



Literary Review On Vishvachi And Its Management

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ABSTRACT:

The most complex aspect of human existence is pain. A painful emotional and sensory encounter connected to, or defined in terms of, tissue harm, whether it is present or prospective. This illness is characterized by excruciating, throbbing pain that extends to the neck, shoulder, arm, forearm, and fingers. It is also linked to numbness and muscular atrophy in the upper limbs. Motor function is impacted by pain at the rear of the finger as well as the anterior sides of the prakoshtha and kandara.

The disease affects the nerve in the hand and impairs the motor function known as vishwachi, extending from the posterior parts of the fingers to the anterior parts of the prakoshtha and kandara. Nasya, Abyanga, Swedana, Nasya, and Niruha, Matrabasti, thus, form the therapeutic group.

KEY WORDS: Nasya, Abyanga, Swedana, Niruhabasti, Matrabasti

INTRODUCTION:

Ancient Ayurveda plays a significant role in the effective treatment of many ailments via the use of suitable techniques and a variety of promising medications. Even if there are several solutions As our classics have explained, after a millennium, it is necessary to assess the aforementioned illnesses in light of current circumstances using appropriate parameters and measurements. The most complex aspect of human existence is pain. An unpleasant sensory and/or emotional experience linked to tissue damage, either real or potential, or expressed in terms of that harm. This illness is characterized by excruciating, throbbing pain that extends to the arm, forearm, neck, and fingers. Additionally, numbness and muscular atrophy in the upper limbs are linked to it.

VISHVACHI:**Vedic Period:**

A description about Tridhatu is available in Vedas i.e. Vata – Pitta – Kapha. In Atharvaveda the term “Vaatikrit” or “Vaatar” is used for VataVyadhi .

SamhitaKala:

The detail description about Vata Dosha, its properties, lakshanas of vitiated Vata and diseases caused by Vata Dosha have been given in all the classical texts written during Samhita period.

Caraka Samhita :

Eighty Naanatmaja Vyadhi's of Vata Dosha have been mentioned in 20th chapter of Sootra Sthana¹ .But Vishvachi has not been described as a Naanatmaja Vyadhi of Vata.

Sushruta Samhita :

Sushruta has given the detailed description of VataVyadhi in the first chapter of NidanaSthana². The signs and symptoms of Vishvachi has been mentioned in this chapter.

Dalhana : Dalhana, the commentator of Sushruta Samhita has explained about Vishvachi and has said that it is equivalent to the disease Gridhrasi³ .

Ashtanga Sangraha and Astanga Hridaya :

Ashtanga Hridaya and Astanga Sangraha both have given the description regarding VataVyadhi. They have described various VataVyadhi's in 15th chapter of Nidanasthana. Both Samhitas have explained about the disease Vishvachi^{4,5} .

Even though vishvachi is considered as one of the vatavyadhi, Bhava mishra was the first author to consider it under the category of naanatmaja vata vyadhi.⁶

Vyutpatthi:

Vishvachi has been derived from the root word with Vishva as Dhatu and Anch as a Pratyaya according to the Sanskrit-English dictionary by M.Monier-Williams, which means that paralysis of the arms and the back.

Paribhasha of Vishvachi:

Vishvachi a disease in which the vitiated Vayu affecting the Kandara that runs to the tip of fingers from behind the root of upper arm, forbids its movements and depriving them of their power of flexion or extension and causes severe pain.

Nidana

Exclusive Nidana for Vishvachi is not mentioned separately. Vishvachi is a disease due to the vitiation of the Vata Dosha. Hence the Nidana factors of VataVyadhi in general can also be considered as the Nidana of Vishvachi.

All the etiological factors of VataVyadhi as well as Vata Prakopa are taken as Nidana of Vishvachi and the same is elaborated in the following subtitles.

- A) Aaharaja (dietetic factors)
- B) Viharaja (behavior factors)
- C) Aagantuja (external factors)
- D) Manasika (psychic factors)

E) Anya Hetuja (miscellaneous factors)

Vishishta Nidana:

One of the Nidana that has been mentioned for the causation of the VataVyadhi is Marmabhighata. Caraka and Sushruta have identified 107 Marma's in the body, where Sushruta has elaborated all the types.

While scanning the Lakshanas that has been mentioned for the Marmabhighata, it can be seen that the Amsa and Amsaphalaka Marmabhighata Lakshanas mimics the Roopa of the disease Vishvachi. Hence the Marmabhighata of the above said two Marma's may lead to the disease Vishvachi and hence can be considered as one of the specific nidana for this illness. Similarly the lakshanas that are found in the Snayugata Shalya, Amarma Snayu Viddha and Dushta Sira Vyadha all mimics the Lakshanas of the disease Vishvachi and hence can be considered as Vishishta Nidana for Vishvachi^{7,8,9}

Poorvaroopa:

No specific Poorvaroopa of VataVyadhi has been given in our classics, but it is clearly mentioned that the Avyakta Lakshana's are the Poorvaroopa of VataVyadhi¹⁰. While commenting upon this word, Chakrapani mentions that Avyakta means alpa vyaktam¹¹.

The description regarding the Poorvaroopa of Vishvachi is not available in the Ayurvedic literature. So in Vishvachi also Poorvaroopa can be taken as minor symptoms produced before the actual manifestation of this disease. By considering the above said general rule of Poorvaroopa in accordance to VataVyadhi, Vishvachi being in the same group, Poorvaroopa of this disease may be considered. Mild neck pain, mild discomfort in the upper extremities, altered sensation in the arm and similar other symptoms of Vishvachi in its minimal severity may be considered as Poorvaroopa.

Roopa:

Sushruta narrating about the disease Vishvachi mentions that the vitiated Vata affects the Kandara of the Tala Pradesha, Prati Anguli and the Baahuprustata causes loss of the movement of the same extremity.

Dalhana commenting upon the above verses of Sushruta feels that the TalaKandara means internal Kandara, and for the term Baahu Prustata denotes the external Kandara. Further he mentions that this disease resembles Gridhrasi and it may affect one arm or sometimes both¹².

Arunadatta commenting upon Ashtanga Hridaya considers Kandara as the site of Snayu Sanghata and extended upon the dorsal side of the arm and when affected by vitiated Vata, forbids the activity of the arm¹³. According to Nyayacandrika Vishvachi is of two types-vataja and Vatakaphaja just like Gridhrasi¹⁴.

On the basis of the above said verse of the Nyayacandrika, the signs and symptoms of the Vishvachi may be understood in parlance to Gridhrasi. Gridhrasi is disease that occurs in the lower limb while Vishvachi is an illness that occurs in the upper limb.

For the disease Vishvachi it can be said that the pain starting from the Griva and radiating to Amsa, Bahuprushta, Prakoshtaprushta and Hastatala in successive order is the symptom along with Stambha, Muhuspandana and the pain being Ruk or Toda.

In Bhavaprakasha, and Yogaratnakara some signs and symptoms like Dehasyapi Pravakrata, Janu uru Sandhi Sphurana etc, are specially categorized as Vatika Gridhrasi Lakshana's^{15,16}. And this can be considered for the disease Vishvachi even but the difference being in the site.

Lakshana's like Tandra, Gourava, Arocaka, Mukhapraseka, Bhaktadwesa etc, as symptoms of Vatakaphaja

Gridhrasi. Similar references are available in textbooks like Madhava Nidana, Bhavaprakasha and Yogaratnakara. This can be considered to the disease Vishvachi. The function of the arm like grahana and aakunchana will be affected in the illness Vishvachi¹⁷

Samprapti:

Samprapti ghataka:

Dosha:

As the disease Vishvachi is a Nanatmaja Vata vikara, it can be initiated by the vitiation of Vata Dosha only. Morbid Vyana Vayu is the primary cause of the disease because of inability to do aakunchana and prasarana. As Vishvachi is a disease that hampers the movement of Baahu even Udana Vayu may be involved in the Samprapti as Udana Vayu is the initiator for any work and Prayatna, Urja and Bala are its attributes.

As the Sleshaka Kapha resides in the Sandhi's, they may get involved in pathogenesis. Due to vitiation of Bodhaka Kapha, Arocaka and Bhaktadvesha are the distinguishing features in Vatakaphaja Vishvachi.

Dooshya:

In Vishvachi, Kandara of the Tala Pradesha, Pratianguli and Baahuprushta are affected. Chakrapani mentions that Sthula Snayu's may be utaken as Kandara. Moola Sthana of Mamsa is Snayu and Snayu is an Upadhatu of Meda. Caraka explains that Kandara's are the Upadhatu of Rakta Dhatu. Thus Rakta, Mamsa, and Medo Dhatu are the involved Dooshyas.

Srotas:

The symptoms enlisted above to determine the Dhatu involvement are also suggestive of involvement of respective Srotas. Thus the involvement Raktavaha, Mamsavaha, Medovaha as well as Asthivaha Srotas is contended in this disease and Rasavaha Srotas will be involved in Vaatkaphaja Vishvachi.

Sroto Dushti:

Karmakshaya is a predominant symptom of Vishvachi. Thus it justifies the contention that Sanga type of Srotodushti occurs in this disease.

Agni and Aama:

Some of the distinguishing clinical manifestations of Vatakaphaja Vishvachi are Praseka, Arocaka, Bhaktadwesa. It indicates the Jatharagni Mandya. There is a lack of these symptoms in Vataja Vishvachi indicating that Agni is unaffected in this type of disease.

Udbhavasthana:

The invariable involvement of Vata Dosha in the pathogenesis of Vishvachi reveals that the disease originates from the Pakvashaya. Similar to any other Naanatmaja type of VataVyadhi Vishvachi is also considered as Pakvashayodbhava Vyadhi.

SancharaSthana:

Here the Sanchara Sthana of the vitiated Vayu is the Kandara of the Tala Pradesha, Prati Anguli, and Baahuprushta. Distribution of symptoms like pain in the neck extending up to the arm or arms and palm indicates the upper half of the body as the Sanchara Sthana of the Dosha.

Adhistana:

Baahu Karmakshaya along with the pain originating from the Griva radiating to Amsa, Baahu, Prakoshta and Hasthatala is the cardinal symptom of the illness. Vitiating Vyana Vayu getting localized in these areas produces the symptoms. Hence these are the adhistana of the disease. To be more particular Griva, Amsa, Baahu Prustata, Prakosta, Hasthatala are the adhistana of Vishvachi.

Upashaya, Anupashaya And Sadhyasadhyata:

Upashaya for Vishvachi has not been mentioned particularly. Hence the Upashaya that has been mentioned for the VataVyadhi has to be considered as Upashaya of Vishvachi. The Nidana mentioned for VataVyadhi and Vishvachi are considered as Anupashaya. Sushruta considers the VataVyadhi as Mahagada. Vagbhata calls it as Maharoga. Most of the Acharya's has said that VataVyadhi, generally are very difficult to cure^{18,19}.

The specific prognosis is not been mentioned for Vishvachi. Therefore the general prognosis for VataVyadhi may be taken as the prognosis for Vishvachi²⁰ i.e., Vishvachi with vitiated Vata, seated in Majja Dhatu and accompanied with KhudaVata, AngaShosha and Sthamba may or may not be cured even after careful treatment. But if this condition occurs in strong person, is of recent origin and without any associated diseases, then it is curable.

Cikitsa:

Vitiating Vata that originates from the Pakvashaya afflicts the Asthi Dhatu further vitiating the Snayu and Kandara produces the disease. Hence the procedures should be mainly aimed at the rectification of the imbalances of Vata Dosha. This is the line of treatment for the Vatajvishvachi. But in case of Vatakaphaja Vishvachi the final treatment planned should pacify the Vata as well as Kapha Dosha effectively. Considering the above said factors Some of the important principles of treatment are discussed below

1.Snehana: In case of Vishvachi, Bahya Snehana may be performed in the form of Abhyanga, Avagaha, Parisheka etc. These treatments should be judiciously used if there is involvement of kaphadosha

2. Svedana: The cardinal symptom of Vishvachi is Shoola and Stambha in the Baahu. The property of Svedana is Sthambhaghna, Gauravaghna and Sheetaghna. Hence the

Svedana Cikitsa best restricts the Stambha and Shoola. Svedana also helps in the liquefaction of the Dosha there by rectifying the Margvarana or clearing the Srotas. Among the different forms of Svedana procedures Nadisveda may be efficiently performed in patients of Vishvachi. The present study on griva basti is snehayuktasweda.

3.Virecana: Mrudu Virecana has been advised in VataVyadhi²¹, so is also adopted for Vishvachi.

4.Siravyadha: It is seen that Vishvachi is characterized by the affliction of Rakta along with Vata. Several authors have advised Raktamokshana by way of Siravyadha in the treatment of Vishvachi.

Sushruta and Vagbhata have advised Siravyadha for this illness^{22,23}. The Sira located about 4 Angula above or 4 Angula below the Kurpara Sandhi should be selected for the procedure.

As Marmabhighata or Marmopaghata are the reasons in majority of the cause of Vishvachi, naturally Marma is a Samghaata of Sira, Snayu, Asthi, and Sandhi, this may lead to injury to the Marmasthana and also in the Sira which are the parts of the Marma, so it may further cause Avarodha. To relieve Avarodha, Siravyadha may be indicated.

If the regular treatment with Shadvidhopakrama does not relieve any of the disease then one should consider the involvement of Rakta Dhatu in the pathogenesis and is best treated by Raktamokshana²⁴. This rule is also applicable in Vishvachi Roga.

Discussion:

Snehana, Swedana and Mrudu Sodhana are the Principles of treatment in all Vatavyadhi. Even though Snaayu and Rakta are involved as Dooshya, and Siravyadha and nasya are also the chief lines of treatment, from the Shamana point of view, various medication which soothe the severity of pain, improves functional ability is best in Vishvachi. An added advantage will be achieved if Snehana and Swedana is done which relieves Stambha, Gaurava, Seeta and which reduces the intensity of pain.

Conclusion:

Vishwachi is a disease affecting the neck and upper extremities, having the signs and symptoms like Ruk, Stambha, Toda, karma kshaya and cheshtapaharana of bahu. Dalhana opines that the disease resembles Gridrasi and is of two types, Vataja and Vata Kaphaja. In modern parlance the condition may be compared with Cervical Radiculopathy.

Vishwachi is a painful condition where the patient is unable to do his routine work because of impairment of the functions of upper limbs. Pain is sometimes seen at rest also and may be very intense and sudden. Being an Urdwajatrugata vikara, Nasya Karma has been mentioned as the prime line of treatment.

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