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 (Vaishamya) results in evolution of disease. Tridosha Vaishamya (vitiation of Tridosha) can occur as Vruddhi, Kshaya and Prakopa. These various states of Tridosha Vaishamya manifest with different Lakshanas (signs and symptoms). Among them Pitta Dosha Vaishamya manifests with Pitta Vruddhi Lakshanas like Peetatwak, Glani, Ojovisramsa, Mukha-tiktata and Krodha. Pitta Kshaya Lakshanas comprises of Mando-durmagnita, Nishprabhata, Shthamba, Shaitya, Aniyata-toda, Arochaka, Avipaka, Angarushya, 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 Vaishamya Lakshanas is delt in detail for better understanding of its Vaishamya 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 mahabhuta. Functions of Pitta Dosha mentioned by Acharya Sushruta and opinion of Dalhana on it are expounded as follows\(^2\). Ragakrit is commented as Rasasya ranjakagghi sanjam pittam refers to the ranjakagghi of pitta indicates raga (red color) is bestowed to rasa dhatu. Paktikrit is commented as Aharasya pachakghni sanjam pittam, points towards pachakagni aiding in digestion of ahara. Ojokrit is opined as sadhakagghi sanjam pittam, ojo hrudhi-sthitam 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 bhrjakagghi sanjam, ushma sharisyaya-aushnyam indicating maintenance of body temperature by bhrajaka pitta. Medhakrit refers to Medha grantha-akarshana samarthya, tasya api sadhakagghi 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-
Pitta Dosha Vaishamya Lakshanas

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 Peethavabhasatha, Santapa and Bala-
hani. Apart from above Lakshanas in Ashtanga Sangraha Peetatwak, Glani, Ojovis-ramsa, 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’ indicating, increased Pitta resulting in yellowish discolouration of stool, urine, eyes and skin. Further, Indu comments on it as, presence of yellowish discolouration of body parts. Alpanidratha is commented by Dalhana as kinchith snighdhtwath pittasya reduced unctuousness of Pitta is responsible and Chakrapani opines that Aushnyatha of Pitta causes vikshepa of manas resulting in reduced sleep. Hemadri mentions Alpanidratha as nidra-alapatwam indicating reduced sleep. Trut is commented by Hemadri as Trushaviha theevra jeye, samayo samya-lakshanatwath indicating thirst. Amarako-
sha states Trut as synonyms of udanya, pipasa and tarsha. Moorcha is commented by Dal-
hana as sarvendriya shakthe thiraskara indicating rejection of sense objects by indriya-
shakthi due to loss of consciousness. Sheethakamita / Sheethaabhilasha is a desire for cold comforts. Ashtanga Sangraha has mentioned sheetabilasha instead of sheeta kamita. 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 organs. Daha is commented by Ayurveeda-Rasayana as dahaha-santapa, meaning burning. Peethavabhasatha comprises of peeta and avabhasatha. According to Monier williams peeta refers to yellowish colour and avabhasita refers to shining or making manifest. Hence it points towards yellowish discolouration. Santhapa is commented by Dal-
hana as santhapat kshayopapathe, refers to greatly heated, burned, distressed or in-
flamed. Bhalahani is opined by Dalhana as ojohani referring to loss of strength. According to Monier Williams Glani is explained as decreased strength and inability to perform routine work. Mukhathiktata is bitter taste in mouth. Krodha is anger or ill temper. Word Ojovisramsa comprises Oja and visramsa. Ojas refers to bodily strength, Dalhana commented visramsa as visramsa ha sthanachyuthy-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*, *gatranam sadanam*, *doshacyavanam*, *kriyasannirodha*. Kshuth is mentioned in Ayurveda Rasayana as *kshuthviha theevre jeye*, samayo *sanyalakshanatwaht*, 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 Mandoshagnita and Nishprabhata. Pitta Kshaya Lakshanas mentioned in Ashtanga Sangraha includes Stamba, Shaitya, Aniyata-toda, Arochaka, Avipaka, Anga-parushiya, Kampa, Gourava and Nakhanayana-shauklya. Pitta Kshaya Lakshanas mentioned in Ashtanga Hrudaya are Mandoanala, Sheeta and Prabha-hani.

Mandoshagnita may be explained as, Mandoshisma means slightly warm. Mandhagni refers to weak digestion or slow digestion. Nishprabhata is commented by Dalhana as prabhahani pointing to loss of lustre. Stamba points towards fixedness, stiffness, rigidity. Amarkosha defines it as synonym of jadata (immoveable). Shaithyam refers to coldness or frigidity. It can be appreciated as relative decrease of body temperature or coldness. Aniyata-toda, here Toda refers to pricking type of pain. Further Indu comments on it as Aniyatha desa or kala. 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 appetite. Lakshana Anghaparushhya may be separated as anga and parushiya. Anga refers to body parts and parushiya refers to roughness. Kampa is mentioned in Amarakosha as *vepathu kampo atha*, referring to tremors or shivering. Gourava means weight or heaviness. Gourava indicates heaviness of body. Nakha-nayana-shauklya refers to Nakshoukly (paleness of nails) and Nayana shaukly (Paleness of eyes). Mando anala is commented by Arunadatta as *agnirmanda* and Hemadri as *agnimandya*. Amarakosha states *pavakoanalaha*. Therefore Mando anala indicates decreased body temperature and digestion. Sheeta is mentioned in Sarvangha sundara and Ayurveda-Rasayana as *sheeta hima sparshena dukham* pointing to uncomfortable feeling on exposure to cold. Prabhahani is commented by Arunadatta as *kathihani* refers to loss of lustre and Hemadri states *kanthinasha* 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 panduraranvarjita.

Lakshana, Daha is commented by Arunadatta as sarvanginasthapo-daha and Hemadri mentions as santapa pointing to increase in body temperature. Raga is commented by Arunadatta as *Ragho-lauhityam* and *lauhityam* refers to red colour. *Hemadri* mentions *Ranjana*, referring to act of colouring, thus *Raga* can be understood as development of reddish discoloration on the body. *Ushma* in Sarvaghasundhara is mentioned as *auhnyam* and Ayurveda -Rasayana mentions *Ushmatwan* 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*. This refers to ripening.
Therefore can be understood as suppuration of wound. Arunadatta has commented on Lakshana Swedha as swedhanam swedhaha, Hemadri states as swedho dharmaha referring to sweating or perspiring. Kledha is commented by Arunadatta as shonitadhi-vikara (disorders related to blood etc). Hemadri opines kledho-maladratram referring to wetness, moisture, discharge or putrefaction. Lakshana Sruti is opined by Ayurveda-Rasayana and Sarvaghasundara as srava, pointing to flow or effusion. Kotha is mentioned by Arunadatta as kothaha kledasya-atishayaha, avichinnatwam and Hemadri mentions as puti bhava referring to putrefaction or gangrene. Further Indu comments that increased amount kleda is kotha. Sadhanam refers to, causing to settle down or remain. Sarvaghasundhara and Ayurveda-Rasayana describes sadhanam as sadaha meaning an-ganam anutsaha (lack of enthusiasm in body parts). Moorchanam is commented by Arunadatta as moorchanam- bramaha and Hemadri states as moorchanam-moha referring to insensibility. Mada is described by Arunadatta as vakshyamano roga vishesha (it is a type of disease) and Hemadri opines as Madhyadhibireva mattata, 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 in mouth). Hemadri mentions katukaha thiktho rasaha, kashaya thikta madhuram vatadhishu mukham kramath. 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-arunabyam-anyaha-shukla lohita varna nishedena thachesha nanavarna sambhavaha indicates manifestation of different types of discoloration in the body.

**CONCLUSION**

Pitta Dosha Vaishamya can occur either as Vruddhi, Kshaya or Prakopa. Pitta Vriddhi and kshaya refers to quantitative or qualitative increase and decrease in Pitta Dosha respectively. Vriddhi, 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 Vaishamya, a pre-requisite to precisely understand the pathogenesis and formulate specific, rational treatment and management.

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