URTICARIA AYURVEDIC AND MODERN PROSPECTIVE

Dr. Mubin Sayyad, Dr. Smita Lokhande, Dr. Parag Deshmukhe

1Post Graduate Scholar, 2Asso. Professor, 3Professor & HOD
Department of Kayachikitsa,
Hon. Shri Anna Saheb Dange Ayurved Medical College, Ashta, Sangli, Maharashtra, INDIA.

Abstract- Urticaria is a type I allergic reaction which is manifested because of exposure to such allergens. Due to Agriculture and Industrialization incidences of urticaria have increased. Vata and Kapha are predominantly involved in this disease. Along with Pitta they create redness, swelling and itching on the skin. Acute urticaria shows more diffuse swelling of lips, face and larynx and is spread all over the body. Urticaria is a vascular reaction of the skin characterized by Sign and Symptoms like eruption of macule. Urticaria coincides with Sheetapitta. Udarda, Kotha, Ayurveda provides us with detailed knowledge about toxins, their management and methods of purging these poisons out of the body. Ayurvedic herbo mineral preparations restores healthy skin and cures urticaria by establishing the equilibrium of Tridosha (Vata, Pitta, Kapha) and Sapta Dhatus (body tissues).

Keywords- Urticaria, Sheetpita, Udard, Kotha, Doshas.

Introduction
In Ayurveda, allergic presentation is explained under the concept of Satmya-asatmya. It manifests due to exposure to Asatmya ahara-vihara and contact with different allergens. Symptoms of hypersensitive skin reaction is explained as Kotha in Brihata Trayi later on it is mentioned as a separate disease under the title Sheetapitta-Udarda-Kotha by Madhavakara. The word "allergy" is derived from the ancient Greek word allos meaning "other" and ergon meaning "work". Allergy is one of four forms of hypersensitivity and is formally called type I (or Immediate) hypersensitivity. Allergic reactions are distinctive because of excessive activation of certain white blood cells called mast cells and basophils by a type of antibody called Immunoglobulin E (IgE).

The proper information of Sheetapitta are not found in Brihatrayies but explanation about Udarda, Kotha, and Ut kotha are found as a vyadhi or purvarupa or lakshana. In Ayurvedic literature the Shitapitta, Udarda & Kotha these three disorders are mentioned almost similar but have different characteristics and different causative factors. Madhavakara gave sheetapitta as a synonym of udarda Kotha and vice versa. He quoted that Sheetapitta having Vatika dominance while Udarada having Kaphaja dominance and also mentioned specific characters of Udarad.

Material and Methods
All the relevant information pertaining to sheetapitta udarda Kotha and urticaria was collected from different Ayurvedics and modern texts.

Nidana
Madhava nidana described detail Nidana panchaka of ‘Sheetapitta-Udarda-Kotha’. He only mentioned ‘Sheeta maruta sparsha’ as causative factor but in Charaka samhita we can find many causative factors, which are summarized below.

<table>
<thead>
<tr>
<th>Table 1: Nidana mentioned in charak samhita</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Rakta dushti</td>
</tr>
<tr>
<td>2. As Symptom in other diseases</td>
</tr>
<tr>
<td>3. Asatmya ahara vihara</td>
</tr>
</tbody>
</table>
Table 2: Rupa of Sheetapitta -Udarda- Kotha

<table>
<thead>
<tr>
<th>S.No</th>
<th>Rupa</th>
<th>S.No</th>
<th>Rupa</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Varati dashta samsthanshotha</td>
<td>5</td>
<td>Jwara</td>
</tr>
<tr>
<td>2</td>
<td>Kandu bahula</td>
<td>6</td>
<td>Vidaha</td>
</tr>
<tr>
<td>3</td>
<td>Toda bahula</td>
<td>7</td>
<td>Sotsanga saraga mandala</td>
</tr>
<tr>
<td>4</td>
<td>Chardi</td>
<td>8</td>
<td>Ksanikotpatti vinasha</td>
</tr>
</tbody>
</table>

Samprapti

*Samprapti* is defined as the process involved in the pathogenesis of a disease by vitiated *Doshas* which are constantly circulating in the body. Madhavakara stated samprapti of sheetapitta -udarda- kotha as other Acharya’s have just repeated the same thing. *Prakupita Vata* and *Kapha* (*Pradushtau Kapha Marutau*) due to ‘Sheeta Marutadi Nidana (Sheeta Maruta Samsparshat)’ – when being along with ‘Pitta’ (*Pittena Saha Sambhooya*) spreads internally and externally (bahir-antah visarpatah) and results in to ‘Sheetapitta-Udarda-Kotha’.

Samprapti Ghataka

*Dosha: Tridosha*

*Agni: Manda*

*Doshagati: Vriddhi, Tiryak, Shakha*

*Vyadhimarga: Babhya*

*Dushya: Rasa, Rakta*

*Srotas: Rasavaha, Raktavaha*

*Srotodusthi prakara: Vimarga Gamana*

*Udbhava Sthana: Aamashaya*

*Vyakti Sthana: Tvak*

*Svabhava: Ashukari*

MODERN DESCRIPTION OF URTICARIA

*Definition*

The word ‘urticaria’ is derived from the Latin word ‘Urtica’ which means stinging nettle. A transient redness and swelling of skin with itching, causing weal’s in the dermis or large hypodermal swellings, is called Urticaria. Urticaria (hives) are transient lesions that are composed of a central wheal surrounded by an erythematous halo. Individual lesions are round, oval, or figurate and are often pruritic.

*Epidemiology*

1. **Incidence:** 20% of the total population may suffer from Urticaria once in their life. Acute urticaria is most common in young patients while chronic type is in middle-aged women.

2. **Age:** Bandkowski (1968) gave an age incidence of 3.4% in babies and children compared with the general population rate of 1.87% and he also pointed out that of 885 cases of Urticaria only one had occurred in a patient over 65 years of age. Urbech and Gottlieb showed that of 500 cases, 2/3rd occurred between ages of 20-40 years. It is generally agreed that urticaria is common in the third and fourth decade of life.

3. **Sex:** Generally, women have a greater tendency for urticaria. Volterani (1965) reported 64% of cases were females.

*Causes of urticaria can be classified as under IgE antibodies mediated*

**Food** - Nuts, eggs, fresh fruits(epecially citrus), chocolates, Fish and shellfish, tomatoes, milk and cheese, spices, yeasts, food additives and preservatives such as tartrazine.

**Drugs** - Painkillers e.g. Aspirin, codeine, antibiotics, penicillin, sulphonamides. Salicylates, Indomethacin and other non-steroidal anti-inflammatory drugs, opiates, radio contrast media, menthol.
Insect stings, Contactant-Latex, perfumes, wool animals.
Non-IgE mediated -
Endogenous mediators, Components of complement (C3a,C5a), Neuropeptides (substance P), Eosinophilic major basic protein.

Autoantibodies (IgG) - Direct against IgE or the high affinity IgE receptor

Physical Stimuli - Simple friction or scratching (dermatographism), sunlight, pressure, heat, cold temperature, water, vibration.

Inhalants - Latex, dust, animal dander, pollen.
Infections - Viral upper respiratory infections, bacterial (sinusitis, dental abscess, otitis), viral hepatitis, vaginitis, fungal, helminth.

Systemic Diseases - Collagen vascular diseases, leukemia, lymphoma, endocrinopathies, menstruation.

Pathogenesis
Urticaria results from an immediate hypersensitivity reaction after exposure to an allergen or an antigen. Upon exposure, the skin mast cell releases the mediator histamine. Through histamine’s effects on the histamine1 (H1) receptors, the capillaries are dilated. With the dilation of the capillaries, vascular permeability occurs. Arteriolar dilatation through nerve reflex causes the typical flaring and eventually the extravasations of fluid cause the wheals. Histamine also causes the pruritus that accompanies the condition. Other mast cells products act as chemotactic factors that attract other effects or cells such as eosinophils. Urticaria results not only from sensitivity to antigens, but also from physical factors such as cold, heat, sunlight, water, pressure and vibration. The underlying mechanisms are not well understood, but the final common pathway is believed to involve release of mediators by activated mast cells and basophilic leukocytes. These mediators increase vascular permeability, and plasma leaks into the dermis, resulting in Urticarial wheals 11.

Ayurvedic treatment for Urticaria

Principles of treatment of Sheetapitta, Udarda & Kotha
Chakradatta has clearly and systematically described the Shamana Chikitsa of these diseases giving considerable importance to Doshagati. He has advised that the individuals suffering from Sheetapitta can be given both Sheeta or Ushna ahara with due consideration to Doshagati 12. Bhavaprakasha has explained Shodhana, Shamana and Bahya Parimarjana Chikitsa in Sheetapitta 13. Yogaratnakara has described Krimighna and Dadraghna drugs to treat Sheetpitta 14. Bhaishajya ratnavali has mentioned that patients suffering from Kotha should, in brief, adopt the line of treatment prescribed for Kustha, Amlapitta, Udarda 15.

**PRINCIPLES OF TREATMENT OF SHEETAPITTA-UDARDA KOTHA.**

<table>
<thead>
<tr>
<th>S. No</th>
<th>Methods</th>
<th>Sheetpitta</th>
<th>Udarda</th>
<th>Kotha</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Snehana</td>
<td>+</td>
<td>+</td>
<td>+</td>
</tr>
<tr>
<td>2</td>
<td>Svedana</td>
<td>+</td>
<td>+</td>
<td>+</td>
</tr>
<tr>
<td>3</td>
<td>Vamana</td>
<td>+</td>
<td>+</td>
<td>+</td>
</tr>
<tr>
<td>4</td>
<td>Virechana</td>
<td>+</td>
<td>+</td>
<td>+</td>
</tr>
<tr>
<td>5</td>
<td>Raktamokshana</td>
<td>+</td>
<td>+</td>
<td>+</td>
</tr>
<tr>
<td>6</td>
<td>Lepas</td>
<td>+</td>
<td>+</td>
<td>+</td>
</tr>
<tr>
<td>7</td>
<td>Udvardana</td>
<td>+</td>
<td>+</td>
<td>+</td>
</tr>
</tbody>
</table>

Shodhana Chikitsa 16
Vimana: Emesis should be given with decoction of Patola and Arishtaka.
Virechana: Purgation should be given with decoction of Triphala, Guggul Pippali
Charak Samhita 17 Udarda Prashamana Mahakashaya, Kattu Taila, Mustadi Churna
Sushruta Samhita 18 Eladi Gana
Bhavaprakasha 19
Navakarshika Guggulu  
Trikatu +Sharkara  
Yavani +Vysosha +Yavakshara  
Aardraka Rasa +Purana Guda  
Yavani + Guda  
Guda + Amalaki  
Nimba Patra + Ghrita +Amalaki  
Ardraka Khanda  

**Chakradatta**  
Visarpokta Amritadi Kwatha  
Agnimantha Moola +Ghrita  
Shushka Pakva Gambhari Phala after boiling with milk  

**Bhaishajya Ratnavali**  
Yashtyadi Kwatha  
Goghrita +Maricha. As Vardhamana Prayoga  
Haridra Khanda  
Brihat Haridra Khanda  
Shleshmapittantako Rasa  
Veereshvaro Rasa  
Shitapittaprabhanjana Rasa  
Durva + Nisha – Lepa  
Siddhartha + Rajani +Kusha+ Prapunnada + Tila + Katu Taila – Udvartana  
Katu Taila – Abhyanga  
Kshara Rock salt + Oil – Abhyanga  

**Yogaratnakara**  
Vardhamana Pippali  
Vardhamana Lasuna Prayoga  

**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. *Pathya* and *Apathya ahara* is listed below,

<table>
<thead>
<tr>
<th>S. No</th>
<th>Pathya Ahara</th>
<th>Apathya Ahara and Vihara</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Jeerana Shali</td>
<td>Ksheera Vikarani</td>
</tr>
<tr>
<td>2</td>
<td>Jangala Mamsa</td>
<td>Chhardi Nigraha</td>
</tr>
<tr>
<td>3</td>
<td>Triphala</td>
<td>Ikshu Vikarani</td>
</tr>
<tr>
<td>4</td>
<td>Madhu</td>
<td>Divaswapna</td>
</tr>
<tr>
<td>5</td>
<td>Muda Yusha</td>
<td>Matsya</td>
</tr>
<tr>
<td>6</td>
<td>Kulattha Yusha</td>
<td>Poorva and Daksheena Disha Pavana</td>
</tr>
<tr>
<td>7</td>
<td>Ushnodaka</td>
<td>Anupa-Audaka Mamsa</td>
</tr>
<tr>
<td>8</td>
<td>Karkotaka Shaka</td>
<td>Snana</td>
</tr>
<tr>
<td>9</td>
<td>Karavellaka Shaka</td>
<td>Naveena Madhya</td>
</tr>
<tr>
<td>10</td>
<td>Moolaka Yusha</td>
<td>Atapa Sevana</td>
</tr>
<tr>
<td>11</td>
<td>Dadima Phala</td>
<td>Virudhahara</td>
</tr>
<tr>
<td>12</td>
<td>Shigru Shaka</td>
<td>Vyavaya</td>
</tr>
<tr>
<td>13</td>
<td>Moolaka Shaka</td>
<td>Snigdha, Amla, Madhura</td>
</tr>
<tr>
<td>14</td>
<td>Vetragara Phala</td>
<td>Dravya, Guru Annapana</td>
</tr>
<tr>
<td>15</td>
<td>Patika Shaka</td>
<td></td>
</tr>
<tr>
<td>16</td>
<td>Shalincha Shaka</td>
<td></td>
</tr>
<tr>
<td>17</td>
<td>Lava Rasa</td>
<td></td>
</tr>
<tr>
<td>18</td>
<td>Tittira Rasa</td>
<td></td>
</tr>
<tr>
<td>19</td>
<td>Katu Tikta</td>
<td></td>
</tr>
<tr>
<td>20</td>
<td>Kahaya Rasa</td>
<td></td>
</tr>
<tr>
<td>21</td>
<td>Kulattha Rasa</td>
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</tbody>
</table>
Conclusion
In modern science there is vast treatment of Urticaria and other allergic skin disorders, but recurrence of disease is common in many cases. Ayurveda has a lot of potential in the treatment aspect of allergic skin reaction by using various Ayurvedic formulations and by following Pathya apathyya in a logical manner.

REFERENCES:
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