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Literary review of *Sapeksha Nidana* of *Sheetpitta*, *Udarda* and *Kotha*

Puneet Sharma¹, Satish Gandharve², Rajesh Sood³

¹Assistant Professor, Department of Samhita and Siddhant, Shiva Ayurvedic Medical College and Hospital, Himachal Pradesh, India.

²Reader, Department of Samhita and Siddhant, Rajiv Gandhi Government Post Graduate Ayurvedic College and Hospital, Himachal Pradesh, India.

³Professor, Department of Samhita and Siddhant, Rajiv Gandhi Government Post Graduate Ayurvedic College and Hospital, Himachal Pradesh, India.

ABSTRACT

Ayurveda is the oldest system of medicine which comprises detailed study of diseases and their treatment in a unique way. The differential diagnosis of a disease is needed today as diseases which present with similar clinical pictures create confusion in their treatment. *Sheetpitta*, *Udarda* and *Kotha* are characterized by itchy wheal formation; however, these diseases can be differentiated on the basis of *Dosha* involvement and treatment available in classical texts.

Key words: *Sheetpitta*, *Udarda*, *Kotha*, *Ayurveda*

INTRODUCTION

Sapeksh Nidana of *Roga* (differential diagnosis of diseases) is important for the management of diseases. In parlance of *Sheetpitta*, *Udarda* and *Kotha* have the same presentation but have different dominance of *Doshas*. *Sheetpitta*, *Udarda* and *Kotha* are the same as these three ailments have similar presentations with characterized *Shotha*. Still *Acharyas* have used different nomenclature for these three diseases. Critical analysis of these three nomenclatures is needed for differentially categorizing on the basis of etiology, symptoms and management which would be helpful for detailed understanding. The present study

has been planned to do *Sapeksh Nidana* i.e., differential diagnosis of these identical but having different nomenclatures in classical texts.

These three diseases are characterized by wheal formation on the body which are transient in nature. Various formulations have been given in texts.

AIM AND OBJECTIVES

To scrutinize the classical texts to find out the significant aetiological factor and establish in relation to *Sapeksh Nidana* of *Sheetpitta*, *Udarda* and *Kotha*.

PLAN OF STUDY

The available literature has been scrutinized for the differential diagnosis of *Sheetpitta*, *Udarda* and *Kotha*.

CONCEPTUAL STUDY

Conceptual study denotes understanding and framing an idea about the subject to be dealt. It deals with everything right from the past to the present which is related to the subject and which provides a clear picture of the same.

The conceptual study has been classified into

- Description of *Sheetpitta*, *Udarda* and *Kotha*.

Address for correspondence:

Dr. Puneet Sharma

Assistant Professor, Department of Samhita and Siddhant, Shiva Ayurvedic Medical College and Hospital, Himachal Pradesh, India.

E-mail: puneet8350965907@gmail.com

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b. Differential diagnosis of *Sheetpitta*, *Udarda* and *Kotha*.

General description about *Sheetpitta*, *Udarda* and *Kotha*

1. *Sheetpitta*

The old dictionaries like *Shabdhalpdruma*, *Vachaspathyam* and *Amarkosha* has not included word *Sheetpitta*. But it comprises of two words i.e., *Sheeta* and *Pitta* which indicated that there is mainly vitiation of *Vata* and *Pitta Dosha* in manifestation of *Sheetpitta*.

Acharaya Madhava and *Bhavprakash* have defined *Sheetpitta* as *Shotha* caused by *Sarti-dansh* along with *Kandu*, *Toda*, *Jvara*, *Chhardi* and *Vidaah*.^[1] Some *Acharayas* consider *Udarda* and *Sheetpitta* as the same disease. *Acharya Madhav* has clearly indicated that *Sheetpitta* and *Udarda* has *vata* and *kapha* aggravation respectively.^[2]

There is no description of *Sheetpitta* in *Brihatrayi samhita* and their commentaries.

Lakshana of *Sheetpitta*: (*Madhavnidana* 50\3)

- Vartidasht Sansthan Shotha* (Inflammation like insect bite)
- Kandu* (itching)
- Todda bahulya* (excessive pain like pricking)
- Chhardi* (nausea or vomiting)
- Jvara* (fever)
- Vidaah* (burning sensation)

2. *Udarda*

Acharaya Madhav has defined *Udarda* a disease having predominance of *Kapha dosha* and aggravated in *Shishsir Ritu* with symptoms as *Raag*, *Kandu*, *Utsang* and *Mandal*.^[3]

Acharya Charaka has quoted *Udarda* in *Purvarupa* of *Unmada*^[4] and in *Rupa* of *Kaphaja Jvara*^[5] by *Acharya Vagbhata*. *Acharya Chakrapani* has specified the meaning of *Udarda* having *Spandan* or *Ruja* in *Urah Pradesh*.^[6]

Acharya Vagbhata has quoted *Udarda* as symptom of *Kaphaja jvara*.^[7] *Acharaya Arundutta* while commenting on *Udarda* has denoted it like *Shotha* which is the outcome of *Sheet* and *Paniya Sansparsh* especially in *Shishsir Ritu*.^[8]

Lakshana of *Udarda*: (*Madhavnidana* 50\5)

- Utsang* (elevated localised lesions)
- Raag* (erythema)
- Kandu* (itching)
- Mandal* (circumscribed lesions)
- Aggravation in *Shishsir Ritu*

3. *Kotha*

Acharya Madhava has explained *Kotha* as a manifestation dominated with *Pitta* and *Kapha* resulting as the complication of malpractice of *Vaman Karma* which has intensive *Raga* (erythemetic), *Kandu* (itching) and *Mandal* (wheals).^[9]

Acharya Chakrapani has defined *Kotha* as *Shotha* like *Varti Dansht* with *Kandu* and *Lohit-Varan*. *Acharya Chakrapani* has added symptom *Kshanik-Utpaad-Vinash* in *Kotha*.^[10]

Acharaya Charaka has quoted *kotha* in different references:

- *Chhardi Nigrahaja Gada*.^[11]
- *Pitta Nanatmaj Vikara*.^[12]
- *Rakt Pradoshaj Vikara*.^[13]
- *Santarpan Janya Vyadhi*.^[14]
- *Lakshana of Pittaj-Jvara*.^[15]
- *Lakshana* of Manifestation *Bahya Malaj-Krimi*.^[16]
- *Lakshana* of *Sannipataj Jvara*.^[17]
- *Lakshana* of *Punaravartak Jvara*.^[18]
- *Lakshana* of *Dushi Visha*.^[19]
- *Lakshana* of poisoned *Abhayang*, *Utsadana*, clothes and ornaments etc. ^[20]

Acharaya Arundatta has defined Kotha as Mandalakar and Nirmukhi Pitika and Acharya Hemadri has defined Raktkotha as Rakt-Varan Mandal on the body.^[21]

B. Sapeksha Nidana of Sheetpitta, Udarda and Kotha as described in classical texts.

Features	Sheetpitta	Udarda	Kotha
Dosha	Vatadhik	Kaphadhik	Udeern Pitta Sleshma
Aakriti (Morphology)	Varti Dasht Sansthan Sotha	Utsang and Mandal	Mandal and Varti Dasht Sankash
Raag (Erythema)	Raag	Raag	Raag and Lohita Varan
Kaal (Time factor)	Not specified	Not specified	Kshanik Utpaad Vinash
Toda (Prickly pain)	Todda bahulya	Absent	Absent
Vidaah (Burning sensation)	Present	Absent	Absent
Ang-Pradesh (Body part involved)	Not specified	Uras	Not specified
Chhardi (nausea or vomiting)	Present	Absent	Absent
Jvara (fever)	Present	-	-
Nidana (Etiological factors)	Sheet Marut Sansparsha in any season	Sheet- Marut Sansparsha In shishir ritu only	a. Santarpan b. Chhardi Nigrahen c. Bahya Krimi d. Dushi Vish
As Lakshan of Vyadhi		In Kaphaj Jvara	In Sannipataj Jvara

Apparently Sheetpitta, Udarda and Kotha seems to be similar, but as per the description available in our

classical texts, these can be differentiated on the basis of

Dosha

Acharya Madhav has described Doshas in these three disease as:^[22]

Sheetpitta - Vatadhikya

Udarda - Kaphadhikya

Kotha - Udeern-Pitta-Sleshma

Aakriti

Sheetpitta - The lesions of Sheetpitta appears like Varti Dasht Sansthan Shotha.^[23]

Udarda - The lesions of Udarda are centrally depressed and elevated in periphery.^[24]

Kotha - Acharya Chakrapani has described Kotha as Shotha which looks like Vartidansht^[25]. Acharya Arundutta has described Kotha as Mandlakar Pitika without opening.^[26]

Raga

Acharya Madhav has described Raga as symptom in Sheetpitta, Udarda and Kotha. Kotha has additional feature of intense Raga^[27] and Lohit Varana.^[28]

Kaal

Acharya Chakrapani has quoted Kshanik-Utpad-Vinash^[29] in reference of Kotha.

Acharya Madhav has named Utkoth as Kotha which is Anubandh in nature. In Madhukosha, Acharya has explained Anubandh in Utkotha as recurrence of Kotha again and again.^[30]

Todda

Todda as symptom is described in Sheetpitta only since it occurs because of vitiated Vaat Dosha.^[31]

Vidaah

Vidaha is present only in Sheetpitta.^[32]

Ang Pradesh

Acharya Chakrapani has specified Udarda as the ailment suffering Uras Pradesh.^[33] No such specification is given about Sheetpitta and Kotha.

Jvara and Chhardi

Sheetpitta - Jvara and Chhardi found as symptoms in Sheetpitta.^[34]

Udarda - Udarda is symptom of Kaphaj Jvara.^[35]

Kotha - Kotha is one of symptom in Sannipataj Jvara.^[36]

Nidana

Sheetpitta and Udarda are caused by Sheet Maruta Sansparsha. Acharya Madhav has added aggravation of Udarda in Shishir Ritu.^[37]

Nidana of Kotha is as follows:

- Chhardi Nigrahaja Gada^[38]
- Santarpan^[39]
- Bahya Malaj Krimi^[40]
- Dushi Visha^[41]

Differentiation of Sheetpitta, Udarda and Kotha on the basis of management (Chikitsa)

In Chakradutta, Acharya has given various formulations for Sheetpitta, Udarda and Kotha.^[42]

Udarda

- Abhyang with Sarshap Taila and Swedan with Ushanambu is Udardanashak.^[43] Abhyang with Sarsap Taila is Vaat Nashak. Sarsap Taila is Ushna and does not increase Kapha Dosha.^[44]
- Vaman with Patola and Arishta causes Kapha Nashan as Vaman Karma helps in normalizing vitiated Kapha Dosha in Udarda.^[44]

SN	Contents	Rasa	Guna	Virya	Vipaka
1.	Pato ^[45]	Tikta	Laghu, Ruksha	Ushna	Katu
2.	Arisht (Nimb) ^[46]	Tikta, Kashaya	Laghu	Sheeta	Katu

Patol and Arisht both have Kaphanashak Guna, Rasa and Vipaka. Patol has Ushana Virya. Thus, both helps in normalizing vitiated Kapha Dosha.

Virechan with Triphala, Gugglu (Pura) and Pippali (Krishna).^[47] According to Acharya Susruta, Triphala is Kaph-Pitta Ghani.^[48]

Drug	Rasa	Guna	Virya	Vipaka
Guggu ^[49]	Tikta, Katu	Laghu, Ruksha, Tikshna, Vishad, Suksham, Sara, Sugandhi	Ushna	Katu
Pippali ^[50]	Katu	Laghu, Sanigdha and tikshana	Anushna Sheeta	Katu

Tikshana, Ushna, Ruksha Guna of Gugglu are Kaphashamak. Rasa, Virya and Vipaka are also Kaphanashak.

Rasa and Vipaka of Pippali are Kaphanashak. Laghu and Tikshana guna are also against Kapha Dosha.

Virechan with Triphala and Gugglu helps in Udarda by treating vitiated Kapha Dosha.

Virechan with Triphala and Madhu help in treating Udarda by their Kaphashamak effect.^[51] Triphala has Kapho-Pittashamak Guna and Madhu is Ruksha and Laghu which help in normalizing Kapha Dosha.^[52]

Navkarshik Kwatha is also advised in Udarda.^[53] According to Acharya Sharadghar, it's Rogadhikar is Vaatrakta.

S N	Contents	Rasa	Guna	Veerya	Vipaka
1.	Haritaki ^[54]	Kashaya, Madhur, Amla, Katu, Tikta	Laghu, Ruksha	Ushna	Madhur
2.	Vibhitaki ^[55]	Kashaya	Ruksha, Laghu	Ushna	Madhur
3.	Amlaki ^[56]	Amla, Madhur, Katu, Tikta, Kashaya	Guru, Ruksha, Sheeta	Sheeta	Madhur
4.	Nimb ^[57]	Tikta, Kashaya	Laghu	Sheeta	Katu
5.	Manjistha ^[58]	Tikta, Kashaya,	Guru, Ruksha	Ushna	Katu

		Madhur			
6.	Vacha ^[59]	Katu, Tikta	Laghu, Tikshna	Ushna	Katu
7.	Katukrohini ^[60]	Tikta	Laghu, Ruksha	Sheeta	Katu
8.	Vatsadani (Guduchi) ^[61]	Tikta, Kashaya	Guru, Sanigdha	Ushna	Madhur
9.	Daruharidra ^[62]	Tikta, Kashaya	Laghu, Ruksha	Ushna	Katu

Predominant Rasa in Navkarshik Kwatha is Tikta and Kashaya which are Kaphashamak.

Most of the contents have Laghu and Ruksha Guna. Six contents have Ushna Veerya. Five contents have Katu Vipaka. Overall effect of Navkarshik Kwatha is Kaphashamak.

Amritadi Kwatha^[63]

S N	Contents	Rasa	Guna	Veerya	Vipaka
1.	Amrita ^[64]	Tikt, Kashaya	Guru, Snigdha	Ushna	Madhur
2.	Vasa ^[65]	Tikta, Kashaya	Ruksha, Laghu	Sheeta	Katu
3.	Pato ^[66]	Tikta	Laghu, Ruksha	Ushna	Katu
4.	Mustak ^[67]	Katu, Tikta, Kashaya	Laghu, Ruksha	Sheeta	Katu
5.	Saptarn ^[68]	Tikta, Kashaya	Laghu, Snigdha	Ushna	Katu
6.	Khadir ^[69]	Tikta, Kashaya	Laghu, Ruksha	Sheeta	Katu
7.	Asitvetra ^[70]	Katu	Laghu	Sheeta	Katu

8.	Nimb ^[71]	Tikta, Kashaya	Laghu	Sheeta	Katu
9.	Haridra ^[72]	Tikta, Katu	Ruksha, Laghu	Ushna	Katu
10.	Daruharidra ^[73]	Tikta, Kashaya	Laghu, Ruksha	Ushna	Katu

Contents of Amritaadi Kwatha have Katu, Tikta and Kashaya Rasa which are Kaphashamak. Laghu and Ruksha Gunas are predominant in Amritaadi Kwatha. Katu Vipaka is present in all contents except Guduchi. Hence overall effect of Amritaadi Kwatha is Kaphashamak.

Guda and Dipyika (Yawani) with Pathyaahar helps in managing Udarda in a week.^[74]

Drug	Rasa	Guna	Veerya	Vipaka
Yawani ^[75]	Katu, Tikta	Laghu, Ruksha, Tikshna	Ushna	Katu

Rasa, Guna, Veerya and Vipaka of Yawani are Kaphashamak.

Sheetpita

Use of Sarshap, Haridra, Kustha, Prapunnag and Tilla with Katu Taila is beneficial in Sheetpitta.^[76]

S N	Content	Rasa	Guna	Veerya	Vipaka
1.	Sarshap ^[77]	Katu, Tikta	Sanigdha	Ushna	Katu
2.	Haridr ^[78]	Katu, Tikta	Ruksha, Laghu	Ushna	Katu
3.	Kustha ^[79]	Tikta, Madhur, Katu	Laghu, Ruksha, Tikshna	Ushna	Katu
4.	Prapunnag ^[80]	Katu	Laghu, Ruksha	Ushna	Katu
5.	Tilla ^[81]	Madur	Guru, Sanigdha	Ushna	Madhur

All the contents here possess *Ushna Veerya*. *Sarshap* and *Tilla* have *Sanigdha Guna*, which helps in *Shaman* of *Vata Dosh* which is predominant in *Sheetpitta*.

Lepa of *Durva* and *Nisha (Haridra)* helps in managing *Sheetpitta*.^[82]

SN	Contents	Rasa	Guna	Veerya	Vipaka
1.	<i>Durva</i> ^[83]	<i>Kashaya, Madhur</i>	<i>Laghu</i>	<i>Sheeta</i>	<i>Madhur</i>
2.	<i>Nisha</i> ^[84]	<i>Katu, Tikta</i>	<i>Ruksha, Laghu</i>	<i>Ushna</i>	<i>Katu</i>

Ushna veerya of *Nisha* and *Madhur Vipaka* of *Durva* are antagonists to *Vata Dosh* and thus help in *Shaman* of *Vata Dosh*.

According to *Acharya Vagbhat* *Abhyang* helps in *Shaman* of *Vata Dosh*.^[85]

Abhyang of *Yavakshar, Saindhav Lavana* along with *Sarsap Taila* helps in managing *Sheetpitta*.^[86]

Yavakshar is *Vata Kapha Nashak*.^[87] *Saindhav Lavana* is *Swadu, Sanigdha* and *Tridoshshamak (Bhavpraksah Nighantu)*.^[88]

Yashtimadhvaadi Kwatha^[89]

S N	Content	Rasa	Guna	Veerya	Vipaka
1.	<i>Yashtimadhu</i> ^[90]	<i>Madhur</i>	<i>Guru Snigdha</i>	<i>Sheeta</i>	<i>Madhur</i>
2.	<i>Madhuk</i> ^[91]	<i>Madhur</i>	<i>Laghu, Snigdha pichhil</i>	<i>Sheeta</i>	<i>Madhur</i>
3.	<i>Rasna</i> ^[92]	<i>Katu</i>	<i>Laghu, Tikshna Ruksha</i>	<i>Ushna</i>	<i>Katu</i>
4.	<i>Chandan</i> ^[93]	<i>Tikta, Madhur</i>	<i>Laghu, Ruksha</i>	<i>Sheeta</i>	<i>Katu</i>
5.	<i>Raktchandan</i> ^[94]	<i>Tikta, Madhur</i>	<i>Guru, Ruksha</i>	<i>Sheeta</i>	<i>Katu</i>
6.	<i>Nirgundi</i> ^[95]	<i>Katu, Tikta</i>	<i>Laghu, Ruksha</i>	<i>Ushna</i>	<i>Katu</i>

7.	<i>Pippali</i> ^[96]	<i>Katu</i>	<i>Laghu, Snigdha Tikshna</i>	<i>Anushna Sheeta</i>	<i>Madhur</i>
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Contents of *Yashtimadhvaadi Kwatha* possess *Madhur Rasa, Sanigdha Guna* and *Madhur Vipaka*, which indicates it has *Vatashamak* properties.

Kotha

Management of *Kotha* is explained identical in *Chakradutta* as for *Kustha, Amalpitta* and *Udarda*. *Mahatikta Ghrita* and *Raktmokshana* has been advised in *Kotha*. *Kotha* has predominance of *Pitta* and *Kapha Dosh*. *Raktmokshana* has been advised in management of *Kotha* only.^[97]

Kustha - Tridosha Nashak Chikitsa.

Udarda - Kapha Nashak Chikitsa.

Amalpitta - Pitta Nashak Chikitsa.

Hence it is evident that *Kotha* requires *Pitta and Kapha Nashak Chikitsa*. *Panchkarma* as advised in *Kustha* are also beneficial here.

On the basis of *Nidana, Lakshana* and *Chikitsa* regarding *Sheetpitta, Udarda* and *Kotha* which are available in classical texts, It can be summarised that there is a significance of aetiological factors, symptoms and management to differentiate *Sheetpitta, Udarda* and *Kotha*, which are discussed earlier in detail. These diseases manifest with either *Varti Dast Sansthan* or *Utsang*, so these look alike, but on the basis of other symptoms these can be differentiated respectively. Similarly on the basis of predisposing factors *Kotha* appears to be different and it has a variety of *Nidana*. *Sheetpitta* and *udarda* have the same *Nidana*, still *Acharya Madhav* has specified involvement of different dosha in them. *Chikitsa Yoga* which are advised separately for *Sheetpita, Udarda* and *Kotha* are *Dosha Shamak* according to *Dosha* involved in *Vyadhi*.

DISCUSSION

The purpose of discussion is to interpret and describe the significance of findings in the light of what was already known. Discussion based on *Shastras* about any conceptual or clinical study is always fruitful.

Our classics have given three terms *Sheetpitta*, *Udarda* and *Kotha* as diseases characterized by formation of *Mandal* or *Vartidasht Sansthan Sotha*. Although these three nomenclature appear the same, still there are some different characters which are helpful in their *Sapeksh Nidana*. On critical analysis based on descriptions available in *Classics*, these three nomenclature can be classified. *Sheetpitta* and *Udarda* have been given as synonyms by *Acharya Madhav* but specified different dosha involvement. *Kotha* has been given as a separate disease in the end of chapter as it has totally different causes like *Asamyak Vaman* and *Annah Nigrahan*. *Brihtrayee* has given these nomenclatures in various references. Since *Sheetpitta*, *Udarda* and *Kotha* have different involvement of doshas and some other criterias, these nomenclatures can be summed up as three overlapping variants presenting with *Varti Dasht Sansthan* or *Mandal* formation.

CONCLUSION

On the basis of present study following conclusions can be drawn. *Sapeksh Nidana* of three nomenclatures *Sheetpitta*, *Udarda* and *Kotha* can be done on the basis of *Dosha* involvement, specific features and management.

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