

AN APPRAISAL ON KAPHA DOSHA VAISHAMYA LAKSHANAS

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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 vaishamyā* (vitiation of *Tridosha*) can occur as *vruddhi*, *kshaya* and *prakopa*. These various states of *Tridosha vaishamyā* manifest with different *lakshanas* (signs and symptoms). In balance state *Kapha dosha* is responsible for physiological functions like *sneha* (unctuousness), *bandha* (coherence), *sthiraṭwa* (stability), *gaurava* (heaviness), *balam* (strength) and psychological functions like *kshama* (forgiveness), *dhṛiti* (memory) and *alobha* (absence of greed). Vitiation of *Kapha dosha* occurring as *vruddhi*, *kshaya* and *prakopa* is due to various abnormalities in *dravyataha*, *gunataha* and *karmataha* attributes of *kapha*. These abnormalities results in manifestation of *Kapha vaishamyā lakshanas*. Review of *Kapha dosha vaishamyā lakshanas* help in better understanding of its *vaishamyā* state (*vruddhi*, *kshaya* and *prakopa*), thus helping to plan apt treatment.

Keywords: *Kapha*, *Kshaya*, *Prakopa*, *Tridosha*, *Vruddhi*

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 vaishamyā* (vitiation of *Tridosha*) can occur as *vruddhi*, *kshaya* and *prakopa*. These various states of *Tridosha vaishamyā* manifest

with different *lakshanas* (signs and symptoms).

Jala and *prithivi mahabhuta* predominate in *Kapha dosha*. The word *Kapha* is derived from root word ‘*slishalingane*’, mean to embrace, to cohere or to keep together. *Kapha* has the qualities such as *guru* (heaviness), *sheeta* (cold), *mridu* (soft), *snigdha* (unctuous), *madhura* (sweet), *sthira* (stable) and *pichilla* (slimy). In balance state *Kapha* is responsible for physiological functions like *sneha* (unctuousness), *bandha* (coherence), *sthiratwa* (stability), *gaurava* (heaviness), *balam* (strength) and psychological functions like *kshama* (forgiveness), *dhriti* (memory), *alobha* (absence of greed). In *Charaka* while discussing on *Tridosha* it is mentioned that *soma* resides inside the body in the form of *sleshma* and is responsible for different functions such as *dridhata – shithilata* (sturdiness and looseness), *pushti – krishata* (plumpness and emaciation), *utasaha – aalasya* (enthusiasm and laziness), *vrushata- klibata* (potency and impotency)¹. Vitiating of *Kapha dosha* occurs as *vruddhi*, *kshaya* and *prakopa* resulting in various abnormalities in *dravyataha*, *gunataha* and *karmataha* attributes of *Kapha*.

AIMS AND OBJECTIVES:

To review *Kapha dosha vaishamyia lakshanas* mentioned in *Sushruta Samhita*, *Astanga Sangraha* and *Astanga Hrudaya* in the light of commentaries and dictionary for specific understanding and practical clinical utility.

MATERIALS AND METHODS:

This article is based on review on *Kapha dosha vaishamyia lakshanas* from *Ayurvedic text* such as *Sushruta Samhita*, *Astanga Hrudaya* and *Astanga Sangraha* along with mean-

ing from commentaries. *Ayurveda* dictionaries like *Amarkosha*, *Monier Williams* and *Ayurveda Mahashabda kosha* have also been consulted to reveal and understand the concept of *Kapha dosha vaishamyia lakshanas*.

DISCUSSION

Kapha Vriddhi Lakshanas:

Vriddhi is defined as quantitative and qualitative increase in dosha. Different *Ayurveda* classics have enlisted the *lakshanas* of *vriddha Kapha* as follows; *Atinidra* is a *lakshana* commonly mentioned in *Sushruta Samhita*, *Astanga Hrudaya* and *Astanga Sangraha*. *Lakshanas* enlisted by *Astanga Hrudaya* and *Astanga Sangraha* includes *Agnisada*, *Praseka*, *Aalasya*, *Gaurava*, *Shwaitya*, *Shaitya*, *Slathangatva*, *Swasa* and *Kaasa*. *Tandra* and *Sandhivishlesha* are enlisted in *Sushruta* and *Astanga Sangraha*. *Lakshanas* enlisted only by *Sushruta* includes *Sthairyia* and *Avasada*. *Lakshanas* mentioned only by *Astanga Sangraha* are *Sthaulya*, *Angasada*, *Srotopidana* and *Murcha*.

Atinidra is defined as a state of excessive sleep². *Ayurveda-rasayana* describes it as a state of excessive sleep³. *Sushruta* and *Astanga Sangraha* have used word *nidra* instead of *atinidra*. *Agnisada* literally means weak digestion. Increase of *sleshma* results in *agnisada* and it can be understood as *agnimandya* (indigestion)⁴. *Praseka* refers to flowing froth, dropping, oozing, and effusion⁵. *Ayurveda-rasayana* states that *praseka* refers to *lalasarava*⁶. Hence it is understood as excessive salivation. *Aalasya* refers to idleness, want of energy⁷. *Amarkosha* list *aalasya* as a synonym of *manda*⁸. Whereas, *Ayurveda-rasayana* describes it as *anutsaaha* (absence of enthusiasm)⁹. *Gaurava* refers to weight or heavi-

ness¹⁰. *Ayurveda-rasayana* explains it as *durva-angatvam* indicating inability to move body parts¹¹. *Shwaitya* refers to whiteness¹². *Ayurveda-rasayana* defines *shwaitya* as *shuklatvam* (whitish), *Sarvangasundara* comments *shwaitya* as whitish discoloration of the body¹³. Having similar meaning *Sushruta* has mentioned *shauklyam*¹⁴, wherein *Dalhana* opines as *twagadinam* (it manifests in skin). Further *Indu* refers *shwaityam* to *gaatrasshvetata* (whitish discoloration of body)¹⁵. *Shaitya* refers to coldness, frigidity¹⁶. *Sarvanagasundara* defines it as *anganam shishiratwam* (coldness of body parts), *Ayurveda-rasayana* describes it as *shita-sparshatwam* (cold feeling on touch)¹⁷. In *lakshana Shlathangatva* word *shlatha* refers to loose, relaxed, flaccid¹⁸. *Shlathanga* is defined as having relaxed or languid limbs. *Ayurveda-rasayana* defines it as *avayava-shaithilyam* (flaccidity of body parts)¹⁹. *Shwasa* refers to sighing or difficulty in breathing²⁰. *Sarvangasundari* defines it as a type of disease²¹. *Kaasa* refers to cough. *Amarkosha* defines *kaasa* as a synonym of *kshavathu*²². *Sarvangasundara* defines it as a type of disease²³. *Tandra* is defined as a state of exhaustion, laziness²⁴. *Amarkosha* opines that *tandra* can be understood as a state, when sense organs are tired due to physical work²⁵. *Dalhana* describes it as a type of *nidra* (sleep)²⁶. *Sandhivislesha* is formed of words *sandhi* and *vislesha*. Here *vislesha* refers to loosening, separation, dissolution or disjunction²⁷. *Sushruta* defines it as a state where there is breaking sensation in joints. *Dalhana* explains that due to increase in *Kapha* between the joints, the bones get attached to each other²⁸. Hence *Sandhivislesha* can be taken as feeling of breaking sensation in the joints.

Sthairya literally means immovable or become fixed²⁹. *Dalhana* defines it as *gaatranam sthambha* (Stiffness of the body parts making the movements difficult)³⁰. *Avasada* may be understood as lassitude or fatigue³¹. *Dalhana* describes it as *chitta deha glani*, referring to the state of physical and mental debility³². *Sthaulya* refers to stoutness or largeness³³. It can be understood as obesity. In *Angasada*, *sada* refers to exhaustion³⁴. *Anga sada* can be taken as state of bodily exhaustion. *Pidhana* refers to covering or closing³⁵. *Sroto pidhana* can be understood as obstruction or congestion of the channels in the body. *Murcha* refers to fainting³⁶. *Hrillasha* refers to nausea.

Kapha Kshaya Lakshanas:

Kshaya refers to quantitative and qualitative decrease in *dosha*. *Kapha kshaya lakshanas* as mentioned by *Astanga Hridaya* and *Astanga Sangraha* are *Bhrama*, *Sleshmasaya sunyata*, *Hrid drava*, *Slatha-sandhita*; *Kapha kshaya lakshanas* mentioned by *Sushruta* include *Rukshata*, *Antardaha*, *Amasayotara slesmashaya sunyata*, *Trishna*, *Daurbalya*, *Prajagara*. *Kapha kshaya lakshanas* mentioned only in *Astanga Sangraha* are *Udwestana*, *Anidra*, *Angamarda*, *Pariplosa*, *Toda*, *Dava*, *Daha*, *Sphotana*, *Vepana* and *Dhumayana*. *Bhrama* refers to giddiness³⁷. *Amarkosha* defines *bhrama* as *bhranti* and *mithyamatideliusion*³⁸. *Sarvangasundara* states that *bhrama* occurs due to *Kapha kshenata*. *Ayurveda-rasayana* defines it as *chakra-rudhsyay-eva*, here *chakra* refers to wheel, in state of *bhrama*, and person will feel rotatory movements like a wheel³⁹. In *lakshanas Sleshmasayanam shunyata*, *sleshmasaya* refers to abode of *sleshma*. *Sarvangasundara* defines *sleshmasaya* as *urah* (chest), *shira* (head) and

sandhaya (joints)⁴⁰. *Ayurveda-rasayana* defines *sleshmasya* as *urahprabhitinam* (chest and other places) and *Indu kritha Sashileka* allocates it as *urah* and *kantadaya* (chest and throat)⁴¹. Due to *Kapha kshaya*, *sunyata* occurs in these places. *Ayurveda-rasayana* and *Amarkosh* defines *shunyatwa* as *riktawa* (emptiness). *Amarkosha* defines *Hrid* as synonym of *Hridaya* and *chitta*⁴². *Sarvangasundara* defines *hrid drva* as *hridi kampa ityartha*, which means *kampa* (tremors) in *hridaya*. *Ayurveda-rasayana* further explains *hrid drava* as *anukampayeva pida* in the *hridaya* (tremors with pain)⁴³. Hence, *Hrid drava* can be understood as rapid throbbing of the heart. *Slathasandhita/ sandhishaihilya* refer to looseness of joints. Here *sandhi* refers to joints and *slatha* means loose, relaxed and flaccid. *Ayurveda-rasayana* defines *slathsandhita* as *sandhi-shaihilyam* indicating flaccidity of joints⁴⁴. *Ruksha* refers to dryness. *Amarkosha* defines *ruksha* as lack of affection and lack of oiliness⁴⁵. *Sushruta* defines *ruksha guna* as opposite quality of *snigdha* (unctuousness), this causes *stambhana* (retention) and is *khara* (dry)⁴⁶, it can be appreciated by eyes⁴⁷. *Antardaha* refers to internal heat. *Sushruta* defines *antar* as *madhya*⁴⁸. *Charaka* has enlisted *daha* as one among 40 types of *pittaja nanatmaja vikara* and defines it as *usna sparsa* (hot on touching)⁴⁹. *Vagbhata* defines it as *kosta daha* (heat in gastrointestinal tract)⁵⁰. *Amasaya* refers to place where *pachana* takes place, similar to *amasaya* other places of *sleshma* are *urah* (chest), *kanta* (thorax), *shira* (head) and *sandhi* (joints)⁵¹. Therefore *Aamasayotara sleshmaya shunyata* refers to emptiness in these places⁵². *Trushna* refers to thirst. *Daarbalya* refers to weakness. *Amarkosha* defines *durbala* as synonym for

*amamsa*⁵³. *Charaka* and *Sushruta* define it as *balahinata* (reduced strength). Further *Charaka* specifies it as *shareerabala hani* and *mamsa-apachaya*⁵⁴. This refers to loss of strength and loss of muscle mass.

Prajagara refers to being awake. *Charaka* defines it as *atijagaranam* (excessive awakening)⁵⁵. *Astanga Sangraha* has mentioned *anidra* instead of *prajagaranam*⁵⁶. *Udwestana* refers to surrounding, wrapping, tying together, contraction⁵⁷. *Sushruta* and *Astanga Sangraha* define it as a symptom characterized by twisting type of pain⁵⁸. *Lakshana Angamarda* contains two words *anga* and *marda*, *Amarkosha* defines *anga* as parts of body and *marda* as act of pressing. *Sushruta* defines it as twisting pain in body parts⁵⁹. *Pariplasha* can be understood as burning sensation over body surface. Here, *Pari* refers to around/about and *plosa* refers to burning. *Plosa* is one among the 40 types of *pittaja nanatmaja vikara*. *Astanga Sangraha* defines it as localized burning sensation without sweating⁶⁰. *Toda* refers to pricking type of pain. *Amarkosha* defines *dava* as burning sensation caused by burning charcoal⁶¹. It can be referred to as intense burning sensation. *Daha* refers to burning sensation. *Amarkosha* defines *sphotana* as separation or bursting⁶². *Sushruta* defines it as pain caused during rupture⁶³. *Charaka* and *Sushruta* defines *vepana* as *vataroga* characterised by *kampa* (tremors)⁶⁴. *Dhuma* refers to smoke. *Indu kritha Sashileka* defines *dhumayana* as smoke emitting from throat.⁶⁵

Kapha prakopa lakshanas:

Prakopa is defined as, a vitiated state of *dosha* which is ready to move out from its normal site. *Dosha prakopa lakshanas* have been

mentioned by Astanga Hrudaya. *Kapha prakopa lakshanas* as mentioned in Astanga Hriduya are as follows: *Sneha, Katinya, Kandu, Sheeta, Gaurava, Bandha, Upalepa, Staimitya, Shopha, Apakti, Atinidra, Shweta varna, Swadu lavana rasa* and *Chirakarita*. *Sneha* refers to oiliness or unctuousness⁶⁶. *Sarvangasundara* defines *sneha* as *snaigdhyam* (oiliness), *Ayurveda-rasayana* defines it as *snigdhatwam* (unctuousness)⁶⁷. *Katinya* refers to hardness or rigidity⁶⁸. *Sarvangasundara* defines *katinya* as *amrudutwam* (absence of softness)⁶⁹. *Kandu* refers to itching, scratching⁷⁰. *Sarvangasundara* defines it as *kharju* (irritation)⁷¹. *Sheeta* means cold. *Sarvangasundara* defines it as *sheeta sadbhava* pointing to feeling of coldness⁷². *Gaurava* means heaviness; it is defined as *gurutvam* (feeling of heaviness)⁷³. *Bandho* means tying, ligature, and putting together⁷⁴. *Sarvangasundara* has defined it as *bandhah srotasam* which means blockages in the channels. *Ayurveda-rasayana* defines *bandhah* as *samshlesha* (tying together)⁷⁵. *Upalepa* means act of besmearing, covering⁷⁶. *Sarvangasundara* defines it as *asthyadinam upalepanam* which means covering of bones. *Ayurveda-rasayana* defines it as *upalepa lipatatwam*, which means coating⁷⁷. *Staimitya* means fixed, immobility⁷⁸. *Sarvangasundara* defines it as *gatra-apatutwam* here, *gattranam* refers to body and *apatutwam* refers to inactivity. *Ayurveda-rasayan* defines it as *aalasyam* (feeling of laziness)⁷⁹. *Shopha* means swelling. *Ayurveda-rasayana* defines *sopha* as *swayathu* which can be understood as edema⁸⁰. *Apakti* refers to indigestion⁸¹. *Ayurveda-rasayana* defines *apakti* as *apaka* (absence of digestion)⁸². *Atinidra* refers to excessive sleep. In *lakshanas Sweta varna, sweta*

refers to white⁸³. *Sarvangasundara* defines it as *kaye varna shukla*, which means pale colour of the body⁸⁴. *Swadu* refers to sweet taste and *lavana* refers to salty taste. The term *swadu lavana rasa* refers to the feeling of sweet and salty taste in mouth. *Chirakarita* refers to slow process. *Sarvangasundara* defines as *karyadau vishrabdhatvam* indicating slow process of working. *Ayurveda-rasayana* defines it as *chirena roga vruddhi* depicting slow in development of disease process⁸⁵.

CONCLUSION

Among *Tridosha*, *Kapha dosha* has predominance of *jala* and *prithivi mahabhuta*, as a virtue of it, the main function of *Kapha* is coherence and to give strength. In balance state *Kapha* is responsible for physiological functions like *sneha* (oiliness), *bandha* (coherence), *sthiratwa* (stability), *gaurava* (heaviness), *balam* (strength) and psychological functions like *kshama* (forgiveness), *dhriti* (memory), *alobha* (absence of greed). *Kapha 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 *kapha dosha*. This brings about increase and decrease in function respectively in *dravyataha*, *gunataha* and *karmataha* attributes. Above study on *dosha vaishamya* help in better contextual understanding of *dosha vaishamya 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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