

REVIEW ON PITTA PRAKOPAKA NIDANA

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ABSTRACT

Ayurveda is eternal science which deals with both preventive (*SwasthayaRakshana*) and curative (*RogaPrashamana*) aspect of disease. *Nidana* plays an important role in disease manifestation and its progression to different stages of pathology. *Dosha* in their *PrakrutaAvastha* maintains homeostasis of the body whereas in *VikrutaAvastha* acts as causative factor for manifestation of various diseases. *PrakopakaNidana* leads to *Doshaprakopa*, which initiates disease pathology by exhibiting *DoshaPrakopakaLakshana*. Hence an attempt is made to compile and discuss *Pitta PrakopakaNidana* from *Bruhatrayi*, *Laghutrayi* and its commentaries.

Keywords: *Pitta*, *Prakopakanidana* and Etiological factors

INTRODUCTION

Pitta PrakopakaNidana are factors which possess similar properties to that of *Pitta*. *Nidana* as both etiological factors and diagnostic tool helps in planning accurate treatment. In *PrakopaAvastha*, *Doshas* are capable of moving out of their *Swasthana* to different *Sthana* and manifest symptoms of *PrakupitaDosha*. In this stage of disease, patient may fall ill and there are every chances of being afflicted with diseases¹. If further *Nidana* are indulged and proper care is not

taken, then disease progress to successive stages. Hence there is need to have knowledge of *DoshaPrakopakaNidana* in order to prevent disease and arrest disease pathology. In this regard an attempt is made to understand *PittaPrakopakaNidana*. For better understanding these *Nidana* are categorized into *Aharaja*, *Viharaja*, *Manasika* and *AnyaNidana*.

Pitta PrakopakaAharajaNidana-

Consumption of *Ahara* is essential for the maintenance of the body. The *Ahara* which is taken according to *AshtaAharaVidhiViseshaAyatana* is responsible for healthy life. *Ahitahara* or *Mityahara* is responsible for manifestation of disease.

Rasa Pradhanyata:

AtyamlaSevana- *Amlarasa* is attributed with *Laghu*, *UshnaSnigdha*, *Pittakara*, *Raktadooshaka* etc properties. *Atiamla Rasa Sevana* leads to *Raktadushti* and hence leads to *Kushta*^[2].

AtiSevana of KatuAmla and Lavana Rasa -

The food articles with these *Rasa* have predominance of *Agni Mahabhuta* and possess qualities homologous to *Pitta* and *Rakta*, when consumed in excess leads to *Pitta* and *RaktaDushti*^[3].

GunaPradhanyata:

Laghu, Teekshnaand Ushna-

The *Dravya* possessing these *Guna* have *TejoMahabhuta* dominance. These possess the qualities homologous to *Pitta* and *Rakta*. These *Dravya* possess *Katu Rasa* as *Pradhana Rasa*. Hence used as *Deepana*, *Pachana* and *Prabhakara*. *Bhallataka*, *Maricha*, *Rajeeka* and *Danti* possess these *Guna*^[4].

Vidahi- *Vidahi* refers to *Dravya* which causes *Amlodgara*, *Daha*, *Trushna* and attains digestion with difficulty. *Matsya*, *SarshapaShakha* and *Kullatha* possess this *Guna* and produces *DahadiLakshana*. These *DahadiLakshana* are caused as a result of *Pitta Vriddhi* during *Paka*^[5].

AharaDravyas:

TilaTaila- *TilaTaila* possess *Madhuara-Tikta-Kashaya Rasa*; *MadhuraVipaka*; *Snigdha*, *Ushna*, *Guru*, *Kaphapitta Kara*, *Vataghna*, *Sangrahi*, *Balya*, *Keshya*, *Twachya* (when applied to skin), and *VranaRopaka*, *Dantya* (good for teeth), *Agni MedhaJanaka* and *Alpamootrakara* properties. These are qualities attributed to *Krishna Tila*. *Sushruta* considers *Krishna Tila* to be best among the varieties of *Tila*. *ShwetaTila* is *Madhyama* and other varieties of *Tila* are *Heenatara*^[6]. *Tila* is *Pitta* and *ShonitaDushtikara*. *TilaTaila* is having more *SnigdhaGuna* hence it is best *Vatahara*^[7].

Pinyaka- *Pinyaka* is residual part left after extraction of *Sneha* from *Uma* (*Atasi*) and *Sarshapa* etc using *Yantra*. It is *Nisneha Kalka* (paste devoid of unctuous). It is *SarvaDoshaPrakopaka*^[8].

Kulattha- It possess *Ushna*, *Kashaya Rasa*, *AmlaVipaka*, *Kaphavatahara*, *Grahi*, *Shukrahara* and leads to *Ashmari*, *Peenasa-Kasa- Hikka- Shwasa- Arshohara*^[9,10] It belongs to *ShamidhanyaVarga* and mainly classified as *Graamy* and *Vanya*. Other varieties of *Kulattha* are *Shukla*, *Krishna*, *Chitra* and *Lohita*. *Kulattha* is *ShonitaDushtikara* and *Raktapittakara*. *Atisevana* of *Kulattha* causes *Kledanasha* and *Rookshata* in the body^[11]. Due to *Amlavipaka*, it is *Pittakara*. Hence excessive *Sevana* of *Kulattha* may cause *Pittaja* and *Vataja diseases*.

Sarshapa- *Sarshapa* possess *Teekshnaand Ruksha Guna*; causes *Vidaha*, *BaddhaVinmutrata* and *Tridoshakara*^[12]. It is having *Katu Rasa* and *UshnaVeerya*.

Atasi–Seeds of *Atasi* are *Snigdha*, *Swadu* and *Tikta Rasa*, *Ushna*, *Kaphapittakari*, *Guru* and *KatuVipaka*^[13].

Haritashaka-Haritashaka refers to green leafy vegetables like *Kutera*, *Shigru* (*MoringaOleifera*) and *Surasa* (*OcimumSactum*) etc^[14]. *SamanyaGuna* of these are *Katu Rasa*; *UshnaGuna*, *Ruchikara* and *Vatashleshmahara*. These are used in the preparation of *Krutanna*^[15].

GodhaMamsa-*Godha* s *Iguana* (a herbivorous green brownish large lizard), *BileshiyaPashu* (lives in burrows). Its meat is *Vatahara* and *Pittakhaphakara* as it possesses properties like *Ushna*, *SnigdhaGuna* and *Madura Vipaka*^[16].

Matsya –*Matsya* possess *Ushnaveerya*, *Rakthapittakara* and *Vatahara*. It causes *Vidhaha* and acts as *Pitta PrakopakaNidana* on long term usage^[17].

Aja and Avikamamsa- *AjaMamsa* possess *Natisheeta*, *Guru* and *SnigdhaGuna*. Since it possesses *AbhishyandiGuna* it causes *Pitta* and *KaphaPrakopana*. *AvikaMamsa* is more *Sheeta*. *Guru* and *Snigdha* compared to *AjaMamsa*. It is *Brumhana* and *Tridoshakara*^[18].

Dadhi – *Dadhi* is classified into three types – *Madhura Dadhi*, *AmlaDadhi*, and *Atyamla Dadhi*. *Madhura Dadhi* is *Mahabhishyandi* and *KaphamedaVivardhanam*. *AmlaDadhi* is *Kaphapittakara* and *AtyamlaDadhi* is *RaktaPradooshaka*^[19]. Other qualities of *Dadhi* are *KashyaAnurasa*, *AmlaDadhiVipaka*, *Snigdha*, *Ushna*, *Vrushya*, *Brumhana*, *Deepana*, *Rochana*, *Balya*, *Vatahara*. It is good in case of all the four types of *Peenasa* (by its *Prabhava*)^[20], *Atisara*, *Vishamajwara*, *Mootrakrichra*, *Kaarshya*, *Raktapitta*

(*MadhuraDadhi*) etc. *Dadhi* can be consumed in *Sharad*, *Greeshma* and *VasanthaRitu*^[21]. *AtyamlaDadhi* is *RaktaDooshaka* and *Abhishyandi* and *Atisevana* of it leads to *Pittakhaphakara* and *RakthaPradhushana*.

Takra-*Takra*is *Madhura-Amla Rasa*, *Ushna*, *Laghu*, *Rooksha*, *Deepana*, *Vatakaphahara*, *Medohara* and Useful in *Garavisha*, *Shopha*, *Atisaara*, *Grahani*, *Pandu*, *Arsha*, *Pleeha*, *Gulma*, *Arochaka*, *Vishamajwara*, *Trushna*, *Chardi*, *Praseka*, *Shoola* and *Mutrakruchra*. In *Vataroga*, *AmlaTakra* (*Vatahara*, *Pittakara*) should be taken with *SaindhavaLavana*; in *Pittaroga*, *MadhuraTakra* (*Kaphaprakopaka*, *Pitta Prashamana*) should be taken with *Sharkara*; in *KaphaRoga*, *Takra*is taken with *VyoshaKshara*^[22]. *AmlaTakra* is *Pittakara*, *Atisevana* results in *Raktadushti* and *Pittadusti*.

Phalavarga-

AmlaPhala- *AmlaPhala* like *Amamrataka*, *Amaleeka* etc causes *KaphaUtklesha* and are *Pittakara* as they possess *Amla rasa*, *AmlaVipaka*; *Guru Guna* and *UshnaVeerya*^[23].

Ajeernebhojana- If one takes food in *Ajeerna* leads to further *Agni Dusti* and thereby *Pitta Dusti*.

Upavasa- Digestion of food is attributed to action of *Pacaka Pitta*. *Upavasa* for a long period or in excess results in *VanhiDusti* and thereby *Pitta Dusti*.

Pitta PrakopakaViharajaNidanas-

Maithunopagamana-

Excessive indulgence in *Maithuna* is mentioned as *PiitaPrakopakaNidana*. In *Ajeerna* if one indulge in *Maithuna* it results

in Anna Vidagdhatta leading to Prakopa of Pitta.

Ayasa–Ayasais ShareeraPeeda^[25].

TeekshnaAtapaSevana and Agni Santapa- TeekshnaAtapaSevana and Agni Santapa in excess lead to Pitta Prakopa due to Ushna and Teekshna properties.

Pitta PrakopakaManasikaNidana-

Krodha, Bhaya, Krodha, Chinta, Udvega and Irshya- If one indulges in Chintadi, affects Hrudaya and HrudayasthaSthayi Rasa (Ojas). Hrudaya is seat of Sadhaka Pitta and its Dusti take place^[26].

Pitta Prakopaka Anya Nidana-

KalajaNidana-In Varsha and SharadRutu physiologically Pitta Prakopa take place. PittaPrakopa is observed in Madya Dina, ArdhaRatri, AharaVidahaKala^[27].

CONCLUSION

Pitta PrakopakaNidana play pivotal role in manifestation of PittajaNanatamaja, Samsargaja and Sannipatajavyadhi. Ayurveda being science of life aims at both preventive (SwasthayaRakshana) and curative (RogaPrashamana) aspects of diseases. Hence it is essential to have knowledge of DoshPrakopaNidana as they initiates disease pathology and its progression. NidanaParivarjana and following Pathya helps in restoration of health.

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