ABSTRACT
Parkinson’s disease (PD) is a degenerative disorder of the Central nervous system mainly affecting the motor system. It affects 1% of the population over age 65 and is the fourth most common neurological disorder found in the elderly. The term Kampavata explained in Ayurveda has most of its clinical features like that of Parkinson’s disease. Majority of symptoms of Kampavata are also mentioned in different Avaranas, Charaka says that Avarana of Vyana and Udana by Kapha produces symptoms like Gatisanga, Vakswaragraha, Stambhana and Kampanam. Ayurveda believes in the tenet of “Samprapti Vighatanameva Chikitsa” Samprapti explains the development of morbid condition, occurring in the disease. Vikalpa Samprapti helps us to estimate the fractional vitiation of Doshas in terms of Gunas or qualities with the help of Amshamsha kalpana.

Keywords: Parkinson’s disease, Kampavata, Vikalpa Samprapti, Amshamshakalpana

INTRODUCTION
Parkinson’s Disease is the most common form of a group of progressive neurodegenerative disorders characterized by bradykinesia, rest tremor, muscular rigidity, shuffling gait, and flexed posture. Worldwide incidence of Parkinson’s Disease is estimated to be around 7 to 10 million. It progressively debilitates the affected individual.

Ayurveda is the holistic branch of science which imparts all knowledge of life. According to Ayurveda, most of the diseases of Vata are essentially the conditions of degenerative diseases of the nervous system. Kampavata is one among them. Ayurveda has a sophisticated method of understanding disease formation and progression through the process of samprapti. Here Vikalpa samprapti is taken into consideration and an attempt is being made to do the Amshamsha Kalpana of doshas which are involved in the causation of the disease.

Materials and Methods:
Materials related to Kampavata and Parkinson’s Disease are collected from Ayurvedic text and textbook of modern medicine respectively. The Ayurvedic samhithas and available commentaries have also referred to collect the matter. The index, non-index medical journals has also referred to collect the required information regarding the relevant matter.
**Samprapti:**
It is one among the Nidana panchakas.

It is the description of the events that takes place during the disease in terms of the variation of the Doshas.

**Vikalpa Samprapti:** It is the knowledge of Amshamsha kalpana of Doshas based on Guna, Dravya and Karma. It is the knowledge of Amshamsha kalpana of Doshas based on Guna, Dravya and Karma. When there is involvement of more than one Dosha in a disease, Vikalpa samprapti helps us to understand which Dosha is more disturbed than the other.

**Amshamsha Kalpana:** Amsha means piece, section. Here Amshamshakalpana means to make assumption of every fragment of Doshas in terms of its qualities involved in the causation of samprapti of a disease. Qualities of Doshas are as follows.

- **Vata:** Rooksha, Laghu, Sheeta, Khara, Sukshma, Chaala
- **Pitta:** Sneha, Teeksha, Ushna, Laghu, Visra, Sara, Drava
- **Kapha:** Snigdha, Sheeta, Guru, Manda, Slakshna, Mrutsna, Shira

**Amshamsha Kalpana / Nidana:** Kampavata, one among the Vatavyadhi. It is told that “अक्षम्यातुकालिनाः” without Vata, there is no manifestation of Kampa. As specific Nidanas are not being mentioned for Kampavata, general Nidana of Vatavyadhi can be considered.

**Ahara Nidana:** Gunaprakrpantha:

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<td>Laghu</td>
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**Laghu, Rooksha and Sheeta Guna causes vataprakopa.**

**Rasa Pradhana:**
Charaka while explaining Guna karma of Rasa, explained as Katu Rasa is Vayu and Agni pradhana. Through Anumana Pramana, excess use of Katu Rasa will lead to Kampa. Excess intake of Kashaya Rasa causes Shambana. Usage of Rooksha and Alpaahara causes Vataja disorders, rookshadravya causes vitiation of Prana. In Bhela Samhitha, it is described that in person who constantly consume dry foods and also in patient of Udavarta, aggravated Vayu gets excited, rises upwards causing Shirokampa.

Certain Vitamins have been subject of suspicion for an association with Parkinson’s Disease, especially Vit. E. Vit. C decreases the risk of PD.

**Viharaja Nidana:**
Vegevarodha: It can be interpreted as suppression of Jrumba can cause Kampa (Tremor), Pravepa (Shaking), Vinama (flexion posture), Samkocha (contraction).

**Agantuja Nidana:**
Visha: Every Guna attributed to Visha has got some action on Dosha, Dhatu and Mala. Rooksha Guna of Visha vitiates VataDosha and manifests as Gatrasthamba (rigidity); Vepathu/Tremor. Parkinson’s Disease is reported in Chronic Manganese intoxication and Carbon monoxide poisoning.

**Manasika Nidana:**
Chinta, Shoka: It causes Vataprakopa due to Rajoguna Bahulyata. Researches have shown the concept of stress as crucial trigger for the initiation of Parkinson’s Disease.
Amshamsha Kalpana/Pathogenesis:

Nidana & Jara

Kapha vriddhi by swanidana

Dhatukshaya

Avarana of Vata by

Vata Prakopa

Vyana

Shiromarma

Udana

Snayu

Gatisanga

Sandhi

Gurugatra

Indriyakarma

Anyonyavarana

Kampa

(Hani, Snayu)

Katisshoola

Aruchi

Vata

(Upadrutvyana)

Cheshtahani

Sphurana means continuous or repeated shaking. As movements like flexion, extension, are caused by Vyana, Kampa suggests disordered function. The increase in Chala Gunas of Vata results in Kampa.

The most common recognizable symptom of Parkinson Disease is known as pill rolling tremor. In this condition, the thumb and finger move uncontrollably in a manner resembling rolling of a pill between the fingers. Tremors most commonly appear in hands, arms and legs, though other areas may be affected.

Stambha (Rigidity): Disordered Vyana, Udana, Prana and Avarana of Kapha upon them is essential process of Stambhana. According to Chakrapani, Shhira and Sheeta fractions of Kapha impose Stambha. According to Susruta, Rooksha property especially produces Stambha. Rigidity is a feature of many extrapyramidal diseases such as the advanced form of Paralysis agitans. Movements become slow and difficult to initiate. Patients usually must look at their feet to begin, shuffle forward and occasionally break into a festination. The arms do not swing in coordination with the usual stride.

Cheshtahani (Akinesia): It refers to the disinclination of the patient to use an affected part, to engage it freely in all the natural actions of the body. Akinesia is exhibited in two forms, i.e, Hypokinesia and Bradykinesia. Hypokinesia indicates reduced amplitude of
movement whereas Bradykinesia implies slowed speed of movement.

Due to Avarana of Vata by Kapha and by its Guru and Manda properties, Sada and Sanga of Vata produces resulting in slowness of functions. By the word Gatisanga, Charaka hinted towards scarcity of movements, obstruction, impediments of movements.

Vinamana (Postural Changes): Avanama is bending or flexion due to pain. Rooksha fraction of Vata is particularly important in this aspect. Impaired or lost reflexes can make it difficult to adjust posture to maintain balance. Postural instability may lead to falls.

Vakvikriti / Swaragraha (Speech Disorder): Vaksanga is a Nanatmaja Vatavryadhi. Rooksha property of Vata is responsible for Kshama (weak), Jarjara (broken), Rooksha (dry), Sakta (obstructed), and Sanna (hoarse) voice.

There are several ways Parkinson’s Disease may affect speech. The voice may get softer, breathy or hoarse causing others difficult in hearing what is said. The speech may be slurred. The tone of the voice may become monotone, lacking the normal ups and downs. Persons may have difficulty finding the right words, causing speech to be slower.

Eg: In Jwara the Santapa is due to Ushna guna vrudhi of Pachaka Pitta.

It also helps to plan the treatment accordingly. ie, When there is qualitative impairment of Pitta, Virechana can be adopted. When there is qualitative increase of Pitta, Sheetopachara can be done, also when there is functional impairment of Pitta, Agniidepana, Amapachana can be adopted.

There are innumerable drugs, but selection of the drug for a disease is difficult. As we know, for a treatment Sampraptivighatanam has prime importance. So, it is crucial to know what kind of Dosha, Dushya, Srotas, Agni etc. are involved in the causation of a disease.

CONCLUSION

As Ayurveda believes that breaking the Samprapti is the core of the treatment, it is very important to understand Samprapti of any disease before planning the treatment. Vikalpa Samprapti helps in fractional understanding of qualities of Doshas in disease with the help of AmshamshaKalpana. It helps in planning a comprehensive and multidimensional treatment protocol. Thus, it enables the physician to adopt suitable measures and contributes much to his success in clinical practice.

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