

A CRITICAL REVIEW ON THE ETIO-PATHOGENESIS, CLINICAL FEATURES AND MANAGEMENT OF VATA GULMA.

Dr. Poornima Patil^{1*} and Dr. Sanjay Kadlimatti²

¹II Year PG Scholar, Dept of Kayachikitsa, BLDEA's AVS Ayurveda Mahavidyalaya, Hospital and Research Centre, Vijayapura, Karnataka, India.

²Professor, Dept of Kayachikitsa, BLDEA's AVS Ayurveda Mahavidyalaya, Hospital and Research Centre, Vijayapura, Karnataka, India.

Article Received on
10 March 2024,

Revised on 31 March 2024,
Accepted on 21 April 2024

DOI: 10.20959/wjpr20249-32159



*Corresponding Author

Dr. Poornima Patil

II Year PG Scholar, Dept of
Kayachikitsa, BLDEA's
AVS Ayurveda
Mahavidyalaya, Hospital
and Research Centre,
Vijayapura, Karnataka,
India.

ABSTRACT

Gulma is the chronic disease of *mahasrotas* (digestive system comprising of GIT and its associated organs), and it is of *vata pradhana tridoshaja vyadhi*. The word *Gulma* (tumor) indicates a palpable elevation in abdomen resembling the shape of a bush or a shrub. Mainly 5 types of *gulmas* are mentioned in the classical text of *Ayurveda*. The names are given based on the predominance of the *doshas* involved in the cause of *Gulma*. Even though any *dosha* may cause *Gulma*, always the main involved dosha in the pathogenesis of *Gulma* is *vata dosha*. Also the *vata gulma* has typical symptoms like varying of place, signs and pain. All *gulmas* are presenting with solid tumors, where the *vata gulma* is like a phantom tumor. It feels like a tumor but it is of air filled within the intestinal part. So some extent it can be correlate with phantom tumor or meteorism.

KEYWORDS: It feels like a tumor but it is of air filled within the intestinal part.

INTRODUCTION

In *Ayurveda*, *Gulma* (tumor) is considered as *vata* (a body humor) dominant *tridoshaja* disease, in simple way the word *gulma* means clump of trees, a thicket, a bush or a shrub. It is one among *Ashtamahagada* (8 types of Incurable imperative diseases).^[1] The basic pathogenesis of *Gulma* is mass with pain as a cardinal symptom and difficult to compare with contemporary science. *Gulma* is nomenclatured because of its round mass.^[2] and its palpable

nature.^[3] And having particular 5 special regions like *Hrudaya* (Cardiac), *Basti* (urinary bladder), *Nabhi* (umbilicus) and *Parshwas* (flanks).^[4]

According to classics there are 5 types of *Gulmas* and those are *Ekadoshaja* (due to single humor), *Sannipataja* (due to combination of 3 humors) and *Raktaja* (due to vitiated blood). *Dwidoshajagulmas* (due to combination of 2 humors) are mentioned only for the purpose of Medicine preparation^[5] These are based on *prakriti samasamaveta siddhanta*.

Here main culprit of *gulma* is *vata*. The typical signs of *vata gulma* are varying in place, signs and symptoms, type of pain are due to instability of *vata*.^[6] More *apatarpaka nidanas* (depletive causes) are mentioned like food which aggravates *vata*, cold water drinking, purificatory therapy without oilation and etc. These lead to increase in dry quality and leads to roughness of channels, and the pathology specially takes place in Alimentary system.^[7]

Vata Gulma is a condition where in *vata*'s normal path of movement is obstructed and hence *vata* moves in abnormal direction. And may get affected in one path of *koshta* leading to distension and pain. It may occur to any person but *vata prakruti* people who regularly consumes *vata* increasing *ahara* and follow the life style that vitiates *vata* are more prone to suffer from *vata gulma*.

MATERIALS AND METHODS

Analysis of Etiological factors, Prodromal symptoms, Clinical features, Aggravating and relieving factors and pathogenesis of *Vatagulma* are discussed with possible correlation in contemporary science.

GULMA DEFINATION

- Presence of round mass in between the heart and urinary bladder either moving or stationary and increase or decreasing in size called as *Gulma*.^[8]
- The root cause of manifestation of disease is vitiated *vata* and it arises from deep place of the body parts then spreads like a shrub called as *Gulma*.^[9]

ETIOLOGY FACTORS OF VATA GULMA.

| SL No | Nidana | Cha. Nt. ^[10] | Cha. C hi. ^[11] | Bh. Pr. ^[12] | Y. R. ^[13] | M. N. ^[14] | V. S. ^[15] | A. H. ^[16] | A. S. ^[17] | B. S. ^[18] | Ka. S. ^[19] |
|-------|--|--------------------------|----------------------------|-------------------------|-----------------------|-----------------------|-----------------------|-----------------------|-----------------------|-----------------------|------------------------|
| 1 | Vataprakriti | + | — | — | — | — | — | — | — | + | + |
| 2 | Who is exceeding emaciated due to fever, emesis, purgation and diarrhea | + | — | — | — | — | — | + | + | — | — |
| 3 | Intake of cold food substances | + | — | — | — | — | — | + | — | — | — |
| 4 | Administration of emesis and purgation without prior unction. | + | — | — | — | — | — | + | + | — | — |
| 5 | Vomiting without manifested urge | + | — | — | — | — | — | + | + | + | + |
| 6 | Suppression of the manifested urge for flatus, urine and bowel or natural urges | + | + | + | + | + | + | + | + | — | + |
| 7 | Intake of new water(rain water) in excess specially after heavy food | + | — | — | — | — | — | — | — | — | — |
| 8 | Traveling with jolting vehicles | + | — | — | — | — | — | — | — | — | — |
| 9 | Excessive indulgence in sexual act and physical exercise | + | — | — | — | — | — | — | — | + | + |
| 10 | Excessive intake of alcohol | + | — | — | — | — | — | — | — | — | — |
| 11 | Excessive grief | + | + | + | + | + | + | — | — | — | — |
| 12 | Assault or Affliction by external injury | + | + | + | + | + | + | — | — | — | — |
| 13 | Sitting, standing, moving in irregular posture | + | — | — | — | — | — | — | — | — | — |
| 14 | Intake of dry food and drinks | — | + | + | + | + | + | — | — | — | — |
| 15 | Excessive, irregular or wrong body activities | — | + | + | + | + | + | — | — | — | — |
| 16 | Excessive elimination of stool | — | + | + | + | + | + | — | — | — | — |
| 17 | Excessive fasting | — | + | + | + | + | + | — | — | — | — |
| 18 | Intake of cold water after food, when hungry, during fasting and indulge in swimming etc | — | — | — | — | — | — | + | + | — | — |
| 19 | Straneous activities/ running and swimming immediately after food | — | — | — | — | — | — | + | + | + | + |
| 20 | After purification therapy | — | — | — | — | — | — | + | + | — | — |

| | | | | | | | | | | | |
|----|---|---|---|---|---|---|---|---|---|---|---|
| | intake of food which causes burning sensation and which produces more secretion inside the tissue | | | | | | | | | | |
| 21 | Who is interested in intake of food which increases vata | — | — | — | — | — | — | — | + | + | + |
| 22 | Night vigil | — | — | — | — | — | — | — | — | + | — |
| 23 | Excessive talking, laughing and wandering | — | — | — | — | — | — | — | — | + | — |
| 24 | Falling from tree | — | — | — | — | — | — | — | — | + | — |
| 25 | Excessive singing and dancing | — | — | — | — | — | — | — | — | — | + |
| 26 | Excessive exposure to cold air & intake of cold water | — | — | — | — | — | — | — | — | — | + |
| 27 | Who likes cold, dry and pungent substances | — | — | — | — | — | — | — | — | — | + |
| 28 | Emaciated & dry due to disease | — | — | — | — | — | — | — | — | — | + |
| 29 | Intake of strong medicine | — | — | — | — | — | — | — | — | — | + |
| 30 | Drink too much of water even after satisfaction | — | — | — | — | — | — | — | — | — | + |
| 31 | Riding of fast moving vehicles | — | — | — | — | — | — | — | — | — | + |
| 32 | Female and children who will take dry food? | — | — | — | — | — | — | — | — | — | + |

Dry quality of *vata* dosha is having main role in pathogenesis of *vata* gulma, so *vata* prakriti person is more prone to get *vata* gulma disease. Intake of cold water specially rain water after heavy food either person is hungry or in fasting, where the intestines become hard and does solidification of food and leads to constipation, again it is leading cause for *vata* gulma. Cold and dry food specially with pungent taste are likely *vata* aggravating diets directly aiding in formation of dry quality of *vata*.

Purificatory therapy without oilation leads to hardening/ breaking of intestinal walls. After purification/ excessive elimination of stool/ emaciated due to disease like fever, diarrhea etc basically person will become dry, again if he takes emaciating type of food leads to increase in dryness, specially intake of food which will cause burning sensation. Introducing strong medicine in emaciated person causes high grade of dryness.

Straining for vomiting without manifested urge gives rise to vitiation of *vata*. Travelling with jolting and fast vehicles, sitting-standing in irregular postures, excessive singing, dancing,

talking, laughing, sexual act, night vigil and grief directly proportional to *vata* vitiation. Special cause like falling from tree gives rise to aggravation of *vata*.

In this disease we can observe more *viharajanidans* with dry and cold quality of *vata* are involved.

PATHOGENESIS OF VATA GULMA^[20]

Because of causative factors vitiated *vata* brings *pitta* and *kapha* to the alimentary canal. Where *pitta* and *kapha* does obstruction to the movement of *vata*. Then localized in 5 places like cardiac region (area of abdomen near to cardiac region), umbilical region, urinary bladder and flanks (2), produces colic pain. Because of obstructed *vata*, it moves in opposite direction and stays at large-small intestine or stomach with dependent or independent causes. Because of dryness, the intestinal wall becomes hard and gaseous collection of air within it. Then produces palpable and round mass in alimentary canal called as *vatagulma*.

Here because of hard intestinal wall physician can feel round mass or hard mass on P/A examination. But mass does not contains any material/ fluid other than *vata*. For this reason we can't diagnose the *vatagulma* through USG or any investigations.

PREDROMAL SYMPTOMS OF VATA GULMA.^[21]

Lack of desire for food, anorexia, indigestion, erratic digestive fire, burning sensation during digestion, vomiting and belching without any cause, absence of urges like flatus- urine- defecation, not complete evacuation of flatus- urine- defecation after manifestation of urges, colic pain, flatulence, gurgling sounds in the intestines, unhappiness, expulsion of round pellets of stool, loss of appetite, weakness and unable to take food up to one's satisfaction. These are the predromal symptoms of *vatagulma*.

CLINICAL FEATURES OF VATA GULMA.^[22,23]

Frequent increase and decrease in round mass and irregularity in the nature of pain as well as mild to severe. Pain may be like pricking/ breaking/ throbbing type. Place and shape (elongated, circular, big or small etc) of the mass will vary, extension or contraction of the mass, numbness or horripilation at the place or mass. These all are due to unstable quality of *vata*.

Often felt that ants are crawling on the limbs and piercing with needles or nails, dryness in the throat and mouth, there is black or red discoloration with roughness of skin, nails, eyes, face, urine and faeces. These all are due to dry quality of *vata*.

Difficulty in breathing due to excessive gaseous collection which will disturbs the respiratory function. Horripilation at the onset of pain and fever are because of cold quality of *vata*. As well as pain in the cardiac, abdomen, flanks, scapular and head region are due to cold nature of vitiated *vata*. Obstruction to faeces and flatus because of opposite movement of vitiated *vata*.

RELIEVING FACTOR FOR VATAGULMA: The symptoms will worsen after the digestion and after intake of pungent, bitter and astringent taste foods.

NON RELIEVING FACTORS FOR VATAGULMA: The symptoms will diminish soon after intake of food.

TREATMENT

The first line of treatment is *snehana* (oleation) followed by *swedana* (sudation) to do the softening of *srotas* (channels) and breaking the obstruction of *srotas* (channels). *Snehapana* is beneficial in *vata gulma* if it is situated above the *nabhi* (umbilicus), *basti* (enema) in *pakwashaya ashrita* (situated within large intestine) and *ubhaya chikitsa* (*niruha* and *sneha basti*) in *jatara ashrita* (situated at umbilicus and flanks) *vata gulma*. In *samsargaja* and *sannipataja vata gulma* treatment should be according to the predominance of *doshas*.

DISCUSSION

In present era, most people are complaining of distended abdomen with pain which is changing its location as well as size along with constipation. Most difficult part of *vatagulma* is to diagnosis. Physician can get confuse with differential diagnosis like abdominal distention, IBS, Chronic constipation etc. Even though we are getting subjects with above mentioned symptoms, we are lacking in diagnosis of *vatagulma* clinically.

This is the disease where we can't find any pathological/solid tumors in any investigations and difficult to compare with contemporary science. Some extent we can co-relate *vatagulma* with Phantom Tumor.^[24]

Phantom Tumor may assume the shape of generalized more/less resonant enlargement but it more often resembles a localized tumor. It disappears during anesthesia. Physician palpates and misinterprets for a pelvic disorder. Eventually because of patient persistent pain abdominal cavity is opened and no pathological disorder is found but only a distended or redundant loop of intestine. So, no need of investigations like USG, CT or Endoscopy and diagnosed clinically.

CONCLUSION

Vata gulma is the disease of *mahasrotas* (~alimentary canal), which can be single or multiple mass/tumor. Having specific 5 places (cardiac, umbilicus, urinary bladder and 2 flanks). These are the places which are related to abdominal areas. Varying in pain, place, size and shape according vitiation of *vata dosha* are the cardinal features. The main culprit of *gulma* disease is *vata*, so the first line of treatment in *vata gulma* is *snehana* followed by *swedana*. To overcome hardness of *srotas* which was affected.^[25]

REFERENCES

1. Sushruta, Sushruta Samhita Sutrasthana 33/4, with Nibandha Sangraha commentary of Shri Dalhana Acharya, Edited by Vaidya Jadavji Trikamji Acharya and Narayan Ram Acharya "Kavyatirta" New.ed. Varanasi: Chaukhambha Orientalia, Reprint, 2019; 144.
2. Agnivesha, Charaka Samhita Nidana Sthana 3/7, with Ayurveda Deepika commentary of Chakrapanidatta, Edited by Vaidya Yadavji Trikamji Acharya, New. ed. Varanasi: Chaukhambha Orientalia, Reprint, 2019; pg no 209.
3. Agnivesha, Charaka Samhita Chikitsa Sthana 5/7, with Ayurveda Deepika commentary of Chakrapanidatta, Edited by Vaidya Yadavji Trikamji Acharya, New. ed. Varanasi: Chaukhambha Orientalia, Reprint, 2019; 435.
4. Sushruta, Sushruta Samhita Uttara Tantra 42/5, with Nibandha Sangraha commentary of Shri Dalhana Acharya, Edited by Vaidya Jadavji Trikamji Acharya and Narayan Ram Acharya "Kavyatirta" New. ed. Varanasi: Chaukhambha Orientalia, Reprint, 2019; pg no 144.
5. Agnivesha, Charaka Samhita Chikitsa Sthana 5/16, with Ayurveda Deepika commentary of Chakrapanidatta, Edited by Vaidya Yadavji Trikamji Acharya, New. ed. Varanasi: Chaukhambha Orientalia, Reprint, 2019; pg no 436.

6. Agnivesha, Charaka Samhita Chikitsa Sthana 5/10, with Ayurveda Deepika commentary of Chakrapanidatta, Edited by Vaidya Yadavji Trikamji Acharya, New. ed. Varanasi: Chaukhambha Orientalia, Reprint, 2019; pg no 436.
7. Agnivesha, Charaka Samhita Nidana Sthana 3/7, with Ayurveda Deepika commentary of Chakrapanidatta, Edited by Vaidya Yadavji Trikamji Acharya, New. ed. Varanasi: Chaukhambha Orientalia, Reprint, 2019; pg no 209.
8. Sushruta, Sushruta Samhita Uttara Tantra 42/4, with Nibandha Sangraha commentary of Shri Dalhana Acharya, Edited by Vaidya Jadavji Trikamji Acharya and Narayan Ram Acharya "Kavyatirta" New.ed. Varanasi: Chaukhambha Orientalia, Reprint, 2019; pg no 144.
9. Sushruta, Sushruta Samhita Uttara Tantra 42/5-6, with Nibandha Sangraha commentary of Shri Dalhana Acharya, Edited by Vaidya Jadavji Trikamji Acharya and Narayan Ram Acharya "Kavyatirta" New. ed. Varanasi: Chaukhambha Orientalia, Reprint, 2019; pg no 144.
10. Agnivesha, Charaka Samhita Nidana Sthana 3/7, with Ayurveda Deepika commentary of Chakrapanidatta, Edited by Vaidya Yadavji Trikamji Acharya, New. ed. Varanasi: Chaukhambha Orientalia, Reprint, 2019; pg no 209.
11. Agnivesha, Charaka Samhita Chikitsa Sthana 5/9-11, with Ayurveda Deepika commentary of Chakrapanidatta, Edited by Vaidya Yadavji Trikamji Acharya, New. ed. Varanasi: Chaukhambha Orientalia, Reprint, 2019; pg no 209.
12. Bhavmishra, Bhavaprakasha Chikitsa Prakarana 32/8, edited with Vidhyotini Hindi commentary by Mishra Brahmashankara, Edition Reprint 2020, Chaukambha Sanskrit Bhavan, Varanasi, Vol 2: pg no 347.
13. Acharya Yogaratnakara, Yogaratnakara Uttarardha Gulma Nidana shloka no-1 with Vidyotini Hindi commentary by Vaidya Laxmipati SHastri, edited by Bhishagratna brahmashankar Shastri, Reprint 2022, Chaukamba Sanskrit Series, Varanasi, pg no 26.
14. Shri Madhavakara, Madhava Nidana Purvardha 28/6-8, with English translation of Madhukosha Sanskrit commentary by Dr P Himasagara Chandra Murthy, Chaukamba Sanskrit Series office, Varanasi, 3rd edition, 2013; vol-1 Pg no 520.
15. Vangasena, Vangasena Samhita 32/7-9, edited by Dr. Nirmala Saxena, First edition-2004, Chaukambha Sanskrit Series, Varanasi, Vol 1, Pg no: 523-524.
16. Vagbhata, Ashtanga Hridaya Nidana Sthana 11/33-38, With the commentaries of Arunadatta and Hemadri, Edited by Bhishag Acharya Harishastri Paradhakara Vaidya, Choukamba Orientalia, Varanasi, Reprint 10th edition, 2019; page no: 510.

17. Vriddha Vagbhata, Ashtanga Sangraha Nidana Sthana 11/32, With the Shashilekha commentary, by Indu, edited by Dr, Shivaprasad Sharma, Chaukambha Sanskrit series, Varanasi, 3rd edition, 2012; pg no 398.
18. Bhela, Bhela Samhita Nidana Sthana 4/2-6, edited by Prof. Priya varat Sharma, Reprint 2005, Chaukambha Vishwabharathi, Varanasi, Pg no 146.
19. Maharshi Kashyapa, Kashyapa Samhita Chikitsa sthana, edited with Prof. P. V. Tiwari commentary by P. V. Tiwari, Reprint 2020, Chaukambha Vishwabharathi, Varanasi, pg no 190.
20. Agnivesha, Charaka Samhita Chikitsa Sthana 5/6, with Ayurveda Deepika commentary of Chakrapanidatta, Edited by Vaidya Yadavji Trikamji Acharya, New. ed. Varanasi: Chaukhambha Orientalia, Reprint, 2019; pg no 436.
21. Agnivesha, Charaka Samhita Nidana Sthana 3/15, with Ayurveda Deepika commentary of Chakrapanidatta, Edited by Vaidya Yadavji Trikamji Acharya, New. ed. Varanasi: Chaukhambha Orientalia, Reprint, 2019; pg no 210.
22. Agnivesha, Charaka Samhita Nidana Sthana 3/7, with Ayurveda Deepika commentary of Chakrapanidatta, Edited by Vaidya Yadavji Trikamji Acharya, New. ed. Varanasi: Chaukhambha Orientalia, Reprint, 2019; pg no 210.
23. Agnivesha, Charaka Samhita Chikitsa Sthana 5/10-11, with Ayurveda Deepika commentary of Chakrapanidatta, Edited by Vaidya Yadavji Trikamji Acharya, New. ed. Varanasi: Chaukhambha Orientalia, Reprint, 2019; pg no 436.
24. World Journal Of Pharmaceutical Sciences, Dr. Nikhil Chandra, Dr. Vidya Hirlekar, Dr. Sreelakshmi, Review Article, Vol 9, 24th September 2020, Issue 12; pg no 601.
25. Agnivesha, Charaka Samhita Chikitsa Sthana 5/21-32, with Ayurveda Deepika commentary of Chakrapanidatta, Edited by Vaidya Yadavji Trikamji Acharya, New. ed. Varanasi: Chaukhambha Orientalia, Reprint, 2019; pg no 437.