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AN APPRAISAL ON VAISHAMYA LAKSHANAS OF PITTA DOSHA

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ABSTRACT:

The principles of *Ayurveda* is based on the concept of *Tridosha* (three humours) viz *Vata*, *Pitta* and *Kapha*. *Tridosha* are responsible for physical, physiological and psychological traits of an individual both in health and disease state. *Tridosha Vaishamyia* (vitiation of *Tridosha*) can occur as *Vruddhi*, *Kshaya* and *Prakopa*. These various states of *Tridosha Vaishamyia* manifest with different *Lakshanas* (signs and symptoms). *Pitta Dosha Vaishamyia* manifests with *Pitta Vruddhi Lakshanas* like *Peetavin-mootranetratwam*, *Alpanidratha*, *Trushna*, *Moorcha*, *Sheethakamita / Sheetha-abhilasha*, *Indriya-dourbalya*, *Daha*, *Peetavabhasatha*, *Santapa*, *Balahani*, *Peetatwak*, *Glani*, *Ojovisramsas*, *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*. Vitiation of *Pitta Dosha* occurring as *Vruddhi*, *Kshaya* and *Prakopa* is due to various abnormalities in *Dravyataha*, *Gunataha* and *Karmataha* attributes of *Pitta*. These abnormalities result in manifestation of *Pitta Vaishamyia Lakshanas*. Review of *Pitta Dosha Vaishamyia Lakshanas* help in better understanding of its *Vaishamyia* state (*Vruddhi*, *Kshaya* and *Prakopa*), thus helping to understand the pathogenesis to make the right line of treatment.

Keywords: *Pitta*, *Kshaya*, *Prakopa*, *Vruddhi*, *Vaishamyia lakshanas*, *Tridosha*.

INTRODUCTION:

The concept of *Tridosha* (three humours) viz *Vata*, *Pitta* and *Kapha* is given utmost importance in *Ayurveda*. *Tridosha* are responsible for physical, physiological and psychological traits of an individual. As these three humours are capable of vitiating bodily tissues they are termed as *Doshas* and hence are responsible for health and illness of an individual. *Tridosha* in the balanced state results in health and vitiation of these leads to pathogenesis and manifestation of various diseases. *Tridosha vaishamyia* (vitiation of *Tridosha*) can occur as *Vruddhi*, *Kshaya* and *Prakopa*. These various states of *Tridosha vaishamyia* manifest with different *Lakshanas* (signs and symptoms). *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. Among *Tridosha Pitta Dosha* has predominance of *Agni* and *Jala mahabhutha*. *Ushna*, *Teekshna*, *Laghu*, *Visra*, *Sara*, *Drava* and *Sneha* are the *Gunas* of *Pitta Dosha*.¹ The importance of *Pitta Dosha* is mainly in metabolic activities. Vitiation of *Pitta Dosha* occurs as *Pitta Vruddhi*, *Pitta Kshaya* and *Pitta Prakopa* eventually leading to evolution of disease and resulting in various abnormalities in *Dravyataha*, *Gunataha* and *Karmataha* attributes of *Pitta*. Thorough knowledge of *Pitta dosha*

Vaishmaya Lakshana will help to understand the pathogenesis of disease and to decide the right line of treatment.

AIMS AND OBJECTIVES:

To study the *Vaishmaya Lakshanas* of *Pitta Dosha* described in *Ayurveda Samhitas* for specific understanding and practical clinical utility.

MATERIALS AND METHODS:

This article is based on review on *Vaishmaya Lakshanas* of *Pitta Dosha* from different *Ayurvedic Samhitas*, text books, commentaries and dictionaries. Modern texts, related websites and related articles have also been searched to reveal and understand the concept of *Pitta dosha vaishmaya lakshanas*.

DISCUSSION:

Pitta Dosha has predominance of *Agni* and *Jala mahabhuta*. Functions of *Pitta Dosha* mentioned by *Acharya Vagbhata* are expounded as follows²-

Pakti (Digestion and metabolism),

Ushma (Production and maintenance of body temperature),

Prabha (Maintain lustre of the body),

Darshanam (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),

Dhairyam (Courage).

Acharya Sushutra has attributed following functions to *Pitta Dosha* (including opinion of *Dalhana*).³

Ragakrit is mentioned as *Rasasya ranjakaghni sanjam pittam* points to the *Ranjakaagni* of *Pitta* indicates *Raga* (red color) is bestowed to *Rasa Dhatu*.

Paktikrit is mentioned as *Aharasya pachakaghni sanjam pittam*, refers towards *Pachakagni* aiding in digestion of *Ahara*.

Ojokrit is mentioned as *sadhakaghni sanjam pittam, ojo hrudhi-sthitham somatmakam* points 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 samarthyam, tasya api sadhakagni sanjameva pittam karakam*, points towards role of *Sadhaka Pitta* in acquisition of knowledge.

Pitta Dosha Vaishmaya can occur as *Vruddhi, Kshaya* and *Prakopa*. *Vruddhi* refers to the quantitative and qualitative increase and *Kshaya* refers to quantitative and qualitative decrease in *Pitta Dosha*. This brings about increase and decrease in function respectively in *Dravyataha, Gunataha* and *Karmataha* attributes. *Vruddhi, Kshaya* and *Prakopa* of *Pitta Dosha* manifest with different *Lakshanas*.

Pitta Vruddhi Lakshanas:^{4,5,6,7,8,9}

Vruddhi denotes quantitative and qualitative increase in the *Doshas*. Vruddha Pitta Lakshanas are mentioned in *Sushruta Samhita*, *Ashtanga Hrudaya* and *Ashtanga Sangraha*. They include *Peetavin-mootranetratwam*, *Alpanidratha*, *Trushna*, *Moorcha*, *Sheethakamita/Sheetha-abhilasha*, *Indriya-dourbalya* and *Daha*. Apart from these *Lakshanas* Acharya Sushruta has also added *Peetavabhasatha*, *Santapa* and *Balahani*. In *Ashtanga Sangraha Peetatwak*, *Glani*, *Ojovisramsas*, *Mukha-tiktata*, *Krodha* and in *Ashtanga Hrudaya kshuth* is also mentioned among *Pitta Vruddhi Lakshanas*. Description of each *Lakshana* are as follow:

1. **Peeta vin mootra netratwam-** *Ayurveda-Rasayana* has mentioned it as 'Vin mootra netra twacham peethatwam' pointing to increased Pitta resulting in yellowish discolouration of stool, urine, eyes and skin. *Indu* comments on it as, presence of yellowish discolouration of body parts.
2. **Alpanidratha-** *Dalhana* has commented it as *Kinchith snighdhtwath pittasya* reduced unctuousness of Pitta is responsible for *Alpanidratha* and *Chakrapani* states that *Aushnyatha* of Pitta causes *Vikshepa* of *Manas* resulting in reduced sleep. *Hemadri* mentions *Alpanidratha* as *Nidra-alapatwam* points to reduced sleep.
3. **Trut-** *Hemadri* described it as *Trushaviha theevrae jeye, samayo samyalakshanatwath* which refers to thirst. *Amarakosha* described *Trut* as synonyms of *Udanya*, *Pipasa* and *Tarsha*.
4. **Moorcha-** *Dalhana* mentioned it as *Sarvendriya shakthe thiraskara* pointing to rejection of sense objects by *Indriyashakthi* due to loss of consciousness.
5. **Sheethakamita / Sheethaabilasha-** it means desire for cold comforts. *Ashtanga Sangraha* has said *Sheetabilasha* instead of *Sheeta Kamita*.
6. **Indriya-dourbalya-** it is made up of two words, *Indriya* (sense organs) and *Daurbalya*(weakness), thus it can be understood as weakness of sense organs.
7. **Daha-** *Ayurveda-Rasayana* has mentioned it as *Dahaha-santapa*, which denotes burning.
8. **Peethavabhasatha-** It comprises of *Peeta* and *Avabhasatha* pointing to yellowish discolouration.
9. **Santhapa-** *Dalhana* mentioned it as *Santhapat kshayopapathe*, points to greatly heated, burned, distressed or inflamed.
10. **Bhalahani-** *Dalhana* has mentioned it as *Ojohani*, pointing to loss of strength.
11. **Glani-** means decreased strength and inability to perform routine work.
12. **Mukhathiktata** – means bitter taste in mouth.
13. **Krodha-** means anger or ill temper.
14. **Ojovisramsas-** it is comprised of *Oja* and *Visramsas*. *Ojas* refers to bodily strength, *Dalhana* mentioned *Visramsas* as *visramsas ha sthanachyuthir-abhigatat-adhibhi* points to displacement from its normal place. *Sushruta* mentioned *Ojovishramsas* as a type of *Ojo kshaya* characterized by symptoms such as *Sandhi vislesha*, *gatrnam sadanam*, *doshacyavanam*, *kriyasannirodha*.
15. **Kshuth-** *Ayurveda Rasayana* mentioned it as *kshuthviha theevre jeye, samayo samyalakshanatwath*, means hunger felt before time. Hence it can be understood as hunger.

Pitta Kshaya Lakshanas:^{10,11,12,13,14}

Kshaya denotes quantitative and qualitative decrease in the *Doshas*.

Acharya *Sushruta* has mentioned *Mandoshmagnita* and *Nishprabhata* as *Pitta Kshaya lakshanas*. *Ashtanga Sangraha* has mentioned *Sthamba*, *Shaitya*, *Aniyata-toda*, *Arochaka*, *Avipaka*, *Anga-parushya*, *Kampa*, *Gourava* and *Nakha- nayana-shauklya* in *Pitta Kshaya Lakshanas*. *Ashtanga Hrudaya* has mentioned *Mando- anala*, *Sheeta* and *Prabha-hani* in *Pitta Kshaya Lakshanas*. Detail description of each *Lakshana* are as follow:

1. **Mandoshmaghnita-** *Mandhoshma* denotes slightly warm and *Mandhagni* denotes hypofunction of *Agni* means slow digestion.
2. **Nishprabhata-** *Acharya Dalhana* has mentioned it as *Prabhahani*, means loss of lustre.
3. **Stamba-** *Amarakosha* defines it as synonym of *jadata* (immovable), pointing towards fixedness, stiffness, rigidity.
4. **Shaithyam-** It can be appreciated as relative decrease of body temperature or coldness or frigidity.

5. **Aniyata-toda**- Indu comments mentioned it as Aniyatha desa or kala. Toda refers to pricking type of pain. Hence it can be understood as pricking type of pain afflicting randomly throughout the body, irrespective of time and body parts.
6. **Arochaka**- It means loss of appetite.
7. **Anghaparushya**- it is made up of two words *Anga* and *Parushya*. *Anga* refers to body parts and *parushya* refers to roughness. Hence it can be understood as roughness of body parts.
8. **Kampa**- *Amarakosha* has mentioned it as *Vepathu kampo atha*, referring to tremors or shivering.
9. **Gourava**- *Gourava* denotes heaviness of body.
10. **Nakha-nayana-shauklya**- *Nakha-shauklya* (paleness of nails) and *Nayana shauklya* (Paleness of eyes).
11. **Mando anala**- *Amarakosha* states it as *Pavakoanalaha*. *Arunadatta* has mentioned it as *Agnirmanda* and *Hemadri* as *Agnimandyam*. Thus *Mando anala* can be understood as decreased body temperature and digestion.
12. **Sheeta**- *Sarvangha sundara* and *Ayurveda-Rasayana* mentioned it as *Sheeta hima sparshena dukham* pointing to uncomfortable feeling on exposure to cold.
13. **Prabha-hani**- *Arunadatta* has commented it as *Kanthihani* points to loss of lusture and *Hemadri* states *Kanthinasha* indicating loss of lustre.

Pitta Prakopa Lakshanas:^{15,16,17}

Ashtanga Hrudaya mentioned the following *Lakshanas* in *Pitta Prakopa* -

Daha, Raga, Ushma, Pakita, Sweda, Kleda, Sruti, Kotha, Sadanam, Murchanam Mada, katukamla rasa and *varna pandurarunavarjita*.

Detail description of each *Lakshana* are as follow:

1. **Daha**- *Arunadatta* commented *Daha* as *Sarvanghinasthapo-daha* and *Hemadri* mentions as *Santapa*⁴⁵ so *Daha* can be taken as 'increase in body temperature'.
2. **Raga**- *Arunadatta* commented *Raga* as *Ragho-lauhityam* and *lauhityam* refers to red colour. *Hemadri* mentions *Ranjanam*, pointing to act of colouring, thus *Raga* can be understood as development of reddish discoloration on the body.
3. **Ushma**- *Sarvaghasundhara* mentioned *Ushma* as *Aushnyam* and *Ayurveda -Rasayana* mentioned *Ushnatwam* referring to heat or warmth in the affected area.
4. **Pakita**- *Arunadatta* commented *Pakita* as *Paka kartrutvam, Ajeerneshu vruneshwanne cha*. *Hemadri* mentions as *Pachakatwam*. This can be pointed as ripening. Therefore can be understood as suppuration of wound.
5. **Swedha**- *Arunadatta* commented *Swedha* as *Swedhanam Swedhaha*, *Hemadri* mentions as *Swedho dharmaha* pointing to sweating or perspiring.
6. **Kledha**- *Arunadatta* has commented it *Shonitadhi-vikara* (disorders related to blood etc). *Hemadri* states as *kledho-malardratwam*. Which referring to wetness, moisture, discharge or putrefaction.
7. **Sruti**- *Ayurveda- Rasayana* and *Sarvaghasundara* has mentioned *Sruti* as *Srava* pointing to flow or effusion.
8. **Kotha**- *Arunadatta* has mentioned it as *Kothaha Kledasya- Atishayaha, Avichinnatwam* and *Hemadri* mentions as *Puti Bhava* pointing to putrefaction or gangrene. *Indu* mentions increased amount *Kleda* is *Kotha*.
9. **Sadhanam**- *Sarvaghasundhara* and *Ayurveda-Rasayana* describes *Sadhanam* as *Sadaha* meaning *Anganam Anutsaha* (lack of enthusiasm in body parts). *Sadhanam* refers to, causing to settle down or remain.
10. **Moorchanam**- *Arunadatta* has commented it as *moorchanam- bramaha* and *Hemadri* mentions as *Moorchanam-moha* pointing to insensibility.
11. **Mada**- *Arunadatta* mentioned it as *Vakshyamano Roga Vishesha* (it is a type of disease) and *Hemadri* states as *Madhyadhibireva mattata*, pointing to intoxication caused by *Madhya*. Thus it can be taken as state of intoxication.
12. **Katukamloraso**- *Sarvangasundara* has commented it as *Rasau aswadhau, katukamlau* (pungent and sour taste in mouth). *Hemadri* mentions *Katukaha thiktho rasaha, kashaya thikta madhuram*

vatadhishu mukham kramath refers to astringent, bitter and sweet taste in mouth due to respective predominance of *Vata*, *Pitta* and *Kapha*.

13. **Varna-pandu-aruna-varjita**- This can be taken as *Varnaha pandura-arunabhyam- anyaha-shukla lohita varna nishedena thachesha nanavarna sambhavaha* pointing to manifestation of different types of discoloration in the body.

CONCLUSION:

Among *Tridosha*, *Pitta Dosha* is said to be predominant of *Agni* and *Jala Mahabhutha*. *Pitta Dosha* plays a major role in metabolic activities. In balance state *Pitta* is responsible for physiological functions like *Pakti* (Digestion and metabolism), *Ushma* (Production and maintenance of body temperature), *Prabha* (Maintain lustre of the body), *Darshanam* (Enables visual perception), *Kshut* (Initiate and maintain normal hunger), *Trit* (Thirst), *Ruche* (Promotes desire and relish for food), *Thanumardhavam* (Promotes suppleness of the body), *Budhi* (Intelligence), *Medha* (Promotes intellect) and psychological functions like *Dhi* (Promotes intelligence) and *Dhairyam* (Courage). *Pitta Vaishamyam* can occur as *Vruddhi*, *Kshaya* and *Prakopa*. *Vruddhi* refers to the quantitative and qualitative increase and *Kshaya* refers to quantitative and qualitative decrease in *Pitta Dosha*. This brings about increase and decrease in function respectively in *Dravyataha*, *Gunataha* and *Karmataha* attributes. *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. Above study on *Pitta Dosha Vaishamyam* help in better contextual understanding of *Pitta Dosha Vaishamyam Lakshanas* for the purpose of precise, specific clinical application, thus can be used as a tool aiding treatment planning and management.

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