



ROLE OF VISHA AND AGADA PRAYOGA IN AUTO IMMUNE DISORDERS W.S.R GRAHANI AND AMAVATA

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ABSTRACT

Immunity known as body's defence mechanism is mainly of 2 types innate immunity and adaptive immunity. Although functioning as a system the organs of immune system is distributed at different places in the body. Lymphocytes are the masters of human immune system namely, T and B lymphocytes. Autoimmunity is the presence of antibodies which are made by B lymphocytes and T lymphocytes directed against normal components of a person (autoantigens). These components are called autoantigens or self-antigens and typically consist of proteins (or proteins complexed to nucleic acids). The antibodies and T lymphocytes that recognize autoantigens are called "autoantibodies" and "autoreactive T cells".^[1] Understanding and treating autoimmunity and related disorders in Ayurveda has become a great challenge to the ayurvedic field of medicine. The thought of correlating autoimmunity to vyadhikshamatva, mandagni, aama and visha is a new approach to recognise the probable samprapti which would be the causative factor for autoimmunity. Understanding samprapti of the roga is the major aspect of treating the disease based on samprapti vighatana chikitsa. Here an attempt is made to understand the role of visha in causing autoimmune disorders and thereby treating them in a new mode of approach.

KEYWORDS: Auto-Immunity, Visha, Aama, Agni, Samprapti, Grahani Dosha.

INTRODUCTION

The major functions of immune system is to recognise self from non self, mounting a specific response against non-self, memory of previous infection, antibody formation and cell mediated reactions. Autoimmunity is a state in which the body's immune system fails to distinguish between self and non-self and reacts by formation of auto-antibodies against one's own tissue antigens.^[2]

आहारस्य रसःशेषो यो न पक्वो अग्निलाघवात् ।सहेतुः सर्वरोगाणां आम इत्यभिधीयते ॥^[3] acharya Chakradatta and Charaka has clearly mentioned the relation between impaired metabolism and formation of aama dosha. "रोगिस्यत् विक्रुते मूलम् अग्नि तस्मात् निरुच्यते"^[4] clearly quotes agni is the causative factor for all the roga.

Amavata is one such disorder caused due to vikrutagni inturn leading to deranged mechanism and it can be

probably correlated with rheumatoid arthritis which is one among the autoimmune disorder. The samprapti can be understood by the point of rheumatic fever in initial stages prognosing to rheumatoid arthritis and then leading to rheumatic heart disorder in final stages which can be correlated with lakshana of amavata as explained in classics.

Acharya Charaka has has beautifully explained the concept of importance of agni, the causes of its vitiation leading to aama and aama visha inturn leading to grahani dosha which among can be considered as the possible causative factor for autoimmunity.

AIMS

To know the effect of mithya ahara and vihara on vitiating agni.

To understand the importance of agni and aama leading to visha samprapti thereby leading to auto immunity.



REVIEW OF LITERATURE

Abhojana, atibhojana, ajeerna, vishamashana, asatmya bhojana, virechana vamaana sneha vibhrama, anya vyadhi karshita, desha kaala rutu vyshamya, vega dharana are

some of the factors leading to dooshana of agni.^[5]

अपच्यमानं शुक्तत्वं याति अन्नं विषरूपताम् ।^[6] the impaired metabolism leads to shukta bhava of the anna rasa giving lakshana of visha.

Compiling the lakshana of amavata with visha

| Amavata lakshana (Y.R) ^[7] | Saama and saama vata lakshana ^[8] | Anna visha lakshana (c.chi.15) ^[9] |
|---|--|---|
| Angamarda | Vedana | Angamarda |
| Aruchi | Aruchi | Arochaka |
| Trushna | Apakti | Avipaka |
| Aalasya | Aalasyam | Moorcha |
| Gouravam | Gouravam | Aalasyam |
| Jwara | Klama | Bhrama |
| Anga shoonata | Shotha | Shiroruk |
| Trasta gaatra | Bala bramsha | Gaatra sadana |
| Manya prushta trika kati jaanu sandhi akunchana | Snehadhyai vrudhimapnothi | Prushta kati graha |

Visha According to Ayurveda

“देहम् प्रविश्य यद् द्रव्यम् दूशयित्वा रसादिकान्, स्वस्थयम् प्राणहरम्”^[10] the one which does dooshana of rasadi dhatu and swasthyahara is called visha. Visha is broadly classified in to kritrima and akritrima visha. Kritrima

visha is again classified as dushi visha and gara visha. According to Sushruta Acharya dushi visha is caused due to dushita desha, kaala, anna which does dushana of all dhaatu. Lakshana of dushi visha and aamavata and agni dosha again can be compiled and compared as follows.

| DUSHI VISHA LAKSHANA ^[11] | GARA VISHA LAKSHANA ^[12] |
|--------------------------------------|-------------------------------------|
| Avipaaka | Alpagni |
| Arochaka | Arochaka |
| Moha, bhrama | Nidra vibhrama |
| Paada kara shopha | Shvayathu hasta paadayo |
| Atisara and chardi | Grahani dosha |
| Murcha | Murcha |
| Vishama jwara | Jwara |
| Trushna | |

Chikitsa of dushi visha and garavisha, the main line of treatment is amahara, deepana pachana and deha samshodhana.

CONCEPT OF VIRUDDHA AAHARA AND ITS ROLE IN CAUSING VISHA

“विरुद्धमपि च आहारं विद्यात् विष गरोपमम्”^[13] viruddha ahara or the incompatible mode of food imntake is the most common cause of many ailments landing up in

unknown cause spectrum of disorders. The importance of desha, kaala, maatra, samskara, virya, samyoga and paaka plays a major role in digestion and metabolism of ingested food. any derangements or incompetence in these aspects can lead to production of aama leading to aama visha which in later stages becomes dushi or gara visha finally leading to garhani dosha.

METABOLITES AND CONCEPT OF AAMA

Alpagni will result in apaachana, the improperly digested food cannot be assimilated and becomes a mixture of weak digestive enzymes and un assimilated food in aamashaya is rendered in to dushta aahara rasa which cannot nourish and form the rasa dhatu (aadya dhatu). Amotpatti states that the annarasa with dushta dosha forms vishtabdhatta, vidagdhatta and aama with vaata, pitta and kapha respectively. Rheumatoid factors are protein based particles found in the blood serum, the improperly digested food with remnants of poor absorption and assimilation proteins, carbohydrates, fats (may be referred as aama) will enter in to blood stream “तेन अत्यर्थं विदग्धो असौ धमनीः प्रतिपद्यते वात पित्त कफैः भूयो दूषितः सो अन्नजो रसः” [14] and showcase themselves as RA factor, C reactive protein and many more.

DISCUSSION

To interpret this knowledge a case study was done on a female patient aged about 70 years, visited the OPD with the complaints of multiple joint pain with stiffness and reduced appetite. She happens to be a home maker and belongs to an orthodox family. Her daily routine begins at around 4.30am and her breakfast time is about 10.30am after completing all rituals and household

OBSERVATIONS

| | BEFORE TREATMENT (09.08.2021) | AFTER TREATMENT (18.08.2021) |
|-----------|-------------------------------|------------------------------|
| RA FACTOR | 145.2 IU/ML | 91 IU/ML |
| CRP | 25.1 mg/l | 10 mg/l |

CONCLUSION

Treating any disease requires knowledge. Treating and providing successful results requires skill and wisdom. The wisdom lies in understanding the exact nidana and the samprapti of any disease. Some of the diseases may be treated based on sure shot diagnosis, some through the nidana, some through the lakshana, some through the understanding of guna and some other through the assessment of samprapti. The often-ignored approach to any disease is the concept of VISHA. Visha does not simply mean sthavara and jangama visha. It also means

works. This practise over a period of many years has led to the derangement in the agni, leading to vishamagni and mandagni. Gradually she experienced digestive disturbances in the terms of reduced appetite, bloating and increased frequency of bowels in a day particularly soon after food intake, which initiated grahani samprapti. Later over a period she began experiencing multiple joint pain with stiffness. Since the time of regular food intake was not maintained she kept munching at wrong intervals. The possible cause of her ailments could be the causes mentioned by Acharya Charaka in grahani dosha chikitsa for agni dooshana such as abhojana, vishama ashana, and vega dharana. Which led to symptoms such as ajirna, vishtamba, prushtha kati graha, angamarda, pravahana, aruchi and avipaka which are the definite symptoms of anna visha.

Chikitsa adopted: Sarvanga agni chikitsa lepa, sarvanga parisheka with dhanyamla and twak nirgundi patra, shirodhara with ksheera bala taila and piccha basti (yoga basti course).

Hence, the nidana and samprapti were strongly identified and treated on the lines of grahani due to which rasa rakta dushti was corrected and agni was brought back to near normalcy and the following results were obtained.

ahara visha and aama visha. Many signs and symptoms of diseases related to skin, digestive system and respiratory system mimic the symptoms of VISHA, and most commonly jangama visha. Hence, keeping this mind, here are some examples of very effective agada yogas which are beneficial in clinical practice. One must be capable to identify the nidana and samprapti to link it to visha and select the medicines accordingly. It is also important to know that the agada yogas are way faster and effective than the conventional kashtoushadi and rasoushadhi.

Agada Yogas Used In Different Dosha Involvement

| | | |
|------------------------|-------------------------------------|--|
| Vilwadi Agada | Vata Kapha Shamaka | Vishuchika, Ajeerna, Gara Visha |
| Moorvadi Agada | Kapha Vata Shamaka | Garopahata pavakaha From simple cosmetic allergy to complex systemic disorders |
| Dooshivishari Gulika | Vata Kapha Shamaka | Dooshi Visha – Dermatological, Respiratory, G.I conditions |
| Taruna Bhaskara Gulika | Useful in Vata Kapha Shonita Dushti | Vatarakta, Asthi Majjagata Vata, Neurodegenerative Disorders. |
| Dashanga Gulika | Vata Kapha Shamaka | Vesiculo bullous lesions, Urticaria, Ashayapakarsha |
| Kottamtagaradi Yoga | Pitta Shamaka, Shothahara | Ulcers, Suppuration, Necrotic / Gangrenous changes, Atopicity |

Knowledge of basic principles of Ayurveda envelopes the understanding of modern-day disorders, their pathology, pathophysiology, prognosis, and treatment.

There are so many disorders where the cause is unknown and left unanswered by the modern science. But when gone through the roots of ayurveda one can find nidana,

samprapti, samprapti vighatna and chikitsa for each and every disease and the cause for the same in each and every individual which upholds the ayurvedic science. So, with this we can find the root causes of auto immunity with aama visha and grahani dosha and new trials of treatment approach can be done based on grahani dosha chikitsa fruitfully.

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