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 vaishamya (vitiation of Tridosha) can occur as vruddhi, kshaya and prakopa. These various states of Tridosha vaishamya manifest with different lakshanas (signs and symptoms). In balance state Kapha dosha is responsible for physiological functions like sneha (unctuousness), bandha (coherence), sthiratwa (stability), gaurava (heaviness), balam (strength) and psychological functions like kshama (forgiveness), dhriti (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 vaishamya lakshanas. Review of Kapha dosha vaishamya lakshanas help in better understanding of its vaishamya 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 vaishamya (vitiation of Tridosha) can occur as vruddhi, kshaya and prakopa. These various states of Tridosha vaishamya 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 dridadha – shithilata (sturdiness and lososeness), pushti – krishata (plumpness and emaciation), utasaha – aalasya (enthusiasm and laziness), vrushata- klibata (potency and impotency). Vitiation of Kapha dosha occurs as vruddhi, kshaya and prakopa resulting in various abnormalities in dravyataha, gunatatha and karmatatha attributes of Kapha.

AIMS AND OBJECTIVES:
To review Kapha dosha vaishamya 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 vaishamya lakshanas from Ayurvedic text such as Sushruta Samhita, Astanga Hrudaya and Astanga Sangraha along with meaning from commentaries. Ayurveda dictionaries like Amarkosha, Monier Williams and Ayurveda Mahashabda kosa have also been consulted to reveal and understand the concept of Kapha dosha vaishamya lakshanas.

DISCUSSION
Kapha Vruddhi Lakshanas:
Vruddhi is defined as quantitative and qualitative increase in dosha. Different Ayurveda classics have enlisted the lakshanas of vruddha 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 Sandhivislesha are enlisted in Sushruta and Astanga Sangraha. Lakshanas enlisted only by Sushruta includes Sthairya and Avasada. Lakshanas mentioned only by Astanga Sangraha are Sthaulya, Angasada, Srotopidana and Murcha.

Atinidra is defined as a state of excessive sleep. Ayurveda-rasayana describes it as a state of excessive sleep. 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). Praseka refers to flowing froth, dropping, oozing, and effusion. Ayurveda-rasayana states that praseka refers to lalasrava. Hence it is understood as excessive salivation. Aalasya refers to idleness, want of energy. Amarkosha list aalasya as a synonym of manda. Whereas, Ayurveda-rasayana describes it as anutsaaha (absence of enthusiasm). Gaurava refers to weight or heavi-
Ayurveda-rasayana explains it as durvaha-angatvam indicating inability to move body parts\(^ {11} \). Shwaitya refers to whiteness\(^ {12} \). Ayurveda-rasayana defines shwaitya as shuklatvam (whitish), Sarvangasundara comments shwaitya as whitish discoloration of the body\(^ {13} \). Having similar meaning Sushruta has mentioned shauklyam\(^ {14} \), wherein Dalhana opines as twagadinam (it manifests in skin). Further Indu refers shwaityam to gaatra-shvetata (whitish discolouration of body)\(^ {15} \). Shaitiya refers to coldness, frigidity\(^ {16} \). Sarvangasundara 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, flaccid\(^ {18} \). 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 breathing\(^ {20} \). Sarvangasundari defines it as a type of disease\(^ {21} \). Kaasa refers to cough. Amarkosha defines kaasa as a synonym of kshavathu\(^ {22} \). Sarvangasundara defines it as a type of disease\(^ {23} \). Tanda is defined as a state of exhaustion, laziness\(^ {24} \). Amarkosha opines that tanda can be understood as a state, when sense organs are tired due to physical work\(^ {25} \). Dalhana describes it as a type of nidra (sleep)\(^ {26} \). Sandhivisesha is formed of words sandhi and vislesha. Here vislesha refers to loosening, separation, dissolution or disjunction\(^ {27} \). 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 other\(^ {28} \). Hence Sandhivisesha can be taken as feeling of breaking sensation in the joints.

Shhairyam literally means immovable or become fixed\(^ {29} \). Dalhana defines it as gaatranam sthambham (Stiffness of the body parts making the movements difficult)\(^ {30} \). Avasada may be understood as lassitude or fatigue\(^ {31} \). Dalhana describes it as chitta deha glani, referring to the state of physical and mental debility\(^ {32} \). Sthaulya refers to stoutness or largeness\(^ {33} \). It can be understood as obesity. In Angasada, sada refers to exhaustion\(^ {34} \). Anga sada can be taken as state of bodily exhaustion. Pidhana refers to covering or closing\(^ {35} \). Sroto pidhana can be understood as obstruction or congestion of the channels in the body. Murcha refers to fainting\(^ {36} \). Hrillasha refers to nausea.

**Kapha Kshaya Lakshanas:**

Kshaya refers to quantitative and qualitative decrease in doṣha. Kapha kshaya lakshanas as mentioned by Astanga Hridaya and Astanga Sangrāha are Bhrama, Sleshmasaya sunyata, Hrid drava, Slatha-sandhīta; Kapha kshaya lakshanas mentioned by Sushruta include Rukṣhata, Antardaha, Amaśayotara slesmashaya sunyata, Trisha, Daurbalya, Prajagāra. Kapha kshaya lakshanas mentioned only in Astanga Sangrāha are Udwestana, Anidra, Angamarda, Pariplosha, Toda, Dava, Daha, Sphatana, Vepana and Dhumayana.

Bhrama refers to giddiness\(^ {37} \). Amarkosha defines bhrama as bhraṇī and mithyamati(delusion)\(^ {38} \). Sarvangasundara states that bhrama occurs due to Kapha kṣhenata. Ayurveda-rasayana defines it as chakra-rudhsya-eva, here chakra refers to wheel, in state of bhrama, and person will feel rotatory movements like a wheel\(^ {39} \). 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 sleshmysa as urahprabhitinam (chest and other places) and Indu kritha Sashileka allocates it as urah and kantadayaa (chest and throat)⁴¹. Due to Kapha kshaya, sunyata occurs in these places. Ayurveda-rasayana and Amarkosh defines shunyatwa as rktawa (emptiness). Amarkosha defines Hrid as synonym of Hridaya and chitta. Sarvagasundara defines hrid drava as hridi kampa ityarthaa, which means kampa (tremors) in hridaya. Ayurveda-rasayana further explains hrid drava as anukampayeева pida in the hridaya (tremors with pain)⁴³. Hence, Hrid drava can be understood as rapid throbbing of the heart. Slathasandhita/ sandhishaithilya refer to looseness of joints. Here sandhi refers to joints and slatha means loose, relaxed and flaccid. Ayurveda-rasayana defines slathsandhita as sandhi-shaithilyam 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 madhya⁴⁸. 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 (thorat), shira (head) and sandhi (joints)⁵¹. Therefore Aamasayotara sleshmaya shunyata refers to emptiness in these places⁵². Trushna refers to thirst. Daurbalya refers to weakness. Amarkosha defines durbala as synonym for amamsa⁵³. Charaka and Sushruta define it as balahinata (reduced strength). Further Charaka specifies it as shareerabala hani and mamsa-apachaya⁵⁴. This refers to loss of strength and loss of muscle mass. Prajagara refers to being awake. Charaka defines it as atijagaranaam (excessive awakening)⁵⁵. Astanga Sangraha has mentioned anidra instead of prajagaranaam⁵⁶. 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. Pariploshaa can be understood as burning sensation over body surface. Here, Pari refers to around/ about and plosha refers to burning. Plosha 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 sphonota as separation or bursting⁶². Sushruta defines it as pain caused during rupture⁶³. Charaka and Sushruta defines vepara as vataroga characterised by kampa (tremors)⁶⁴. Dhuma refers to smoke. Indu kritha Shashileka 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 Hridaya 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 unctuousness. Sarvagasundara defines sneha as snagdham (oiliness), Ayurveda-rasayana defines it as snigdhatwam (unctuousness). Katinya refers to hardness or rigidity. Sarvagasundara defines katinya as amrudutwam (absence of softness). Kandu refers to itching, scratching. Sarvagasundara defines it as kharju (irritation). Sheeta means cold. Sarvagasundara defines it as sheeta sadbhava pointing to feeling of coldness. Gaurava means heaviness; it is defined as gurutvam (feeling of heaviness). Bandho means tying, ligature, and putting together. Sarvagasundara has defined it as bandhah srotasam which means blockages in the channels. Ayurveda-rasayana defines bandhah as samshlesha (tying together). Upalepa means act of besmearing, covering. Sarvagasundara defines it as asthyadinam upalepanam which means covering of bones. Ayurveda-rasayana defines it as upalepa lipatwam, which means coating. Staimitya means fixed, immobility. Sarvagasundara defines it as gatra-apatutwam here, gatranam refers to body and apatutwam refers to inactivity. Ayurveda-rasayana defines it as aalasyam (feeling of laziness). Shopha means swelling. Ayurveda-rasayana defines sopha as swayathu which can be understood as edema. Apakti refers to indigestion. Ayurveda-rasayana defines apakti as apaka (absence of digestion). Atinidra refers to excessive sleep. In lakshanas Sweta varna, sweta refers to white. Sarvagasundara defines it as kaye varna shukla, which means pale colour of the body. 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. Sarvagasundara defines as karyadau vishradhatvam indicating slow process of working. Ayurveda-rasayana defines it as chirena roga vruddhi depicting slow development of disease process.

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), aloha (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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