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Review Articles

### Mode of action of Haridra Khanda in management of Sheetapitta- udarad-kotha

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#### ABSTRACT-

Drug, the armour of a physician has been placed next to him among the quadruples of the treatment, and is included under the *Trisutra*, which has the potential to bring about reversal in the processes of pathogenesis and mitigation of the signs and symptoms of the disease. Incidence of Skin diseases are increasing day by day as the exposure to pollutants, improper food habits, asatmya sevana etc are increased. Thus to prevent or to cure this, a planned approach having principles of nidana parivarajana with Drug i.e. Haridra khanada will surely stop the pathogenesis. Haridra khanada having kandughna, kushthghna, varnya, shothhara, anti-inflammatory properties etc., therefore will surely do the samprapti vighatana of shaatapitta-udarad-kotha. This is a review study to rule out the mode of action of haridra khanada in management of sheetapitta-uadrad-kotha.

**Key words-** *Trisutra*, Haridra khanada, sheetapitta, nidana parivarajana

**Introduction:****Charaka samhita:**

Acharya Charaka has not directly used the word *Sheetpitta* but has mentioned *Kotha* and *Udarda* at different places. *Udarda prashaman dashemani- Ch.Su.4/43*, *Kotha* as a *chardi nigrahaja gana- Ch.Su.7/14*, *Rakta kotha* as a *pitta nanatmaj vikara- Ch.Su.20/14*, *Udarda* as a *kapha nanatmaj vikara- Ch.Su.20/17*, *Kotha* as a *santarpan janya vyadhi- Ch.Su.23/5*, *Kotha* as a *shonitaj roga- Ch.Su.24/16*, *Kotha* as a *rakta nanatmaj vikara- Ch.Su.28/12*, *Udarda* as a *purvarupa* of *unmada- Ch.Ni.7/6*.

**Sushruta Samhita:**

Same as in the above classical text, *Sushruta* has also not directly used the word *Sheetapitta* but has mentioned *Kotha* in the following context- *Kotha* as a *manda kita visha lakshana- Su.K.8/23*, *Kotha* as a *shukavrunta damsa lakshana- Su.K.8/33*, *Kotha* as a *vishaj shava, mutra, purish sparsh lakshana - Su.K.8/39*, *Kotha* as a *luta visha lakshana- Su.K.8/86*, *Kotha* as a symptom produced by the insect bite i.e. *Mandavisha, Shookavrihta Damsa* etc. - *Su. K. 8/8*.

**Madhav Nidana-**

Madhavnidana is the first text in which *Sheetpitta*, *Udarda* and *Kotha* have been described in a separate chapter (Chapter- 50). Here, description of *nidana*, *purvarupa*, *rupa* and *samprapti* is given in detail.

**Sharangdhar Samhita-**

*Sharangdhar* has described *Sheetapitta* and *Udarda* as separate diseases. Here, he also depicted *Sheetapitta* as *vata pitta* whereas *Kotha* as *kapha pitta*

dominant– *Sh.S.P.K.7/102*.

**General description of *Sheetapitta*:**

In Ayurvedic texts, the three disorders i.e., *Sheetapitta*, *Udarda* and *Kotha* are described almost similar having few different characters and causative factors. *Madhavakara* described *Sheetapitta* and *Udarda* as synonyms of each other (*M. N. 50/4*); but then he quoted that

- *Sheetapitta* has *Vata adhikya*.
- *Udarda* has *Kapha adhikya*. He also mentioned specific character of *Udarda* as *Mandala* (rashes) having inflamed edges with depressed center.
- In the classics *Kotha* has been described as Itchy red rashes covering major part of skin and chronic in nature.
- Though these three *Sheetapitta*, *Udarda* and *Kotha* have been described as different entities, but they can be considered as different types of *Sheetapitta* or Urticaria as they all have same cardinal symptom i.e. Itchy red rashes on the skin.

**RUPA OF SHEETAPITTA-**

These are the signs and symptoms produced after total manifestation of disease. Symptoms clearly manifest in the fifth stage of *Kriyakala* which is

known as *Vyaktavastha*. Here, '*Rupa*' of three different disorders i.e. '*Sheetapitta- Udarda- Kotha*' are described under title '*Rupa*' because all three have the same cardinal symptom i.e. Itchy red rashes on skin.

### I. *Sheetapitta*:<sup>i</sup>

- *Varti Damshta Samsthana Shotha* (Inflammation like an insect bite), *Kandu Bahula* (Severe itching), *Toda Bahula* (Excessive pain like pricking), *Chhardi* (Vomiting), *Jvara* (Fever), *Vidaha* (Burning Sensation).

### II. *Udarda*:<sup>ii</sup>

It is having similar symptomatology but the only difference is that '*Sheetapitta*' has '*Vatika*' dominancy while '*Udarda*' has '*Kaphaja*' dominancy (*Ma.Ni.* 50/4). Only one different symptom of '*Udarda*' is *Sotsanga Saraga Mandala* (the red itchy rash having depression in centre).

### III. *Kotha*:<sup>iii</sup>

- *Mandalani* (Rashes), *Kandu* (Itching), *Ragavanti* (Redness), *Bahuni* (Spread all over the body), *Kshanikotpattivinash* (Transient).

Above symptoms are in acute stage and are named as '*Utkotha*' and when such condition becomes chronic than it is called as '*Kotha*'. Thus, Chronic Urticaria

may be co-related with *Kotha* due to their similarity in symptomatology.

### SIGNS AND SYMPTOMS:-

All symptoms of '*Sheetapitta- Udarda- Kotha*' can be summarized as below:

#### 1) *Varati Damshta Samsthana*

*Shotha* (Rash like an insect bite) -

This is chiefly due to '*Kapha Prakopa*' and '*Rakta Dushti*'.

#### 2) *Kandu Bahula* (Severe Itching) -

It is caused by '*Pitta Kapha Prakopa*' and

'*Rakta- Dushti*'.

#### 3) *Toda Bahula* (Excessive

Pricking pain) - It is due to involvement of '*Vata- Prakopa*' and '*Rasa Dushti*'.

#### 4) *Chhardi* (Vomiting) - This is

mainly because of '*Pitta Prakopa*' and '*Rasa Dushti*'.

#### 5) *Jvara* (Fever) - It is due to '*Pitta*

*Prakopa*' and '*Rasa Dushti*'.

#### 6) *Vidaha* (Burning Sensation) -

It is mainly due to '*Pitta Prakopa*' and '*Rasa- Dushti*'.

#### 7) *Bahuni* (Spreading all over the

body) - It indicates the involvement of '*Tvak*' in '*Sheetapitta- Udarda- Kotha*' and also indicates the *Antha and Bahir visarpan* of *dosha* and visiation of '*Rasa* and *Rakta*

*Vaha Srotas*'.

### SAMPRAPTI GHATAKA

<i>Dosha</i>	<i>Tridosha</i>
<i>Dushya</i>	<i>Rasa, Rakta</i>
<i>Srotas</i>	<i>Rasavaha, Raktavaha</i>
<i>Agni</i>	<i>Manda</i>
<i>Srotodushti Prakara</i>	<i>Vimarga Gamana</i>
<i>Udbhava sthana</i>	<i>Aamashaya</i>
<i>Samchara sthana</i>	<i>Tiryaka Shira; Rasa, Rakta Vaha srotas</i>
<i>Vyakti sthana</i>	<i>Tvak</i>
<i>Svabhava</i>	<i>Ashukari</i>
<i>Vyadhimarga</i>	<i>Bahya</i>

### Pathogenesis

According to *Ayurveda*, '*Aamotpatti*' is the key factor in the production of *Sheetapitta*. Because of *Jatharagni* and *Dhatvagnimandhya*, there is a formation of *Apakva* substance, which is called *Aama*. Histamine is also similar type of *Apakva substance* which is produced by the defective metabolism and if it is absorbed in the intestine then it circulates in the entire body. *Amavisha* is *Sukshma* so it reaches up to *Sukshma Srotas*. So, we can say that histamine is one type of *Aamavish* which is produced by *Jathragnimandhya* and *Rasdhatwagnimandhya*. Here, to understand the concept of hypersensitivity according to

Ayurvedic view we have to know about *Satmaya-Asatmaya*. In this context, harmful substances coming in contact with the body cause allergic reaction because of hypersensitivity of the body. That means this substance is not *Satmaya* to the person. In *sheetapitta* there is already *Rasadhatu dushti*, *Rasavaha Srotodushti* and *Tvakasthana Khavaigunya* because of *Agnimandhya*. Hence, whenever body comes in contact with *Asatmaya dravya*, *samprapti* of *Sheetapitta* immediately takes place and generates the symptoms.

**DOSHA-** Description of '*Samprapti*' by '*Madhavakara*', clearly indicates '*Tridosha*'

**DRUG REVIEW of HARIDRA KHANDA:** The research drug i.e., *Haridra Khanda* is mentioned in

*Bharat Bhaishajya- Ratnakar<sup>iv</sup> and Bhaishajaratnavali<sup>v</sup>*

Sr.no.	Ingredient	Part used	Ratio in formulation
1	Haridra	Rhizome	8 Pala (384gm)
2	Ghrita	...	6 Pala (288gm)
3	Milk	...	1 Aadhaka (3072gm)
4	Sugar	...	50 Pala (2400gm)
5	Shunthi	Rhizome	1 Pala (48gm)
6	Pippali	Fruit	1 Pala
7	Maricha	Fruit	1 Pala
8	Ela	Seeds	1 Pala
9	Twak	Bark	1 Pala
10	Teja patra	Leaves	1 Pala
11	Vidanga	Fruit	1 Pala
12	Trivrita	Root	1 Pala
13	Amalaki	Fruit	1 Pala
14	Vibhitaki	Fruit	1 Pala
15	Haritaki	Fruit	1 Pala
16	Nagakesara	Stamens	1 Pala
17	Mustaka	Tuber	1 Pala
18	Loha bhasma	Bhasma	1 Pala

### 1) HARIDRA

**Botanical Name:** *Curcuma longa* Linn.

*Classification according to classical texts:*

*Charaka Samhita- Aparapatana dravya, Kustaghna gana, Lekhaniya gana, Tiktakanda, Vishagna gana, Sirovirechana gana.*

S.No.	Property	Description
1	<i>Rasa</i>	<i>Tikta, Katu</i>
2	<i>Guna</i>	<i>Laghu, Ruksha</i>
3	<i>Vipaka</i>	<i>Katu</i>
4	<i>Veerya</i>	<i>Ushna</i>
5	<i>Doshaghnata</i>	<i>Kapha, Pitta hara (Bhavprakash nighantu); Kapha, vata hara (Raj nighantu).</i>

**Doshaghnata-** *Tridosha Shamaka.*

**Karma-** *Varnya, visodhana*

**Roga- haratwa:** *Visha, meha, Kandu, kustha, vrana, krmi, pinasa, aruchi, pandu, twak daha*

**Marker Constituent-** Curcumin  
(diferuloyl methane).

**Pharmacological activities-**<sup>vi</sup>

Rhizome extracts increase bile production; are anti bacterial, weak anti mycobacterial, uterine- stimulant, antiamebic, embryotoxic, antioxidant, anti tumor, anti viral, anti hypercholesterolemic, anti implantation, carcinogenesis inhibition, diuretic, immunosuppressant, anticoagulant, anti hepatotoxic and anti ulcer, anti-inflammatory, anti-allergic.

2) **GO GHRITA: Latin Name:**

*Butyrum departum*

**Rasa-** *Madhura, Guna-* *Snigdha, Veerya-* *Sheeta, Vipaka-* *Madhura, Doshaghnata-* *Tridoshashamaka*

**Karma:** *Acharyas* have mentioned that *Go- ghrita* is *Amrutatulya, Vishanashaka, Chakshushya, Arogyakrita, Vrishya, Rasayana, Medhavardhaka* and superior than other *Sneha Dravyas*. *Charaka* mentioned that *Ghrita, Taila, Vasa* and *Majja* are best among all *Sneha Dravyas*. Among these four, he has indicated the superiority of *Ghrita* because of its *Samskaranuvarthana* property<sup>vii</sup>. Hence, *Ghrita* is stated to be among the best *Ajasrika- Rasayanas*. It is supreme in the *Snehana Dravyas* while *Goghrita* is supreme in all the *ghritas*. The quality of a substance which when added with another substances does not change its original property and also imparts the quality of added substances is called *Samskaraanuvartana*.

*Chakrapani* also quoted that no other *Sneha Dravya* has this type of property of *Samskara Anuvartana* as compared to *Ghrita*, hence it is the best. *Ghrita* pacifies *Pitta* and *Vata*, increases *Rasa, Shukra* and *Ojas*. It also produces *Nirvapana, Mruduta* enhances *Svara* and *Varna*. *Ghee* pacifies *Vata* by *Sneha guna* and *Pitta*

by its *Sheeta guna* and *Kapha* having equal quality it acts on it by Samskara.

### 1) **GO- DUGHDA:**

In *Ayurveda*, Cow's milk is much appreciated for its therapeutic purposes.

S.No.	Property	Description
1	<i>Rasa</i>	<i>Madhura</i>
2	<i>Guna</i>	<i>Guru, Snigdha</i>
3	<i>Veerya</i>	<i>Sheeta</i>
4	<i>Vipaka</i>	<i>Madhura</i>
5	<i>Dhoshakarma</i>	<i>Vatapittashamak</i>

Milk subsides *Vata* and *Pitta Doshas* due the above said properties. As the milk is having identical properties of *Ojas*, it promotes *Ojas*. The Cow's milk acts as *Rasayana*, *Tarpaka*, *Jivaniya*, *Hrdya*, *Ahladakara* and *Buddhi prabodhaka*. In *Ayurveda*, descriptions are even available regarding the quality of the milk of the cows of various colours.

### 2) **SITA or SUGAR:**

According to above text, *Sharkara* is considered as *sita*. The drug *sarkara* is prepared from the juice of *Saccharum officinarum* Linn. In common, *Ikshu-Sharkara* is called Sugar in English. Table sugar (sucrose) comes from

### **Action and Uses:**

The Cow's milk possesses qualities like *Madhura* (Sweetness), *Sheeta* (Coldness), *Mridu* (Softness), *Snigdha* (Unctousness), *Sandra* (Density), *Slaksna* (Clarity).

plant sources. Two important sugar crops predominate – sugarcane (*Saccharum spp.*) and sugar beets (*Beta vulgaris*).

### **Ayurvedic attribute:**

- *Rasa* - *Madhura*
- *Guna* - *Sheeta, Snigdha*
- *Veerya* - *Sheeta*
- *Vipaka* - *Madhura*
- *Doshagnata* - *Vatapittashamaka*

Karma: *Rochana*, *Rakta vikara nashaka*, *Daha nashaka*, *Balya*, *Shukrala*.

**Therapeutic uses:** It is useful in *Murchha*, *Daha*, *Jwara*, *Vamana* and *Chhardi*

S r. n o.	ingredi ents <sup>viii</sup>	Rasa	Guna	Veerya	Vipaka	Doshaghnta karma	Rogaghnta (specially in context to sheetapitta)
1.	Shunthi	Katu	Laghu, snigdha	Ushna	Madhura	Kaphavata- shamaka	Shotha, sheetapitta Kushtha, shoola, ajeerna
2.	Pippali	katu	Laghu, snigdha, tikshna	Anushna sheeta	katu	Kaphavata- shamaka	Deepana, kushtha, krimighna, mridurechana, shotha
3.	Marich a	Katu	Laghu, tikshna	Ushna	Katu	Kaphavata- shamaka	Agnimandya, kushtha, shoola
4.	Ela	Katu madhura	Laghu ruksha	Sheeta	Madhura	Tridoshahar a	Raktadoshahara, visha
5.	Twak	Katu tikta madhura	Laghu ruksha tikshna	Ushna	Katu	Kaphavata- shamaka	Kandu, Aruci, Krimiroga
6.	Teja patra	Katu madhura	Laghu pichhil a tikshna	Ushna	Katu	Kaphavata- shamaka	Visha, kandu
7.	Vidang a	Tikta katu	Laghu ruksha tikshna	Ushna	Katu	Kaphavata- shamaka	Krimigna, kushtha, varnya, rasayana, visha, shoola
8.	Trivrita	Katu tikta madhur kshaya	Laghu ruksha tikshna	Ushna	Katu	Kaphapitta- hara	Virechana, kushtha, kandu, daha, shopha
9.	Amalak i	Panchra sa Alavana	Guru ruksha sheeta	Sheeta	Madhura	Tridoshahar a rasayana	Daha, visarpa, kushtha, charmaroga, shoola. Shotha
10.	Vibhita ki	Kshaya	Laghu ruksha	Ushna	Madhura	TridoshaSha maka	Shotha, visarpa, krimi, charmaroga



11.	Haritaki	Panchrasa alavana	Laghu ruksha	Ushna	Madhura	Tridosahara rasayana	Kushtha, visarpa, shotha, vedana, kandu, krimi
12.	Nagakesara	Kshaya tikta	Laghu ruksha	Ushna	Katu	Pittakapha - shamaka	Varnya, sweda- daurgandhhara, visarpa, kushtha, kandu
13.	Mustaka	Katu tikta kshaya	Laghu ruksha	Sheeta	Katu	Pittakapha - shamaka	Krimi, kandu, twakvikara, pama, visha
14.	Loha bhasmika	Tikta madhura kshaya	Sara guru kshaya	Sheeta	Madhura	Tridosahara	Lekhana, Balya, Vrushya, Varnya, raktavardhaka

### **PROBABLE MODE OF ACTION OF “HARIDRA KHANDA”**

- 1) By katu, tikta rasa especially haridra khanda clarifies the agnimandya, thus increases the jatharagni. By this jatharagni will lead to increment of all dhatavagni thus the dushti of rasa and rakta will be pacified.
- 2) As the agni is corrected, all the dhatus especially rasa is formed properly. A well formed Rasa will lead to formation of all dhatus properly.
- 3) As agni increases or comes to at its normal stage, the ama visha will be pacified or cleared from channels of body. Most the ingredients having vishghna properties, thus will help in clearance of ama visha.
- 4) Go ghrita and milk are enriched almost with all minerals and milk is considerable as complete food. Both these will increase the power of immune system and thus increases the capacity of building up the amount of oja in body.
- 5) Most of the ingredients having vishghna, kandughna, kushthaghna, shothaghna properties that will help in samprapti vighatana of sheetapitta by slow down the process of inflammation or pathogenesis. All these also work by doing reduction in formation of histamine and other inflammatory agents.
- 6) Iron/loha bhasma is the most important trace element present in the body, it is haemopoietic agent which carries, fulfills the oxygen demand for all the vital activities. Life can't be imagined without iron. This iron when processed properly with mercury during *Rasa Sanskars*, becomes *Deha- Dharaka* and the human body gains supreme health and longevity.
- 7) As per context tridosha involvement is there in sheetapitta, udarada, kotha, therefore tridosahara drug should be used. As in Haridra khanda, Haridra itself is the main ingredient and having the tridoshashamaka property, anti-allergic, anti-

inflammatory etc properties, thus it will surely overcome the pathogenesis processing in the body.

- 8) Haridra, ghrita, milk, sugar and rest all drugs are satmya to our body, and maximum ingredients having varnya properties which in terms will help skin or twak to retain in its normal stage and the allergens will effect less over a protected skin.

### Conclusion :

A formulation must contain the ingredients showing potential effects for which it is used. In other words, the action of a medicine depends upon the sum total of the effect of the ingredients in it. As in Haridra khanada main ingredient is haridra, which is having anti-inflammatory, anti-allergic, tridoshaghna, varnya, kandughna,

kushthghna etc properties, that will surely pacify the pathogenesis occurring in sheetapitta-udarad-kotha. All the ingredients mostly are with kandughna, kushthghna, vishghna, varnya, tridoshashamak properties and mainly katu rasa dominant therefore increasing jathragni will surely lead to a proper formation of all the dhatus. As ayurveda approaches with Hetu, Linga and Aushadha, these three in terms having the total points to be considered in a treatment regimen. Also the principle of nidana parivarajana is to be followed to stay prevented from a disease.

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