

A CONCEPTUAL REVIEW ON THE ROLE OF PAKWASAYA GATAVATA IN THE
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ABSTRACT

Vata is considered as the most important dosha in the body and is considered the propelling force for all movements in the body. pakwasaya is the sthana of vata in koshta. When the normal movement(Gati) is altered (Gatatva) or obstructed (Avarana) the functional normalities of Vata gets impaired. The Gati or Gatatva have two implications, it either gets localised there without movement or cause obstruction at the level of its obstruction. Prakopa of vata at pakwasaya will trigger vata vridhi in its specific sthana. Kati(pelvis) is one of the sthana of vata and chronic pakwasayagata vata will cause sushirya to Kati asthi which would result in degeneration of the joint. The degenerative disc condition, more or less provokes IVDP like conditions. In acute vitiation of pakwasaya gatavata it may results in the symptoms like *Shoola*, *Anaha*, *Antrakoojana*, *Malarodha* in the chronic manifestation of pakwasaya gatavata characterized by *vegadharana* it will results in *Arsas Asmari Vrudhi*, *Trikaprusta kateegraham* later it may lead to *grudrasi*

KEYWORDS: *Pakwasayagata vata*, *grudrasi*.

INTRODUCTION

Ayurveda is a holistic life science which existed for thousands of years. It has so many *Sidhanthas* or principles based on which the science has been explained, among that the most important and basic one is *tridosha sidhantha*. Tridoshas are basic factors of the body which maintains the physiology of the body in its normalcy and the vitiation of the same *dosa* will result in manifestation of disease.^[1] Among the *tridosha*, *vata* plays a pivotal role in maintaining the functions of the body. It prompts all type of actions in the body and mind, it brings about compactness in all the tissue elements of the body and based on function and area of location it is divided into 5 types *Prana*, *Udana*, *Vyana*, *Samana*, *Apana*.^[2] Among the *panchavata apana vata* is concerned with the excretion of *mala*, *moota sukra* and *garbha*. *Apana vata* is located in the *Apana* (end portions of GIT/ Large intestine).^[3] *Grudrasi* is disease which is grouped under *vata vyadhi* in which the vitiation of vata is considered as the main nidana. The general nidanas mentioned for *vatavyadhi* is applicable for *gridhrasi* also.

Grudrasi

Definition of gridrasi

Charaka

Gridrasi is a *vatavyadhi* characterized by *stambana* (stiffness), *ruk* (pain), *toda* (pricking pain) and *spandana* (frequent tingling). These symptoms initially affect *sphik*

(buttock) as well as posterior aspect of *kati*(waist) and then gradually radiates to posterior aspect of *uru* (thigh), *janu* (knee), *janga*(calf) and *pada*(foot).^[4]

Susruta and vagbhata

Acharys susruta opines that there are two *kandara* in the leg that gets afflicted. The two *kandaras* includes the one extending distally from the *parshni* to the toes, and other extending above from the *parshni* to the *vitapa*. These two *kandara*, when gets afflicted with the *vata dosa* limits the extension of the leg this disease is known as *gridrasi*. Acharya vagbhata has also conveyed the same.^[5]

Purva rupa

In classics the description regarding the *purva roopa* of *Gridrasi* is not available even then; a few of the general situations in classics pertaining to the occurrence of the *purvarupa* in *vatavyadhi* are worth explaining. Acharya charaka is of the opinion that, in general, the vague symptoms, or else any few symptoms of the respective *vatavyadhi* in its minimal severity, that too in their initial stage is the *poorvarupa*. This nature of the *poorvarupa* is described as *avyaktha lakshna*.

- *Avyakta lakshna* is said *apurva roopa* of *vatavyadhi*.^[6]
- Chakrapani says that *avyaktha* means symptoms are to be minimal as *purva roopa*

By the consideration of the above cited general rule of *purvarooopa* with regard to *vataavyadhi*, *gridrasi* being a *vataavyadhi*, *purvarooopa* of this disease may be assumed.

- Vague lowback pain
- Discomfort in the lower extremities
- Undefined pain in thigh feet knee
- Altered sensation
- Inability to sit in same posture for long

All these can be considered as *poorvaropa* in case of *gridrasi*. But in most of the cases the pain occurs abruptly due to straining of back like taking some weight over back or due to some injury to spine

Rupa

Pain starting from *sphik* and radiating towards *kati*, *prista*, *uru*, *jaanu*, *jangaha* and *pada* in the successive order, the cardinal symptoms of *gridrasi* are.

Types

1. Vatika

- *Sthambha*(stiffness)
- *Ruk*(pain)
- *Toda* (pricking type of pain)
- *Muhu spandanam*(tingling)

2. Vatakaphaja type

- *Tandra*
- *Gaurava*
- *Arochaka*

DISCUSSION

In human body locomotion is a much initiated and well coordinated activity under the control of nervous system. In Ayurveda we impart that activity of *vata*, the unique *dosa* which is the creator, conductor and enactor of all neurological commands. Among the *pancha vata vyana vata* is responsible for *gati*, *prasarana*, *akunjana*, *utkshepana* etc.

Apana vata is the *vata* which is attributed with the autonomous function like excretion of *puresha mootrasukra*, and *garbha*.^[7] *Pakwasaya* is the primary abode but *sroni* is its *sancharana sthana*.^[8] So any vitiation of *apana* can cause symptoms at the *sroni* and *kati*.

Importance of vata in the samprapthi of grudrasi

The *vata dosha* is aggravated due to different factors and *vata* flows out of its *ashaya* to circulate in the entire body and its constituents. During circulation it gets localized in the roots of *majjavaha srotas*. i.e. *asthi sandhi*. In the *asthi* and *majjavaha srotas*, the *khavaigunya* may already present. Because, unless there is *khavaigunya* of *srotas*, the *dosha* will not take *ashraya*. The chief qualities of *vata* are *khara*, *ruksha*, *vishada*, and *laghu*. *Sandhi* gives *ashraya* to *shleshak kapha* which has the following qualities- *Guru*, *snigdha* and *Mrudu*. When aggravated *vata* gets localized in *sandhi*, it over powers and undoes

all qualities of *kapha*. The vitiated *vata* in the context *grudrasi* will get localized in the *pakwasaya* and do damage to the nearby joints that is *lumbosacral joints*.

Concept of gata vata

Gata vata is a concept which is explained by all *bruhatrayi* in which *vata* get vitiated in some specific local sites based on the location it will produce various *lakshnas*.

Among the *gata vata pakwasayagata vata* is condition in which *vata* gets vitiated in *pakwasaya* since *pakwasaya* is the nearest location to *kati*. *Pakwasaya gata vata lakshana* include pain in abdomen, distention of abdomen gurgling sounds from abdomen, constipation, and stiffness in the *kati* region.^[9]

Two main nidana of the vitiation of *vata* is *dhatukshaya* and *margavarana*

Rookshadi gunas → *dhatu kshaya* → *vataprakopa*

Vitiation of other *anyadosa* → *margavarana* → *vatakop*

Pakwasayagata vata – karya karana relation with diseases of lumbar disc

Koshta is the primary abode of all *dosas* and *pakwasaya* is said to be the *sthana* of *vata*. After that '*Kati*' is mentioned, this shows its importance as a *vata sthana*. Among the *vat*as, *Apana* is the regulator of activities related with the autonomic regulation of voluntary motor system, sympathetic and parasympathetic divisions of visceral motor system, through the lower motor neurons that originate from lumbar and sacral segments of spinal cord and invested with the functions of defecation, micturition, expulsion of foetus etc. Acharyas has opined that in the condition of *vata kopa* in *pakwasaya*, a range of conditions varying from mild *sula*, *anaha*, *antrakujana*, *malarodha* to diseases such as *vridhi*, *arshas*, *asmari* and various other diseases of *adhakaya* are mentioned. "*Trika- prishtha-kateegraha*" is the musculoskeletal symptomatology associated with *vata kopa* in its primary abode. This indicates that *vata kopa* at *pakwasaya* has a direct relation with *grudrasi*. *Apana* guide the reflex circuits and other circuitry within the lumbosacral spinal cord segments that underlie the automatic processing of activities associated with it. Its dysfunction can result from damage at any level of motor system hierarchy and side loops in that area. Restricted damage within spinal cord or at the ventral roots will produce symptomatology in concordance with it. Weakness, hypotonia, hyporeflexia etc in the *adhah kaya* can result from its involvement. It can be seen that a synergistic relation exist between *kati* and *pakwasaya vata*. When one is afflicted, other also get afflicted. When *vataprakopa* occurs at *pakwasaya*, *kateegraha* manifests and it might get relieved with normalising *pakwasayagata vata*. The *nija samprapthi* of *grudrasi* begins at *pakwasaya*, which gradually cause disc

dehydration, weakness of *snayu*, *kandara* and *asthi* at spine, specifically lumbosacral region resulting in qualitative, quantitative, structural and functional changes, resulting in *vata kopa* and *sleshaka kapha ksaya*. This leads to *slathangathva* and instability in the lumbar spine, making it prone to a *nimitta karana* in the form of even slight trauma (*agantuja*). The symptom produced may be pain localised to the area or radiating to legs depending upon nature of trauma. In the case of *agantuja nidana* in the form of a fall or trauma hitting the spine, result in injury to the spine secondary to instant structural instability and protrusion of nucleus pulposus. Here, the dosha dushti is secondary to *abhigata* (*kati marma abhigata/upatapa*). Soon after this, inflammation occurs in the area and *samalakshanas* like *gourava*, *soola* (acute pain), inability to move etc which may or may not be associated with *anilamoodata* will be seen. When *anilamoodata* occurs, it will be seen in *pakwasaya*. An *agantuja nidana* at *kati*, might cause *dosha dushti* secondarily and there might be manifestations of *pakwasayagata vata prakopa* symptoms.

Fig 1.

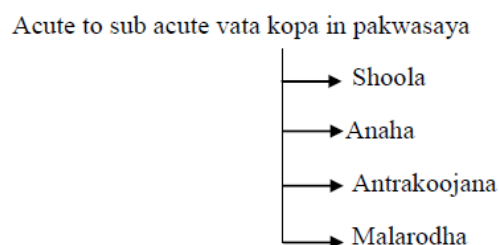
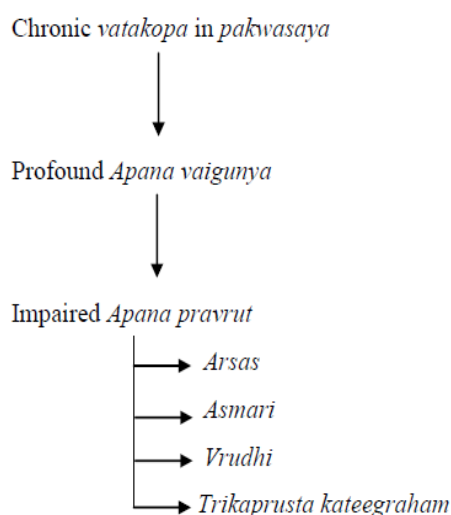


FIG II.



CONCLUSION

Vata especially *Apana* is the controller of vital activities associated with defecation excretion, ejaculation etc. It also has major role in maintaining balance of other *vata* in the body.

Many disease of the *koshta*, *purishavaha srotas*, *mutravaha srotas*, *sukravaha srotas* are related to *vaigunya* at the level of is hence an ideal preventive and promotive factor in these conditions.

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