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# A Critical Analysis of *Kampavata* etiopathogenesis w.s.r. to Parkinson's Disease

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## ABSTRACT

*Kampavata* is one among the *Nanatmaja Vatavyadhi*, many *Acharyas* used the term *Vepathu* instead of *Kampavata*. In modern era, it is closely resembled with Parkinson's disease (PD) which is one of the most common progressive neurodegenerative disorder. As the word *Kampavata* itself suggests that, it is a movement disorder, as the disease progresses it creates hindrance in the day today life activity. So, it becomes necessary to understand the *Kampavata* etiopathogenesis properly for better treatment approach.

**Key words:** *Kampavata*, *Vepathu*, *Vatavyadhi*, *Parkinson's disease*.

## INTRODUCTION

It was the *Basavrajyiam* who had given detailed description regarding *Kampavata* and *Acharya Madhavakara* is the first one who has used the word *Kampavata* but he had explained it under the term *Vepathu*. Other *Acharyas* used the term *Vepathu*<sup>[1]</sup> instead of *Kampavata* and explained it in the context of *Nanatmaja Vatavyadhi*. Charaka and Sushruta mentioned *Kampa*, *Stambha*, *Chestanasha*, *Vakvikriti* in various clinical condition but didn't mention all of these symptoms as a cluster of any one clinical condition. They used the term *Vepathu* which looks similar to *Kampavata* and explained it in the context of *Vatavyadhi*. The word *Kampavata* is formed by union of two words i.e. *Kampa* and *Vata*. *Kampa* word

is derived from the root word *Kapi* and suffixed by *Ghan* which gives the meaning "To Move" or "To Shake". So, we can say that the word *Kampa* conveys the meaning of shaking or tremor. *Vata* word is derived from the root word *Va* and suffixed by "Ktha".<sup>[2]</sup> Moreover *Kampa* means "न कम्पो वायुना विना इतिवैध्यकम्" <sup>[3]</sup> while from the *Nirukti* of *Vata* i.e. "वा गतिगन्धन्यो" <sup>[4]</sup> we can conclude that *Gati* and *Gandhan* are the two important function of *Vata*. So, the word *Kampavata* means the disorder of *Vata* which is impaired or not in *Samadoshaavastha*, and it is characterized by *Kampa*.

## Nidana

In *Bruhatrayis*, *Acharya's* not mentioned particular *Nidana* for *Vepathu* but they stated that all *Vatavyadhi Samanya Nidana*<sup>[5]</sup> are also responsible for *Vepathu*. In *Madhavanidan* and *Basavrajyiam*, there are no separate *Nidana* mentioned by *Acharyas*. They considered *Samanya Nidana* of *Vatavyadhi* for *Kampavata* also.

## Poorvaroopa

*Poorvaroopa* is not mentioned in any where in classics the *Poorvaroopa* of *Kampavata* is considered as *Avyakta*. As *Acharya Charaka* states that, all *Vatavyadhi* have *Avyakatapoorvaroopa*<sup>[6]</sup> because the *Samprapti* of disease manifests suddenly due to the

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Ashukaritva of Vayu. Some Acharyas state that Poorvaroopas are present, these Poorvaroopas are nothing but these are the Vyadhi Lakshanas which are present in very lesser extent and it is difficult to rule out these Lakshanas.

### Types

Though Madhavakara has not clearly mentioned the types of Kampavata, but from the Lakshanas of Kampavata we can conclude that he has explained the following two types of Kampavata, Sarvanga Kampa and Ekanga Kampa. Later on, Basavarajiyam explained two types of Kampavata Lakshana i.e. Sarvanga Kampavata and Bahu Kampavata.

### Roopa

According to Madhavakara "सर्वाङ्गकम्पः शिरसो व्युर्वेषथुसंज्ञकः" [7] when there is Kampa of whole body or it is located in head, it is termed as Vepathu. Here the word, Shiraso not only indicates head but instead of that it presents any part of the body. Therefore, from this we can conclude that Madhavakara was very much conscious about the clinical presentations of the patients and he has considered two types of Kampavata that is Sarvanga Kampavata and Ekanga Kampavata.

According to Basavarajiyam "करपादतले कम्पो देहभ्रमणदुखिते निद्राभ्रग्नो मतिःक्षीणा कम्पवातस्यलक्षणम्" [8] Hand and feet tremors, difficulty in bodily movements, disturbed sleep and memory loss these cluster of symptoms are found in Kampavata (Sarvanga Kampavata). Along with it Bahukampavata is explained by Basavarajiyam as "एकबाहुप्रकम्पच्च विकारच्चापि देहिनाम् महादुखं दिवरात्रौ बाहुकम्पस्य लक्षणम्" [9] When Tremor is located in one arm, abnormal structural changes takes place in body all these symptoms produces difficulty and person suffers from Hand Tremors through out the day and night.

### Samprapti

There is no direct description regarding Samprapti of Kampavata but Acharyas have considered Kampavata under Nanatmajavatavyadhi under the title of

Vepathu. So, we can conclude that like other Vata Vyadhis, Samprapti of Kampavata can be studied by two ways i.e. Dhatukshayajanya and Margavarnajanya.

### 1. Dhatukshaya Janya Samprapti

a) **Majja Kshayajanya:** Due to excessive consumption of Vatavardhaka Ahara like (Ruksha, Sheeta, Laghu) and Vihara like (Atishrama, Ratrijagrana, Bhaya, Chinta) which leads to Rasa Dhatu Kshaya and Utrottara Dhatu Kshaya. While other Nidana like Ativayavaya, Shukravedgharana, use of excessive Kshara leads to Shukra Dhatu Kshaya and Pratiloma Dhatu Kshaya. Both the cases leads to Dhatu Kshaya either by Utarottara Dhatu Kshaya or by Pratiloma Dhatu Kshaya. Due to Dhatu Kshaya Srotas becomes Rikta, at that time when Atura further takes Majjavaha Dushtikara Nidana like Ati Abhishyandi, Viruddha Ahara and along with it when he/she develops trauma or injury it produces Majja Dhatu Kshaya Lakshanas.

b) **Majjagata Vatajanya:** Due to excessive consumption of Vatavardhaka Ahara like (Ruksha, Sheeta, Laghu) and Vihara like (Atishrama, Ratrijagran, Bhaya, Chinta) it leads to Rasa Dhatu Kshaya and Utrottara Dhatu Kshaya. The other Nidana like Ativayavaya, Shukravedgharana, use of excessive Kshara, Agnikarma, Shastra Karma leads to Shukra Dhatu Kshaya and Pratiloma Dhatu Kshaya. The ultimate end result of both the cases is Dhatu Kshaya either by Utarottara Dhatu Kshaya or by Pratiloma Dhatu Kshaya. As a result of Dhatu Kshaya, Srotas become Rikta. Similarly at that time when Atura further takes Vatavardhaka Nidana that leads to Vataprakopa and that Vata takes Sthanasamshraya in Majjavaha Srotas which produces Majjagata Vatalakshana.

### 2. Margavarna Janya Samprapti

a) **Kaphaavrita Udana:** Acharyas have mentioned that Avarana is produced by some special Nidanas like Aama, Vegadharana, Marmaghata. Intake of these Nidanas leads to Sanga at the level of Srotas, due to which there is improper filling of

*Srotas* beyond the *Sanga*. As a result of improper filling, there is formation of *Riktata* in the *Srotas* which leads to *Vata Prakopa*. At that time when *Atura* further continuously takes *Vatakarahara* along with *Kaphakara Ahara* that causes further vitiation of *Vata Dosha* and *Kapha Dosha*. Then vitiated *Kapha* takes *Sthana Samshraya* in *Jatru Urdhav Bhaga, Urahapradesha* where this vitiated *Kapha* cause *Avarana* over *Udana Vayu*. As *Urahapradesha* is considered as a *Sthana* for *Udana Vayu*, hence produces the *Lakshana's* of *Kapha Avrita Udana Vata*.

- b) **Kaphaavrita Vyana:** Consumption of *Avaranjanya Nidanas* like *Aama, Vegadharna, Marmaghata* leads to *Sanga* at the level of *Srotas*, due to *Sanga* of *Srotas* there is improper filling of *Srotas* beyond the *Sanga*. Improper filling of *Srotas* leads to the formation of *Riktata* in *Srotas* which aggravates the *Vata* in *Srotas*. At that time when *Atura* further continued intake of *Vatakarahara* along with *Kaphakara Ahara* that causes further vitiation of *Vata Dosha* and *Kapha Dosha* simultaneously. Vitiated *Kapha* travels through out the whole body and this vitiated *Kapha* does *Avarana* over *Vyana Vata* and leads to the condition of *Kaphavrita Vyana Vata* and produces its *Lakshana*.
- c) **Udanaavrita Vyana:** *Sanga* which is produced due to *Avaranjanya Nidana* causes improper fillings of *Srotas* and leads to *Riktata* of *Srotas*. As a result of this *Riktata*, *Vata Prakopa* takes place in *Srotas*. When *Atura* takes further *Vataprakopaka Ahara* and *Vihara* (specially *Udana Vayu Nidana*) that leads to aggravation of *Udana Vayu*. This aggravated *Vayu* travels through out the whole body and does *Avarana* over *Vyana Vayu* and produces the *Lakshana's* of *Udanavrita Vyana Vata*.
- d) **Majjaavrita Vata:** *Vata Prakopa* takes place in *Srotas* after the formation of *Sanga*, as a result of improper filling of *Srotas*. At this stage, when *Atura* further takes *Majjavaha Sroto Dushtikara Nidana* like *Abhishyandi, Viruddha Ahara* and

*Aaghata* or *Pidana* of *Asthi* it leads to the *Majjavaha Srotas Dushti* and *Majja Dhatu Dushti*. *Dushit Majja Dhatu* does *Avarana* over aggravated *Vata* and produces *Majjavrita Vata Lakshana*.

### Chikitsa

In case of *Kampavata* no direct description regarding its treatment is given, hence the general line of treatment i.e. *Nidanaparivarjana, Sodhana, Shamana*<sup>[10]</sup> should be adopted. Moreover, it is one among *Vatavyadhi*, hence the *Vata Vyadhi* treatment principle should be followed. It is clear from the *Samprapti* of *Kampavata* that it affects the persons by two ways i.e. either due to *Dhatu Kshayaja Nidana* or due to *Avaranjanya Nidana*. So in case of *Dhatu Kshayajanya Nidana, Santarpana / Bruhana* treatment should be adopted while in case of *Avaranjanya Kampavata, Avarnahara* treatment should be adopted.

### DISCUSSION

*Kampavata* is one among the *Nanatmaaj Vatavyadhi* regarding which very less detail is available in *Brihatrayi* and *Laghutrayi*. So, for proper understanding of *Kampavata*, the general *Nidana* and *Samprapti* of *Vatavyadhi* has to be understood appropriately. *Kampavata Samprapti* occurs in following two ways: *Dhatukshayajanya* and *Margavarnajanya*. Further, *Dhatukshayajanya Samprapti* occurs in two ways, one is *Majjakshayajanya* and other is *Majjagatavata*. *Acharya Bhela*, considered that *Kampa* develops as a result of *Asthi Majjagata Vataja Roga*.<sup>[11]</sup> Further, he has also explained that *Apasmara, Unmada, Ardita, Pakshaghata* like *Vataja* disorders are also produced due to *Majjagata Vata*. Hence from this we conclude that *Kampavata* is also one among the *Vatavyadhi* because it is characterized by *Kampa*. *Kampavata* closely resembles with Parkinson's disease (PD) which is one of the most common neurodegenerative disorder. According to Ayurveda, Brain matter can be taken as *Mastulunga Majja* which is nothing but the *Majjadhara Kala* only as stated by *Acharya Sushruta*.<sup>[12]</sup> So we can say that, when there is *Kshaya*



of this *Majjadhara Kala*, it results in *Majja Dhatu Kshaya* and produces *Kampa* as well as other *Majja Kshaya Lakshana's*. So it can be concluded that *Majja Kshaya* and *Majjagata Vata* can also lead to *Kampavata*.

*Avaranajanya Samprapti* occurs in following four ways; *Kaphavrita Udana*, *Kaphavrita Vyana*, *Udanavrita Vyana*, *Majjavrita Vata*. In case of *Kaphavrita Udana Vayu*, *Acharya Charaka*,<sup>[13]</sup> has mentioned the following *Lakshana's* i.e. *Vaivarnyata*, *Vakaswaragraha*, *Dourbalyata*, *Gurugatrata*, *Aruchi*. Out of all these *Lakshana's*, *Vakaswaragraha*, *Dourbalayata*, *Gurugatrata* are found in Parkinson's disease. While *Acharya Vagbhata*<sup>[14]</sup> mentioned *Gurugatrata*, *Aruchi*, *Vakaswara Graham* as a *Lakshanas* of *Kaphavrita Udana Vayu* in *Ashtanga Samgraha*.

In case of *Kaphavrita Vyana Vayu*, *Acharya Charaka*<sup>[15]</sup> mentioned that *Gurugatrata*, *Gatisangamtatha Adikam* and *Acharya Sushruta* mentioned *Gatrastambha*, *Chestastambha*. All these mentioned *Lakshana's* are found in Parkinson's disease.

While in case of *Udanavrita Vyana Vayu Acharya Charaka*<sup>[16]</sup> mentioned *Stabdhatta* and *Chestahani* which are also present in case of Parkinson's disease.

In *Majjavrita Vata*, *Acharya Charaka*<sup>[17]</sup> has mentioned the *Lakshanas* like *Vinam*, *Pariveshthana* and *Shoola* which are also present in case of Parkinson's disease.

## CONCLUSION

Hence from the above discussions, it can be concluded that all these pathological conditions may lead to *Kampavata* which is correlated with Parkinson's disease (PD) in Modern era. For the treatment purpose it is necessary to understand the proper *Samprapti* of *Kampavata* on the basis of which treatment principle will be adopted. *Acharya's* has clearly mentioned that *Samprapti Vighatana* is known as *Chikitsa*, so until and unless we didn't figure out which type of *Samprapti* has taken place the treatment will not be effective.

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