



Review Article

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A REVIEW ON VATA PRAKOPAKA NIDANA

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ABSTRACT

Dosha prakopaka nidana plays pivotal role as they are responsible for manifestation of diseases if consumed in excess. Excessive consumption of dosha prakopaka nidana brings changes in prakruta dosha thereby leading to initiation of disease pathology. Dosha in prakopa avastha spreads to different places from its own seat and manifests the symptoms of aggravated dosha further progress to consecutive stages of disease. If care is not taken in this stage it leads to manifestation of purvarupa, rupa and further attains chronicity with the manifestation of upadrava and arista. Hence knowledge of dosha prakopaka nidana is essential in preventing the disease manifestation and its progression. Therefore, by knowing dosha prakopaka nidanas one can avoid the chances of being affected by vyadhi, follow nidana parivarjana, adopt pathya and also helps in deciding accurate chikitsa.

Key words: Dosha prakopaka nidana, vata, aharaja, viharaja, kalaja, manasika.

INTRODUCTION

The term 'nidana' in Ayurveda has been used in two different context i.e. vyadhi janaka nidana and vyadhi bodhaka nidana. Vyadhi-janaka nidana means causes of disease (etiological factors). Vyadhi-bodhaka nidana means tools of diagnosis which includes nidana, purvarupa, rupa, upasaya and samprapti (nidana -panchaka).¹ Vyadhi janaka hetu (nidana) is the first and foremost factor which initiates the pathology and has crucial role in diagnosis as well as treatment also. Madhava has mentioned nidana as factors as etiological factor for diseases. Vagbhata opines in astanga sangraha, nidana as one which aggravates vatadi dosha primarily due to intake of ahitahara and ahitavihara. Vyadhi-bodhaka nidana are five tools for upalabdhi of vyadhi (nidanapanchaka). They are subjective as well as objective. These concept and principles are utilized to understand vyadhi. Each one among nidanapanchaka has its own importance in diagnosis of disease. Hence acharya Charaka has stated that a physician should first diagnose the disease and then treatment should be planned.² Chakrapanidatta opines that successful treatment depends upon the proper knowledge of hetu and linga of the disease. Knowledge of nidana in both the sense is essential for a physician to plan treatment. Nidana, dosha and dushya play a significant role in the manifestation of each and every disease. In this context, nidana means causative factors which includes ahara (faulty diet), vihara (life style), aghantuja (external causative factors) and manasika nidana (psychological factors). Dosha prakopaka hetu plays an important role in the manifestation of disease. Vagbhata and Charaka in the context of rutu kriyakala mentions that, prakupita doshas spreads to different directions and manifest symptoms of respective prakupita dosha.³ if intervention is not done at this stage further leads to manifestation of premonitory signs and symptoms of the disease or even attains chronicity. Vata prakopaka nidana are

factors resulting in vatadusti in the form of prakopa and leading to manifestation of diseases. Vata dosha prakopaka hetus compiled from brihatrayees, laghutaryees and its commentaries are analysed below.

Vata Prokopaka Hetu

These are the nidana which are having properties similar to vata and excessive exposure to these acts as nidana for vata prakopa. For better understanding these vata dosha prakopa nidana can be categorized into aharaja, viharaja, manasika and anyaja.

Vata Prokopaka Aharaja Hetu

For better understanding aharaja hetus, they are further classified based on rasa pradhanyata, guna pradhanyata, ahara dravya and ahara karma (food patterns).

Rasa Pradhanyata

Katu rasa- has vayu and agni mahabhuta dominance. It has laghu and ruksha guna. It causes toda and bheda in the region of charana (feet), bhuja (shoulders), parshwa (flanks), prusta(back) and causes diseases of vata.⁴

Tikta rasa- it possess sheeta (cold), ruksha (dry), khara (roughness) and vishada guna which is homologous with vata guna. Because of ruksha guna it brings about shoshana of rasa, rakta, mamsadi sapta dhatus. Khara guna brings about kharatva in srotas, reduces bala (strength), causes karshyata (emaciation) and results in vata vikaras.⁵

Kashaya rasa- it is kaphapittahara and rakta prashamana. It is having properties like ruksha, sheeta, and laghu which are also

shared by vata. Excessive consumption of sheeta guna leads to obstruction of srotas, hinders the movement of vata, mutra, pureesha, retas. The gunas like khara, vishada and ruksha produces pakshavadha, pakshagraha, apatanaka, arditā and other vata vikara.⁶

Guna Pradhanyata

Laghu guna-It does kapha shamana and vata vardhana. This guna is shared by akasha, vayu and agni mahabutas. Katu and kashaya rasas are having laghu guna. Katu vipaka is laghu in nature.⁷

Sheeta guna- Subside pitta and aggravates vata. This guna is shared by jala and vayu mahabhuta. Among rasa madhura, tikta and kashaya possess sheeta guna. Madura vipaka is sheeta in nature.⁸

Ruksha guna-It is responsible for shoshana, katinatva and rukshana actions. Ruksha guna is mainly related to vayu mahabhuta. It subsides kapha and aggravates vata. Ruksha is predominant in katu, tikta, kashaya, rasa and katu vipaka.⁹

Ahara Dravya

Koradusha (Kodo millet), Shyamaka (Barnyard millet), Nivara (variety of wild rice) and Varaka (variety of wild rice)

These belong to shuka dhanya varga and sub classified under truna dhanya (graminaceous corns) or kudhanya varga. Koradusha and Shyamaka possess kashaya and madhura rasa, laghu in guna, sheeta virya, vatala, kaphapittagna, sangrahi and does shoshana.¹⁰ Nivara and Varaka are similar to Shyamaka in properties.¹¹

Mudga (green gram) It belongs to shimbi dhanya varga. It has kashaya- madura rasa, ruksha-laghu –vishada guna, sheeta virya and katu vipaka. It mitigates pittakapha.¹²

Chanaka (Chick pea), Masura (Masur gram) and Harenu (Green peas) -They possess madura-kashaya rasa, ruksha-laghu guna, sheeta virya, mitigates pittakapha. Among these masura is sangrahi, kalaya is vatala.¹³

Adhaki (Tur dal)-it is vatala and pittakaphagna.¹⁴

Astanga hrudaya mentions that Mudga, Adhaki, Masura and other varieties belonging to this group leads to vibandha (constipation). These dravya possess kashaya and swadu rasa, katu vipaka, hima and laghu guna. These are useful in diseases caused due to raktha, kapha and medo dusti for external application in the form of lepa and seka.¹⁵

Nishpava (Flat beans) –It aggravates vata, pitta.¹⁶ astanga hrudaya mentions that, nishpava aggravates raktha and increases production of stanya and mutra. It produces vidaha (burning sensation). It possess guru and sara guna, reduces shophā, kapha and shukra dhatu.¹⁷

Tumba (Bottle gourd), Kalinga (watermelon) and Cirbhita - Cirbhita shares the properties of alabu. These are having ruksha, guru guna and sheeta virya. It is beneficial in varchobheda.¹⁸ In astanga hrudaya Vagbhata says Tumba is rukshatara and grahi. Kalinga, Ervaru and Cirbhita when tender mitigate pitta and are cold in potency but when ripen acquaint opposite qualities, pittala and kaphavatahara.¹⁹

Bisa and Shaluka –These belong to jala varga. Bisa is stem and Shaluka is fibre of water lily or lotus. These possess guru, vistambhi and sheeta virya.²⁰

Phala varga

Jambhava (Syzygium cumini)-It has kashaya madura rasa, guru vistambhi guna and sheeta virya. It mitigates pittakapha and acts as grahi, aggravate vata.²¹

Tinduka (dispyros peregrina)-It possess kashaya-madura rasa, laghu guna and kaphapittagna properties.²²

Vata Prokopaka Viharaja Nidana

Ati plavana and prapatana (swimming and fall) – Excessive indulgence in swimming, frequently falling from heights leads to vata prakopa.²³

Bharavahana, ati vichestana, ati yana, vishama shareera and ati adhwa – Excessive indulgence in bharavahana (carrying heavy weights), adhwa (walking), yana (travelling) and vichestana (improper activities) and vishama shareera (improper postures) leads to vata prakopa.²⁴

Pradhavana (running) and prapeedana (pressure) – Excessive running and severe pressure on body leads to vata prakopa.²⁵

Ati vyavaya (sexual intercourse)- It leads to shukra dhatu kshaya. Due to this, pratiloma kshaya of all the dhatu occurs. Dhaturkshaya²⁶ further acts as a causative factor for manifestation of vatavyadhi.

Ati vyayama (physical exercises) and balavat nigraha-Balavatnigraha means fighting with strong person or indulging in malla yuddha, sabahu yuddha.²⁷ Ati vyayama leads to trushna (thirst), kshaya, pratamaka, jwara, kasa, chardi, rakthapitta, shrama and klama.²⁸ Balam vyaayama shaktya parisksheta (bala of a person should be assessed based on one's capacity to perform exercise. If the person continues ativyayama, it gradually leads to krushata, sarvadhātu kshaya, ojokshaya and hence decreased vyadhi kshamata. Those who indulge in ati vyayama, jagarana, adhwa, stree, hasya and bhashya will perish just like lion dies soon after killing an elephant. This indicates severe strain and consequent exhaustion.²⁹

Ratri jagarana (awakening at night) - Ratri jagarana imparts rukshata in the body. This contributes to the ruksha guna of vata and brings about vata prakopa, on indulgence in ratri jagarana for long duration.³⁰

Vega dharana and vega udeerana (suppression of natural urges and initiation of natural urges) - For living a normal healthy life, it is necessary that the needs of natural urges are satisfied instantaneously, as soon as explicit. Sushruta explains if one does vegadharana for long duration leads to vata prokopa and suffers from udavarta.³¹ similarly vega udeerana can be understood in the context of vata prakopa. Vega utsarga is attributed as function of vata.

Abhigata – Abhigata resulting in affliction of asthi, snayu, mamsa and sandhi causes vata prakopa.³²

Vata Prokopaka Manasika Nidana

Manasika nidana like bhaya (fear), chinta (worries), shoka (depression), krodha (anger) and udvega (anxiety) invariably cause vata prakopa due to rajo guna bahulyata.

Vata Prokopaka Anya Nidana

Dhatukshaya-Dhatukshaya caused due excessive letting of doshas and blood through vamanadi panchakarma and raktamokshana, roga atikarshana results in vata prakopaka.

Kalaja nidana-Among rutu greeshma and varsha rutu vata, prakopa takes place as a result of diurnal changes. Vata prakopa is observed during aparanhante (last part of afternoon), ratrante (last part of night) and aharaparinamante (at the end of digestion).³³

CONCLUSION

Vata dosha prakopaka nidanas are prime factors for kevala vata janita vatavyadhi if consumed in excess. Vatavyadhi are considered under mahagada which are durvigneya and dushchikitsa. Hence proper knowledge of vata prakopaka nidana and lakshana facilitates early diagnosis, reduces chances of being diseased and aid in maintaining health by nidana parivarjana and adopt pathya.

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