

## UNDERSTANDING ETIOPATHOGENESIS OF *SHEETAPITTA* – A CRITICAL REVIEW

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### ABSTRACT

The disease *Sheetapitta* (NAMC, Disease morbidity code ED 14) was kept forth by *Madhavakara* in *Rigvinischayam*. *Vinaya Pitaka*, a book from Buddhist literature of about 500 BCE mentioned a disease named *Chavidoshabaddha* (literally mean skin disease) or *Julpittee*<sup>1</sup> (a disease which causes red coloured wheals and itching on the body). *Sheetapitta* like manifestations named *Udarda*, *Kooha*, *Utkooha*., were explained in different contexts since the *Samhita* period. On the contrary with *Ushna* and *Tikshna guna* of *Pitta*, *Sheeta guna* was used to name the disease, *Sheetapitta*. *Sheetapitta* is characterized by *Varati dastavat shotha*, *Kandu*, *Daha*, *Thoda*, *Jwara*, *Chardi*, where all the *tridosha* involvement is seen. In this regard, there is uncertainty in determining the *Nidana*, *Samprapthi* and *Samprapthi ghataka* of the disease. Hence, here my present study deals with the nomenclature, detailed *nidana*, *Samprapthi* and *Chikitsa* of *Sheetapitta*.

**Keywords:** *Sheetapitta*, *Nomenclature*, *Nidana*, *Samprapthi*, *Chikitsa*.

### INTRODUCTION

*Sheetapitta* is composed of two words *Sheeta* and *Pitta*. *Sheeta* ('*Shai + Kta*') – Referred as *Hima rtu* and *Twacha* in various nighantus<sup>2</sup>. *Pitta* (*Tap Santape*)

– Defined as that which is responsible for the heat of the body<sup>3</sup>. This disease is explained after or in *Kushta roga* in almost all classical treatises of Ayurveda, due

to their similarity in *Twak dushti* and involvement of *tridoshas*. Though *Sheetapitta* and *Udarda* were mentioned separately, there is a striking similarity between them and clinically difficult to enumerate separately. *Anjana nidana* explained *Udarda* as, the appearance of skin patches look like those caused by the sting of wasp along with Itch, Vomiting, Fever and is caused by *Sheeta* and *Pitta*<sup>4</sup>. *Madhukosa* explained that, though the features of *Sheetapitta* and *Udarda* are similar to each other, there is a predominance of *vata* in *Sheetapitta* while *Udarda* is dominated by *kapha*<sup>5</sup>.

#### DISEASE REVIEW –

**Nidana** – *Sheeta marutha samsparsha* (due to the contact with a cold breeze) the vitiated *vata* and *kapha*

along with *pitta*, produces the disease externally on *twak* and internally involving *raktadi dhatus*<sup>6</sup>. This shows the *dosha dushya samurchana* of *pitta* and *rakta*. Hence *nidana* (Table No.1) which cause *Rakta dushti* are taken into prime consideration here.

**Poorva rupa** – *Pipasa, Aruchi, Hrillasa, Deha sada, Gourava, Rakta lochana* are the premonitory symptoms<sup>7</sup>.

**Rupa** – The patches look like those caused by the sting of the wasp appear on the skin, itching, excessive pricking sensation, vomiting, fever and burning sensation are the symptoms of *Sheetapitta*<sup>8</sup>.

**Table 1:** *Nidana* of *Rakta dushti*<sup>9</sup>

S.No	<i>Nidana</i>	
1	<i>Ahara</i>	<i>Rasa – Amla Rasa, Lavana Rasa, Katu Rasa Guna – Tikshna Guna Samidhanya Varga – Kullutha, Masha, Nishpava Mamsa Varga – Jalaja, Anupa, Prashaha, Bilasaya Mamsa Sakha Varga – Mulaka Phala Varga – Karamarda Madya Varga – Souviraka, Sukta Gorasa Varga – Amla Dadhi Taila Varga – Kusumba Taila, Atasi Taila, Sarshapa Taila Viruddha Ahara</i>
2	<i>Vihara</i>	<i>Ati Anila And Ati Atapa Sevana, Diwaswapna</i>
3	<i>Manasika</i>	<i>Krodha</i>
4	<i>Anya Nidana</i>	<i>Chardi Vegarodha, Vamana Ayoga, Dushi Visha, Krimi (Rakta, Pureesha), Sarad Rtu.</i>

**Samprapthi** – Due to *Rakta dushti*, *pitta* gets accumulated (*Upachaya*) as *rakta* is *asraya* for *pitta*. *Sheeta marutha sparsa* increases the *Sheeta guna* of *Kapha*

and *Vata*. Thus, the combined action of both *Pitta* and *Sheeta guna* results in the manifestation of *Sheetapitta*.

**Table 2:** *Samprapthi ghataka*

<i>Samprapthi ghatakas</i>	
<i>Dosha – Pitta pradhana tridoshaja vyadhi.</i>	<i>Dushya – Rasa, Rakta, Mamsa, Medho, Asthi,</i>
<i>Vata – Prana, Udana, Vyana, Samana, Apana</i>	<i>Majja, Sukra</i>
<i>Pitta – Pachaka, Ranjaka, Sadaka, Brajaka</i>	<i>Udbhava sthana – Amasaya</i>
<i>Kapha – Avalambaka, Kledaka, Tarpaka</i>	<i>Vyakta sthana – Twak</i>
<i>Agni – Jatharagni, Bhootagni, Dhatwagni</i>	<i>Swabhava – Asukari</i>
<i>Agni dushti – Mandagni</i>	<i>Bedha – Sheetapitta (1)</i>
<i>Srotas – Rasa vaha srotas and Rakta vaha srotas</i>	<i>Roga marga – Bahya</i>
	<i>Sroto dushti – Atipravritti</i>

**Chikitsa** – In *Sheetapitta*, treatment of *Krimi* and *Dadru* followed by *Koshta suddhi* and then *Kushta chikitsa* should be done<sup>10</sup>. Various classics explained *Sodhana, Samana* and *Bahirparimarjana chikitsa* for *Sheetapitta* (Table No.3). In the treatment of *Sheetapitta* all the *yogavahi* drugs mentioned in other diseases can be used.

**Table 3:** Different treatment aspects of *Sheetapitta* from various classics

<b>Chikitsa</b>			
<b>1) Sodhana Chikitsa<sup>11</sup></b>			
a) Purva karma – Abhyanga with Katu taila and Seka with Ushna jala. b) Vamana – Patola, Arista and Vasaka Kashayam. c) Virechana – Triphala, Guggulu, Krishna. d) Rakta mokshana after snehana with Mahatiktaka ghruta.			
<b>2) Samana Chikitsa</b>			
Herbal preparations		Herbo-mineral preparations	Mineral preparations
a) Navakarsika kwatha <sup>12</sup> b) Triphala & madhu <sup>13</sup> c) Sita, Madhuka, Guda, Amalaki, Chitraka <sup>14</sup> d) Amrithadi kashyam <sup>15</sup> e) Agnimantha + Goghrita <sup>16</sup> f) Amruthadi kwatham <sup>17</sup> g) Haridra khanda <sup>18</sup> h) Brihat Haridra Khanda <sup>19</sup>	i) Ardraka khanda <sup>20</sup> j) Yashtimadhukadi kashya <sup>21</sup> k) Yavani Ksheerapaka <sup>22</sup> l) Pippali vardhamana <sup>23</sup> m) Lasuna Sevana <sup>24</sup> n) Chandana yogam <sup>25</sup> o) Dhatri khanda <sup>26</sup> p) Gambhari ksheerapaka <sup>27</sup>	a) Sheeta Pitta Bhanjana ras <sup>28</sup> b) Vishwesara ras <sup>29</sup> c) Talakeswar ras <sup>30</sup> d) Talakadi vati <sup>31</sup> e) Manikya ras <sup>32</sup> f) Arogya vardhini vati <sup>33</sup> g) Aswakanchuki ras <sup>34</sup> h) Sarvatho bhadra ras <sup>35</sup>	a) Suta bhasma prayoga <sup>36</sup> b) Pravala pishiti <sup>37</sup> c) Gandhaka rasayana <sup>38</sup> d) Swarna bhasma <sup>39</sup> e) Malla sindhura <sup>40</sup> f) Yashada bhasma <sup>41</sup>
<b>3) Bahir parimarjana Chikitsa</b>			
a) Lepa with Durva + Nisha <sup>42</sup> b) Lepa with Saindhava lavana + Kushta + Sarpi + Surasa swarasa <sup>43</sup> c) Udvartana with Sarshapa + Haridra + Prapunnada + Kushta + Katu taila <sup>44</sup> d) Abhyanga with Kshara, Saindhava Lavana and Taila <sup>45</sup> e) Abhyanga with Durvadi tailam (Durva, Sarja, Yashti, Patha, Amrutha, Haridra) <sup>46</sup>			

## DISCUSSION

Increased *Sheeta guna* of *Kapha* and *Vata* (*Sheeta marutha sparsa*), when comes in contact with *Tikshna* and other *gunas* (increased due to *Rakta dushti*, Table No 1) of *Pitta*, *Pitta chaya* occurs<sup>47</sup>. It was explained in *Madhukosa*, that *pitta* which is increased because of its own reasons when comes in contact with cold breeze causes the disease, *Sheetapitta*<sup>48</sup>. Hence, the *ni-dana* explained by *acharyas* for *Sheetapitta* is a *Vyanjaka hetu* (Trigger factor). This is the probable reason for naming the disease as *Sheetapitta*. *Nidana* causes *Rakta dushti* by the movement of *doshas* from *Koshta* to *Sakha*. As *rakta* is *asraya* for *pitta*, *pitta* gets aggravated further. *Sheeta marutha sparsa* increases the *Sheeta guna* of *Kapha* and *Vata*. The combined effect of both *Pitta* and *Sheeta guna* results in the acute manifestation of *Sheetapitta*. Due to repeated exposure to *nidana doshas* goes on increasing i.e., *Vridhhi* and *Paka* of *doshas* occur, resulting in movement of *doshas* from *Sakha* to *Koshta*. Thus the formation of *Ama*, which is due to prolonged improper digestion, resulting from *nidana*, is responsible for *Rakta dushti* in turn. When *doshas* move from *Sakha* to *Koshta*, if they are not eliminated by proper *sodhana*, *doshas* cause *Pachaka pitta* or *Jatharagni*, *Bhutagni* and

*Dhatwagni mandya* leading to improper *uttarottara dhatu poshana*. As *Ojas* is *sapta dhatu sara*, improper formation of any *dhatu* shows its effect on the formation of *Ojas*, leading to *Ojo visramsa*. *Ojas* being the *adhista* for *Bala*, decrease in *bala* takes place. This ultimately causes *Dhee*, *Dhruthi* and *Smrithi vibramsha* (*Manas sparsa*) and aggravates all the *doshas* in the body<sup>49</sup>, as a chronic manifestation of *Sheetapitta*. In both acute and chronic manifestations all the three *doshas* (*pitta dosha pradhana*) along with *rajo dosha* (*manasika dosha*) is involved. *Rajo dosha* is responsible for *Krodha*. *Doshas* which are already excited due to *viruddha ahara* etc., under sudden *vega* of *krodha*, *ushnatwa* of body increases, leading to movement of *doshas* from *Koshta* to *Sakha*. Here *krodha* acts as *Vyanjaka hetu* (trigger factor). *Vata* and *Kapha* are responsible for *thoda* and *kandu* respectively. *Pitta* is responsible for *Chardi*, *Vidaha*, *Jwara* and *Varatidastavat* (*damstra vat*) *sotha*.

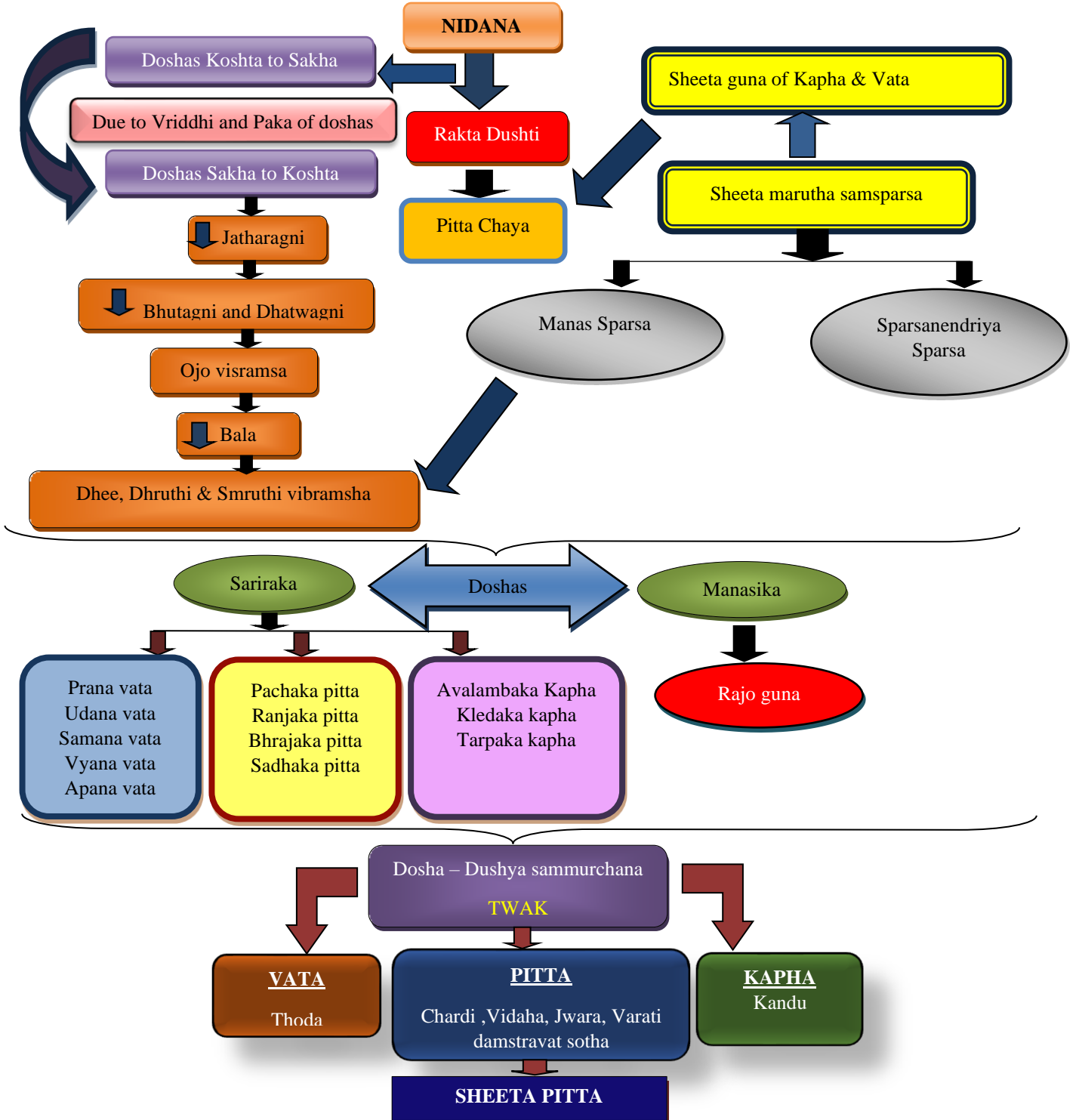
## CONCLUSION

*Sheetapitta* is *Pitta pradhana tridoshaja vyadhi* caused due to *Rakta dushti* (*Utpadaka hetu*) and *Sheeta marutha samsparsha* (*Vyanjaka hetu*). In the acute and chronic manifestation of *Sheetapitta* both

Sparsnendriya sparsa and Manas sparsa (Dhee, Dhruthi and Smrithi) get deranged (vibramsha), involving Sariraka doshas and Manasika doshas (particularly Rajo guna). Hence the Chikitsa for Sheetapitta

can be Sodhana, Rakta suddhi, rational use of Yoga-vahi dravya and Twachya rasayana.

**Flow Chart 1: Samprapthi of Sheetapitta**



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