



EVALUATING THE ROLE OF LIFE STYLE MODIFICATIONS IN THE PATHOGENESIS OF *SHEETAPITTA*~*URTICARIA*

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ABSTRACT Life style diseases are defined as diseases linked with the way people live their life. It includes daily routine of people comprising their food habits, sleep pattern, other activities, emotional set up etc. keeping this in view before many era in Ayurvedic science our Acharya have mentioned about the importance of *ahara* (food), *vihara* (activities), *swasthya palana* (maintaining good conducts), *Nidra* (sleep) etc. and neglecting of this factors is the prime factor for the occurrence of many diseases in future have been explained. Nowadays due to life style modifications many diseases are evolving drastically in skin. One among such disorder which is evolving nowadays is Urticaria (*sheetapitta*). So in this article the contributory factors in life style modification done by the people who are residing in Vadodara, Gujarat have been observed and data have been tabulated. Which would be helping in analysing the causative factors responsible for the pathogenesis of Urticaria (*sheetapitta*), by which the occurrence as well as recurrence of this skin disease can be prevented.

KEYWORDS : *Sheetapitta*, Urticaria, Life style modifications.

Introduction

Sheetapitta is a skin disease explained by Acharya Madhavakara, the author of *Madava nidana* (treatise on diagnosis of disease). The *lakshana* (symptoms) are *varati dashta samsthana shotha* (wheals like that of a wasp sting), *kandu* (itching), *thoda* (pain), *jwara* (increase in temperature), *vidaha* (burning sensation). Since the symptoms of this disease correlates with the symptoms of Urticaria in modern science it's being correlated with Urticaria. Urticaria is a vascular reaction pattern characterised by transient, erythematous, oedematous papules or plaques (wheals) of varying sizes and shapes which are usually pruritic².

References of life style disorders in Ayurvedic classics:

In Ayurvedic shastra the references for life style diseases are explained by Charakacharya in *rasayana pada* (first chapter of chikitsa sthana). In many context he used the term "*gramya ahara and vihara*" is the main cause for dosha dushya dushti (imbalance in tridosha of body). This dooshita dosha (imbalanced dosha) is responsible for the manifestation of many diseases which are evolving nowadays. Hence this concept can be accepted as the term for life style disorders. The term *gramyo hi vaso* means previously people used to move from places to places and adopted *ritucharya* (seasonal regimens), *dina charya* (daily routine practises for healthy life) everything based on the place they live. But in the present era due to colonisation people are living in a particular place and *dina charya, ritu charya*, are not being followed resulting in the evolution of many diseases.³

"*Sarvae shareera dosha bhavanti gramya aaharad amlavana katuka kshara shushka shakha mamsa.....*"⁴

Acharya have mentioned that all diseases in body are due to *gramya aharad*-change in dietary habit of people, intake of excessive pungent, sour, salty etc food by people.

Aim and objective

- To evaluate the life style modifications in the pathogenesis of *sheetapitta* (Urticaria).

Materials and methods

- Textual references from Madhava Nidana, Yogaratnakara, Chakradatta, Vangasena samhita etc. and modern texts like API book of general medicine, Harrison's principles of general medicine, texts related to dermatology etc. and other websites and journals have been referred for this study.

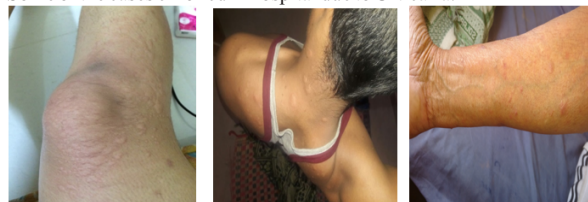
Methodology:

- Clinically diagnosed 50 patients of urticaria from Parul Ayurvedic hospital and Khemdas Ayurvedic hospital was selected and detailed case history was taken and a questionnaire is made which is concentrating on foods commonly used in Vadodara region and the activities (physical, emotional attributes) of the patients were

observed to evaluate the contributory factors resulting in the pathogenesis of the disease.

Observation –

Some of the cases enrolled in hospital due to Urticaria.



Observation on foods (Among 50 patients):

Doodh kichidi

| Grades | No of patients | Percentage |
|-----------------|----------------|------------|
| 3(daily) | 6 | 12 |
| 2(frequently) | 25 | 50 |
| 1(occasionally) | 18 | 36 |
| 0(never) | 1 | 2 |

Curd preparations

| Grades | No of patients |
|---------------|----------------|
| 3(daily) | 43 |
| 2(frequently) | 7 |

Cold water

| Grades | No of patients |
|-----------------|----------------|
| 3(daily) | 37 |
| 2(frequently) | 9 |
| 1(occasionally) | 4 |

Fermented foods (black gram, Handwa)

| Grades | No of patients |
|---------------|----------------|
| 3(daily) | 48 |
| 2(frequently) | 2 |

Sour and salty foods in excess

| Grades | No of patients |
|-----------------|----------------|
| 3(daily) | 40 |
| 2(frequently) | 71 |
| 1(occasionally) | 3 |

Mustard intake

| Grades | No of patients |
|-----------------|----------------|
| 3(daily) | 30 |
| 2(frequently) | 16 |
| 1(occasionally) | 2 |

Cotton seed oil intake.

| Grades | No of patients |
|----------|----------------|
| 3(daily) | 43 |

Chicken intake

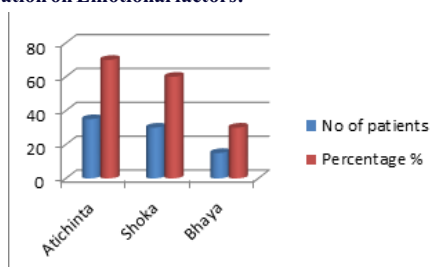
| Grades | No of patients |
|----------|----------------|
| 3(daily) | 2 |

| | | | |
|---------------|---|-----------------|----|
| 2(frequently) | 7 | 2(frequently) | 26 |
| - | - | 1(occasionally) | 6 |

Observation on vihara (activities) -Among 50 patients:

| Vihara (activities) | No of patients |
|---|----------------|
| sheeta sparsha(cold exposure) | 50 |
| Shishira ritu (winter season) | 30 |
| Varsha ritu (rainy season) | 27 |
| Exposure to hot and cold without interval | 32 |
| Hot water bath and sitting in cold environment without interval | 23 |
| Playing in grounds and drinking cold water without interval | 48 |
| Atisantapa (excessive exposure on sun) | 18 |
| Stress related | 29 |
| Smoking | 13 |
| Drug induced | 5 |
| Controlling natural urges like thirst,hunger etc. | 6 |

Observation on Emotional factors:



| Manasika hetu (emotional cause) | No of patients |
|---------------------------------|----------------|
| Atichinta (excessive thinking) | 35 |
| Shoka (depression) | 30 |
| Bhaya (fear/Anxiety) | 15 |

Results and Discussion:

- Curd Preparations-Acharya Vagbhata have mentioned curd is amla (sour) in taste as it increases kapha, pitta, rakta(blood) and agni(digestive fire). It produces skin diseases. Due to its abhishyanda (blocking the minute channels of our body) property, It will cause agni and rakta dushti (vitiation of blood and digestive fire responsible for metabolism) which end up in twak vikara (skin diseases). Hence it is contra indicated especially during night.⁵
- Amla and lavana rasa atisevana (sour and salty foods in excess) - Intake of pickles, onion and lemon juice, etc. 96%of patients had the habit of taking ati amla and lavana rasa sevana. Amla rasa is having properties like kledayati (increases the water content of body), rakta dushayati(vitiates blood), kayam shithilikaroti(causes looseness of body) etc⁶. Lavana rasa is tikshna (strong), ushna(hot), increases pitta, Tapayati(increases the warmth), pragaalayati kushitani(favours skin diseases).⁷
- Acharya Vagbhata have mentioned directly in his sutra stana that masha(Black gram) is having snigdha(unctuous), guru(heavy) and vidahi guna(cause burning sensation) with shonita dushtikara(impurifies blood) and rakta pitta kara(vitiates the normal property of pitta and blood)⁸. Acharya bhava Mishra in his bhava prakasha has explained drugs namely Vrintaka (brinjal), Matsya(fish), Dadhi(curd), Masha(black gram) as kapha pitta krut(vitiates kapha and pitta) resulting in skin disease, which is responsible for triggering allergic conditions⁹.
- Katu Vipaka /Vidahi ahara (Sarshapa(mustard), Karpasa taila(cotton seed oil)
- Sarshapa possess katu(pungent), tikta (bitter) taste, ushna virya(hot in potency), Vidahi(causes burning sensation), rakta pitta kara (vitiates blood and pitta) but Kandukhna (reduces itching) therefore mustard oil is good for external application in urticarial rash but excess intake should be avoided since it vitiates blood. Karpasa (cotton seed) having katu (pungent taste), ushna virya(hot in potency), strong properties.¹⁰ It favours skin diseases.
- Sheeta ushna vyatyasa sevana(usage of hot and cold things without interval) is the causative factor for Sweda vaha sroto dushti(vitiation of channels of sweat glands). Sweat is responsible for maintaining normal texture to the skin and protection to the skin. Due to this cause sweat balance will be lost, the normal

texture of skin is lost and due to dryness again itching will be produced.

- As shoka (depression), bhaya (fear) are created by imbalance in mental property which is nothing but vata and atichinta (excessive thinking),krodha (angriness) are comprised by rajasika guna which is nothing but Pitta. Moreover Charakacharya have given reference that atichinta, krodha, shoka, bhaya etc as the nidana (cause) for, swedavaha sroto dushti.¹¹

Nidana and samprapti in a gist (Aetiopathogenesis)

- Aharaja(foods)-katu(Pungent), Amla(sour), Lavana(salty), foods in excess, Viruddhara (incompatible foods)
- Viharaja(Activities) – Atisantapa sevana(Exposure to sun rays in excess), Ratri jagarana(awakening at nights), Varsha and Shishira ritu (exposure to coldness, seasonal changes),Ushna sheeta vyatyasa sevana (In taking hot and cold objects without intervals)
- Manasika(Emotional cause)- Atichinta(excessive thinking), bhaya(fear), krodha (anger)



- Vata-Rooksha(dryness),Sheeta(coldness),Khara(roughness), Chala(mobility)
- Pitta- Tikshna(Strong), Ushna(hot), Drava(liquidity),
- Kapha -Sheeta (coldness)



- (Gunataha Vridhhi-Imbalanced dosha increases)
- Prakopa of Dosha (Increased dosha stage)



- Prasara (Imbalanced dosha starts moving in various channels of our body)



Due to vata and pitta imbalance –metabolism got deranged.



Dosha prakopa in aamashaya (stomach)

and all channels of blood circulation, sweat glands etc got affected. (Sthana samshraya)



Symptoms of Sheetapitta (Urticaria) got manifesting -Varatidashta samsthana shotha(Wheals), Thoda (Burning pain) Anga sada-weakness.- Due to vata. Daha (burning sensation), Rakta lochanata(reddishness in eyes), Jwara(Increased temperature)- Due to Pitta, Rakta. Kandu(Itching), Aruchi(anorexia), Hrullasa (nausea) Due to kapha, Rasa dhatu imbalance

Conclusion-

Aharaja – Abhishyandi ahara (foods which obstruct the minute circulating channels of our body), Sheetapa (cold water intake), Samskara virudha (sudden intake of incompatible foods due to improper processing),

Viharaja–

- Sheeta ushna vyatyasa sevana (playing in ground and at once coming back and drinking cold water, swimming in evening and roaming around the campus by students)- Sudden difference in temperature resulting in vascular changes. The factors which were not done by them previously and sudden changes in their life style pattern made them more prone for the disease.
- Atisantapa sevana- leads to increase rukshatwa of shareera(dryness),and vata pitta vridhhi which is the contributing factor for the disease.

- iii. *Ratri jagarana- Vata prakopaka nidana* resulting in stress, anxiety etc factors and leads to imbalance in emotional factors.

Manasika –

- i. Excessive thinking, fear, depression etc. results in imbalance in *Vata and Pitta*.
- From the data obtained though tridosha involvement is seen. The *hetu (aharaja, viharaja and manasika) and rupa* shows *vata pradhana tridosha* involvement. Due to these factors acharya has given *vata dikya (vata dosha vriddhi)* in *sheetapitta* compared to other dosha.
- From the history of patients, recurrence of the disease is mostly seen and chronic Urticaria (>6 weeks) was observed more in this study. On analysing the various *dosha avastha* (stages of disease), it is concluded that the *dosha* are residing in *dhatwantarasta* (deep inside the dhatu) which is nothing but *leena dosha avastha* (latent phase)¹². During this *avastha* the disease will remain dormant and when a favourable condition occurs the symptoms starts manifesting. Hence in *Sheetapitta* ~ Urticaria recurrence of the disease is visible when exposed to less triggering factors. During such *avastha* (stage), *shodhana karma* (Purifactory measures) followed by *shamana* will bring *dhatugata dosha* (deeper dhatu) to *koshta* (alimentary tract) and easy expulsion of *dosha* will be fruitful for the management of the disease¹³.
- Though the patients who are habituated to the indigenous food pattern or diet habits also were affected by the disease. This shows that they are not *satmya* (habituated) because *satmya* is the thing which is *hita (Wholesome)* to the persons. Because they get affected with the disease, it's clear that the food items even though they are consuming since childhood, were not *satmya* to them.
- Life style of a person includes the dietary pattern, sleep pattern, habitual pattern etc which are stated in our classics as *trayo Upasthamba* (three pillars) of life namely a) *Ahara* b) *Nidra* and c) *Abrahmacharya*. Any disruption in these factors will cause changes in Circadian rhythm by reducing the melatonin secretion and cause sleep disturbance. Sleep disturbance will cause anxiety, depression, psychosis etc. which are termed as stress. Hence life style modification has marked impact in our body and it plays an important contributing factor for the pathogenesis of many diseases which are evolving nowadays especially *Sheetapitta*.

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