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 VikrutiAvastha 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 Anya Nidana.
**Pitta Prakopaka Ahara Nidana**

Consumption of Ahara is essential for the maintenance of the body. The Ahara which is taken according to Ashta Ahara Vidhi Visesha Ayatana is responsible for healthy life. Ahitahara or Mityahara is responsible for manifestation of disease.

**Rasa Pradhanyata:**

Atyamla Sevana - Amlarasa is attributed with Laghu, Ushna Snigdha, Pittakara, Raktaadooshaka etc properties. Ati amla Rasa Sevana leads to Rakta dushti and hence leads to Kushta².

**Ati Sevana of Katu Amla 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 Rakta Dushti³.

**Guna Pradhanyata:**

Lagh, Teekshnaand Ushna -

The Dravya possessing these Guna have Tejo Mahabhuta dominance. These possess the qualities homologous to Pitta and Rakta. These Dravya possess Katu Rasa as Pradhan Rasa. Hence used as Deepana, Pachana and Prabhakara. Bhallataka, Maricha, Rajeeka and Danti possess these Guna⁴.

Vidahi - Vidahi refers to Dravya which causes Amlodgara, Daha, Trushna and attains digestion with difficulty. Matsya, Sarshapa Shakha and Kullatha possess this Guna and produces Dahadi Lakshana. These Dahadi Lakshana are caused as a result of Pitta Vruddhi during Paka⁵.

**Ahara Dravyas:**

**Tila Taila** - Tila Taila possess Madhuara-Tiktaka Kashaya Rasa; MadhuraVipaka; Snigdha, Ushna, Guru, Kaphapitta Kara, Vataghna, Sangrahi, Balya, Keshya, Twachya (when applied to skin), and Vrana Ropaka, Dantiya (good for teeth), Agni Medha Janaka and Alpamootrakara properties. These are qualities attributed to Krishna Tila. Sushruta considers Krishna Tila to be best among the varieties of Tila. Shweta Tila is Madhyama and other varieties of Tila are Heenatarā⁶. Tila is Pitta and Shonita Dushtikara. Tila Taila is having more Snigdha Guna hence it is best Vatahara⁷.

**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 Sarva Dosha Prakopaka⁸.

**Kulattha** - It possess Ushna, Kashaya Rasa, Amla Vipaka, Kapha Vatala, Grahi, Shukrahara and leads to Ashmari, Peenasa Kasa - Hikka - Shwasa - Arshohara⁹,¹⁰ It belongs to Shamidhanya Varga and mainly classified as Graamya and Vanya. Other varieties of Kulattha are Shukla, Krishna, Chitra and Lohita. Kulattha is Shonita Dushtikara and Rakta pityakara. Atisevana of Kulattha causes Kledanasha and Rookshata in the body¹¹. 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, Baddha Vinmutrata and Tridoshakara¹². It is having Katu Rasa and Ushna Veerya.
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 (Moringa Oleifera) and Surasa (Ocimum Sactum) 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 Vathahara. 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 Dadhiare KashyaAnurasa, AmlaDadhiVipaka, Snigdha, Ushna,Vrushya, Brumhana, Deepana, Rochana, Balya, Vathahara. 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 RaktaDooshakha and Abhishyandi and Atisevana of it leads to Pittakhaphakara and RakthaPradhushana. Takra-Takrais Madhura-Amla Rasa, Ushna, Laghu, Rooksha, Deepana, Vatakaphahara, Medohara and Useful in Garavisha, Shopha, Atisaraa, Grahanai, Pandu, Arsha, Pleeha,Gulma, Arochaka, Vishamajwara, Trushna, Chardi, Praseka, Shoola and Mutrakrichra. In Vataroga, AmlaTakra (Vathahara, Pittakara) should be taken with SaindhavaLavana; in Pittaroga, MadhuraTakra (Kaphaprakopaka, Pitta Prashamana) should be taken with Sharkara; in KaphaRoga, Takrais 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 PrakopakaViharajaNidanaas
Maithunopagamana-
Excessive indulgence in Maithuna is mentioned as PiitaPrakopakaNidana. In Ajeerna if one indulge in Maithuna it results
in Anna Vidagdhata 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 Prakopaka Manasika Nidana-**
**Krodha, Bhaya, Krodha, Chinta, Udvega and Irshya-**
If one indulges in Chintadi, affects *Hrudaya* and *Hrudayasthas* *Shayi 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. *Pitta Prakopa* is observed in *Madya Dina, ArdhaRatri, AharaVidahaKala*\(^{27}\).

**CONCLUSION**

*Pitta Prakopaka Nidana* play pivotal role in manifestation of *Pittaja Nanatamaja, 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 *DoshaPrakopana Nidana* as they initiates disease pathology and its progression. *Nidana Parivarjana* and following *Pathya* helps in restoration of health.

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