www.ayurpharm.com
ISSN: 2278-4772

Ayurpharm Int J Ayur Alli Sci., Vol. 11, No. 11 (2022) Pages 96 – 103

Review Article

ETIOPATHOGENESIS OF VISHWACHI (CERVICAL SPONDYLOSIS)

Smrithi JR[1*], Waheeda Banu[2]

1. *PG Scholar, Dept. of PG studies in Kayachikitsa, Karnataka Ayurveda Medical College & Hospital, Mangalore, Karnataka, India.*
2. *HOD & Professor, Dept of PG studies in Kayachikitsa, Karnataka Ayurveda Medical College & Hospital, Mangalore, Karnataka, India*

Received: 03-11-2022; Revised: 21-11-2022; Accepted: 28-11-2022

Abstract

Vishwachi is explained under the Vatavyadhis. It can be correlated with Cervical Spondylosis due to its clinical similarities. It is a degenerative condition of cervical spine. Hence it is necessary to know the ancient knowledge about - etiology, pathophysiology, signs, symptoms, prognosis, line of treatment. The wide information from Ayurvedic classics into potent, effective, scientifically validated and evidence-based medicine is the need of the hour. In contemporary system of medicine, administration of muscle relaxants, NSAID, corticosteroids etc. gives temporary relief from pain. At end the last option left is surgery, which has several complications and may even cause permanent disability. So the Ayurvedic management of Vishwachi which is explained in Ayurvedic classical treatises yields permanent relief from the ailment. Hence the treatment has to be planned primarily aiming the correction of vitiated vata dosha also considering the vitiated kapha dosha.

Keywords: Vishwachi; Vatavyadhi; Cervical Spondylosis.

***Address for correspondence:**
Dr. Smrithi JR,
PG Scholar, Department of P.G studies in Kayachikitsa,
Karnataka Ayurveda Medical College and Hospital,
Mangalore, Karnataka, India - 575 006
E-mail: smrithyjrbams94@gmail.com

Cite This Article

Smrithi JR, Waheeda Banu. Etiopathogenesis of Vishwachi (Cervical spondylosis). Ayurpharm Int J Ayur Alli Sci. 2022;11(11):96-103.

www.ayurpharm.com
ISSN: 2278-4772
Ayurpharm Int J Ayur Alli Sci., Vol. 11, No. 11 (2022) Pages 96 – 103

INTRODUCTION

Ancient Ayurveda is having lot of importance in treating several diseases successfully using various potential drugs and methods. There are certain remedies explained in our classics. Vishwachi comes under the vataja nanatmaja vyadhi. Cervical spondylosis is natural age-related disease process and also associated with degenerative changes in the intervertebral disc. Pain is the most complicated area of human experience and also defined as sensory and emotional experience. In Vishwachi, the throbbing type of pain which radiates from neck to shoulder arm and forearm. It also associated with numbness and emaciation of upper limbs and it muscles. Cervical Spondylosis is a degenerative condition of cervical spine.

The prevalence of cervical spondylosis is 13.76%, although it differed significantly among the urban, suburban, and rural populations (13.07%, 15.97%, and 12.25%, respectively).[1] Most of the people experience no symptoms, when symptoms do occur pain and stiffness in the neck. Sometimes cervical spondylosis result in a narrowing of spinal canal with in the bones of vertebrae.

The spinal canal is the space inside the vertebrae that the spinal cord and the nerve roots pass through to each the rest of the body. If the nerve roots pinched tingling, numbness, weakness in the arms, hand, legs or feet are present.

Nirukti according to different acharyas

Vishwachi is a condition explained under the Vatavyadhis,[2] in which vayu afflicts the kandara extending from bahu prushta to hasta presenting with karma kshaya of bahu. There are two causes for Vatavyadhis such as Avarana and Dhatukshaya[3]

Kaphaavrta Vatavyadhis should be initially treated with Rookshana followed by Snehana in order to overcome vata. In Rookshana,[4] swedana karma is having better efficacy. “viswam anchati iti vishwachi” it derived from the root word with “vishva” as dathu and “anch” as pratyaya. Vishwa means entire / whole all pervading. “anch” means turned to directed towards/ to move/ to wander about.[5] Vishwachi is bahu roga vishesha according to shabdakalpadruma volume 4. Apsaras is the one of the names of Vishwachi according to Agni Purana.

Nidana

For Vishwachi, no unique nidanas are mentioned. So etiological factors of vata vitiation can be classified under the headings like Aharaja, Viharaja, Manasika and Anya hetuja.

Aharaja hetus: Ruksha, shita ahara;doing Anashana, Laghu Ahara , Alpa ahara

Viharaja hetus: Ativyavaya, Ativyayama, Atiadhyayana, Ratrijagarana, Langana, Plavana, Adhyatwa, Asrak sravanat, Atichesta, Dathukshyata, Vegasandharana, Abhigata, Marmabhighata, Gaja, Ushtra, Ashwa Shigrayanat, Patana.

Mansika hetus: Chinta, shoka, bhaya, Dukha.

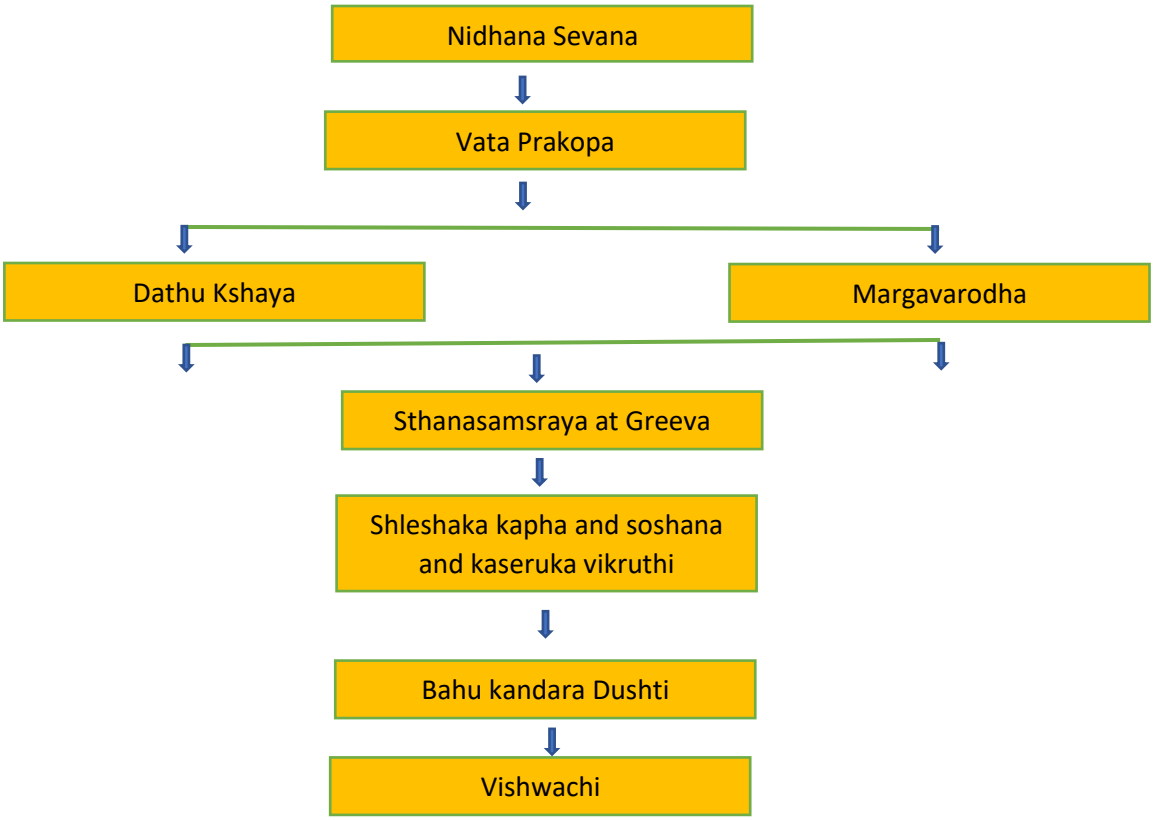
Anyahetus: Dathu Sankshaya, Rogati Karshana

Samprapti (Aetiopathogenesis)

The naidanika components cause vataprakopa, which spreads throughout the body and fills up Snehadirahitarikta srotas when it comes into touch, resulting in either Sarvanga or Ekangavyadhi. In Vishwachi the excessively aggravated vata enters to the Kandara of Palm, fingers and back of arms causes impairment or loss of sensory and motor functions of the same. (Flow chart 1)

www.ayurpharm.com
ISSN: 2278-4772
Ayurpharm Int J Ayur Alli Sci., Vol. 11, No. 11 (2022) Pages 96 – 103

Flow chart 1: Samprapti (Aetiopathogenesis)



Samprapti Ghatakas

- Dosha: Vata, Vyanavata
- Dushya: Kandara of baahu & prista
- Srotas: Chestavaha Srotas
- Sroto Dusti: Sanga
- Adhistana: Greeva
- Vyakastana: Baahu, talapratyanguli.
- Rogamarga: Madhyama
- Vyadhi swabhava: Chirakari

Poorava Roopa

Before the actual onset of disease some symptoms develop, they give a clue about the fourth coming disease. Such symptoms are called as poorvaroopa or prodromal symptoms. A symptom of Vishwachi in the mildest form in its initial stage is the poorvaroopa.

More to add, the functional disturbances brought about in the body by the vitiation of vata dosa may be considered as its poorvaroopa even though the symptoms are vague and may not give the clearcut idea to the manifestation of disease. In classics there is no description regarding poorvaroopa of Vishwachi. But Vishwachi is the Vatavyadhi an according to acharya charaka Avyaktha lakshanam is the poorvaroopa of vatavyadi.[6]

Types of Vishwachi

This disease can occur in two types According to Nyayachandrika vyakhya of Sushrutha Samhita.[7]

Vataja: Pain predominant.

Vatakaphaja: Numbness, weakness and loss of appetite along with Vataja Vishvachi features.

www.ayurpharm.com
ISSN: 2278-4772
Ayurpharm Int J Ayur Alli Sci., Vol. 11, No. 11 (2022) Pages 96 – 103

Roopa

Clinical features in description of Vishwachi, Susrutha mentioned Bahu karma kshaya as the only symptom.[8]

Vagbhata quoted bahu chestapaharana as the lakshana.[9]

The sole symptom, according to Madhavakara, is bahu karma kshaya (motor function).[10]

While commenting on the verses of Acharyas, various commentators have described in the following way. Dalhana opines that, this disease resembles Gridhrasi affects one arm.[11]

The clinical symptoms of Vishwachi as follows:

"Talaprathyangulinamthukandara Vishwachi hi sasmruthah"[12]

The word Vishwachi is derived from two words. visvat + anc Vishwa means entire whole all pervading. anc means turned to directed towards, to move, wander about. Thus, Vishwachi literally means spread throughout. Vishwachi - "Viswamanchatiiti vishwach Viswam" Universal, Everywhere, Life, Ani (root verb) to bend, to curve, incline to honour. Vishwachi -name of an apsaras

Vishwachi is a condition that affects the hands, fingers, and back of the hand. It appears as flexion and extension of the nerves that provide the movement's strength

Sushtruta said Bahyao which means it can be seen in one hand like Gridhrasi or can be seen in both the Hands.[13]

"Vishwachi cheti" Charaka indicates Gridhrasi and Vishwachi known as Khalli because in both the diseases there is stiffness in hands. ''Vishwachi gridhrasi chokta khalli tivrasajjanvita" said Gayadasa. "Khalli tu padajangheporukamulavamotani" khalli can be read separately than Gridhrasi. Severe pain and Gridhari with stiffness or Vishwachi is known as Khalli. Harita consided both as khalli.[14]

Paraesthesia that causes cramps can occasionally be felt in the fingers. These pain descriptions can be found in our classical literature as vyaddhabhedana etc. weakness and sporadic tenderness ensues. The discomfort emanating from the bahu, pristha, hasthatalam, and pratyanguli is caused by the pratyatmika lakshana of Vishwachi.[15]

Vishwachi should be differentiated with the following conditions which affects the upper limb.

Ekangavata

The distinguishing characteristics seen here include weakness of the injured upper limb as well as signs of akarmanya (loss of function) and vichetana (sensory loss). The accompanying characteristics are upper limb pain and stiffness. Impairment of voluntary activities is what distinguishes ekangavata from other disorders. However, in Apabahuka, the amsapradesha is the only time that symptoms like pain and trouble moving occur.[16]

Amsashosha

Madhavakara refers to this as a distinct entity, hence it should be distinguished from Apabahuka. The presence of mamsakhaya (depletion of fatty tissue) or shoha in amsapradesha (muscular atrophy around the shoulder) might be used to distinguish it. In amsashosha, pain is not a required diagnostic factor, but it is in Apabahuka and Vishwachi.[17]

Manyasthambam:

Sleeping during day time, improper way of sitting, standing and gazing upwards leading to aggravation of vata and developed by kapha produces Manyastamba.[18][19]

www.ayurpharm.com
ISSN: 2278-4772
Ayurpharm Int J Ayur Alli Sci., Vol. 11, No. 11 (2022) Pages 96 – 103

Apabahukam

Amsamoolasthithovayusira samkochyathathragah Bahu praspanditha hara mjanayethyapavahukam"

At the amsapradesha location, vata prakopa occurs, producing the sankocha at the nerve and developing the Apabahuka.[20]

Vishwachi, this syndrome is strikingly similar to Apabahuka's. The distinctive presentation of pain extending from the upper arm to the forearm and palms can help distinguish this illness from Apabahuka. Additionally, it extends from the tips of the fingers to the back of the neck. The discomfort in Apabahuka, however, does not radiate. The amsapradesha is more or less the only area where there is pain.

Upashaya – Anupasaya

Sarpi, vasa, majja like any other vata vikara is upashaya of Vishwachi. Involvement of Dosha, dushya and mode of samprapthi it is maragarodhaja or dathu kshayajanya is understood by upashaya and anupashaya.[21]

Chikitsa (Treatments)

Line of Treatment of Vishwachi

In Vishwachi, khanja, pangu, padadaha, and padaharsha, kroshtukasheersha, vatakantaka siravedhana which draining of the affected area is advised and vatavyadhi chikitsa is also recommended.[22]

Dashamuladi Kashaya

It is used along with taila or ghruta after food then after administerd Nasya.[23]

Mahamasha taila

This oil also indicated in Pakshaghata, Hastakampa, Ardita, Apatantraka, Vishwachi, Avabahuka, Khanjavata, Hanugraha, Manyagraha, Abhimanth Vatika, Netraroga, Shukrakshya, Karnanada, Karnashula, Kalay khanja.[24] After the evening meal in vishwachi and Apabahuka, 100ashaya made of dasamoola, bala, and masha combined with oil and ghee is taken, and nasya is also required after taking this medication.[25]

Mashadi Thailam

Oil prepared out of masha, saindhava, bala, rasna, dasamoola, hingu, vacha and sivajata, mixed with sunthi is taken after food is useful in bahushosha, apabahuka and severe type of vishwachi and pakshaghata.[26]

Dwitiyam masha tailam

It can be used in the form of Pana, Abhyanga and Basti.This oil is indicated in Pakshaghata, Arditavata, Karnashula, Badhirya, Hastakampa, Shirahkampa, Vishwachi, avabahuka and Kalaya khanja.[27]

Sapta prasth Mahamash taila

This oil is used in Hastakampa, Shirahkampa, Bahushotha, Avabahuka, Badhirya, Karnashula, Karnanada, Vishwachi, and Apatanaka. It can be used in the form of basti, Abhyanga, pana and nasya.[28]

Susrutha Samhita: According to Susruta the diseases like Gridhrasi, Vishwachi, Kroshtukasheersha, Vatakantaka, Padadaha, Padaharsha, Apabahuka, Badhirya, Dhamaneeghathavata, venesection (cutting of the vein) is the main treatment and vatavyathi chikitsa also has to be done according to the condition.[29]

Siravedha

In Gridhrasi and Vishwachi, the venesection (siravedha) should be performed 4 angula either above or below the knee joint. The identical course of treatment is also mentioned in Astangasangraha.[30]

www.ayurpharm.com
ISSN: 2278-4772
Ayurpharm Int J Ayur Alli Sci., Vol. 11, No. 11 (2022) Pages 96 – 103

Table 1: Pathya ahara and vihara

Pathya Ahara	Pathya Vihara
• Rasa: Madhura, amla, lavana • Suka dhanya varga: Godhuma, rakta Sali • Mamsa Varga: Jangala mamsa, Kukkuta,tittiri, Bahri,Cataka. • Matsya Varga: Shilindhra,Parvata, Nakra,Gargara, Khudisha,Jhasha • Saka Varga: Patola, Shigru, Vartaka • Phala Varga: Dadima, Parushaka, Badara,Draksha • Gorasa Varga: Ghrita, Dugtha,Kilata, Dadhi, Kurcika.	• Pouring liquids on the body • comfortable warm oil mild massage • covering the body with thick cloth • made up of leaves of plants like kumkuma, Agaru,Kushta,Ela,Tagara,silk ,wool, Hairs or cotton • residing places with mild breeze and sunlight • use of soft bed exposure to heat of fire

Table 2: Apathya ahara and vihara

Apathya Ahara	Apathya Vihara
• Rasa: Kashaya, Tikta, katu • Jala Varga: Tataka and Tatini Jala • ShamiDhanya:mudga,syamakachurna,kuruvindha, Kalaya, Canaka • Shaka Varga:Alabu, Ervaru, Bimba • Anya Dravyas: Kshaudra .	• Worrying • remaining waked upto late night, • suppression of natural urges, • vomiting, • excessive labour, • Langana (fasting), • bloodletting, • intercourse with females, • riding on elephants and horse, • walking a lot, • lying idle for hours,

Ayurvedic classics explain the chikitsa of vishwachi as follows

Sushruta advised Siravyadhana in the affected parts along with vatavyadhi samanyachikitsa and also mentioned Vamana and Nasya in diseases.[31]

Charaka advised Nasyam for diseases affecting bahu and siras along with uttarabakti Snehapana.[32]
Sharangadhara advised gunjadhilepam external application.[33]

From the above all statements line of treatment of vishwachi can be evolved as Abhyanga – relax the muscles and nourish the nerve. Swedareduces inflammation of the muscles and increases blood circulation in the neck region. Snehapana – for nerve nourishment.

Nasya karma – It is best for urdhvajatrugata roga. Kati Basti – This penetrates to pro nourishment to the tendons and ligaments. This leads to releasing of tight, stiff and inflamed muscles. Shamanoushadhi- for shamana action and Nidanaparivarjana – avoid the causative factors

Pathya – Apathya

Pathya ahara and vihara that is congenital to the health both in healthy and diseased whereas ahara and vihara that is quite opposite to the above are named as Apathya. It is said that person who follow pathya does not need medicines and persons who does not follow the pathya even after taking medicines also effectiveness will not be there. Pathya and Apathya regards to the vata vyadhi in general are also considered as Pathya and Apathya of Vishwachi. (Table 1) (Table 2))

www.ayurpharm.com
ISSN: 2278-4772
Ayurpharm Int J Ayur Alli Sci., Vol. 11, No. 11 (2022) Pages 96 – 103

DISCUSSION

Vishwachi is the vataja nanatmaja vyadhi there are lot many ayurvedic medicines which act as anti-inflammatory and anti-analgesics formulations are used in Vishwachi. Some treatments which act as Rasayana and ojaskara and which used as a vyadhihara benefit to the disease. It is the degenerative changes in the joint, the treatment which is explained in ayurveda will be helpful to reduce the symptom of the disease.

CONCLUSION

The disease Vishwachi is characterised by a predominance of pain. The nerve membranes that are partially damaged in Vishwachi become sensitive to mechanical and chemical stimuli, which results in pain. Such type pain may either be of the stabbing or searing superficial variety. Therefore, developing a potent Vedanahara Yoga and medications that nourish the nervous system are essential in the treatment of Vishwachi. Abyanga, Swedan, Nasya, and Niruha basti, as well as matrabasti, were all included in the management of vatavyadhis in the old Ayurvedic texts. Vishwachi is impacted by Bahu's moolam in Greeva. The route of treatment thus becomes Nasya, Abyanga, Swedana, Nasya, and Niruha, Matrabasti

REFERENCES

1. Retrieved from: https://www.ncbi.nlm.nih.gov/pmc/articles/PMC6134586/. [Accessed on: 03/10/2023]
2. Susrutha. Susrutha Samhita (Nibandhasangraha Commentary of Sri Dalhanacharya and the Nyayachandrika Panjika of Sri Gayadasacharya on Nidanasthana). Nidanasthana1st
3. Charaka. Charaka Samhita (Ayurveda Dipika commentary by Sri Chakrapanidatta). Yadavji Trikamji, editor. Chikitsasthana,
4. Asha Kumari, editor. Yogaratnakara, Part 1. 1st ed. Varanasi: Chaukhamba Visvabharati; 2010. 25/106. P. 586.
5. Retrieved from: [Accessed on: 03/10/2023] www.amalaayurveda.org/seminars/Cervical_Spondylosis.pdf [Accessed on: 03/10/2023]
6. Charaka. Charaka Samhita (Chakrapani Dutta commentary). Yadavji Trikamji, editor. 4th ed. Varanasi: Chaukambha SurabharthiPrakashana; 2000. Jwara nidanam, p. 194.
7. Retrieved from: [Accessed on: 03/10/2023] www.amalaayurveda.org/seminars/Cervical_Spondylosis.pdf [Accessed on: 03/10/2023]
8. Sushruta. Sushruta Samhita, Part 1. Kaviraj Ambikadutta Shatri, editor. 1st ed. Varanasi: Chaukhamba Sanskrit Sansthan; 2005. Nidanasthana, 1/75. P. 23.
9. Vagbhata. Ashtanga Hrdaya. Vatvyadhi, 15/44.
10. Madhavkara. Madava Nidana (Madhukosh Sanskrit commentary), Part 1. Yadunandan Upadhyaya, editor. 1st ed. Varanasi: Chaukhamba Sanskrit Sansthan; 22/57. P.485.
11. Sushruta. Sushruta Samhita, Part 1. Kaviraj Ambikadutta Shatri, editor. 1st ed. Varanasi: Chaukhamba Sanskrit Sansthan; 2005. Nidanasthana, 1/75. P. 23.
12. Sushruta. Sushruta Samhita, Part 1. Kaviraj Ambikadutta Shatri, editor. 1st ed. Varanasi: Chaukhamba Sanskrit Sansthan; 2005. Nidanasthana, 1/75. P. 23.
13. Sushruta. Sushruta Samhita, Part 1. Kaviraj Ambikadutta Shatri, editor. 1st ed. Varanasi: Chaukhamba Sanskrit Sansthan; 2005. Nidanasthana, 1/75. P. 235.
14. Jamini Pandey, editor. Harita Samhita. 1st ed. Varanasi: Chaukhamba Visvabharati; 12/4.
15. Sushruta. Sushruta Samhita, Part 1. Kaviraj Ambikadutta Shatri, editor. 1st ed. Varanasi: Chaukhamba Sanskrit Sansthan; 2005. Nidanasthana, 1/75. P. 23.
16. Charaka. Charaka Samhita. Shastri K, Chaturvedi G, editors. 1st ed. Varanasi: Chaukhambha Sanskrit Series; 2004. Chikitsa sthana, 28/54.
17. Madhavakara. Madava Nidana (Madhukosha Sanskrit Commentary), Part 1. Yadunandan Upadhyaya, editor. 1st ed. Varanasi: Chaukhamba Sanskrit Sansthan; Nidana, 22/64. P. 490.
18. Sushruta. Sushruta Samhita, Part 1. Kaviraj Ambikadutta Shatri, editor. 1st ed. Varanasi: Chaukhamba Sanskrit Sansthan; 2005. Nidanasthana, 1/67. P. 23.
19. Madhavakara. Madava Nidana (Madhukosha Sanskrit Commentary), Part 1. Yadunandan Upadhyaya, editor. 1st ed. Varanasi: Chaukhamba Sanskrit Sansthan; Nidana, 22/51. p. 481.
20. Vagbhata. Ashtanga Hrdayam. 1st ed. Varanasi: Chaukhamba publication; Vatvyadhi Nidana, 15/43. p.212.
21. Charaka. Charaka Samhita (Ayurveda Deepika commentary). Yadavji Trikamji Acharya, editor. 1st ed. Varanasi: Chaukhama

www.ayurpharm.com
ISSN: 2278-4772
Ayurpharm Int J Ayur Alli Sci., Vol. 11, No. 11 (2022) Pages 96 – 103

Publication; 2004. Chikitsa sthana, Vatavyadhi chikitsa, p. 621.
22. Chakrapanidatta. Chakradatta. Indradeva Tripathi, editor. 3rd ed. Varanasi: Chaukhambha Sanskrit Sansthan; 1997. Chikitsasthana, 157-161. p.146.
23. Chakrapanidatta. Chakradatta. Indradeva Tripathi, editor. 3rd ed. Varanasi: Chaukhambha Sanskrit Sansthan; 1997. Chikitsasthana, 57. p. 138.
24. Chakrapanidatta. Chakradatta. Indradeva Tripathi, editor. 3rd ed. Varanasi: Chaukhambha Sanskrit Sansthan; 1997. Chikitsasthana, 187-191. p.148.
25. Chakrapanidatta. Chakradatta. Indradeva Tripathi, editor. 3rd ed. Varanasi: Chaukhambha Sanskrit Sansthan; 1997. Chikitsasthana, 192-200. p.149.
26. Bhavamishra. Bhavaprakasha, Vol. 2. Brahma Sanskara Mishra, editor. 11th ed. Varanasi: Chaukhamba Sanskrit Bhavan; 2012, Vatavyadhi. p.236.
27. Chakrapanidatta. Chakradatta. Indradeva Tripathi, editor. 3rd ed. Varanasi: Chaukhambha Sanskrit Sansthan; 1997. Chikitsasthana, 25. p. 135.
28. Chakrapanidatta. Chakradatta. Indradeva Tripathi, editor. 3rd ed. Varanasi: Chaukhambha Sanskrit Sansthan; 1997. Chikitsasthana, 157-161. p.146.
29. Sushruta. Sushruta Samhita, Part 1. Kaviraj Ambikadutta Shatri, editor. 1st ed. Varanasi: Chaukhamba Sanskrit Sansthan; 2005. Chikitsasthana, 5/23. p. 33.
30. Sushruta. Sushruta Samhita, Part 1. Kaviraj Ambikadutta Shatri, editor. 1st ed. Varanasi: Chaukhamba Sanskrit Sansthan; 2005. Chikitsasthana, 5/23.
31. Sushruta. Sushruta Samhita, Part 1. Kaviraj Ambikadutta Shatri, editor. 1st ed. Varanasi: Chaukhamba Sanskrit Sansthan; 2005. Chikitsasthana, 4/19. p. 27.
32. Charaka. Charaka Samhita. Shastri K, Chaturvedi G, editor. 1st ed. Varanasi: Chaukhambha Sanskrit Series; 2004. Chikitsasthana, Vatvyadhi Chikitsa, 28/98. p.956.
33. Sharangdhara. Sharangdhara Samhita. Radhakrishna Parashar, editor. 3rd ed. Varanasi: Shree Baidyanath Ayurveda Bhavan ltd.; 1984. Uttarkhanda, 101-102. p.558.

Source of Support: Nil
Conflict of Interest: None Declared