“Role of Tridosha Siddhanta in the management of Kampavata w. s. r. to Parkinsonism.”

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Abstract –

Ayurveda holistic science is based on entities like dosha, dhatu, and mala. Tridosha (i.e. vata, pitta, kapha) maintains health in an equilibrium state, and imbalance in these dosha develops diseased conditions in individuals. Vata is the only dosha that presides over all the other entities. In the present era, vatavyadhi is the most prevalent disease due to stress, improper sleep, improper diet and lifestyle, and old age. In Ayurveda, various nanatmaja vyadhi of vata has been explained, kampavata vyadhi is one of them. By comparing kampavata vyadhi with modern science most of the clinical features of this disease resemble Parkinson's disorder. Parkinson's disease is a group of progressive neurodegenerative disorders characterized by rest tremor, bradykinesia, muscular rigidity, shuffling gait, and flexed posture. Hence, the endeavor is made to understand the concept of Tridosha Siddhanta in kampavata vyadhi and turn in the perspective of Parkinson's disease with the Ayurvedic approach.

Keywords – Tridosha Siddhanta, Kampavata, Parkinsonism

Introduction -

Ayurveda, the Indian traditional system of medicine describes the entire concept of health and disease along with therapeutics based on the basic principles of Ayurveda. Tridosha Siddhanta explains about the biostatic energies i.e. Vata, Pitta and Kapha. Balance and imbalance of these biostatic energies is health and disease respectively. Thus, the three doshas are the primary essential constituents of the living
being. Of these, *Vata dosha* is the motivator and controller of the other two *doshas* and is responsible for the manifestation of almost all diseases. In various classics, eighty types of *Vataja nanatmaja vikaras* has been explained. Major neurological problems come under *Vatavyadhis* and *Kampavata* is one of them under the synonyms of *vepathu, spandan, kampana. "Nakampovayunavina".* It means the disorder of impaired Vata, in which the prime clinical manifestation is *Kampa*. In modern science, *Kampavata vyadhi* shows a resemblance with clinical features of Parkinsonism. Parkinsonism syndrome is a slowly progressive neurodegenerative condition affecting the basal ganglia resulting in disturbance of motor function in the body. It is characterized by bradykinesia, tremors, shuffling gait, flexed posture, and muscle rigidity. It is the most common extrapyramidal crippling disease with a prevalence of 1% of the total population.

The neurological disorder as understood in modern science is considered to be due to an imbalance of *vata dosha*. *Ayurveda* takes a unique approach to the management of these neuropathies.

**Aim -**

- To understand the role of *Tridosha Siddhanta* in the management of *kampavata vyadhi*.

**Objectives -**

1. To compare the *kampavata vyadhi* with Parkinson's disease.
2. To enlighten the applied aspect of *Tridosha Siddhanta* in *Kampavata vyadhi*

**Materials and methods –**

Ayurvedic literature related to the *Tridosha siddhanta* and *kampavata vyadhi* were searched. Books related to modern aspects of Parkinson's disease were studied. Other research journals, papers, books related to *Kampavata* were also explored to collect the matter.

**Literary review –**

*Tridosha Siddhanta –* In *Ayurveda*, the pivotal concept is the theory of *Tridosha* signifying the bioentities viz -*vata, pitta, kapha* which forms the basis for understanding the disease process and for evolving treatment strategies. *Tridosha* is formed by the five elements viz. ether, air, fire, earth, and water. These entities are collectively responsible for the overall physical, physiological, psychological, and in fact all types of activities of a person. The concept of Prakriti of individuals also is the applied aspect of these *Tridoshas*. Generally, *Vata* is considered to represent psychomotor activities, *Pitta* the digestive and metabolic activities, and *Kapha* the growth aspects. However, *vata* enjoys a supreme position as life force and the other two are considered as a subordinate.

<table>
<thead>
<tr>
<th>Dosha</th>
<th>Elements</th>
<th>Attributes</th>
<th>Functions</th>
<th>Subtypes of doshas</th>
</tr>
</thead>
<tbody>
<tr>
<td>Vata</td>
<td>Air and Dry</td>
<td>In balance- governs breathing.</td>
<td><em>Prana,</em></td>
<td></td>
</tr>
</tbody>
</table>

**Dosha**| **Elements**| **Attributes**| **Functions**| **Subtypes of doshas** |
<table>
<thead>
<tr>
<th>Ether</th>
<th>Light</th>
<th>Cold</th>
<th>Rough</th>
<th>Subtle</th>
<th>Mobile</th>
<th>Clear</th>
<th>blinking, muscle and tissue movement, the pulsation of the heart, and all the movements in the cytoplasm and cell membranes, promotes creativity and flexibility. Out of balance -vata produces fear, anxiety, and abnormal movements.</th>
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<tbody>
<tr>
<td>Udana, Samana, Apana, and Vyana.</td>
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<table>
<thead>
<tr>
<th>Pitta</th>
<th>Fire and Water</th>
<th>Hot</th>
<th>Sharp</th>
<th>Light</th>
<th>Liquid</th>
<th>Mobile</th>
<th>Oily</th>
<th>In balance -governs digestion, absorption, assimilation, nutrition, metabolism, body temperature, pitta promotes understanding and intelligence. Out of balance -pitta arouses anger, hatred, jealousy, and inflammatory disorders.</th>
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</thead>
<tbody>
<tr>
<td>Pachaka, Ranjaka, Sadhaka, Alochaka, and Bhrajaka.</td>
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</tbody>
</table>

<table>
<thead>
<tr>
<th>Kapha</th>
<th>Water and Earth</th>
<th>Heavy</th>
<th>Slow/dull</th>
<th>Cold</th>
<th>Oily</th>
<th>Liquid</th>
<th>Slimy/smooth</th>
<th>Soft</th>
<th>Static</th>
<th>Sticky</th>
<th>Hard</th>
<th>Gross</th>
<th>In balance -the energy that forms the body's structure, and provides cohesion that holds the cells together. Kapha supplies the water for all bodily parts and systems. It lubricates joints, moisturizes the skin, and maintains immunity Out of balance - leads to attachment, greed, possessiveness and congestive disorders.</th>
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</thead>
<tbody>
<tr>
<td>Kledaka, Avalambaka, Bodhaka, Tarpaka and Shleshaka.</td>
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**Kampavata –**

- The word *Kampa* is derived from the root Kapi and suffixed ghana which means to move or to shake. "Gatradichalanam" – means shaking or movement of the body.
- "Va gati gandhanayoha"
- *Vata* is one of the three humors of the body. Gati and Gandhana are the two important functions of vata i.e., all the motor and sensory function in the body is governed by vata.
The term kampavata is defined as one of vataja disorder which has cardinal sign of Kampa.

Charaka Samhita – Kampavata is found by the name vepathu and has been included under the Nanatamaja vata vyadhi. Charaka explains the decrease of pitta and increase in vata and kapha causes symptoms like Kampa and stambha. The increase of Vayu when affects marma leads to sharira kampa. Kampa is also one of the symptoms of a various disease like vataja jwara, vataja unnada, and vatik pandu.

Sushruta Samhita – mentioned the symptoms like cheshtasanga, stambha, and gurugatrata in the condition of kaphavritta vyana. He described vatavyadhi kills patients with complications such as tremor.

Ashtanga hrudaya and Sangraha – mentioned kampa as a symptom of prakupita vata and sarvanga vata. Stambha as a symptom in mamsagata vata and medogata vata.

Madhava Nidana – explained the disease vepathu in vatavyadhi, characterized by sarvanga kampa and shirokampa.

Bhavaprakasha – explained symptoms of stambha and kampa under snayugata vata. He explains excessive use of Tikta rasa causes kampavata.

Sharangdhara Samhita – mentioned kampa under vatajaroga and treatment of sarvanga kampavata with Maharasnadi kwatha.

Vangasena Samhita – explained as sarvanga kampa under vatavyadhi. He had given the treatment principle of kampavata like Abhyanga, Sweda, Nasya, Niruhabasti, Anuvasana basti, Virechana and Shirobasti. Masha Taila and Mahamasha Taila indicated in the management of kampavata.

Basavrajeyam – more detailed diagnostic approach explaining the symptoms of kampavata viz. karpade tale kampa, dehbraman, nidra bhanga, ksheenmathi.

Samprapti –

The etiological factors that vitiate vata dosha are Samanya vataprakopa nidana, vrudhavastha, shirobhigata ,chala, rooksha, sheeta properties of vata. Prana, Udana, Vyana vayu gets more affected, which in turn vitiate mastulunga majja in Shira, because of srotovaigunya. These vitiated doshas affect Vatvahasrotas in Mastiksha leading to impairment in motor function of the body such as kampa gatisanga, dehabraman, vakavikriti etc.

Samprapti Ghataka –

1. Dosha – vata (prana,udana,vyana)
2. Dushya – mastulunga majja, snayu
3. Srotas – vatavaha
4. Srotodushti – atipravrutti
5. Udbhavasthan – pakvashayaya
6. Adhishthan – Mastiksha
7. Vyaktasthan – sarvashareera
8. Vyadhimarga – madhyama

Upshaya and Anupshaya – the factors that aggravates vata is considered as anupshaya and that pacifies vata can be upshaya.

Parkinson's Disease -
Parkinson's Disease is believed to be due to a combination of genetic and environmental factors. Factors as aging, neurodegenerative changes, increased free radical and iron content in the Substantia Niagra, repeated head injury contribute to the pathogenesis of this disease. There are four cardinal motor symptoms of Parkinson's disease which include tremor, rigidity, bradykinesia, or postural instability. Its peak age of onset is in the early 60s. Current drug therapies for Parkinson's disease with **Levodopa** or various dopamine receptor agonists offer symptomatic relief and appear to have little effect on the neuro-degenerative. The common side effects of **levodopa** are psychiatric problems, **dyskinesia**, and wearing-off-effect (loss of effectiveness). **Ayurvedic** therapies available can make life much easier and increase life expectancy.

**Relation of Tridosha with symptoms of Parkinson's disease -**

<table>
<thead>
<tr>
<th>Symptom</th>
<th>Description</th>
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<tbody>
<tr>
<td>Stambha (Rigidity)</td>
<td>Aggravated vata causes dushti in Snayu and results in stambha. Avarana of vyana vayu by kapha leads to stambha. Rigidity is an important feature of Parkinson's disease caused by hypertonicity of muscles.</td>
</tr>
<tr>
<td>Cheshtasanga (Bradykinesia)</td>
<td>Disturbance in the function of vyana vayu leads to cheshtasanga. Bradykinesia is a slowness of movement, characterized by mask face, loss of blinking, monotonous speech.</td>
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<tr>
<td>Avanamana (Flexed posture)</td>
<td>Avanamana means to bend down. Vagbhata mentioned Avanamana as a sign of aging with vata dominant in old age and aggravated rookshaguna of vata. Parkinsonism also develops a flexed posture.</td>
</tr>
<tr>
<td>Gatisanga (Gait abnormalities)</td>
<td>Gati is a function of vyana vayu. Avarana of vyana, udana, Prana by kapha manifest with the symptom of restricted movement. Gati function is assisted by mansa dhatu, snayu, and asthi dhatu. Impairment in any of these causes gatisanga.</td>
</tr>
<tr>
<td>Vaka Vikriti</td>
<td>Vaka is a function of Udana vayu. Ruksha guna of vata responsible for obstructed, low, broken voice. Charaka mentioned vakaswaragraha is due to avarana of udana vayu by kapha.</td>
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<tr>
<td>Nidrabhanga</td>
<td>Sleep disturbance is a symptom of aggravated vata. It can result due to anxiety and depression. Patients with Parkinsonism report various disturbances with sleep.</td>
</tr>
<tr>
<td>Ksheenamati (Dementia)</td>
<td>Prana vayu, Udana vayu and Sadhaka pitta support Buddhi. The impairment of Prana, Udana vayu, and Sadhaka pitta led to ksheenamati.</td>
</tr>
<tr>
<td>Vishada (Depression)</td>
<td>Udana related to functions of mind, Prana supports all indriya. Thus, derangement in the function of Prana, Udana, and Sadhaka pitta and impaired dhatu like rasa, Ojas leads to vishada.</td>
</tr>
<tr>
<td>Smritihani (Impairment in memory)</td>
<td>Impairment in udana vayu function in smritihani</td>
</tr>
<tr>
<td>Vibandha</td>
<td>Dushti of Apana vayu causes constipation.</td>
</tr>
</tbody>
</table>
Management:

1. **Snehana – Snehana** is the first line of treatment for all *vatavyadhis*. It can be administered in external and internal ways. *Snehana* does balavardhana, agnivardhana, and nourishes shushka dhatus.

2. **Swedana – Swedana** is a treatment procedure in which sweating is induced. It cures stambha, shula, guruta, and sheetata. Swedana like Nadi sweda, Pinda sweda, Awagaha sweda pacifies vata dosha.

3. **Basti Chikitsa - Basti** is said to be the best treatment for vitiated Vayu, which is the chief cause of Kampavata. Due to its vast action, it is considered as the complete or half of the treatment.

4. **Niruha basti** – eliminates mala and dosha from all srotas and relieves stambha stabdhatas and constipation.

5. **Anuvasana Basti** – Medicated oils or ghee is used for enemas. It destroys the rooksha, laghu, and sheeta guna of vata by their snigdha, guru and ushna properties.

6. **Virechana – Acharya Charaka** has mentioned Virechana as a shodhana karma for the treatment of vatavyadhi. *Mrudu virechana* with snehasamyuktas drugs is advised in this. It gives bala to indriya, does agnideepana and koshthashuddhi.

7. **Nasya – Acharya Chakradatta** and Vangsena have indicated Nasya in Kampavata vyadhi. The drug administered through *nasya karma* will reach to *shringataka marma* and spread through an opening of *siras* to the head.

8. **Shaman chikitsa – Some of shamana yoga** described for kampavata are-
   - Nakula taila, Rasna taila, Sahacharadi taila, Mahanarayan taila, Mahamasha taila, etc.
   - Triguna rasa, Kanakasundar rasa, Lakshmivilasa rasa, Gandharva rasa, etc
   - Saraswatharishtam, Ashwagandharishtam, Punarnavasavam, etc
   - Panchatikta ghrita guggulu, Brahmi vati, Smritisagar Rasa, Vatakulantaka Rasa, Vatagajankush Rasa, Brihatvatachintamani Rasa, etc.

Discussion:

*Vata dosha* is the motivator and controller of the other two *doshas*, is responsible for the manifestation of all neurological diseases. *Kampavata* is one of them manifest with "*karpadatale kampa*"(tremors), *dehabhramana* (postural instability), *matiksheena* (dementia), *cheshtasanga* (bradykinesia), *vakavikriti* and *Nidrabhanga*. Direct reference of kampavata in ayurvedic classic is rare. Thus, the condition is referred to by various names for kampavata, vepathu, shirakampa, kampana, vepana. Basavrajeevanam explained for the first time kampavata with clinical features similar to that of Parkinson's disease. In
kampavata the responsible factors are aggravated vata dosha, Avarana of vata with kapha, dhatukshaya and Apticarpna. The treatment that pacifies vata and kapha dosha can manage kampavata and ultimately relieves the symptoms of Parkinson's disease.

Conclusion:

Parkinson's disease can be clinically compared with Kampavata according to Ayurveda. Vata shamaka treatments such as Abyanga, Swedana, Nasya, Virechana, and Basti proved to be effective for treating kampavata. Both Samshodhana and Shamana Chikitsa plays an important role and improve the activities of daily living of a Parkinson disease patient. This treatment also relieves the symptoms like tremor, rigidity, etc. which indicate the similarity of management in both cases. Hence, Ayurveda has a unique approach towards Parkinson's disease and the concept of Tridosha Siddhanta plays an important role in better diagnosis and management of kampavata.

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