

A REVIEW ON PITTA DOSHA VAISHAMYA LAKSHANAS

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ABSTRACT

Ayurveda is a science of life expounded by *Trisutras* consisting of *Hetu*, *Linga* and *Aushada*. *Hetu* refers to causative factor and *Tridosha* are considered as *Nija Hetu*. *Tridosha* is considered as most imperative among basic concepts of *Ayurveda*. The entire corpus of *Ayurveda* theory and practice revolves around the knowledge of *Tridosha*. *Tridosha* in normalcy maintains health, whereas if vitiated (*Vaishamy*) results in evolution of disease. *Tridosha Vaishamy* (vitiating of *Tridosha*) can occur as *Vruddhi*, *Kshaya* and *Prakopa*. These various states of *Tridosha Vaishamy* manifest with different *Lakshanas* (signs and symptoms). Among them *Pitta Dosha Vaishamy* manifests with *Pitta Vruddhi Lakshanas* like *Peetavin-mootranetratwam*, *Alpanidratha*, *Trushna*, *Moorcha*, *Sheethakamita / Sheetha-abhilasha*, *Indriya-dourbalya*, *Daha*, *Peetavabhasatha*, *Santapa*, *Balahani*, *Peetatwak*, *Glani*, *Ojovisramsa*, *Mukha-tiktata* and *Krodha*. *Pitta Kshaya Lakshanas* comprises of *Mandoshmagnita*, *Nishprabhata*, *Sthamba*, *Shaitya*, *Aniyata-toda*, *Arochaka*, *Avipaka*, *Anga-parushya*, *Kampa*, *Gourava*, *Nakha-nayana-shauklya*, *Mando-anala*, *Sheeta* and *Prabha-hani*. *Pitta Prakopa Lakshanas* includes *Daha*, *Raga*, *Ushma*, *Pakita*, *Sweda*, *Kleda*, *Sruti*, *Kotha*, *Sadanam*, *Murchanam*, *Mada*, *Katukamlau rasau* and *Varna pandura-aruna-varjita*. In this article review on *Pitta Dosha Vaishamy Lakshanas* is dealt in detail for better understanding of its *Vaishamy* state (*Vruddhi*, *Kshaya* and *Prakopa*). This paves way for precisely understanding the pathogenesis and thereby formulating specific, rational treatment and management.

Keywords: *Pitta*, *Vruddhi*, *Kshaya*, *Prakopa*

INTRODUCTION

Tridosha is considered as most imperative among basic concepts of *Ayurveda*. The entire corpus of *Ayurveda* theory and practice revolves around the knowledge of *Tridosha*. The essential biological functions and processes of body are influenced by *Tridosha* along with *Dhatus* and *Mala*. According to *Ayurveda*, *Shareera* is confluence of *Dosha*, *Dhatu* and *Mala*. Among these, *Tridosha* assumes prime importance as they are primary and essential constitutional factors of the human body. These fundamental factors maintain the integrity of the human body. *Vata*, *Pitta* and *Kapha* maintain harmonious wellbeing of the human body in their state of equilibrium and in disequilibrium lead to ill health or even death. *Tridosha Vaishamya* manifests as *Vruddhi*, *Kshaya* and *Prakopa*. These various states of *Tridosha Vaishamya* manifest with different *Lakshanas* (signs and symptoms). Among *Tridosha*, *Pitta Dosha* is said to be predominant of *Agni* and *Jala mahabhutha*. *Pitta* possesses *Gunas* like *Ushna*, *Teekshna*, *Laghu*, *Visra*, *Sara*, *Drava* and *Sneha*¹. *Pitta Dosha* play a major role in metabolic activities. *Pitta Dosha Vaishamya* manifests as *Pitta Vruddhi*, *Pitta Kshaya* and *Pitta Prakopa* eventually leading to evolution of disease. Hence, its thorough knowledge is essential as a pre-requisite to precisely understand the pathogenesis and formulate specific, rational treatment and management.

AIMS AND OBJECTIVES:

A review on *Pitta Dosha Vaishamya Lakshanas* mentioned in *Bruhat-trayee samhitas* of *Ayurveda* in the light of commentaries and dictionary for precise understanding and practical clinical application.

MATERIALS AND METHODS:

Review on *Pitta Dosha Vaishamya Lakshanas* (*Pitta Vruddhi*, *Pitta Kshaya* and *Pitta Prakopa Lakshanas*) mentioned in *Sushruta Samhita*, *Ashtanga Hrudaya*, *Ashtanga Sangraha* along with their respective commentaries and dictionaries like *Monnier Williams* and *Amarakosha*.

DISCUSSION:

Pitta Dosha has predominance of *Agni* and *Jala mahabhutha*. Functions of *Pitta Dosha* mentioned by *Acharya Sushruta* and opinion of *Dalhana* on it are expounded as follows². *Ragakrit* is commented as *Rasasya ranjakaghni sanjam pittam* refers to the *ranjakaagni* of *pitta* indicates *raga* (red color) is bestowed to *rasa dhatu*. *Paktikrit* is commented as *Aharasya pachakaghni sanjam pittam*, points towards *pachakagni* aiding in digestion of *ahara*. *Ojokrit* is opined as *sadhakaghni sanjam pittam, ojo hrudhi-sthitham somatmakam* denotes inter-relationship between *sadhaka pitta* and *ojus* situated in *hrudaya* and its role in maintenance of the same. *Tejokrit* refers *Alochakagni sanjam pittam, tejo drushtir-iti kyatham* attributing role of *alochaka pitta* in imparting vision. *Ushmakrit* is commented as *Twakstham pittam bhrajakagni sanjam, ushma sharisya-aushnyam* indicating maintenance of body temperature by *bhrajaka pitta*. *Medhakrit* refers to *Medha grantha-akarshana samarthya, tasya api sadhakagni sanjameva pittam karakam*, points towards role of *Sadaka Pitta* in acquisition of knowledge. *Acharya Vagbhata* has attributed following functions to *Pitta Dosha*³ like *Pakti* (Digestion and metabolism), *Ushma* (Production and maintenance of body temperature), *Prabha* (Maintain lustre of the body), *Darsha-*

nam (Enables visual perception), *Kshut* (Initiate and maintain normal hunger), *Trit* (Thirst), *Ruche* (Promotes desire and relish for food), *Thanumardhavam* (Promotes suppleness of the body), *Bhudhi* (Intelligence), *Medha* (Promotes intellect), *Dhi* (Promotes intelligence) and *Dhairyam* (Courage). *Pitta Dosha Vaishyama* manifests as *Vruddhi*, *Kshaya*, *Prakopa* and hampers above physiological functions and manifests with set of signs and symptoms.

Pitta Vruddhi Lakshanas:

Dosha Vruddhi is defined as increase in the *Dosha* either quantitative or qualitative or both. Different *Ayurveda* classics have enlisted the *Lakshanas* of *Vruddha Pitta* as follows. *Lakshanas* are mentioned alike in *Sushruta Samhita*, *Ashtanga Hrudaya* and *Ashtanga Sangraha*. They include *Peetavinmootranetratwam*, *Alpanidratha*, *Trushna*, *Moorcha*, *Sheethakamita/Sheetha-abhilasha*, *Indriya-dourbalya* and *Daha*. Along with these *Lakshanas* Acharya *Sushruta* has also added *Peetavabhasatha*, *Santapa* and *Balahani*. Apart from above *Lakshanas* in *Ashtanga Sangraha* *Peetatwak*, *Glani*, *Ojovisramsa*, *Mukha-tiktata*, *Krodha* and in *Ashtanga Hrudaya* *kshuth* is also mentioned among *Pitta Vruddhi Lakshanas*.

Peeta vin mootra netratwam is mentioned in *Ayurveda-Rasayana* as 'vin mootra netra twacham peethatwam'⁴ indicates, increased *Pitta* resulting in yellowish discolouration of stool, urine, eyes and skin. Further, *Indu* comments on it as, presence of yellowish discolouration of body parts⁵. *Alpanidratha* is commented by *Dalhana* as *kinchith snighdhtwath pittasya*⁶ reduced unctuousness of *Pitta* is responsible and *Chakrapani* opines that *Aushnyatha* of

Pitta causes *vikshepa* of *manas* resulting in reduced sleep⁷. *Hemadri* mentions *Alpanidratha as nidra-alapatwam*⁸ indicating reduced sleep. *Trut* is commented by *Hemadri* as *Trushaviha theevrae jeye, samayo samyalakshanatwath*⁹ indicating thirst¹⁰. *Amarakosha* states *Trut* as synonyms of *udanya*, *pipasa* and *tarsha*¹¹. *Moorcha* is commented by *Dalhana* as *sarvendriya shakthe thiraskara*¹² indicating rejection of sense objects by *indriya-shakthi* due to loss of consciousness. *Sheethakamita / Sheethaabilasha* is a desire for cold comforts. *Ashtanga Sangraha* has mentioned *sheetabilasha* instead of *sheeta kamita*¹³. *Indriya-dourbalya* comprises of two words, *Indriya* and *daurbalya*. *Indriya* refers to sense organs and *daurbalya* refers to weakness, hence it can be understood as weakness of sense organs¹⁴. *Daha* is mentioned by *Ayurveda-Rasayana* as *dahaha-santapa*¹⁵, meaning burning¹⁶. *Peethavabhasatha* comprises of *peeta* and *avabhasatha*. According to *Monier Williams* *peeta* refers to yellowish colour and *avabhasita* refers to shining or making manifest¹⁷. Hence it points towards yellowish discolouration. *Santhapa* is commented by *Dalhana* as *santhapat kshayopapathe*¹⁸, refers to greatly heated, burned, distressed or inflamed¹⁹. *Balahani* is opined by *Dalhana* as *ojohani*²⁰ referring to loss of strength. According to *Monier Williams* *Glani* is explained as decreased strength and inability to perform routine work²¹. *Mukhathiktata* is bitter taste in mouth²². *Krodha* is anger or ill temper²³. Word *Ojovisramsa* comprises *Oja* and *visramsa*. *Ojas* refers to bodily strength²⁴, *Dalhana* commented *visramsa* as *visramsa ha sthanachyuthir-abhighatat-adhibhi* refers to displacement from its normal place. *Shushruta* in the same context mentions *ojovishramsa* as

a type of *ojo kshaya* characterized by symptoms such as *sandhi vislesha*, *gatrnam sadanam*, *doshacyavanam*, *kriyasannirodha*²⁵. *Kshuth* is mentioned in *Ayurveda Rasayana* as *kshuthviha theevre jeye, samayo samyalakshanatwath*²⁶, means characterized by hunger felt before time. Thus it can be understood as hunger.

Pitta Kshaya Lakshanas:

Pitta Kshaya is regarded as quantitative and qualitative decrease in the *Doshas*. *Pitta Kshaya lakshanas* mentioned by *Acharya Shushruta* are *Mandoshmagnita* and *Nishprabhata*. *Pitta Kshaya Lakshanas* mentioned in *Ashtanga Sangraha* includes *Sthamba*, *Shaitya*, *Aniyata-toda*, *Arochaka*, *Avipaka*, *Anga-parushya*, *Kampa*, *Gourava* and *Nakha-nayana-shauklya*. *Pitta Kshaya Lakshanas* mentioned in *Ashtanga Hrudaya* are *Mandoanala*, *Sheeta* and *Prabha-hani*.

Mandoshmagnita may be explained as, *Mandhoshma* means slightly warm. *Mandhagni* refers to weak digestion or slow digestion²⁷. *Nishprabhata* is commented by *Dalhana* as *prabhahani*²⁸ pointing to loss of lustre²⁹. *Stamba* points towards fixedness, stiffness, rigidity³⁰. *Amarkosha* defines it as synonym of *jadata* (immovable)³¹. *Shaithyam* refers to coldness or frigidity³². It can be appreciated as relative decrease of body temperature or coldness. *Aniyata-toda*, here *Toda* refers to pricking type of pain³³. Further *Indu* comments on it as *Aniyatha desa* or *kala*³⁴. Hence it can be understood as pricking type of pain afflicting randomly throughout the body, irrespective of time and body parts. *Arochaka* is causing want of appetite, indigestion or loss of appetite³⁵. *Lakshana Anghaparushya* may be separated as *anga* and *parushya*. *Anga* refers to body parts and *parushya* refers to rough-

ness³⁶. *Kampa* is mentioned in *Amarakosha* as *vepathu kampo atha*³⁷, referring to tremors or shivering. *Gourava* means weight or heaviness. *Gourava* indicates heaviness of body³⁸. *Nakha-nayana-shauklya* refers to *Nakha-shouklya* (paleness of nails) and *Nayana shauklya* (Paleness of eyes)³⁹. *Mandoanala* is commented by *Arunadatta* as *agnirmanda*⁴⁰ and *Hemadri* as *agnimandyam*⁴¹. *Amarakosha* states *pavakoanalaha*. Therefore *Mandoanala* indicates decreased body temperature and digestion. *Sheeta* is mentioned in *Sarvangha sundara* and *Ayurveda-Rasayana* as *sheeta hima sparshena dukham*⁴² pointing to uncomfortable feeling on exposure to cold. *Prabhahani* is commented by *Arunadatta* as *kanthihani*⁴³ refers to loss of lustre and *Hemadri* states *kanthinasha*⁴⁴ indicating loss of lustre.

Pitta Prakopa Lakshanas:

Pitta Prakopa Lakshanas mentioned in *Ashtanga Hrudaya* includes *Daha*, *Raga*, *Ushma*, *Pakita*, *Sweda*, *Kleda*, *Sruti*, *Kotha*, *Sadanam*, *Murchanam Mada*, *katukamlau rasau* and *varna pandurarunavarjita*.

Lakshana, Daha is commented by *Arunadatta* as *sarvanghinasthapo-daha* and *Hemadri* mentions as *santapa*⁴⁵ pointing to increase in body temperature. *Raga* is commented by *Arunadatta* as *Ragho-lauhityam* and *lauhityam* refers to red colour. *Hemadri* mentions *Ranjanam*⁴⁶, referring to act of colouring⁴⁷, thus *Raga* can be understood as development of reddish discoloration on the body. *Ushma* in *Sarvaghassundhara* is mentioned as *aushnyam* and *Ayurveda -Rasayana* mentions *Ushnatwam*⁴⁸ pointing to heat or warmth in the affected area. *Pakita* is commented by *Arunadatta* as *paka kartrutvam*, *Ajeerneshu vruneshwanne cha*. *Hemadri* opine on it as *pachakatwam*⁴⁹. This refers to ripening⁵⁰.

Therefore can be understood as suppuration of wound. Arunadatta has commented on *Lakshana Swedha* as *swedhanam swedhaha*, *Hemadri* states as *swedho dharmaha*⁵¹ referring to sweating or perspiring⁵². *Kledha* is commented by Arunadatta as *shonitadhi-vikara* (disorders related to blood etc). *Hemadri* opines *kledho-malardratwam*⁵³ referring to wetness, moisture, discharge or putrefaction⁵⁴. *Lakshana Sruti* is opined by *Ayurveda-Rasayana* and *Sarvaghasundara* as *srava*⁵⁵, pointing to flow or effusion⁵⁶. *Kotha* is mentioned by Arunadatta as *kothaha kledasya-atishayaha*, *avichinnatwam* and *Hemadri* mentions as *puti bhava*⁵⁷ referring to putrefaction or gangrene. Further *Indu* comments that increased amount *kleda* is *kotha*⁵⁸. *Sadhanam* refers to, causing to settle down or remain⁵⁹. *Sarvaghasundhara* and *Ayurveda-Rasayana* describes *sadhanam* as *sadaha*⁶⁰ meaning *anganam anutsaha* (lack of enthusiasm in body parts). *Moorchanam* is commented by Arunadatta as *moorchanam-bramaha* and *Hemadri* states as *moorchanam-moha*⁶¹ referring to insensibility⁶². *Mada* is described by Arunadatta as *vakshyamano roga vishesha* (it is a type of disease) and *Hemadri* opines as *Madhyadhibireva mattata*⁶³, meaning intoxication caused by *Madhya*. Thus it can be taken as state of intoxication. *Katukamloraso-* is commented in *Sarvangasundara* as *Rasau aswadhau, katukamlau* (pungent and sour taste in mouth). *Hemadri* mentions *katukaha thiktho rasaha, kashaya thikta madhuram vatadhishu mukham kramath*⁶⁴. This refers to astringent, bitter and sweet taste in mouth due to respective predominance of *Vata*, *Pitta* and *Kapha*. *Varna-pandu-aruna-varjita-* it can be understood as *Varnaha pandura-arunabhyamanyaha-shukla lohita varna nishedena*

*thachesha nanavarna sambhavaha*⁶⁵ indicates manifestation of different types of discoloration in the body.

CONCLUSION

Pitta Dosha Vaishmya can occur either as *Vruddhi*, *Kshaya* or *Prakopa*. *Pitta Vruddhi* and *kshaya* refers to quantitative or qualitative increase and decrease in *Pitta Dosha* respectively. *Vruddhi*, *Kshaya* and *Prakopa* of *Pitta Dosha* manifest with different *Lakshanas*. Identification of these *Lakshanas* paves way for accurate understanding of *Samprapti Ghataka* involved in pathogenesis, thereby achieve pin point diagnosis and precise treatment can be planned. Further, *Vruddha Dosha* can develop into disease and *Ksheena Dosha* is incapable of manifesting a disease. Assessment of particular *Lakshana* (manifested sign and symptom) in the patient through *darshana* (observation) *sparshana* (palpation) and *prashna pareeksha* (interrogation) paves way in understanding the state of *Dosha Vaishmya*, a pre-requisite to precisely understand the pathogenesis and formulate specific, rational treatment and management.

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