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# Comparative and Critical Analysis of *Kapha Dosha* in Ayurveda and *Sidha* System of Medicines

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## ABSTRACT

The living body can function normally, only when its *Dosas*, *Dhatus* and *Malas* are in a state of equilibrium. These *Dosa*, *Dhatu* and *Mala* constitute the basis of the physiological and pathological doctrines of *Ayurveda*. Out of these three *doshas*, till *vata dosha* is not getting vitiated, other *doshas* are unable to make major pathogenesis by independent vitiation. According to *Ayurveda*, *Kapha* performs all anabolic and nutritive functions of body. Generally, the basic concepts of the Siddha medicine are similar to *Ayurveda*. Like in *Ayurveda*, in Siddha medicine also, the physiological components of the human beings are classified as *Vaadham* (air), *Pitham* (fire) and *Kabam* (earth and water). In this article an attempt is made to understand the similarities and dissimilarities of the concept of *Kapha dosha* between *Ayurveda* and Siddha systems of medicine.

## Key Words

*Ayurveda*, *Sidha*, *Kapha*, *Panchabhootha*

## INTRODUCTION

*Ayurveda* is a holistic system of medicine from India, which has evolved from *Brahma* and the sages of Ancient India for time immemorial. According to *Ayurveda* *Doṣa*, *Dhatu*, *Mala* are the by-products of *Panchamahabhootha* which play important role in all physiological activities of living beings. Among these *bhāvas doṣas* and again among *doṣa vatadoṣa* have prime importance. The entire functions of living beings are explained in terms of these *doṣas*. They are called as *doṣa* because they vitiate each other and also impart in vitiation of other body constituents. *Tridoṣas* are responsible for *utpatti*, *sthiti* and *vināśa* of *deha* and also play important role in all

physiological and pathological activities of living beings. *Doṣas* are the root of the *Dhatus* and *malas* which make the body. *Acharya Susruta* clearly explains the importance and strength of the *Doṣa*. The *Doṣa* when vitiated lead to the depletion of the *Dhātus* as the former are very potent just as the heat evaporates the water in a pit.

Siddha system of medicine is one of the ancient medical systems in India considered as the prime medical system of ancient Tamils/ Dravidians in South India. Siddha system is a treasure house of secret science, embodying the results of the ardent pursuit thereof by the ancient Seers (Siddhars). *Vāta*, *pitta* and *kapha* are the three important vital forces or *thathu* which are included in the 96 basic physiological factors of the body. The power or



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the force which keeps the body alive is called 'Thathu'. The same life force or *sivaśakti* divides into three factors called *vāta*, *pitta* and *kapha* obtaining the basic characteristic trait of *rajo*, *thamo* and *satthuvam* respectively. They nourish and protect the body and life (*uyir*).

### TRIDOṢA SIDDHĀNTA IN AYURVEDA - DOṢA AS THE SUPREME ENTITY

*Acharya Suśruta* clearly explains the importance and strength of the *Doṣa*. *Ḍalhaṇa* clarifies that the *Vāta* leads to the depletion by the property of the absorption resulting in the dryness. *Pitta* due to its Pungent and hot properties leads to the depletion and the *Kapha* by its obstructive nature prevents nutrition and leads to the depletion. They, with support of their *guṇas* perform the function of maintenance of the body in the normal state while the vitiation of them leads to imbalance. As *pitta* represents the Sun, this will lead to the depletion of the *Dūṣyas* due to *pācana* action. The vitiated *Vāta* because of *Rūkṣa Guṇa* produces the diminution of *Dūṣyas*. The *Kapha* due to *snigdha* and static *Guṇa* obstruct the nutritional supply to the *Dhātus*. All the *Achāryas* have accepted the *Doṣa* as the cause of vitiation of *Dhātus* that lead to the occurrence of diseases.

### NO MEASUREMENT OF THE DOṢA-DHĀTU-MALA

Here *Suśrutāchārya* clearly states the method to know the *kṣaya-Vṛddhi* of the *Doṣādias* they can be assessed only through the *Anumāna* which in fact is inferred from any deviation in their normal functions. The abnormal functions of the *doṣādi* are manifested in the form of symptoms in the

body either physical or Mental. *Charaka* mentions the *Añjalipramāṇa* of the *Doṣa-Dhātu -Mala*. He has also explained that the exact measurement of the *Doṣādi* is not possible and it can be assessed by the reasoning (*Tarka*) only. The quantity of the *Doṣa-Dhātu -Mala* varies from individual to individual and no definite measurement is possible.

### Kapha Dosha

The term *Kapha* is derived from the verb *Kēna*, means that entity which is nourished by water<sup>1</sup>.

The term *slēṣma* which is one of the synonym of *Kapha* is derived from the *Dhātu*, "sliṣ" which means to embrace, to cohere or to keep together<sup>2</sup>.

### General Locations of Kapha

Chest region, head, Neck region, body joints, stomach, adipose tissue, throat, pancreas, plasma, organ of olfactory sensation (nose) and tongue<sup>3</sup>.

### Properties

*Kapha* is heavy, cool, soft, unctuous, sweet in taste, stable, slimy, whitish in colour, salty, sluggish and smooth<sup>4</sup>.

### Functions

*Briṇhanam*, *Pūranam* and *Gauravam* contributes as main functions of *kapha*<sup>5</sup>.

- Increases growth, bulk and weight of the body.
- It has an inherent capacity to reproduce itself- in cellular level and in gross level
- It impacts *Sthairiya*-Stability and durability
- Responsible for healing process



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*Ambukarma- Kapha* is repository of water, provides this fluid available to the body to subserve its vital functions.

- This factor is responsible for the promotion of cohesion- *Sleşanam* and *Sandhi bhandhanam*
- Basis for exhibition of forbearance, fortitude, Zest, Knowledge and intelligence. i.e *Kşama, Dhriti, Alobha, Utsāha, Gnana and Budhi.*
- *Sthairya* refers to the steadiness and firmness of the body in general and specially limbs.
- *Sthiram* or *Sthairyam* relates to *Kapha*
- Which can be also called as *Asaithilyam*, firmness on *Trikasandhi* and the ability of *Kapha Sthānas* to perform their specific functions or the fairness of the various *Angās* (parts) of the body.
- The basis for *Dhātu* is considered as *Kapha*.

### Relation between *slēşma* and *Ojas*

*Charaka* has explained about *Slaişmika Ojas* whereas *Chakarpani datta* has mentioned about *Aştabindu Ojas*. It is transported through *Ojovaha dhamanis* which has similar qualities to *Sudha sleşma* with *Ardhānjali pramāna*. In *Arthē daśa mahamūliya* chapter two kinds of *Ojas, Para* and *Apara* have been described. This categorization is done based on *Anjali-Pramāna*. The *Pramāna* of *Slaişmika Ojas* is *Ardhānjali*. Quality of *Paraojas* is less which is eight drops and is located in *Hrdaya*. *Apara Ojas* is situated in ten *Dharmanis* connected with *Hrdaya*. According to *Charaka*, the Colour of *Slaişmika Ojas* is white, slightly

reddish or yellow which resembles with ghee with smell of *paya*<sup>6</sup>.

*Suśrutha* explains, *Ojas* as *Somātmaka, Snigdha, śukla, śita, Sthira, Sara, Viviktam, Mrudu, Mritsna* and *Uttama*<sup>7</sup>. As functions, he explains that, the entire body with its limbs and organs are permeated with *Ojas* and deficiency leads to wasting, decay and destruction.

According to *Chakarapani*, there is no difference between *Ojas* and *bala*. Heart plays a vital role in the distribution of *şlaişmika Ojas* of *Dasa mahamūla dhamanis* transport *Ojas* to the entire body.

Both *Ojas* and *Kapha* are considered to have same mode of origin. *Slaişmika Ojas*, like *doşas* are produced from *Āhāradravayas*. The food substance which are having same qualities of *Kapha* and *Ojas* will help to nourish *şlaişmika Ojas*, like *Āhāra* with *guru, Snigdha, Pichila, Manda* and *Sthira* qualities.

### FIVE TYPES OF KAPHA

*Avalambaka Kapha*- This *Kapha* is explained in various contexts like *Asthisanghātas, Marmas* and *Sira-Vyadha*. The contribution of *Avalambaka Kapha* is stated to make to *Hridaya* together with *Annarasa* has two aspects. This can be considered as the serous fluid i.e pericardial fluid present in the Pericardium, or the coronary artery which supplies to the Heart. It can be also corelated as lubrication and protection to the heart and the support it gives through *Rasa dhātu* to other *Kapha- Sthānas*<sup>8</sup>.

*Avalambaka- Trika* means meeting point of 3 structures. *Trikasandhi* is the joint in which 3



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bones meet. According to *Dalhana*, *Trika* is the junction of the neck and two shoulder joints whereas *Chakrapani* has considered *Priṣṭasti*- i.e., Sacro-iliac joints as seat of *Kledaka*- is explained to be situated above *Pittasaya*. *Chakarapani* opines that here *amasaya* means *urdhwamaṣaya* or lower part or *adho-amasaya* has been described as *adhogamanasaya*.

**Tarpaka Kapha**- Which is located in *siras*, nourishes and smoothens the *Indriyas* due to its *Snēhana* quality<sup>9</sup>.

**Slēṣaka Kapha**- Located in joints. It keep bones firmly united, protect the joints and prevents separation of bones and disunion<sup>10</sup>. Here the word *Snēha* and *Tarpana* are interpreted by *Dalhana* in different ways. It smoothens the brain with its *Snēhana* quality. By analysing the locations and functions of five *Kaphas* we can see the resemblance with some extra cellular fluids like CSF, synovial fluid, aqueous and vitreous humours, endolymphs, mucous secretion of stomach etc..

**Bodhaka Kapha**- Present at the root of the tongue and pharynx which enables taste perception. By analysing modern physiological description of saliva, we can see resemblance with functions of *Bodhaka kapha*-like dissolving substances<sup>11</sup>.

**Klēdaka Kapha**- The *Kapha* which is located in *Āmāśaya*<sup>12</sup>. It moistens the hard masses of food. *Suśruta* has mentioned that *Klēdaka Kapha* is formed in *Āmāśaya* during *madhuravastapāka*. The *Klēdaka Kapha* checks the hyperactivity of *Pācaka-pitta* and protects the mucous membrane *Slēṣma Vrdhi*

The *Slēṣma Vrdhi* gives white colour, coldness, stability, heaviness, debility, stupor, sleep, looseness of the joints etc<sup>13</sup>.

*Dalhana* specifies that the *śaitya* and *śauklyā* are visible in the *Twak* etc. *Sthairya* is the *Gātra Stambha* (stiffness of body). *Avasāda* is the *Dēha-Citta glāni*. (lassitude of body and mind) *Tandra* is *Nidrābheda*. *Chakarapani* has't opined anything specific. *Vāgbhaṭa* in addition to the above mentions diminished digestion (*Agnisāda*), increased salivation (*Prasēka*), Laziness (*Ālasya*), dyspnoea (difficulty in breathing) and cough (*kāsa*)<sup>14</sup>.

*Slēṣma Kṣaya*

*Slēṣma kṣaya* leads to the increased dryness, burning sensation in the body, emptiness of the *Slēṣmaśayas* and laxity of the joints Ca has same meaning mentioned above<sup>15</sup>.

*Vāgbhaṭa*, in addition to the above *lakṣaṇās* categorically mentioned *Bhrama* (Giddiness) *Hrddrava* (Palpitation of the Heart) as the manifestation of the *Slēṣma Kṣaya*<sup>16</sup>. Thus, *Suśruta samhita* describes the *kṣaya* and *Vrdhi* of individual *Doṣa* directly under the separate heading while *Charaka* has not described the *kṣaya-Vrdhi* of a particular *Doṣa* directly under the separate heading. So, with the help of *Suśruta's* description, in clinical practice it becomes easy to assess the involvement of the particular *Doṣa* by visualising the simple signs and symptoms of the *Doṣas* involved.

*Charaka* has elaborated a variety of *kṣaya* and *Vrdhi* as per various combinations of *Doṣas* in *Samsarga* and *Sannipāta* states and also relative



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dominance of the *Doṣas* in them. But the direct reference of the *kṣaya* and *Vrdhi* of *doṣas* under a separate heading is not present.

### Treatment of The *Doṣa Kṣaya*

This is a very fundamental concept that appears to be an indirect reference to the principle of *Sāmānya*<sup>17</sup>.

The general method of treatment of the *doṣa kṣaya* is the intake of *Swayoni Dravyas* which means the prime cause of the origin of that *Doṣa* is the *Pañchamahābhūta* composition. *Dalhana* specifies that the increase should be in such a manner that it doesn't vitiate any other *Doṣas*. Eg. *Vāyu mahābhūta* is the dominating cause of *Vāta doṣa*. *Agni mahābhūta* of *Pitta Doṣa* and the *Jala mahābhūta* is the cause of *Kapha*. Therefore, any method that increases these basic causes will increase the diminished *doṣas*. *Chakrapani* in *Bhanumati* commentary directly states that the *Pañcamahābhūtika* composition of the *Dravya* is to be taken into consideration while trying to increase the diminished one.

*Kapha* may become increased due to diet and vegetation which is having equal quality but won't get vitiated due to cool atmosphere in *sisira rtu*.

### **Upakrama (Treatment) for Vitiated *Kapha***

Judicious administration of vigorous emesis and purgation, practicing food which is *Rūkṣa* (dry), *tikṣna* (sharp) and *uṣna* (hot), having *Kaṭu* (acrid), *kaṣāya* (astringent) rasas (tastes) and in less quantity, old beverages, sexual intercourse till contentment, remaining awake at night, various types of exercises, thoughts and dry massages

(without applying oil) comprises the various treatment procedures of *kapha*.

Among these, emesis, vegetable soups, honey, lipolytics drugs, *dhumapana* (smoking herbal sticks), *upavāsa* (fasting), *gandūṣa* (holding medicinal decoction in oral cavity) and submission to lack of happiness for happiness constitute the special procedures of *kapha*<sup>18</sup>.

### ***Kapha prakṛti lakṣanas***

This is a very unique concept of *Āyurvēda*, which explains about the body temperaments with special characters. Seven different *prakṛti* personalities are there with predominance of *doṣas*.

*Slēṣma prakṛuti* persons have deep seated, unctuous and well-knit joints, bones and muscles. They are not much troubled by hunger, thirst, sorrow, strain and heat. They are endowed with intellect. They have a predominance of *satwa guna*. They always speak the truth. They possess colour like that of *priyangu*, *durva*, *sarakanda*, *śāstra* (iron, steel, weapon), *goroçana*, *Padma* or *swarna*, fresh neem fruits, (clarity of complexion). They have long arms, big and elevated chest, big forehead, thick and blue hair, have soft, symmetrical, well defined and good looking body, of great vigour, sexual powers, desire in tastes, more of semen, children and so on, are of righteous benevolent nature, do not speak harsh and abusively, harbour enmity, concealed and deep for long time, their gait is like that of an elephant in the rut, their voice like the roaring of clouds, ocean, drum or lion. They have good memory, perseverance, humbleness, do not weep



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much even during childhood, are not greedy (clinging to pleasure), consume food, which is bitter, astringent, pungent, hot, dry, less in quantity, still remain strong. Their eyes are red at the angles, unctuous, wide and long, with well-designed white and black spheres (sclera and cornea) and with more eye lashes, have less of speech, anger, desire to drink, food and activities. They are endowed with more life (longevity), wealth, foresight and munificence, have faith, designed, greatly charitable, of forgiving nature, respectable, very sleepy/drowsy, slow, grateful, straightforward, learned, pleasant to look at, bashful, obedient to teachers and elders, and of constant friendship. They see reservoirs of water full of lotus and rows of birds and clouds in dream. They have characters similar to brahma, *rudra*, *indra*, *varuna*, *tarkshya*, swan, elephant, lion, horse and bull<sup>19</sup>.

Persons born with the predominance of two *doṣas* and all three *doṣas* possess features of two or all the *doṣas* together. Who has all the *doṣas* in the state of equilibrium is known as *samadhātu prakriti*. They are endowed with all the good qualities of the three types of individual<sup>20</sup>.

### THEORY OF TRIDOSHA ACCORDING TO SIDHA SYSTEM

*Vatha*, *pittha* and *kapha* are the three important vital forces or *thathu* which are included in the 96 basic physiological factors of the body. The power or the force which keeps the body alive is called 'Thathu'<sup>21</sup>. The same life force or *sivasakthi* divides into three factors called *vatha*, *pittha* and *kapha* obtaining the basic characteristic trait of

*rajo*, *thamo* and *satthuvam* respectively. They nourish and protect the body and life (*uyir*). In human evolution, body is one part and life force is another part. The body is made up of five visible or structural elements (*pancha bhuthas*). The life force is invisible. The body forms on the basis of evolution changes of five elements. The life force or *thathu* is the basis for the life (*uyir*) in the body. So, the force which is essential to keep the life secure is called the life force or 'uyir thathu'. It is called by different names like *siva thathu*, *thathu*, *nadi* or *gurunadi*<sup>22</sup> Siva, the Supreme Being, performs the threefold deeds of creation, protection and destruction Himself, assuming the functions of *Brahma*, *Vishnu* and *Rudra*. In the same manner, the life force in the body represents *vatha*, *pittha* and *kapha* and performs the deeds of creation, protection and destruction through the agencies of *vayu* (the gas or air form), *thi* (heat or fire form) and *nir* (water or liquid form).

If we take it that the total lifespan of an individual is 100 years, the first 33 years will witness the active development of *Vatha*, the second 32 years will witness that of *Pitta* and third 35 years will witness that of *Kapha*. Life forces will have variation through specific times of the day also. During the day in the first 240 minutes (10 *naligai*) from the sunrise, the life force *Vatha* will be predominant. In the next 240 minutes in the evening, the life force *Pitta* will be predominant. In the third 240 minutes in the evening, the life force *Kapha* will be predominant. After sunset, the first 240 minutes will see the dominance of *Vata*,



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the second 240 minutes that of Pitta and the third 240 minutes that of *Kapha*.

### **KAPAM**

#### **Structure of *aiyam (kapam)***

It has the properties such as coldness, unctuousness, softness etc<sup>23</sup>.

*Sthāna* of *aiyam (kapam)*

*Kapha* has the following *Sthānas* as its locations<sup>24</sup>.

- *thalai*
- *naaku*
- *ulnaaku*
- *elumbu*
- *moolai*
- *perungudal*
- *narambu*
- *kan*
- *keelgal*

Other than these *kapha* has *mootugal*, *maambu*, *iraippai*, *mooku*, *thalai*, left side of stomach as its *Sthānas*<sup>25</sup>.

#### **Natural property of *kapam***

The normal functions of *kapha* are to increase the tolerance of hunger, thirst and heat<sup>26</sup>.

#### **Types of *kapam* - 5 types**

It is classified into 5 types based on its variation in site and functions. They are<sup>27</sup>.

- *aliyaiyam*
- *neerpiyaiyam*
- *suvaikaanaiyam*
- *niraivaiyam*
- *ondriyaiyam*

#### **1. *Avalambakam (aliyeiyam)***

It is present in the *nuraiiral* and helps in other *kaphas* to perform their normal functions. The site

of this *Kapha* is lungs. It gives natural strength to lungs and heart and maintains their normal functions. Due to its viscosity, it lends a helping hand to all other *Kapha*. Hence it is called helping *Kapha (Avalambakam or Ayyam)*

#### **2. *Kledam (neerppinaiyam)***

It is present in *iraipai* and helps in lubrication of food materials and water intaken. The Site of *Kilethakam* is stomach. It turns all the ingested food materials wet and soft.

#### **3. *Bodhakam (sovaikaanaiyam)***

It is located in tongue and helps in differentiating the tastes intaken. The site of *Pothakam* is tongue. It helps feel the tastes of food materials.

#### **4. *Tarpākam (niraivaiyum)***

It is extended from head to two eyes and produces cooling effect to them.

The site of *Tharpākam* is head. It gives coolness to eyes

#### **5. *Sanithikam (ondriyeiyam)***

The site of *Santhikam* is joints. It makes all the joints function in coordination, and without any stiffness.

It is present in keel and helps in proper maintenance of their positions.

#### ***Kapha* -Natural Characteristics**

Stability in its natural state, Adhesion between joints, patience i.e. the capacity to bear appetite, thirst, worries, grief and heat.

#### **Functions**

- Giving coldness, oiliness, viscosity and strength to the body.
- Causes pruritis or itching.



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- Making the body fat.
- Creating a sensation as that of something being applied to the bones.
- Maintaining the function of the joints.
- Making the body pale.
- Being obstructive to easy digestion.
- Producing excess sleep.
- Producing sweet taste in the tongue.
- Producing paleness of skin, eyes, faces and urine.
- Causing dullness in work.

### Characteristic features of *Kapha* predominant person

- Broad forehead, broad and heightened chest, lengthy arms and defect-less organs are the main features the *Kapha*.
- Eyes are long and broad with reddish edge and bright cornea and conjunctiva. Long vision will be very good. Eyebrows will be beautiful with black and dense hair.
- The beauty of the body will be like that of yellow maize, tip of eye nodes will be like grass, brightness of arrow, lustre of knife, gallstone of ox, lotus and gold.
- The hair in the head will be dark, dense and glossy.
- The gait will be like that of a fatty elephant.
- The voice will sound like that of clouds, ocean, a lion and a drum.
- Much liking for bitter, astringent, pungent and sweet substances
- Pronounced desire for heat.
- Much food will not be needed.

- Increasing power of bearing with appetite, thirst, worries, fear and heat.

Even in childhood, there will not be seen much weeping, anger, harsh words, grief and thirst.

*Satthuva Guna* (softness of character) along with lofty qualities like good memory, keen intelligence, cautiousness, love and affection, humility, friendliness, confidence, truthfulness, determination, sense of shame, patience, good behaviour, ethical conduct, gratitude, doing charity work to others, keeping one's word and they will be great scholars

- More desire for sleep.
- Desire to be clean.
- Interest in ornaments and aromatic substance.
- Less sexual desire and less potency.
- Will enjoy fame and prosperity and others respect.
- More desire for music.
- Unable to endure the heat of the sun.

### Aggravation and normalization of *Kapha* in its own site and other sites

A disease occurs in the sites of *Kapha* when there is an increased intake of cold and fatty or oily substances which originally have the character of *Kapha*. When substances of Pitta character join with the character of *Kapha*, *Kapha* aggravates not only in its own site but also in other sites and causes diseases. When dryness and heat go with aggravated *Kapha*, *Kapha* retains in its normal position, and also the diseases which occur due to derangement of *Kapha* will be cured. This is



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scientifically analysed and established by *Siddhars*.

### Signs and symptoms when *Kapha* get increased from its normal position

- Loss of appetite
- Ptyalism
- Loss of exertion
- Heaviness of the body with paleness and cold
- The whole-body tissues will be flaccid (loosing of firmness)
- Dyspnoea, flatulence, cough, and excess sleep will be present.

### Signs and symptoms when *Kapha* get decreased from its normal position

- Giddiness will be present.
- The stickiness in joints will be completely lost so the joints will lose their firmness and will be visible more conspicuously.
- The *Kapha* factor will be reduced in those sites where it stays. The *Kapha* in lungs will be much dissolved. There will be a feeling of non-presence of *Kapha* in lungs. Excessive perspiration will occur in hair follicles.
- Arrhythmia will be felt in heart.
- The time and place in which *Kapha* appears more pronounced.

### Method of normalizing the increased *Kapha*

Food substance having sweet, sour and salt tastes affects the life form of *Kapha*. Food substance having pungent, astringent and bitter tastes will keep the *Kapha* normal.

*Kapha* will usually get increased in its site in early summer season (*Ilavenil kalam*-Mid April to Mid-

June) and late dewy season (*Pinpanik kalam*-mid Feb to Mid-April). In these seasons, it is better to consume more oily food and good nutrients which help the growth of the body. Warm water should be used in toilets to wash after micturition and evacuation of bowels. While sleeping, woollen or silk sheets should be covered over the body to avoid cold. Exposure to evening sunlight and doing activities which produce sweating are advisable. Footwear should always be used. In conclusion, we must say that it is better to keep the body always warm by any measure. To reduce the excess *Kapha* in the body by natural means, nasal application of powders or drops (*nasyamor agranam*) and eye application (ointments or drops) will help.

### General Treatment principles for *Kapha*

When *Sleşma gunas* combine with *snigdha* and *sheeta* properties then own site of *Kapha* will be affected. If *sleşma* properties combine with pitta *gunas* diseases will occur not only in its own site but also in other sites, whereas when *sleşma Gunas* combine with *rūkṣa* and *uṣna* properties then *Kapha* returns back to normal stage. The vitiated *Kapha* can be pacified by expelling it through sweat.

## CONCLUSION

The science of medicine is of fundamental importance to human beings well-being and his survival and so it must have originated with man and developed gradually as civilization advanced the development of medicine is a continuous process. Any system of medicine is not a



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discovery in the conventional meaning and sense but a gradual evolution in successive periods of history. It owes its progress to great scientists in various periods and places and also to the society and civilization as a whole. There are two ancient systems of medicine in India, The Siddha which flourished in the south and the Ayurveda which prevails in the whole of India.. Literature of Ayurveda is in Sanskrit and Siddha literature is in Tamil. Siddha system is *Saivasampradayam* whereas Ayurveda owes to Brahma as its creator. Both the systems are based on fundamental relationship between composition of drugs, human being and the universe.

*Tridosha sidhanta* which explains functional aspects of body is there in both systems. *Doshas* are denoted as *Uyir thattukkal* in *siddha*. Both systems agree with the *bhoutik* predominance of *vatha, pitha, Kapha* in same way. *Sidhha* system explains *Kapha* dominance in old age whereas according to *Ayurveda*, dominance of *Kapha* is during childhood. Five subdivisions for *Kapha* is explained in *Sidhha* system also. Even though present in the whole body, *Kapha* is considered to be located specially above the shoulder joint area in both sciences. *Sidhha* explains *apana mala* and *idaklai* as extra sites for *Vata*. *Ayurveda* explains *Vata* in five subdivisions. *Siddha* system adds five more. *Siddha* system specifically explains colour and presiding deity for five types of *Vata*. While explaining about *Prana*, its area of circulation is told as *Tamarakam* to nostrils. Remaining four *Vata* explained in both sciences have similar function and site etc.. *Sidhha* system explains *Vata*

dominance in childhood whereas according to *Ayurveda*, dominance of *Vata* is during old age. *Vata* is denoted as *Vali* in *Sidhha*. Both sciences explain same *bhoutik* predominance for *Vata*. According to *Sidhha*, *Vata* has the properties of being subtle, dry etc. According to *sidha vata* is the factor responsible for the creation process and nourishment function. *Ayurveda* has got just reverse concept.

The principle of *Kapha* is very much identical in both sciences. The general sites, types, symptoms in increased and decreased states are same only. *Kapha* may become increased due to similar property diet and vegetation but won't get vitiated due to cool atmosphere in *sisira rtu*. In addition to these detailed therapeutical procedures are explained for vitiated *Kapha*. According to *Sidha* when *sleshma Gunas* combine with *snigdha* and *sheeta* properties then own site of *Kapha* will be affected. If *sleshma* properties combine with *pitta Gunas* diseases will occur not only in its own site but also in other sites. whereas when *sleshma Gunas* combine with *rūkṣa* and *uṣṇa* properties then *Kapha* returns back to normal stage. The vitiated *Kapha* can be pacified by expelling it through sweat. Here we can see a different outlook for *Āyurvēda*. The important *sodnana* procedure for *Kapha* is *vamanam*. In the context of pacifying therapy both sciences have similar outlook by explaining same *ouṣadha kalpanas*. *Sidhars* attribute predominance of *Kapha* in old age whereas *Āyurvēda* explain dominance of *Kapha* in child hood.

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