A REVIEW ON VATA PRAKOPAKA NIDANA
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ABSTRACT
Dosa 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 prakruti dosha thereby leading to initiation of disease pathology. Dosa in prakopaka 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: Dosa prakopaka nidana, vata, aharaaja, 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). Dosa 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, laghutrayees 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 prakopaka 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 pradhanayata, guna pradhanayata, ahara dravya and ahara karma (food patterns).

Rasa Pradhanayata
Katu rasa - has vaya 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 homologus with vata guna. Because of ruksha guna it brings about shoshana of rasa, rakta, mansadi sapta dhatu. Khara guna brings about kharatva in srotas, reduces bula (strength), causes kshethya (emaciation) and results in vata vikara.5

Kashaya rasa- it is kaphapithahara 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, ardita and other vata vikara.\footnote{6}

**Guna Pradhanyata**

**Laghu guna** - It does kapha shama 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.\footnote{7}

**Sheeta guna** - Subside pitta and aggravates vatakapha. This guna is shared by jala and vayu mahabhuta. Among rasa madhura, tikta and kashaya possess sheeta guna. Madura vipaka is sheeta in nature.\footnote{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.\footnote{9}

**Ahara Dravya**

**Koradusha (Kodo millet), Shyamaka (Baronyard 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, kaphapittaguna, sangrahi and does shoshana.\footnote{10} Nivara and Varaka are similar to Shyamaka in properties.\footnote{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 pittakahpa.\footnote{12}

**Chanaka (Chick peas), Masura (Masur gram) and Harenu (Green peas)** - They possess madura-kashaya rasa, ruksha-laghu guna, sheeta virya, mitigates pittakahpa. Among these masura is sangrahi, kalayla is vatala.\footnote{13}

**Adhaki (Tur dal)** - it is vatala and pittakaphaguna.\footnote{14}

Asthanga hrudaya mentions that Mudga, Adahaki, Masura and other varieties belonging to this group leads to vibandha (constipation). These dravya possess kashaya and swadu rasa, katu vipaka, hina 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.\footnote{15}

**Nishpava (Flat beans)** - It aggravates vata, pitta.\footnote{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 shopha, kapha and shukra dhatu.\footnote{17}

**Tumbha (Bottlegourd), Kalinga (watermelon) and Cirbibita - Cirbibhta shares the properties of alabu.** These are having ruksha, guru guna and sheeta virya. It is benificial in varchobehda.\footnote{18} In astanga hrudaya Vagbhata says Tumbha is rukshatara and grahi. Kalinga, Ervaru and Cirbibita when tender mitigate pitta and are cold in potency but when ripe acquaint opposite qualities, pittalaa and kaphavatahara.\footnote{19}

**Bisa and Shaluka** - These belong to jala varga, Bisa is stem and Shaluka is fibre of water lilly or lotus. These possess guru, vistambhi and sheeta virya.\footnote{20}

**Phala varga**

**Jambhava (Syzygium cumini)** - It has kashaya madhura rasa, guru vistambhi guna and sheeta virya. It mitigates pittakahpa and acts as grahi, aggravate vata.\footnote{21}

**Tinduka (dispyros peregrina)** - It possess kashaya-madadura rasa, laghu guna and kaphapittaguna properties.\footnote{22}

**Vata Prokopaka Viharaja Nidana**

**Ate plavana and prapatana (swimming and fall)** – Excessive indulgence in swimming, frequently falling from heights leads to vata prakopa.\footnote{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.\footnote{24}

**Pradhavana (running) and prapeedana (pressure)** – Excessive running and severe pressure on body leads to vata prakopa.\footnote{25}

**Ati vyayava (sexual intercourse)** - It leads to shukra dhatu kshaya. Due to this, pratiloma kshaya of all the dhatu occurs. Dhautkshaya\footnote{26} further acts as a causative factor for manifestation of vatavayadhi.

**Ati vyayama (physical exercises) and balavat nigrahavata** - Balavatnigrahavata means fighting with strong person or indulging in malla yuddha, sabahu yuddha.\footnote{27} Ati vyayama leads to trushna (thirst), kshaya, pratamaka, jwara, kasa, chardi, rakhtapitta, shrama and klama.\footnote{28} Balam vyayama shahtya parishketa (bala of a person should be assessed based on one’s capacity to perform exercise. If the person continues ativyayama, it gradually leads to krushtava, sarvadhatu kshaya, ojokshaya and hence decreased vyadhi kshamata. Those who indulge in ati vyayama, jagaraana, adhwa, stree, hasya and bhshaya will perish just like lion dies soon after killing an elephant. This indicates severe strain and consequent exhaustion.\footnote{29}

**Ratri jaragana (awakening at night)** - Ratri jaragana imparts rukshta in the body. This contributes to the rukska guna of vata and brings about vata prakopa, on indulgence in ratri jaragana for long duration.\footnote{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 vegadhara for long duration leads to vata prakopa and suffers from udavarta.\footnote{31} Similarly vega udeerana can be understood in the context of vata prakopa. Vega utsarga is attributed as function of vata.

**Abhigara** - Abhigara resulting in affliction of ashti, snayu, mamsa and sandhi causes vata prakopa.\footnote{32}

**Vata Prokopaka Manusika Nidana**

Manusika 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 prakopa.

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

CONCLUSION

Vata dosha prakopaka nidanas are prime factors for kevala vata janita vatavyadhid if consumed in excess. Vatavyadhi are considered under mahagada which are durvigneya and duschchikitsa. 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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