

REVIEW ON KAPHA PRAKOPAKA NIDANA

Chethana Kumari D S¹, Ajantha², Anoma Geethani Samarawickrama³, Anjana⁴

^{1,3}PG Scholars, ² Associate Professor & Head, Roga Nidana & Vikruti Vignana,

⁴PG Scholar, Department of Swasthavritta & yoga

Sri Dharmasthala Manjunatheshwara College of Ayurveda and Hospital, Hassan, Karnataka, India

Email: dr.chethanask@gmail.com

ABSTRACT

Among *Tridosha*, *Kapha* is considered as *Bala* in its *Prakruta Avastha*. Hence it is essential to maintain *Kapha* in its normal state. *Prakupita Dosha* is capable of producing its symptom and initiate disease pathology. If care is not taken to bring *Dosha* to its normal state, results in progression to consecutive stages of disease. *Nidana* are prime factors for disease manifestation. Hence *Nidana Parivarjana* has got pivotal role in *Samprapti Vighatana*. Knowledge of *Dosha Prakopaka Nidana* is essential for both prevention and to achieve cure of diseases. In this paper an attempt is made to collect *Kapha Dosha Prakopaka Nidana* from classics, categorized and discussed under *Aharaja*, *Viharaja*, *Manasika* and *AnyaNidana* for better understanding.

Keywords: *Kapha Dosha*, *Prakopa* and *Nidana*

INTRODUCTION

Nidana, *Dosha* and *Dushya* are considered as prime factors for disease manifestation. Without involvement of *Vatadi Dosha* disease manifestation does not take place. *Dosha* are prime factors for manifestation of all types of diseases.¹*Prakupita Dosha* circulates throughout the body, wherever there is *Sanga* and *Khavaigunya* results in manifestation of *Vyadhi* by *Sthana Samshraya*.² Hence *Prakopaka Nidana* plays an important role in initiating the disease pathology and

progression of disease to consecutive stages. If care is not taken in early stages of disease then *Dosha* gains strength and becomes difficult to cure as it proceeds to consecutive stages. *Kapha Dosha* in its *Prakruta Avastha* considered as *Bala* and in its *Vikruta Avastha* it acts as *mala*.³When *Bala* of the person decreases, the chances of being affected with diseases increases. Hence it is necessary to maintain the *Kapha Dosha* in *Prakruta Avastha*, as *Bala* depends on *Kapha Dosha*.

Knowledge of *Dosha Prakopaka Nidana* helps in prevention of disease by *Nidana Parivarjana* and guides in adopting *Pathya*. *Kapha Dosha Prakopaka Nidana* from *Bruhatrayi*, *Laghutrayi* and its commentaries are collected and discussed under *Aharaja*, *Viharaja*, *Manasika* and *Anyana Nidana*.

Kapha Prokopaka Aharaja Hetu- For better understanding *Aharaja Hetus* are further classified based on *Rasa Pradhanyata*, *Guna pradhanyata*, *Ahara Dravya* and *Ahara Krama* (food patterns).

Rasa Pradhanyata-

Madhura Rasa- Madhura rasa is *Shareera Satmya* (Habitual to the body), promotes *Rasa*, *Rakta*, *Mamsa*, *Medas*, *Asthi*, *Majja*, *Ojas* and *Shukra*. It is *Ayushya* (longevity), *Indriya Prasadaka* (pleasing to sense organs), *Balavarnakara* (promotes strength and luster), alleviates *Pitta* and *Visha* (poisons) and *Vayu*, pacifies *trushna* (thirst) and *Daha* (Burning sensation). It is beneficial for *twak* (skin), *kesha* (hairs), *kanta* (throat) and is *Balya* (promotes strength). It bestows *Preenana* (nourishing), *Jeevana* (vitaliser), *Tarpana* (saturating), *Bruhmhana* (bulk promoting) and *Sthairyakara* (stabilizer). *Ksheena kshata sandhanakara* (promotes healing of wounds in emaciated), is delightening for *ghrana* (nose), *Mukha* (mouth), *Kanta* (throat), *Oushta* (lips) and *Jihwa* (tongue); alleviates *Moorcha* (fainting), is *Snigdha* (unctuous), *Sheeta* (cold), *Guru* (heavy). If used singly and excessively, produces *Kaphaja* disorders such as *Sthoulya* (obesity), *Mardava* (laxity), *Alasya* (lassitude), *Atiswapna* (oversleep), *Guruta* (heaviness), *Anannabhilaasha* (loss of desire for food), *Agnidourbalya* (mildness of

appetite), abnormal growth in *Asya* (mouth) and *Kanta* (throat), *Shwasa* (dyspnoea), *Kasa* (cough), *Pratishyaya* (coryza), *Alasaka* (long term stasis of indigested food), *Sheetha Jwara* (fever with shivering), *Aanaha* (hardness in bowels), *Asya Madhurya* (sweetness in mouth), *Vamathu* (vomiting), *Sanjnya-swara-nasha* (loss of consciousness and voice), *Galaganda* (goiter), *Gandamala* (cervical adenitis), *Shleepada* (filariasis), *Galashopha* (pharyngitis), (mucous) coating in *Basti* (bladder), *Dhamani* (arteries) and *Gala* (throat), *Akshi* (eye diseases), *Abhishyanda* (conjunctivitis).⁴

Amla Rasa –Bhuktham Rochayati (makes the food relishing), *Agnideepayati* (stimulates agni), *Deham Bruhmayati* (promotes the bulk of the body) and *Urjayati* (gives energy), *Mano Bodhayati* (awakens mind), *Indriyani Drudheekaroti* (makes the sense organs firm), *Balam Vardhayati* (promotes strength), *Vatanulomayati* (does anulomana of vata), *Hridayam tarpayati* (saturates heart), *Asya sravayati* (salivates mouth). *Bhuktham Apakarshayati* (sends ingested food downward), *Kledayati* (moistens food) and *Jarayati* (digests food), *Preenayati* (gives satisfaction). It is *Laghu* (light), *Ushna* (hot) and *Snigdha* (unctuous). Thus, though endowed with many qualities, if used singly and excessively in leads to manifestation of *Dantaan Harshayati* (sensitizes teeth), *Tarshayati* (cause thirst), *Sammeelayati akshini* (closing of eyes), *Samvejayati Lomani* (raises body hairs), *Kapham Vilapayati* (liquefies *Kapha*), *Pittam Abhivardhayati* (aggravates *Pitta*), *Raktam Dooshayati* (effects in blood morbidity), *Mamsam Vidahati*

(destroys the muscles) and Kayam *Shithileekaroti* (laxity in body). It produces *Shvayathi* (swelling) in *Kshina* (wasted), *Kshata* (injured), *Krusha* (emaciated) and *Durbala* (debilitated persons). Due to its *Agneya* (hotness) *tatva* does *Vrana Pachana* (suppuration in wounds), *Kshata abhivata* (injuries), *Dashta* (bites), *Dagdha* (burns), *Bhagna* (fractures), *Shoona* (swellings) and causes *Paridahati* (burning sensation) in *Kanta* (throat), *Uro* (chest) and *Hrudayam* (cardiac region).⁵

Lavana Rasa - It brings about *Sanghata* (compactness), *Sarvarasa Pratyaneeka bhoota* (overshadows all the *Rasas*), *Asyamsravayati* (salivates mouth), *Kapham Vishyandayati* (liquefies *Kapha*), *Margan Vishodhayati* (cleanses channels), *Sarvasharira Avayavan Mrudukaroti* (softens all the body parts), *Rochayati Aaharam* (gives relish to food), *Aharayogi* (is an associate of food). It is *Guru* (heavy), *Snigdha* (unctuous) and *Ushna* (hot). If used singly and excessively, vitiates *Pitta*, aggravates *Rakta*, causes *Trushna* (thirst), *Moorcha* (fainting), *Tapayati* (heat), *Darayati Kushnati Mamsani Pragalayati Kushtani* (tearing and skin diseases), *Visham Vardhayati* (aggravates poisons), *Shophan Sphotayati* (makes inflamed parts burst) and *Dantascha Aavayati* (teeth fall down); *Pumsatvam Upahanti* (damages potency), *Indriyani Uparoonaddhi* (hinders sense organs), gives rise to *Vali* (wrinkles), *Palita* (grey hair) and *Khalitya* (baldness). It causes disorders like *Raktapitta* (bleeding disorders), *Amlapitta* (gastritis), *Visarpa* (erysipelas), *Vatarakta* (gouty arthritis), *Vicharcika* (dermatitis) and *Indralupta* (alopecia).⁶

Guna Pradhanyata –

Sheeta Guna- This is mainly formed by *Ap Mahabhuta*. It removes the *Ushnata* of the body and pacifies *Daha* (burning sensation). It acts as *Pittashamaka* and *Vatakapha Vardhaka*. It has got the action of *Stambhana*. It delays or stops excretion of *Pureesha* and sweat, but acts as *Mutrala* (increases urination). It gives a feeling of pleasure to mind. It is *Dhatu Vardhaka* and *Raktastambhaka*.⁷

Snigdha Guna: It is feature of *Ap Mahabhuta*. It is *Vatahara* and *Shlesma Vardhaka* in action. It is present in *madhura amla* and *lavana rasa*. It enhances *Dhatu*, *Bala* and *Varna*. Acts as *Vajikara* (aphrodisiac).⁸

Guru Guna-Commonly it is known as heaviness. When there is gravity in a substance then it possesses *Guru Guna*. It causes heaviness of the body. It makes *Agni* or fire to become dull or diminishes its property by its heaviness. It acts as *Vatahara* and increases *Kapha*. It increases the *Dhatu* and gives nourishment and strength to the body. It helps in the formation of *Mala* and causes *Upalepa* (coating) in the *Srotas*. The process of digestion is delayed and gives a feeling of satisfaction. It causes a feeling of *Glani* exhaustion or fatigue and *Shaithilya*. *Guru Guna* is a special character of *Prithivi-Mahabhuta*. *Charaka*, *Susruta* and *Nagarjuna* have stated that *Gurutva* is the character of *Apyamahabhuta*. Even *Vaisesika* also states that *Gurutva* is present in *Jala*.⁹

Picchila Guna- Commonly the word *Picchila* means sliminess. The one possessing sticky nature is known as *Picchila*. That which produces *Lepana* in the body is called *picchila*

guna. This is responsible for union of body parts and heaviness of the body. This property is due to predominance of *Apya Mahabhuta*. It is *Kapha Vardaka*. It causes sliminess in the *Srotas* and helps the *Mala* to pass out easily. It increases *Dhatu* and helps in fracture healing. It acts as *Balya*.¹⁰

Abhisyandhi- The *Dravya* which bring about excessive *Kleda* in *Dosha*, *Dhatu*, *Mala* and *Srotas* due to the properties of *Picchila*, *Guru* and *Snigdha* are known as *Abhisyandi*. Eg- *Dhadhi* (curds). These *dravya* increases *Kapha Dosa* and cause obstruction in *Srotas*.¹¹

Brumhana- Substances which increases the bulk of the body and nourishes the body are *Brumhana*. It nourishes *Mamsa Dhatu* thereby increases bodyweight. *Guru*, *Snigdha*, *Sandra*, *Sthula*, *Picchila*, *Manda*, *Sthira*, *Shlakshna* guna and *Sheeta Virya* are *Brumhana*.¹²

Ahara Dravyas

Godhuma (Wheat)- It is *Sandhanakara* (promotes union), *Vatahara*, *Swadu* in taste, *Sheetala* (cold in potency). *Jivaniya*, *Brumhaniya*, *Vrishya*, *Snigdha*, *Sthairyakara* and possess *Guru guna*.¹³

Masha (Black gram)-It is *Vrushya* (aphrodisiac), *Vatahara*, *Snigdha* (unctuous), *Ushna Veerya* (hot in potency), *Madhura* (sweet) in *Taste* and *Guru* (heavy) for digestion, *Balakara* (strength promoting) and *Malakara* (forms abundance of feces). It increases *Shleshma* and *Pitta*.¹⁴

Kasheruka- It is *Guru* (heavy) for digestion and *Sheeta* (cold) in potency.¹⁵ These properties are homologous with *Kapha Gunas*, hence when consumed in excess it causes *Kapha Prakopa*.

Kharjura (Dates), Mocha (plantain) and Narikela (coconut)- These are *Madura* (sweet) in taste, *Brumhana* (bulk promoting), *Vrushya* (aphrodisiac), *Guru* (heavy) for digestion and cold in potency; and is useful in *Kshaya*, *Kshata* (injury), *Daha* (burning sensation).¹⁶

Dadhi (curds)- It is *Rochana* (relishing), *Deepanam* (appetizer), *Vrushya* (aphrodisiac), *Balakara* (strength- promoting), *Amla Vipaka*, *Ushna veerya*, alleviates *Vata*, is auspicious and *Dardhyakara* (bulk promoting). It is useful in *Pratishyayya* (rhinitis), *Atisara* (diarrhea), *Aruchi* (anorexia), *Mutrakruhra* (dysuria) and *Kshaya* (emaciation). It is not advised in autumn, summer and spring. It is also harmful in the disorders caused by *Rakta*, *Pitta* and *Kapha*.¹⁷

Takrapinda (solid portion of butter milk) - It is *Vishada* (non slimy), *Guru* (heavy), *ruksha* (dry) and *Grahi*.¹⁸

Piyusa, Morata and Kilata - *Piyusa* is cow's milk soon after calved. *Morata* is cow's milk within 7 days of calved. *Kilata* is *Pinda* (solidified) obtained by heating *Nashta Dugdha*. It is beneficial for those having increased appetite and sleeplessness. It is heavy, saturating, aphrodisiac, bulk promoting and *Vata* alleviating.¹⁹

Ikshu rasa- The juice of sugarcane is *Vrushya* (aphrodisiac), *Sheeta* (cold), *Sara* (laxative), *Snigdha* (unctuous), *Brumhana* (bulk promoting) and *Madhura Rasa* (sweet in taste). That of chewed cane aggravates *Kapha* while that extracted with machine produces *Daha* (burning sensation). Due to coldness, clearness and sweetness the *Paundraka* variety of sugarcane is superior.²⁰

Guda (jaggery)-*Guda* is *Shleshmakara*. It brings about *Srusta-mutra-mala* (easy elimination of urine and faeces). Excessive intake of *guda* leads to manifestation of diseases of *Majja, Asruk, Medas, Mamsa* and also *Kapha*.²¹

Pruthuka (beaten rice) – *Pruthuka* (beaten rice) is *Guru* (heavy), *Snigdha* (unctuous), *Brumana* (bulk promoting), *Kapha Vardhaka*, *Balya* (imparts strength) and *Vataghna*.²²

Krusara- *Krusara* (gruel made of sesame, rice and black gram) increases *Kapha* and *Pitta*, promotes strength and pacifies *Vata*.²³

Shringataka- *Shringataka* (water chest nut) and *Kasheruka* possess *Guru*, *Vistambhi*(hard to digest) and *Sheeta Guna*.

Bisha- *Bisa* (lotus stem) is *Avidahi*, normalizes *Rakta* and *Pitta*, *Vistambhi* (hard to digest), *Ruksha* (dry),*Virasa* (tasteless) and increases *Vata*.²⁴

Anupamamsa- is *Madhura* (sweet) in *Rasa* and *Vipaka*, *sheeta* (cold in potency), *Snigdha* (unctuous), *Vrushya* (aphrodisiac), pacify *Vata* and *Pitta*, increases *Kapha*, *Balya* (promotes strength) and *Mutrala* (diuretic).²⁵

Yavaka, Naishedha and Hayanaka (varieties of red rice) –These varieties of red rice possess *Swadhu* (sweet in taste) *Ushna* (hot in potency) *Guru*(heavy for digestion), *Snigdha* (unctuous) and *Amla Vipaka*. They are *Shleshmapittala*, eliminates *Mutra* and *Puresha*.²⁶

Tila (sesamum)-It is *Ishat Kashaya* (slightly astringent) and *Tikta* (bitter in taste), *madura Vipaka*, pacifies *Vata* and increases *Pitta*, *Ushnaveerya*, *Balya* (promotes strength), *Snigdha* (unctuous), beneficial for wounds as external paste, wholesome for teeth, skin and

hairs, promotes digestive power and intellect, reduces urine and is heavy.²⁷

Narikela (coconut) -It is heavy, unctuous, *Pitta* pacifying, sweet, cold, promotes strength, weight promoting and diuretic.²⁸

Mocha (kadali phala)-It is *madhura* (sweet) and *kashaya* (astringent in taste), not very cold, is *Raktapittahara*, *Vrushya*(aphrodisiac), *Ruchya* (relishing), *Kaphakara* and *Guru* (heavy).²⁹

Shaskuli – It is preparation made out of flour cooked in ghee. It increases *Kapha* and *Pitta*.³⁰

Kurchika – It is solidified *Vigrathita ksheera* (inspissated milk). They are *guru* (heavy for digestion) and slightly *Pitta* increasing and *Kaphakara*.³¹

Navanna -Newly harvested rice is hard to digest and promotes *Dhatus*. Newly harvested cereals are *Abhisyanda* (slimy) and causes *Kledata* in *Dosha, Dhatu, Mala* and *Srotas*.³²

Dugdha-Milk which is obtained from cow is *Jeevaniya* (vitalizer), *Guru* (heavy), *Madhura* (sweet in taste), *Snigdha* (unctuous), *Sheeta* (cold in potency), *Vatapittahara*, *Shleshmala*, *Vrushaya* (aphrodisiac) and milk is advocated as *Satmya* (suitable for all living beings).³³

Pistha-It refers to flour of rice. Fresh rice flour is having *Swadhu* (sweet) taste and does *Brumhana*. Old rice flour acts as *Krimihara* and *Pramehahara*.³⁴

Amaksheera- Unboiled milk is generally *Snigdha* (unctuous) and *Guru* (heavy).³⁵

Phanita- is half boiled *Ikshurasa*. It is *Guru* (heavy), *Madhura* (sweet) and *Abhisyanda* (slimy), *Balya* (bulk promoting), nonaphrodisiac and vitiates *tridoshas*.³⁶

Valliphala and Madura Phala-*Madhura Phala* refers to *Tala* and *Narikela* etc.³⁷They

are having *Madura Rasa*, *Madura Vipaka*, *Sheeta* and *Snigdha Guna*.³⁸They are *Bruhmana*, promotes *Bala* of the body. These properties are homologues with *Kapha*. Hence excessive consumption of these leads to *Kapha Prakopa*.

Valli Phala refers *To Alabu*, *Khushmanda* and *Tumbi* etc.³⁸These food stuffs are having general properties like *Madura Rasa*, *Madhura Vipaka*, *Vata Pitta Hara* and *Kapha Kara*.³⁹

Samashana-Intake of food both wholesome and unwholesome together is known as *Samashana*.⁴⁰

Adhyasana-If food is taken before previous food is digested is known as *Adhyasana* (eating before the previous meal gets digested). *Samasana*, *Vishamasana*, *Adhyasana* led to immediate death or causes many disorders.⁴¹

Ajirna- General Symptoms of *Ajirna* (indigestion) includes the non- elimination or too much elimination of feces, urine and *Dosha*. Moreover the patient feels *Glani* (exhaustion), *Marutamudata (Pratiloma Gati of Vata)* *Gourava* (feeling of heaviness), *Bhrama* (giddiness) and *Vishtamba* (distension of the abdomen).⁴²

Kapha prakopaka Viharaja nidana

Chardi Vegadharana or *Asamyak Vamana*: *Chardi vegavarodha* leads to *kandu*, *kota*, *aruchi*, *jwara*, *kushta* etc.⁴³*Chardi* is an *adharaneeya vega (vata prakopa)* which is due to *amashayasta dosha*. If these *doshas* are not expelled out, the *prakupita doshas* move from *koshta* to *sakha* and produce skin lesions. It is observed that, in persons who repeatedly travel and take anti emetics to prevent

vomiting, skin lesions are found to manifest in them.

*Asamyak Vamana*⁴⁴ includes *Ayoga* and *Mithyayoga* in general, *Ayoga* in particular, as it results into *Kapha – Pitta Prakopa*. *Chardi Vega Dharana* implies suppression of *Udeerna Kapha-Pitta Doshas*. The resultant effect of both these causative factors ultimately results in *Vataprakopa* by preventing movement of *Utklishta Kapha - Pitta Doshas*, which are to be eliminated from the body.

Diwa-Swapna- Sleeping during day time in seasons other than *Grishma Ritu* causes vitiation of *Kapha* and *Pitta*. The increased *Kledatva* contributes to *Kapha Dosha(Vikruta)*.

Any Kapha Prakopaka Nidana-

Avyayama, *Swapna Sukha*, *Kayavangmano Vyapara Anarambha*(not indulging in activities concerned with body, speech and mind)and *Alasya* refer to sedentary lifestyle. *Kalatiswapna* (sleeping excess than required hours), *Bhukta Matra Diwaswapna* (sleeping soon after food in day time) increases *Snigdhatva* of the body. If these habits continue for long time then *Kapha Prakopa* takes place as a result of increased *Snigdhatva* in the body. *Vamana-Virechana Ayoga-Vamana Ayoga* causes *Gurugatrata*, *Hrut* and *SrotoAvishuddhi* which indicates increased *Kledatva* caused due to *Kaphotklesha*.⁴⁵ *Virechana Ayoga* causes *Tridosha Prakopa*. It results in manifestation of diseases like *Agnisada*, *Guruta*, *Pratishyaya*, *Tandra*, *Chardi* and *Arochaka* ⁴⁶ which indicates involvement of *Kapha* as *Pradhana Dosha*.

Apart from these Vagbhatta mentioned *Anupadhanashayana* (sleeping without pillow), *Nishambupana* (drinking water at night), *Atyambupana* (excessive intake of water) as *Kapha prokopaka nidana*.

Kapha Prakopaka Manasika Nidana-

Harsha- As per William moonarie Sanskrit English dictionary *Harsha* means happiness and pleasure. It is having *Tamo Guna Bahulyata*. Hence leads to *Kapha Prakopa*.

Kalaja Nidana-

In *Shishira* and *Vasanta Rutu*, *Kapha Prakopa* takes place naturally. *Kapha Prakopa* occurs during *Purvahna*, *Pradosha Kala* (evening) and *Buktamatre* (just after food) due to diurnal effects over *Dosha*.⁴⁷

CONCLUSION

Kapha Dosha imparts *Bala* to the body and its *Vruddhi* causes *Agnisada*. *Mandagni* is regarded as root cause for all diseases. *Kapha Dosha* is having *Asharaya Ashrayi Sambhanda* with *Rasa*, *Mamsa*, *Meda*, *Majja* and *Shukra Dhatu*. Hence pathological state (*Kshaya* and *Vruddhi*) of *Kapha Dosha* brings about same changes in these *Dhatu* and causes disease manifestation. *Nidana* is prime factor responsible for bringing changes in *Prakruta Dosha* and transform to *Vikruta*. Hence knowledge of *Dosha Prakopa Nidana* helps to adopt *Nidana Parivarjana* and following *Patya* in order to maintain health and prevent diseases.

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Source of Support: Nil

Conflict Of Interest: None Declared

How to cite this URL: Chethana Kumari D S Et Al: Review On Kapha Prakopaka Nidana. International Ayurvedic Medical Journal {online} 2017 {cited June, 2017} Available from: http://www.iamj.in/posts/images/upload/2206_2215.pdf