REVIEW ON KAPHA PRAKOPAKA NIDANA

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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 Parivartana 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 Anya Nidana 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.1Prakupita 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 Anya Nidana.

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

**Rasa Pradhanayata**-

**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), Brumhana (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), Pratishhya (coryza), Alasaka (long term stasis of indigested food), Sheetha Jwara (fever with shivering), Aanaha (hardness in bowels), Asya Madhurya (sweetness in mouth), Vanmathu (vomiting), Sanjnya-swara-nasha (loss of consciousness and voice), Galaganda (goiter), Gandamala (cervical adenitis), Shleepada (filariasis), Galashopha (pharyngitis), (mucous) coating in Basti (bladder), Dhamaani (arteries) and Gala (throat), Akshi (eye diseases), Abhishyanda (conjunctivitis).

**Amla Rasa** –Bhuktham Rochayati (makes the food relishing), Agnideepayati (stimulatesagni), 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). Bhuktam 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
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.

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.

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, Shlaksha guna and Sheeta Virya are Brumhana.

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

Masha (Black gram)-It is Vrushya (aphrodisiac), Vatahara, Snigdha (unctuous), UshnaVeerya (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.

Kasheruka- It is Guru (heavy) for digestion and Sheeta (cold) in potency. These properties are homologus 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).

Dadhicurrys)- 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), Mutrakruchra (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.

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

Piyusa, Morata and Kilata –Piyusa is cow’s milk soon after calved. Morata is cow’smilk 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.

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.
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.  

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

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

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.

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

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

Tila (sesamum)- It is Ishit 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.

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

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

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

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

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.

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).

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 Framehahara.

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

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

Valliphala and Madura Phala-Madhura Phala refers to Tala and Narikela etc.
are having Madura Rasa, Madura Vipaka, Sheeta and Snigdha Guna.\textsuperscript{38} They 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.\textsuperscript{38} These food stuffs are having general properties like Madura Rasa, Madhura Vipaka, Vata Pitta Hara and Kapha Kara.\textsuperscript{39}

Samashana-Intake of food both wholesome and unwholesome together is known as Samashana.\textsuperscript{40}

Adhyasana-If food is taken before previous food is digested is known as Adhyasana.\textsuperscript{40} Samasana, Vishamasana, Adhyasana led to immediate death or causes many disorders.\textsuperscript{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).\textsuperscript{42}

Kapha prakopaka Viharaja nidana
Chardi Vegadharana or Asamyak Vamana: Chardi vegavarodha leads to kandu, kota,aruchi, jwara, kushta etc.\textsuperscript{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\textsuperscript{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).

Anya 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 Snigdhata of the body. If these habits continue for long time then Kapha Prakopa takes place as a result of increased Snigdhata in the body.

Vamana-Virechana Ayoga-Vamana Ayoga causes Gurugatrata, Hrut and SrotoAvishuddhi which indicates increased Kledata caused due to Kaphotklesha.\textsuperscript{45} Virechana Ayoga causes Tridosha Prakopa. It results in manifestation of diseases like Agnisada, Guruta, Pratishyaya, Tandra, Chardhi and Arochaka\textsuperscript{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 Bahulya. Hence leads to Kapha Prakopaka.

Kalaja Nidana-
In Shishira and Vasanta Rutu, Kapha Prakopaka 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 Ashraya 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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