

REVIEW ON CONCEPT OF VYADHI KSHAMATVA IN AUTOIMMUNEDISORDERS

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ABSTRACT

Background: In associate in nursing disease, there's a wrong reaction of our unconscious process against the body's own tissue.

Aim and Objectives: To check the conception of Vyadhi Kshamatva in response disorders. Our system features a terribly refined system to stay U.S. sickness free. Response diseases occur once the body is functioning onerous to defend against probably risky substances our bodies, like allergens, toxins, infections or food, however doesn't see the distinction between the invaders and our own body cells. Piece of writing describes this during a slightly completely different manner. Piece of writing suggests that the system attacks the body's own cells don't accidentally, however it will to defend against a sort of harmful metabolites body, ama'. Holistic approach of piece of writing resembles to the whole perform of Vyadhikshamatva. This may steer far away from the origin and or progression of assorted diseases.

Discussion and Conclusion: Vyadhikshamatva may be a broad conception comprising the entire trendy understanding of medicine and different gross and delicate factors taking note to the interference and progression of diseases in physique. the smallest amount understood arm of medicine is that the origin and mechanism relating to development of response disorders.

Keywords: Vyadhikshamatva, Autoimmune, Ama, Ayurveda.

INTRODUCTION

Immune system is outlined as a classy and extremely evolved network of integrated body system as well as organs, tissues, cells and cell product with a mission to supply resistance and or revenge to foreign agents or invaders physiologically [1]. Once the system doesn't operate properly it leaves the body open for attacks from a colossal array of ailments. Therefore, a healthy system is sort of a rigorously balanced totter totter. System includes of various organs or tissues like the first liquid body substance organs like thymus and bone marrow, whereas the secondary liquid body substance organs embrace the spleen, tonsils, humour vessels, humour nodes, adenoids, skin and liver [2]. Cells comprising system ar lymphocytes, monocytes and macrophages, mast cells and white blood cell, neutrophils and eosinophils [3]. Proof of different causes like infection or malignancies or mechanisms breaking the equilibrium of immune tolerance of the body is named pathology [10]. Immune tolerance arises thanks to sure mechanisms. initial is that the theory of being elimination. T - cells maturing within the thymus acquire the flexibility to differentiate self from non - self. These T - cells ar then eliminated by necrobiosis for the tolerant individual. Second is that the idea of being energy that during which within which the T - lymphocytes which have noninheritable the flexibility to differentiate self from non - self aren't eliminated however instead become non - responsive and inactive. The third mechanism is thru suppressor T - cells. In step with this mechanism, the tolerance is achieved by a population of specific suppressor T - a cell that doesn't permit the substance responsive cells to proliferate and differentiate [11]. Response pathological process mechanism of immune tolerance fails, pathology breaks off. Those mechanisms or theories through that pathology will raise embrace immunologic factors wherever there's failure of immunologic mechanism of tolerance initiating motorcar immunity. E.g. polyclonal activation of B - cells, generation of self - reacting B cells, attenuated T - suppressor and inflated T - CD4 T cell activity, fluctuation of opposed - idotype network management and sequestered substance free from tissues. Equally genetic factors conjointly play a job in pathological process of pathology by inflated expression of sophistication II human leukocyte antigen antigens on tissues concerned in motorcar immunity and inflated familial incidence of a number of the motorcar immune disorders. The third probable mechanism is thru microbic factors -

wherever there's AN infection with microorganisms notably viruses and fewer typically microorganism and eubacterium has been involved in pathological process of motorcar immune diseases [12]. Types of response diseases relying upon the kind of motorcar protein formation, the motorcar immune diseases are broadly speaking classified into 2 teams - organ specific diseases and organ non - specific (systemic) diseases. In organ specific diseases, the motorcar antibodies fashioned react specifically against an organ or target tissue part and cause its chronic inflammatory destruction. Whereas, organ non - specific diseases, the motorcar antibodies ar fashioned that react with antigens in several tissues and so cause general lesions [13,14].

MATERIALS

Ayurvedic textual materials were referred, mainly Charakasamhita, Sushruta samhita, Astangahridaya and available commentaries of these samhitas, for the study. Available modern literature and journalsetc.

DISCUSSION

The modern understanding of immunity fits in the broad concept of Vyadhikshamatva in Ayurveda. The process of preventing of diseasedevelopment and capacity to resist disease are jointly known as Vyadhikshamatva. Chakrapani has described this in two aspects - antagonistic to the strength and virulence of disease (Vyadhi Bala Virodhitva) and the capacity to inhibit, contain or bind the causes on factors of disease (Vyadhi Utpadaka Vibandhakatva). Vyadhi Bala Virodhitva is concerned with the action or process after the disease has manifested in the body. This process indicates the further escalation of the virulence of the disease is inhibited and the diseaseprocess is contained. Vyadhi Utpada Vibandhakatva controls the disease during the Samprapti only. This is actually the prevention of the manifestation of disease. According to Charaka, not all human beings are equally capable of Vyadhikshamatva. This is due to the different nutritional status of the individuals because Ojas, Bala and Vyadhikshamatva are dependent on nutritious food. A change in the nutritional capacity of food leads to the change in the Bala and Vyadhikshamatva. It may also be further pointed out that the constitutional status or Prakriti also differs from individual to individual and therefore the

Vyadhikshamatva. In Ayurvedic literature, the natural inherent strength or power of the body which is responsible for the health is termed as Bala. Bala depends upon the health status of Dhatu, Prakruti, Desha, Kala and Ojas. Bala is classified into three types – Sahaja, Kalaja and Yukti Kruta. Sahaja Bala refers to the inherent characteristics property of an individual present since birth. And this is formed from the time of formation of Garbha based on excellence of Shukra and Arthava. The understanding of Sahaja Bala resembles to the innate immunity. Innate immunity refers to nonspecific defence mechanism that come into play immediately or within hours of an antigen's appearance in the body. These mechanisms include physical barriers such as skin, chemicals in the blood and immune system cells that attack foreign cells in the body. Kalaja Bala refers to the strength attained by the individual due to the impact of seasonal variation and ageing phenomenon, which is temporary. In modern science, it resembles the acquired or adaptive immunity. Specifically mentioning, the immunity developed by an individual after any infection in due course of subject's life. The third type mentioned is the Yuktikruta Bala. It is gained by the planned implementation of combination of diet, medication and other regimen by the patient as planned by the physician. In modern medical literature it is the acquired immunity where in it includes active immunity induced by vaccination and passive immunity due to administration of antibody containing preparation. In normal state, in a healthy human body – Vata, Pitta and Kapha Doshairrespective of opposite qualities coexist each other rather than contradicting each other. This is termed as Sahaja Satmya, which the conventional system coined as the so called immune tolerance. Hence, this is the reason why the body's own immune cells are not attacking self from Ayurvedic point of view. But, due to the influence of Daiva (past deeds or unknown factors) or due to Svabhavika Karanas (in which we can include all the probable theories or mechanism of initiating autoimmune reaction such as microbial, genetic, immunological) potentially paving way to imbalance or disequilibrium or disability to the Sahaja Satmya, there by the immune cells (leucocytes) lose the ability to identify self from non – self or foreign agents. Functioning of Dosha (ojovisramsas – as it is the malfunctioning and displacement of Dosha. They manifestation of diseases – spectrum of autoimmune disorders indifferent body parts depend on the cause and the site engaged by the cause. To be precise the area where Kha Vaigunya has been manifested progress to the Dosha Dushya Samurchana and ultimately culminates in the manifestation of disease. Even in the modern medical literature the autoimmune disorders are classified as organ specific and organ non –specific or systemic based on the auto antibodies engaging the site. As there is Prakopa of Vata and Pitta there is no question in the status of Kapha. There will be comparative reduction of Kapha or to an extent Malarupi Kapha is formed (altered leucocytes). Kapha Dosha is acknowledged as Balakrut i.e. confers strength to the body. Bala is one of the synonyms of Kapha Dosha. Bala can be interpreted here as the Slaishmika Ojas or Aparajita Ojas which bestows Vyadhikshamatva Shakti i.e. power to resist and overcome the forces or factors which bring about diseases and decay. To be precise according to Acharya Dalhana, Ojas is the

essence of all Dhatus which are Moortimat. So, Ojas is a substance (that can be interpreted as the white fraction of blood – the white blood cells or leucocytes) and the Bala imparted is the functional outcome or component. Both are decided by Kapha Dosha even though Vata and Pitta has its own role in judgment and attack. When Anyadosha (except Kapha dosha) Prakopa occur, it cause Kshaya to Kapha relatively or formation of Malarupi Kapha (altered leucocytes) ending in immune system malfunctioning.

CONCLUSION

Ayurvedic concept of understanding immune mechanism is vast but precise. Vyadhikshamatva entails different dimensions of modern immunology and potential immunopathological insight. The mechanism of autoimmunity is least understood in the field of immunology. The ancient science of Ayurveda holds a strong insight in the understanding of immune tolerance to be as Sahaja Satmya and understanding of autoimmunity as Ojovisramsas where there is Dosha Vaigunya (Kriya Sannirodha).

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