



ISSN 2456-3110

Vol 8 · Issue 11

November 2023

Journal of
**Ayurveda and Integrated
Medical Sciences**

www.jaims.in

JAIMS

An International Journal for Researches in Ayurveda and Allied Sciences



Maharshi Charaka
Ayurveda

Indexed

Amshansha Kalpana : A Quantitative Interpretation of the properties of *Doshas* in sickness

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ABSTRACT

The love of truth is philosophy. Science is the process of doing experiments to find the truth. The systematized knowledge and practical wisdom of *Ayurveda* are combined to form the science of life. Three fundamental energies or functional principles, which are found throughout the human body, are created when the five great elements - space, air, fire, water, and earth combine. *Vata*, *Pitta*, and *Kapha* are the three *Doshas* that are found in every cell, tissue, and organ. A balanced state of *Doshas* promotes health; when it is not, it promotes sickness. The term *Amshansha Kalpana* refers to the analysis of *Doshas* in relation to *Guna* participation. The diagnosis and selection of medical conditions are the goals of analysis in this subject. No *Dravya*, according to *Acharya Vagbhatta*, is composed of a single *Rasa*, and similarly, no *Roga* is brought about by a single *Doshas*. The ways in which *Doshaja* and *Dushyas* are combined in varying quantities determine how a sickness presents itself. Here is an illustration of a sickness.

Key words: *Amshansha Kalpana*, *Doshas*, *Dravya*

INTRODUCTION

It is established that the vitiated *Doshas* are obviously involved in the disease's pathophysiology and cause. Diseases arise when *Vata*, *Pitta*, or *Kapha*, either singly or in combination, become vitiated. This is insufficient. If the disease is to develop, the vitiated *Doshas* must lodge, contaminate, and harm the body's cells or tissues (particularly the body's weaker, more vulnerable

tissues and organs), at least partially. When one consumes or is exposed to *Nidanas*, their *Doshas* become vitiated. *Nidanas* are the etiological (cause-and-effect) factors of a disease. Unhealthy diets, unpredictable lifestyle choices, strain and stress, mood swings, shifting geographical locations, shifting climatic conditions, and anything else that vitiates *Doshas* and leads to the development of diseases are the *Nidanas*.

For instance, the properties of *Vata* are likewise vitiated when it is vitiated. It's not required for every *Vata* quality to become vitiated at once. The *Gunas* might become vitiated in their entirety, in a fraction of their attributes, or even in just one. The body becomes cold when the *Sheeta Guna*, or cold character of *Vata*, increases more than other qualities of *Vata*. Therefore, once it has been determined that *Vata* is the cause of a particular sickness, a more precise diagnosis is made by stating that the major cause of the disease is vitiation of *Sheeta Guna* of *Vata*. As of right now, the therapy will be *Ushna Pradhana*, which involves feeding the *Vata* with heated comforts and delicacies.

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Submission Date: 13/09/2023 Accepted Date: 17/10/2023

Access this article online

Quick Response Code



Website: www.jaims.in

DOI: 10.21760/jaims.8.11.24

Additionally, hot-quality medications and medicinal chemicals are administered to alleviate vitiated *Vata*, or the coldness brought on by *Vata's* frigid nature because heat and cold are hostile.

Kriya Kala phases

The *Samprapti* of a disease following exposure to *Nidanas* take place in the below mentioned 6 stages of *Kriya Kala* -

- *Sanchaya*: the stage in which *Doshas* build up in their individual locations
- *Prakopa*: a stage of *Dosha* vitiation at their respective locations
- *Prasara*: the movement and dispersal of *Doshas* to bodily tissues and organs that are not their own.
- *Sthana Samshraya*: This refers to the *Doshas* that have lodged in the body's weak and vulnerable tissues. *Dosha Dushya Sammurchana* is the combination of morbid *Doshas* and tissues. When early or premonitory symptoms of an illness (*Purvarupas*) appear, this amalgamation indicates the start of the disease process.
- *Vyakta*: A condition known as *Vyakta Avastha* is characterized by distinct indications and symptoms (*Lakshana* or *Rupa*).
- *Bheda*: a stage of difficulties that arises when an illness is not treated in *Vyakta Avastha*.

When it comes to treating *Kriya Kala*, the earlier stages are less complicated than the latter stages, which are when the disease or its problems manifest.

Vikalpa Samprapti

Samprapti tells the tale of how the sickness developed, including how exposure to *Nidanas* led to the development of *Kriya Kalas*, or the disease's symptoms and sequelae. It's not necessary to form every step of the *Kriya Kala*. Early intervention prevents the illness process or pathogenesis (*Samprapti*) without causing problems or the disease itself.

Clinical Significance

The clinical utility and many regions of administration of *Amshamsha Kalpana* knowledge.

Amshamsha Kalpana is a crucial instrument for fractional analysis, diagnosis, and the development of a thorough treatment and dietary plan for each specific illness. To achieve exceptional success in clinical practice, a doctor should have an extensive knowledge of *Amshamsha Kalpana*.

1. To discover *Nidana*

Amshamsha Kalpana as a method for identifying disease-causing variables

Amshamsha Kalpana assists a doctor in identifying the *Nidanas* or causal elements underlying an illness. This can be accomplished by enumerating the potential etiological elements the patient may have been exposed to during the clinical examination and questioning process. For instance, excessive ingestion of *Kalaya* (a type of pea) vitiates *Vata* due to all of its qualities, including *Laghu*, *Sheeta*, and *Ruksha*, whereas *Kandekshu* (a type of sugarcane that includes *Lataa saccharum spontaneum*, *Asteracantha longifolia*, and *Saccharum officinarum*) vitiates *Vata* only due to its qualities of *Ruksha* and *Sheeta*. The *Madira*, or wine-based alcoholic medicinal concoction made from sugarcane juice, simply vitiates the *Vata's* *Ruksha* quality, etc.

2. To comprehend the pathogenic

Amshamsha Kalpana for partially comprehending the qualitative disruption of *Doshas* in the disease's pathogenesis (*Vikalpa Samprapti*) comprehension of *Doshas* and its attributes involved in the disease's pathogenesis. *Amshamsha Kalpana* assists in determining the ratios in which the distinct attributes (*Gunas*) of a vitiated *Dosha* are elevated in order to contribute to the disease's pathophysiology.

Amshamsha assists the doctor in determining if an increase in the hot quality of *Pitta*, the dryness of *Vata*, or the coldness of *Kapha* is the cause of the illness.

3. To understand *Dosha* vitiation

Amshamsha Kalpana in comprehending the nature of triple and dual *Dosha* vitiation.

The degree of qualitative and quantitative vitiation of each *Dosha* when many *Doshas* are mixed in a disease

varies from disease to disease, from patient to patient, and occasionally within the same patient. *Vikalpa* is the fine comprehension of fractional alterations in the *Dosha* or its attributes occurring in a sickness.

Understanding the *Tara-Tama Bhava* (degree of vitiation) of *Doshas* in dual and triple vitiation, that is, *Samsarga Dushti* (vitiation of two *Doshas* at a time) or *Sannipata Dushti* (vitiation of all three *Doshas* simultaneously), will be aided by *Amshansha Kalpana* or *Vikalpa*.

For instance, the nomenclature and sequence in which the names of the *Doshas* are written in *Vata-Kaphaja* illnesses (diseases resulting from concurrent vitiation of *Vata* and *Kapha*) suggests that *Vata* is more vitiated than *Kapha*. *Bala Samprapti* and *Praadhaanya Samprapti* are the names of the *Pradhana* (main) and *Apradhana* (secondary) *Doshas* that are implicated in the pathophysiology.

On the other hand, a detailed examination of the *Dosha* components (vitiation, excess *Gunas*, or activities brought on by elevated *Gunas* of specific *Doshas*) reveals that more *Vata*-related traits are elevated than *Kapha*-related ones. For example, to qualify as *Vata-Kapaja*, one needs to increase one *Guna* of *Kapha* and four *Gunas* of *Vata*. Should the situation reverse, the illness or condition will be referred to as *Kapha- Vataj*.

4. To understand *Dosha* predominance

Amshansha Kalpana in analyzing the strength of *Doshas* and disease and also the predominance of *Dosha* in a *Samprapti* (to understand *Bala Samprapti* and *Praadhaanya Samprapti*) With the help of the above given explanation we can understand that *Amshansha Kalpana* and *Vikalpa* helps us to understand the strength of *Doshas* participating in the pathogenesis of a disease (*Bala Samprapti*) and predominance of *Dosha* in a *Samprapti* (*Praadhaanya Samprapti*). This can be known through understanding the quantity of vitiation of each *Dosha*.

5. To know the *Vikriti*

Amshansha Kalpana aids in comprehending the *Vikriti*, or pathology, of any specific illness as well as its symptoms. *Amshansha Kalpana* can be used to

understand the nature of disease pathology as well as the symptoms of the illness. This is required for accurate disease diagnosis and for carrying out the disease's treatment. With the aid of *Amshansha Kalpana*, one can comprehend that the body's burning sensation is caused by both abnormally high hot *Pitta* quality and vitiated *Pitta*, swelling is caused by both vitiated *Kapha* and abnormally high liquid *Kapha* quality, and the body's dryness is caused by both abnormally high hot *Pitta* quality and vitiated *Vata*.

6. For differential Diagnosis

Amshansha Kalpana aids in the differential diagnosis, or comprehension of an illness.

For example, vitiated *Vata*, *Kapha*, or both can be the cause of an illness with extreme coolness (*Sheetatva* produced by *Sheeta Guna*). It can be challenging to determine which *Dosha* in a particular illness is causing a patient to feel cold. In this case, identifying the primary *Dosha* responsible for the disease's etiology will be made easier by carefully examining the *Vikalpa* or *Amshansha Kalpana* of *Doshas* and their attributes.

7. For Disease Treatment

Since *Amshansha* aids in the disease's partial study and analysis, it also aids in the disease's most thorough therapy. *Amshansha Kalpana's* disease pathophysiology is divided into several parts. This makes it possible to analyze the illness in its most minute detail. Since it aids in determining the etiological elements responsible for the vitiation of *Doshas* and their characteristics as well as those responsible for the formation of sickness, *Amshansha Kalpana* aids in the prevention of causative factors (*Nidana Parivarjana*). In *Ayurveda*, *Nidana Parivarjana* is the most highly regarded technique for curing or avoiding illness. The saying from today also states that "prevention is better than cure." *Amshansha Kalpana* assists in delivering information that is disease-specific (*Vyadhi Pratyaneeka*), *Dosha*-specific (*Dosha Pratyaneeka*), and quality-specific (*Guna Pratyaneeka*) treatment.

CONCLUSION

The current study concludes that the respective *Doshas* are responsible for the manifestation of the

particular *Lakshana* in each *Vyadhi*. Although there is variation in the opinion regarding the involvement of *Dosha* in the Disease, the present study revealed that it is predominantly *Vataja*; *Vata Dosha Lakshana* being considerably more than other *Doshas*. However, further exploration of the variation of this *Dosha Lakshana* as per the variation in the involvement of *Dushya* can further deepen the understanding.

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How to cite this article: Jyotsana Choudhary, Munna Lal, Ishwar Dutt Sharma, Pankaj Marolia, Man Mohan Sharma. Amshansha Kalpana: A Quantitative Interpretation of the properties of Doshas in sickness. J Ayurveda Integr Med Sci 2023;11:153-156. <http://dx.doi.org/10.21760/jaims.8.11.24>

Source of Support: Nil, **Conflict of Interest:** None declared.
