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A Critical Analysis of Samuthana Vishesha In The Etiological Diagnosis of Sheetapitta, Udarda, And Kota

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Abstract

Introduction :

Sheetapitta, *Udarda*, and *Kota* are common allergic skin conditions increasingly prevalent in modern life, often causing significant distress due to treatments that merely offer symptomatic relief without addressing underlying pathologies. Ayurveda emphasizes the importance of identifying specific causative factors (*Samuthana Vishesha*) through *Vyadhibodhaka Nidana* (diagnostic tools), which helps elucidate the pathogenesis (*Samprapti*) of these conditions and guide effective treatment protocols.

Methods :

A comprehensive review of Ayurvedic classical texts, including *Charaka Samhita* and *Sushruta Samhita*, along with authoritative commentaries by Chakrapanidatta and Dalhana, was undertaken to examine the *Samuthana Vishesha* of *Sheetapitta* and related conditions. These conditions were analyzed within the framework of the *Trividha Rogas*—*Adhyatmika*, *Adhidaivika*, and *Adhibhoutika*—and further classified into seven subtypes based on specific etiological factors (*Nidanas*).

Results :

The analysis identified that *Sheetapitta*, *Udarda*, and *Kota* are influenced by multiple factors,

including hereditary predispositions (*Aadibalapravrutta*), congenital anomalies (*Janmabalapravrutta*), doshic imbalances (*Doshabalapravrutta*), ecological influences (*Kalabalapravrutta*), supernatural forces (*Daivabalapravrutta*), natural aging processes (*Swabhavabalapravrutta*), and trauma (*Sanghatabalapravrutta*). Key *Nidana* include improper dietary habits (excessive *Lavana* and *Katu rasa*), unhealthy lifestyle practices (e.g., *Diwaswapna*, improper *Vamana*), environmental triggers (*Sheetamaruta samsparsha*), and genetic influences on *Shukra* and *Shonita*.

Discussion :

This review underscores the critical role of targeted Ayurvedic interventions that address specific etiological factors, with *Nidana Parivarjana* (elimination of causative factors) as the cornerstone of management. The findings highlight the importance of integrating classical Ayurvedic principles with modern clinical methodologies to holistically address the root causes of these dermatological conditions, offering a more sustainable and effective therapeutic approach.

Keywords: *Samuthana Vishesha, Udarda, Kota, Sheetapitta, Ayurveda Etiological Diagnosis*

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Introduction

Sheetapitta, *Udarda*, and *Kota* are common allergic skin conditions that continue to challenge contemporary healthcare due to their recurrent nature and the limited long-term relief provided by conventional treatments. By exploring their etiological factors through the principles of Ayurveda, a deeper understanding of their root causes can be achieved, thereby paving the way for holistic and sustainable therapeutic approaches. In Ayurveda, *Samuthana Vishesha* refers to the specific etiological factors responsible for a disease's onset, while *Tridoshas*—*Vata*, *Pitta*, and *Kapha*—are the fundamental energies governing the body's physiological processes. *Nidanas* are the causative factors that lead to illness.

Methodology

This review examines descriptions from authoritative Ayurvedic texts such as *Charaka Samhita* and *Sushruta Samhita*, along with commentaries by *Chakrapanidatta* and *Dalhana*, to elucidate

the etiological factors of these conditions. *Samuthana vishesha* refers to the specific *Nidanas* responsible for particular *Vyadhis*. This review focuses on understanding these underlying causes, or *Nidanas*, of *Sheetapitta*, *Udarda*, and *Kota*, through the lens of Ayurvedic classifications and their impact on the skin. *Samuthana vishesha*, or *Nidana*, is defined as the fundamental cause that initiates the process of illness. After analyzing the *Nidana*, one can directly materialize the treatment, which begins with *nidana parivarjana* (removal of the causative factors).

Even though *Vyadhis* are classified in many varieties, every *Vyadhi* ultimately falls under the understanding of *Trividha Rogas*—*Aadhyatmika*, *Aadidaivika*, and *Adibhoutika*. Therefore, the *Samuthana vishesha* of *Sheetapittadi rogas* is critically analyzed under these categories. Based on the specificity in *Nidanas*, these *Vyadhis* have been further classified into seven subtypes [1].

Classification and Correlative Terms

The classification of *Sheetapitta*, *Udarda*, and *Kota* is based on various *Nidanas* (causative factors). These are:

Classification [2]	Closest Contemporary Terms
1. <i>Aadibalapavrutta</i>	Hereditary

2.Janmabalapravrutta	Congenital
3.Dosabalapravrutta	Humoral
4.Kalabalapravrutta	Ecological
5.Daivabalapravrutta	Supernatural
6.Swabhavabalapravrutta	Natural
7.Sanghatabalapravrutta	Traumatic

Aadhyatmika Vikaras

Aadibalapravrutta Vyadhi signifies defects inherent in either *Shukra* (male reproductive element) or *Shonita* (female reproductive element) that form the primary factors for the disease manifestation. Diseases like *Kushta*, *Prameha*, and *Arsas* are some examples of this category [3]. *Ashtanga Sangraha* refers to these diseases as *Sahaja* or those arising during birth. The pathology occurs during fertilization in the form of an *Upatapta Bija* (defective seed), which results in abnormalities in *Bija* (chromosomes) and *Bija Bhaga* (genes). The tissues or organs derived from these defective seeds get deformed. In the case of *Sheetapitta*, *Udarda*, and *Kota*, atopic individuals who have a genetic susceptibility to these conditions are prone to these diseases.

Janmabalapravrutta Vyadhi manifests in a child due to improper *Ahara* (diet) and *Vihara* (lifestyle) followed by the

mother during conception and pregnancy[4]. *Acharya Charaka* describes this scenario with the analogy of a tree standing in a river and being affected by the forceful movement of water, wood, and stones during the rainy season. Similarly, the foetus in the mother gets affected by vitiated *Doshas*[5]. *Garbha* (the fetus) is formed out of the amalgamation of *Matruja*, *Pitruja*, *Atmaja*, *Satmyaja*, *Satvaja*, and *Rasaja bhavas*. The optimal presence of these factors defines the suitability for a new life and is referred to as *Satmya* for the *Garbha*[6]. If the mother resorts to regimens that are causative factors for various diseases, the offspring will also predominantly suffer from the same diseases[7], including *Sheetapitta*, *Udarda*, and *Kota*. *Twak* (skin) is a *Matruja avayava* (maternal organ), and the X-chromosome of both the ovum and sperm plays a role in the formation of organs derived from the mother. Hence, any mutation in these chromosomes during the gestational period

can vitiate the skin of the foetus and compromise its quality. Modern dermatological research has also identified genetic markers associated with allergic skin conditions, such as mutations in the filaggrin gene, which may predispose individuals to atopic dermatitis—similar to the genetic influences described in Ayurvedic texts for conditions like *Sheetapitta*.

Doshabalapravrutta Vyadhi

This category of diseases results from the derangement of any one of the *Doshas* (humours) due to improper dietary habits and lifestyle [8]. It is further subdivided into *Amashayasamuttha* and

Pakvashayasamuttha, which are classified into *Sharirika* (bodily) and *Manasika* (mental) categories.

The *Nidanas* responsible for *doshic* imbalance are classified into *Bahya* (external) and *Abhyantara* (internal) *Nidanas*. The external factors include excessive intake of *Lavana* (salt), *Katu rasa* (pungent taste), *Aranala* [9] (fermented foods), and others, while internal factors include *Tridosha* (all three *Doshas*) acting as *Utpadaka* (producing) and *Vyanjaka* (manifesting) *hetus*. The detailed list of these *Nidanas* is provided in Table 1.

Table 1: *Nidana* for *Sheetapitta*, *Udarda*, and *Kota*

BAHYA NIDANAS	ABHYANTARA NIDANAS
• <i>Lavana, katu rasa atisevana</i> • <i>Aranala, shukta atisevana</i> [10] • <i>Atisarshapa sevana</i> • <i>Sheetamaruta samsparsha</i> • <i>Sheetapaneeya samsparsha</i> • <i>Diwaswapna</i> • <i>Asamyak vamaana</i> • <i>Shishira varsha ritu viparyaya</i> • <i>keeta damsha</i> • <i>Krimi samsarga.</i>	• <i>Tridosha</i> ○ <i>Utpadaka hetu – Pitta</i> ○ <i>Vyanjaka hetu – Vata-Kapha</i> • <i>Rakta dhatu as dushya</i>



Image 1 depicting the classical features of Udarda, Kota

Role of Tridoshas

Pitta governs digestion, metabolism, and skin health. An imbalance in *Pitta* often manifests as inflammatory or allergic skin conditions. *Vata* controls movement and the nervous system, playing a role in the dryness and scaling often seen in skin disorders. *Kapha* regulates moisture and structure, and its imbalance can contribute to sluggish skin, leading to conditions such as eczema or hives.

The basic viewpoint of Ayurveda is the *Loka-purusha satmya sidhanta*, which suggests that the cycle of six seasons follows a specific pattern of *doshic* distribution that plays a vital role in disease manifestation as well as in the preservation of health. Seasonal variations of *Doshas* contribute to the aggravation (*Prakopa*) or pacification (*Prashama*) of specific *Doshas* in particular seasons.

In *Sheetapitta*, *Udarda*, and *Kota*,

Pitta dosha plays a primary role as the *Utpadaka hetu* (causative factor) [11], while *Vata* and *Kapha* act as *Vyanjaka hetus* (manifesting factors). *Pitta* undergoes *Chaya* (accumulation), *Prakopa* (aggravation), and *Prashama* (pacification) in the various seasons. *Pitta* vitiation can occur in two forms—qualitative (*Gunatmaka*) or quantitative (*Pramanatmaka*) increase. *Pitta prakopa* is often a result of improper diet and activities during specific seasons, leading to various skin conditions, including *Sheetapitta*, *Udarda*, and *Kota*.

Vata and *Kapha doshas* also play significant roles in the initiation and manifestation of these conditions. *Vata dosha*, in particular, helps in triggering the manifestation of these skin disorders.

Adibhoutika Hetu

This category of *Vyadhis* arises due to *Sanghatabalapravruttha Nidanas*, such as

Shastrakrita (injury from weapons or instruments) and *Vyalakruta* (insect bites or infestations) [12]. These are generally *Agantuja* (external) disorders that may not directly be recognized as *Nidanas* for *Sheetapitta*, *Udarda*, and *Kota* but can act as *Vyanjaka hetus* (manifesting factors) in clinical settings.

Adidaivika Hetu

This category includes diseases caused by the anger of *Devas* (gods) or curses, and those inflicted through supernatural means, such as *Abhichara karmas* (malicious rituals) or *Mantras* (incantations)[13]. *Krimi samsarga* (worm infestation) is identified as a *Nidana* for *Sheetapitta*, *Udarda*, and *Kota* in some classical texts.

Swabhavabala Pravritta

This refers to diseases that manifest naturally, and they are categorized as *Kalakrita* (seasonal) and *Akaala krita* (out of season) [14]. While no specific *Nidanas* were found for *Sheetapitta*, *Udarda*, and *Kota* in this category, the manifestation of these conditions is often influenced by the natural imbalance of *Doshas*.

Discussion

The intricate understanding of *Sheetapittadi Vikaras* in Ayurveda arises from its holistic

framework of disease causation and progression. These allergic skin conditions, which are recurrent and challenging to treat, highlight the need for a thorough analysis of *Samuthana Vishesha* (specific etiological factors). Ayurveda categorizes diseases under *Trividha Rogas*, emphasizing the multifaceted origins of these conditions. Recent dermatological studies support the multifactorial nature of conditions like eczema, psoriasis, and urticaria, which share many commonalities with *Sheetapitta*, *Udarda*, and *Kota*. Genetic predisposition, environmental factors, and immune system dysfunctions are widely recognized as contributing factors in these conditions. These findings align with Ayurvedic principles that emphasize the interconnectedness of genetic, environmental, and lifestyle factors in disease manifestation. For instance, the concept of *Dosha* imbalances in Ayurveda parallels the understanding of metabolic and immunological dysregulations in modern dermatology. *Acharya Charaka* emphasizes the interplay of *Nidanas* (causative factors) and the *Tridoshas* in disease manifestation, particularly focusing on lifestyle and dietary causes. In contrast, *Acharya Sushruta* stresses the genetic factors (*Beejadosha*) in

the etiology of these conditions, suggesting *Sheetapitta, Udarda, and Kota*.
a need for an integrative understanding of

Table 2: Categorization of nidana (Causative factors) for *Sheetapitta, udarda* and *Kota*

Classification	Causative factors (Nidana)	Explanation
Dosha Hetu	<i>Lavana, katu, Amla rasa</i> (Excessive intake), <i>Aranala, sukta</i> (Fermented food/drinks), <i>Sheetamaruta</i> (Cold wind), <i>Diwaswapna</i> (Day sleep)	Imbalance of <i>Tridoshas</i> : <i>Pitta(Utpadaka)</i> , <i>VataKapha</i> (<i>Vyanjaka</i>), leading to <i>Rakta</i> and <i>Twak vikaras</i> .
Vyadhi Hetu	<i>Keeta Damsha</i> (insect bites), <i>Krimi samsarga</i> (Microbial infections), <i>Beeja dosha</i> (Genetic predisposition)	Direct impact on <i>Rakta dhatu</i> , causing allergic and atopic reactions in susceptible individuals.
Utpadaka hetu	<i>Lavana, katu,Amla rasa</i> (Excessive intake), <i>Aranala, sukta</i> (Fermented food/drinks), <i>Virudha Ahara</i> (Incompatable food habits), <i>Atisarshapa sevana</i> (Mustard in excess)	Initiates disease by aggravation of <i>Pitta</i> and <i>Rakta</i>
Vyanjaka Hetu	<i>Sheetamaruta</i> (Cold wind), <i>Sheeta paniya</i> (Cold drinks), <i>Shishiravarsha Ritu Viparyaya</i> (Seasonal changes), <i>Diwaswapna</i>	Triggers the manifestation by aggravating <i>Vata</i> and <i>Kapha</i> .
Pradhanika Hetu	<i>Keeta Damsha</i> (insect bites), <i>Krimi samsarga</i> (Microbial infections), <i>Beeja dosha</i> (Genetic predisposition)	Dominant factors that initiate or sustain disease progression.
Vyabhichari Hetu	Improper <i>vamana Karma</i> , <i>Shishira - Varsha Ritu Viparyaya</i> (Seasonal changes), <i>Lavana, katu rasa</i> (in excess) <i>Diwaswapna</i>	Contributing factors that exacerbate or complicate the disease
Bahya Hetu	<i>Sheetamaruta</i> (Cold wind), <i>Sheeta</i>	External triggers that directly

	<i>paniya</i> (Cold drinks), <i>Keeta damsha</i> (Insect Bite)	vitiating <i>doshas</i> or <i>Rakta dhatu</i>
Abhyantara Hetu	<i>Lavana</i> , <i>katu rasa</i> (in excess), <i>Virudha Ahara</i> (Incompatible food habits), <i>Aranala</i> , <i>sukta</i> (Fermented food/drinks)	Internal dietary and lifestyle factors disrupting <i>dosha</i> balance and <i>Rakta Dhatu</i> .
Adibhoutika Hetu	<i>Keeta Damsha</i> (insect bites), <i>Krimi samsarga</i> (Microbial infections)	External agents causing direct <i>Rakta</i> and <i>Twak</i> (skin) vitiation.
Aadidaivika Hetu	<i>Kalabalapravritta</i> (Seasonal imbalances), <i>Daivabala pravritta</i> (Factors like <i>Abhichara</i> or <i>karma</i> effects)	Seasonal and <i>karma</i> etc factors influencing <i>dosha</i> imbalance and disease manifestation.
Aadhyatmika Hetu	<i>Aadibalapravrutta</i> (Genetic factors), <i>Janmabalapravrutta</i> (Maternal diet/lifestyle during pregnancy)	Inherited or prenatal factors affecting susceptibility to allergic conditions.

Conclusion

Ayurveda has a sharply defined understanding of *Sheetapitta*, *Udarda*, and *Kota nidana* with its strong foundation to analyze the disease process through the lens of *Samuthana Vishesha* and *Tridosha* framework. By identifying the root causes at genetic, developmental, *doshic*, and environmental levels, Ayurveda emphasizes the interconnectedness of internal and external factors in disease manifestation. The classification of *Aadhyatmika*, *Aadidaivika*, and *Aadibhoutika* not only underscores the holistic nature of Ayurveda

but also highlights the critical role of personalized treatment protocols beginning with *Nidana parivarjana* (elimination of causative factors). The exploration of etiological factors and their classification into *Utpadaka Hetu*, *Vyanjaka Hetu*, and others enriches the understanding of disease progression and provides a robust foundation for therapeutic interventions. In conclusion, integrating Ayurvedic principles with modern clinical methodologies offers a comprehensive and sustainable approach to managing recurrent allergic skin conditions, bridging traditional knowledge with

contemporary medical practices.

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Compliance:: This study is a literature review and does not involve any human or

animal subjects. All sources are publicly available and properly cited.

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