhavakara clearly states Tridoshaja involvement in pathology of ShitapittaUdarda-Kottha. Prodromal signs like Dehasada showing vitiation of Vata, Raktalochanata and pipasa showing vitiation of Pitta whereas Angagaurava, Aruchi and Hrillasa showing vitiation

of Kapha. Manifestations such as Toda & Kandu indicates „vitiation of Vata, Jvara & Daha indicates vitiation of Pitta, whereas Kandu, Chhardi, Varati Damshta Shotha indicates vitiation of Kapha Dosha.

Dushya and Srotas: There isn't clear indication of Dushya and Srotas in description of Samprapti had given by Madhavakara. But, prodromal signs, and clinical presentations indicates involvement Rasa & Rakta Dhatu and Rasa & Raktavaha Strotodushti.

Adhishthana: Tvak is Adhishthana of Shitpitta-UdardaKottha as its cardinal symptom i.e. Kandu and Varati

Damshta Samsthana Shotha can be observed to be manifested on skin.

Samprapti-Ghataka of ‘Shitapitta-Udarda-Kottha’

Dosha: Tridosha

Dushya: Rasa, Rakta

Srotas: Rasa, Raktavaha

Strotodushti Prakara: Vimarga Gamana

Agni: Manda and/or Vishama

Udbhavasthana: Amashaya

Samcharasthana: Tiryaka Shira; Rasa, Rakta Vaha Srotas.

Adhishthana: Tvak

Vyadhi Svabhava: Ashukari

Vyadhimarga: Bahya

Pathya Ahara Vihara

1. Jeerna Shali

2. Jangama Mamsa

3. Triphala

4. Madhu

5. Mudga Yusha

6. Kultha Yusha

7. Ushnodaka

8. Karkotaka Shaka

9. Karavellaka Shaka

10. Moolaka Yusha.  
Pathya Ahara Vihara

1. Ksheera vikarani
2. Chhardi Nigraha
3. Ikshu Vikarani
4. Divaswapna
5. Matsya
6. Purva and Daksheena Disha Pavana
7. Anupa- Udaka Mamsa
8. Snana
9. Naveen Madhya
10. Atapa Sevana.

#### DISCUSSION

Shamana Chikitsa: Parada, Swarna, Loha, Tamra, Abhraka, kasisa, ghandaka, gairika, pravala and shanka are the major mineral drugs that have action on Sheetapitta. Most of the yoga which are mentioned above contains these minerals as major ingredients. Among ingredients most of the minerals possess Madhura Kashaya rasa, Snigdha guna, Sheeta virya, Madhura and Katu Vipaka. Most of the ingredients have vata kaphahara, Tridosahara, pittahara, doshaghna karma and karma exhibited include Rasayana, kushtagna, varnya and kandughna. These rasa guna and karma help in the Sampraptivighatana and thus proves to be effective in the management of Sheetapitta.

Shodhana Chikitsa

Vamana: Emesis should be given with decoction of Patola and Arishtaka.

Virechana: Purgation should be given with decoction of Triphala, Guggulu, Pippali.

Other References

Charaka Samhita[6]: Udarda Prashamana Mahakashaya, Katu Taila, Mustadi Churna.  
Sushruta Samhita[7]: Eladi Gana.

Bhavaprakasha[8]: Navakarshika Guggulu Trikatu + Sharkara Yavani + Vyosh + Yava kshara Aardraka

Rasa + Purana Guda Yavani + Amalaki Nimba Patra + Ghrita + Amalaki Aardraka Khanda.

Chakradatta[9]:

Visarpokta Amritadi Kwatha Agnimantha Moola + Ghrita Shushka Pakva Gambhari Phala after boiling with milk. Bhaishajya Ratnavali 19: Yashtyadi Kwatha. Yogaratanakar 20: Vardhamana Pippali Vardhamana Lasuna Prayoga

#### CONCLUSION

In modern science there is vast treatment of Urticaria and other allergic skin disorders, but reoccurrence of disease is common in very many cases. Sheet pitta is commonly encountered Twak Vikara in clinical Practice. Ayurveda has lot of potential in the treatment aspect of allergic skin reaction by using of various Ayurvedic formulations and by following Pathya-Apathya.

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Sheetapitta Chikitsa, pp. 293-294