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 Vaishamya (vitiation of Tridosha) can occur as Vruddhi, Kshaya and Prakopa. These various states of Tridosha Vaishamya manifest with different Lakshanas (signs and symptoms). Pitta Dosha Vaishamya manifests with Pitta Vruddhi Lakshanas like Peetavin-mootranetram, Alpanidratha, Trushna, 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, 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 Vaishamya Lakshanas. Review of Pitta Dosha Vaishamya Lakshanas help in better understanding of its Vaishamya state (Vruddhi, Kshaya and Prakopa), thus helping to understand the pathogenesis to make the right line of treatment.

Keywords: Pitta, Kshaya, Prakopa, Vruddhi, Vaishamya 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 vaishamya (vitiation of Tridosha) can occur as Vruddhi, Kshaya and Prakopa. These various states of Tridosha vaishamya 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, Vrisra, Sara, Drava and Sneha are the Gunas of Pitta Dosha. 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 Vaishamya 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 Vaishamya 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 vaishamya lakshanas.

DISCUSSION:

Pitta Dosha has predominance of Agni and Jala mahabhuta. Functions of Pitta Dosha mentioned by Acharya Vagbhata are expounded as follows\textsuperscript{2}:
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).\textsuperscript{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 pachakghni sanjam, 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, tejo drushtir iti kyatham attributing role of Alochaka Pitta in imparting vision.
Ushmakrit is commented as Twakstham pittam bhrajakagni sanjam, ushma sharisy-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.
Pitta Dosha Vaishamya 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-abhilasa, Indriya-dourbalya and Daha. Apart from these Lakshanas Acharya Sushruta has also added Peetavabhasatha, Santapa and Balahani. In Ashtanga Sangraha Peetatwak, Glani, Ojovisramsa, Mukha-tikttata, Krodha in and 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 snigdhtwath pittasya reduced unctuousness of Pitta is responsible for Alpanidratha and Chakrapani stats that Aushnyatha of Pitta causes Vikshepa of Manas resulting in reduced sleep. Hemadri mentions Alpanidratha as Nidra-alapatwam points to reduced sleep.

3. **Trushna**- 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 shakte thiraskara pointing to rejection of sense objects by Indriyasashakhi due to loss of consciousness.

5. **Sheethakamita / Sheethaabhilasha**- 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. **Ojovisramsa**- it is comprised of Oja and Visramsa. Ojas refers to bodily strength. Dalhana mentioned Visramsa as visramsa ha sthanachyuthir-abhighatat-adhibhi points to displacement from its normal place. Suushruta mentioned Ojovisramsa as a type of Ojo kshaya characterized by symptoms such as Sanchi viles ha, gatranam sadanam, doshaayavainam, 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 Shushrutha has mentioned Mandojashmagnita 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 Lakshnas. Detail description of each Lakshana are as follow:

1. **Mandoshmagnita**- Mandhoshma denotes slightly warm and Mandhagni denotes hypofunction of Agni means slow digestion.

2. **Nishprabhata**- Acharya Dalhana has mentioned it as Prabahani, means loss of lustre.

3. **Samba**- Amarkosha 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 Parushyam. 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-shauklyam** - Nakha- shauklyam (paleness of nails) and Nayana shauklyam (Paleness of eyes).

11. **Mando anala** - Amarakosha states it as Pavakaanalaha. Arunadatta has mentioned it as Agnimandya 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 hisma sparshhena dukham pointing to uncomfortable feeling on exposure to cold.

13. **Prabha-hani** - Arunadatta has commented it as Kanthihani points to loss of lustre and Hemadri states Kanthinasha indicating loss of lustre.

### Pitta Prakopa Lakshanas:

Ashtanga Hrudaya mentioned the following Lakshanas in Pitta Prakopa:


The detail description of each Lakshana are as follow:

1. **Daha** - Arunadatta commented Daha as Sarvanganasthapo-daha and Hemadri mentions as Santapa so Daha can be taken as ‘increase in body temperature’.

2. **Raga** - Arunadatta commented Raga as Ragho-laushityam and laushityam 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** - Sarvagasundhara mentioned Ushma as Aushmyam 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 Shonitdhiti-vikara (disorders related to blood etc). Hemadri states as kledho-malardratwam. Which referring to wetness, moisture, discharge or putrefaction.

7. **Sruti** - Ayurveda-Rasayana and Sarvagasundhara 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** - Sarvagasundhara 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- brahamaha 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. **Katukamloras** - Sarvagasundhara has commented it as Rasau aswadhau, katukamlau (pungent and sour taste in mouth). Hemadri mentions Katukaha thikho rasaha, kashahey thikha madhuram...
vatadhisu 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-arunabhyaam- 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), *Darshananam* (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 Vaishamya* 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 Vaishamya* help in better contextual understanding of *Pitta Dosha Vaishamya Lakshanas* for the purpose of precise, specific clinical application, thus can be used as a tool aiding treatment planning and management.

**REFERENCES:**


