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GAYATRI DESHPANDE

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ROLE OF VAMAN IN SKIN ERUPTIONS – KOTHA, KANDU, UDARDA (URTICARIA) DUE TO FOOD ALLERGY W.R.T. DUSHIVISHA– A LITERARY STUDY

GAYATRI DESHPANDE, ASSISTANT PROFESSOR, DEPARTMENT OF SANSKRIT SAMHITA

S.G.R. AYURVED COLLEGE, SOLAPUR, MAHARASHTRA

ABSTRACT:

Allergy is now becoming a key word in this modern era. Near about 10 % of population is suffering due to food allergy. Though there are different symptoms of allergy, but kotha, kandu and udarda (urticaria) are the predominant symptoms. In most cases of food allergy, urticaria is the main symptom. Urticaria or hives is the presence of transient, recurrent, pruritic wheals (raised erythematous areas of edema). In modern medicine, treatment is avoidance of that particular food and antiallergic medication. But it can't remove the route cause. So there is recurrence of symptoms again and again. In ayurveda these symptoms are described as udarda, kotha and kandu. In udarda and kandu, there is predominance of kapha dosha while in kotha, there is pitta sansarga. In all conditions there is utklesha of doshas and vaman is best choice for kapha and pitta in Amashaya. Food allergy is not mentioned in Ayurved. But it can be considered under viruddha ahara (incompatible food) and dushivisha. Among eighteen types of incompatible food, satmya viruddha ahara can be considered as food allergy which again comes under dushivisha. Dushivisha means poison with very low potency. Hence it can't be fatal .but it can cause diseases after prolonged consumption and hence similar to food allergy. Vaman is indicated for kapha pradhan dosha, dosha in amashaya, for viruddha ahara and also for dushivisha. So it may helpful in urticaria due to food allergy. So here an attempt to present these allergic symptoms according to ayurved and hence obtaining the absolute solution for it.

KEY WORDS – Dushivisha, food allergy, Kandu, Kotha, Udarda, , Urticaria, Vaman.

INTRODUCTION

Correspondent:
DR. GAYATRI DESHPANDE
Assistant Professor,
Department Of Sanskrit
Samhita
S.G.R. Ayurved College,
Solapur,
Maharashtra

Allergy is now becoming a key word in this modern era. Though medical field is highly advanced nowadays, then also prevalence of new diseases is more. Occurrence of different allergies is at its peak. Symptoms and severity varies according to cause, immunity etc. Some allergies produces minor symptoms like sneezing while some may produce fatal symptoms as in sulpha drug allergy. Allergies are important because they represent our state of immunity. Amongst various allergies food allergy is most common. Food allergy shows different symptoms such as vomiting, urticaria, abdominal pain, diarrhea etc. from these symptoms urticaria is seen on large scale.

If we see pathophysiology of urticaria, it resembles with *kotha*, *kandu* and *udarda* in *ayurved*. They are described as subtypes of *shitapitta* with predominance of *kapha dosha*. In ayurved food allergy is not mentioned. But it can be considered as one of the sixteen types of *viruddha ahara- satmya viruddha ahara*. Again it can be correlated with *dushivisha*. *Dushivisha* is special entity described by *ayurved*. It is a poison with very low potency. *Satmya viruddha ahara* and *dushivisha* both are not fatal and

produces symptoms after prolonged consumption. Same happens in urticaria due to food allergy. Though it is not fatal, it happens again and again after eating sensitized food. Patient becomes impatient due to relapses, goes to every possible consultant, does so many allergy tests, eats lots of anti-allergic medicine but didn't get permanent solution.

Vaman is taken as a treatment because predominance of *kapha dosha* in *kotha*, *kandu* and *udarda*. It is indicated in treatment of *dushivisha* and *viruddha ahara*. So here review is taken for those allergic symptoms as well as for the treatment *vaman*. It is literary attempt to prove how *vaman* will be beneficial for urticaria due to food allergy.

KOTHA, KANDU, UDARDA & URTICARIA

In most cases of food allergy urticaria is the main symptom. Urticaria or hives is the presence of transient, recurrent, pruritic wheals (raised erythematous areas of edema). Histologically there is dermal edema and perivascular mononuclear infiltrate. There is localized mast cell degranulation by sensitization with specific IgE antibodies but no increase in dermal mast cells.¹

It results from antigen entering specific skin areas and causing localized anaphylactoid reactions. Histamine released locally causes vasodilatation that induces an immediate red flare and increases local permeability of capillaries that leads to local circumscribed areas of swelling. Swelling is commonly called hives².

In ayurveda these symptoms are described as *udarda and kotha*. According to madhav-nidan, in *udarda* these are *mandalas* with *kandu*(itching) , redness and main *dosha* is *kapha*. In *kotha* there is *pitta sansarga* along with *kapha*. In both conditions, there is *vimargagamana of prakupita doshas*.³

FOOD ALLERGY, SATMYA VIRUDDHA AHARA AND DUSHIVISHA

Hypersensitivity is defined as a state of exaggerated immune response to an antigen. The lesions of hypersensitivity are produced due to interaction between antigen and product of the immune response. Depending upon the rapidity and duration of the immune response two distinct forms of hypersensitivity reactions are recognized- Immediate type and Delayed type.

Immediate type is again divided into three types- 1) Type 1- anaphylactic and atopic mechanism

2) Type 2-cytotoxic mechanism

3) Type 3-immune complex mechanism

Among these types of hypersensitivity reactions, Food allergy is type 1 anaphylactic, atopic type reaction. Mechanism of allergy is as follows-⁴ Response is mediated through humeral antibodies of IgE type. It sensitizes Basophills of peripheral blood or mast cells of tissues and lastly anaphylactic mediators are released.

In *Ayurved* food allergy is not mentioned under the same title. But it can be correlated with *viruddha ahara*. In *Charak Samhita* and *Ashtang Hridaya* *viruddha ahara* is defined as food which exaggerates *doshas* but can't remove them

(*shodhan*) from the body.^{5,6} In *charak samhita* it is mentioned as *ahitakararak ahara*. There are eighteen types of *viruddha ahara* described by *chakrapani* in his commentary⁷. Amongst them *satmya viruddha ahara* can be considered as food allergy⁸. *Satmya* is subjective term. *Satmya* means food or anything which suits in all matters to that particular person⁹. It is mentioned that *Satmya viruddha* means food which does not suit that person and hence causes *asatmyaja vyadhi* means allergy. When *utklishta or pravartamana doshas (dosha shodhan avastha)* are treated with *shaman aushadhi*, *doshas* become *tiryak* and produces symptoms where they deposit. Same mechanism occurs in allergy.

Viruddha ahara is considered under the term *dushivisha*. Etymology of *dushivisha* is given in *sushrut samhita* as follows- Poison which frequently vitiated by *desha, kala, anna, divaswap* etc. and hence vitiates all *dhatu* in the body is called as *dushivisha*¹⁰. According to *sushrut samhita kalpa sthana*, when any poison (*Sthavar, jangam or garavisha*) becomes less potent, it is called as *dushivisha*. Any type of poison when not totally removed from the body and becomes less potent due to metabolism, *agni, vata* or antipoison treatment is called *dushivisha*. There is *avrutatva of kapha dosha* and qualities of *visha* are lowered, they are not fatal and can't cause the disease at that moment¹¹. It is same as in *viruddha Ahara*. In *Sushrut samhita*, it is said that when *dushivisha* is in *amashaya* it causes *kaphavataj roga*.¹² It produces symptoms according to its relation with *dhatu*.¹³ Along with other symptoms, *mandal, and kotha. Kandu and kushtha* are the symptoms of *dushivisha* mentioned in *sushrut samhita*.¹⁴ In *Charak Samhita* also

mandal, kotha, kandu, vaivarnya are mentioned in symptoms of *dushivisha*- which are the subjects of this article.¹⁵

VAMAN

Vaman is *urdhva shodhan chikitsa*. *Shodhan chikitsa* has its own significance as it removes route cause and prevents reoccurrence of disease.¹⁶ *Shodhan chikitsa* comprises *vaman, virechan, niruha basti, nasya* and *raktamokshan*. Among them, *vaman* is most useful and significant treatment for *kapha dosha*.¹⁷ Also sequence of *shodhan karma* in healthy individuals starts from *vaman* indicating its importance. Though it is said that *vaman* is best for *kapha dosha*, but in true sense it acts on *sthana-i.e. Amashaya*. So when *dosha sthansanshray* is in *amashaya*, it is best treatment.

DISCUSSION

Vaman is the most suited therapy in above particular case as discussed below-

- 1) In *udarda and kandu*, there is predominance of *kapha dosha*. In *kotha*, there is *pitta sansarga* along with *kapha*. In all conditions there is *utklesha* of *doshas* and *vaman* is best choice for *kapha* and *pitta* in *Amashaya*.
- 2) In case of *asatmya ahara* or *dushivisha* it first goes to stomach. Body itself tries to remove unwanted stuff in stomach by vomiting. So for clearing off unwanted stuff from *Amashya*, *vaman* is best.
- 3) In *dushivisha* there is *avrutatva* of *kapha dosha* which can be removed by *vaman*.
- 4) In *Sushrut Samhita* line of treatment for *dushivisha* is as follows- *urdhva and adha shodhan* and after that antidote (*agadapan*)¹⁸

5) In *Ashtang Hridaya*, *Avamya* are mentioned. *Vagbhat* says that if these subjects are affected due to *visha, gara, viruddha ahara or ajeerna*, they must be treated by *vaman*.¹⁹

6) In *Charak Samhita and Ashtang Hridaya*, *urdhva and adho shodhan* is mentioned in the treatment of *viruddha ahara*.^{20,21}

7) In all *granthas*, subjects affected due to *gara or visha* are first mentioned in the list of *vamanarha* indicating its importance.

8) *Rasa sara* is mentioned as *twaksara* indicating influence of *rasadhatu* on *twak*. *Kapha dosha* is *mala* of *rasadhatu* .so *vaman* also acts on *rasadhatu*.

9) According to modern medicine also, stomach wash is the treatment when poison is in stomach.²²

12) Also many researches in modern science prove that normal undisturbed stomach plays important role in preventing food allergy.

Thus *vaman* may be the best treatment for *udarda, kotha, kandu* due to food allergy. But there are two different stages.- When allergic food is in stomach and symptoms like *hrullas, praseka* are seen(*doshotklesha avastha*). In this condition *sadyovaman* should be given .There is no need of *purvakarma*. When due to antiallergic drugs or any other cause, *doshas* have *tiryak gati* and they are in *leen avastha*, patient should treat with proper *purvakarma*. Though *swedan* is contraindicated in *visha*, according to *Dalhan*, it should be given in *dushivisha* because of *kapha avrutatva*

As it is literary study, further clinical study is necessary for confirmation of results

CONCLUSION

From above review, it is clear that urticaria due to food allergy can be considered as *kotha, udarda and kandu due to asatmya viruddha ahara* covered under *dushivisha*. Before concluding about treatment, we have to consider following points-

1) Treatment of predominant *dosha*- As discussed earlier, there is *kapha dosha* predominance with comparative small exaggeration in *pitta dosha*. *Vaman* is the best choice for *kapha dosha*. For *pitta* though it is less fruitful but not contraindicated.

2) Treatment of *vyadhi udbhav sthana*- Here *vyadhi udbhav sthana* is skin (*twak*). It is closely related to *rasa dhatu*. As we

know its connection with *kapha dosha*, again it strongly recommends *vaman* as a best treatment.

3) Treatment of *viruddha ahara*- In all *ayurved* classics, *urdhva shodhan* means *vaman* is strongly indicated for all types of *viruddha ahara*.

4) Treatment of *dushivisha*- *Dushivisha* is a special term described by *ayurved*. In its treatment *vaman* is specially mentioned. It is also useful for *kapha avrutatva* in *dushivisha*.

Thus from all these considerations, it can be stated that *vaman* will be best treatment for *kotha, kandu, udarda* (urticaria) due to food allergy.

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