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### RESEARCH ARTICLE

#### ROLE OF TRIVIDHA ROGA AYATANA IN AUTO IMMUNE DISORDERS.

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#### Abstract

What is a disease, what causes disease and why some people fall ill and others don't, are the questions we have all asked ourselves many times. Different branches of science and different medical systems have tried to answer these questions, but the right answer is still missing. In Western medicine, the causes have been looked for among different pathogens, i.e. external causes and genetic heritage or inborn "mistakes" in the system which result in a disease. Furthermore, there are autoimmune diseases, but there is no answer what exactly causes autoimmune reaction or, to put it differently, why our body "raises its hand" to itself. While in Ayurveda there is clear mentioning of the cause for above mentioned diseases. Ayurveda has classified the causes of disease into three main categories:

Asatmendriyarthasamyoga 2. Prajnaparadha and 3. Parinama (Kaala) According to Ayurveda, these three main causes of disease enable different kinds of diseases to manifest. Firstly, they lead to the imbalance of body /or mind by vitiation the Tridosha. The consequence of the imbalance is a disturbance of the basic biological principles, which makes the body prone to disease no matter whether it is an infection, manifestation of hereditary inclination or autoimmune reaction.

Hence an attempt has been made in this paper to understand the concept of Auto Immune Disorder in terms of Ayurveda. How Auto immune can be correlated to Ama and role of TrividhaAyatana as triggering factor in causing Ama (Sama) /Auto immune disorder.

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#### Introduction:-

##### What is Ayatana–

Ayatana means "cause" of a disease<sup>[1]</sup>.

What are those Ayatana and they are responsible for what?

त्रीणिआयतनानिअर्थानांकर्मणःकालस्यचअतियोगअयोगमिथ्यायोगः<sup>[2]</sup>।

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TriniAyatana/ three causative factors are Artha means Asatmendriyarth Samyoga of respective Indriya with their Indriyarth, Karma or Prajnaparadha and Kala or Parinama.

These Ayatanas are responsible for;

**तत्रखलुएषां द्वयानामपिदोषाणांत्रिविधप्रकोपणं; तद्यथा-असात्म्येन्द्रियार्थसंयोगः, प्रज्ञापराधः, परिणामश्चेति<sup>[3]</sup>।**

For Prakopa of Shareerika and Manasika Dosha 3 types of etiological factors responsible are AsatmendriyarthSamyoga (unwholesome contact with the object of senses), Prajnaparadha (intellectual blasphemy) and Parinama (seasonal variation).

**इत्यसात्मेन्द्रियार्थसंयोगः, प्रज्ञापराधः, परिणामश्चेतित्रयस्त्रिविधकल्पाहेतवोविकाराणां,**

**समयोगयुक्तास्तुप्रकृतिहेतवोभवन्ति<sup>[4]</sup>॥**

These are the threefold causes of diseases. Proper utilization of the objects, Action and Time is beneficial to the maintenance of normal health.

**द्वयोस्तुखल्वागन्तुनिजयोःप्रेरणमसात्मेन्द्रियार्थसंयोगः, प्रज्ञापराधः, परिणामश्चेति<sup>[5]</sup>**

AsatmendriyarthSamyoga, Prajnaparadha and Parinama are the common causative factors for both exogenous and endogenous types of diseases as well. Hence it can be told that these 3 are responsible for Trividha DoshaPrakopa thereby causingVyadhi.

**How Trividha Ayatana will manifest disease?**

**इतिअसात्म्येन्द्रियार्थसंयोगः, प्रज्ञापराधः, परिणामश्चेतित्रयस्त्रिविधविकल्पहेतवोविकाराणांसमयोगयुक्तस्तुप्रकृति**

**हेतवोभवन्ति<sup>[6]</sup>।**

When these 3 Ayatana are in Trividha Vikalpa that is Atiyoga, Ayoga and Mithya yoga they become responsible for manifestation of disease.

**प्रकुपितस्तुखलुतेप्रकोपविशेषाद्व्यविशेषाच्चविकारविशेषानभिनिर्वर्तयन्त्यपरिसंख्येयान्<sup>[7]</sup>॥**

Depending upon the specific nature of causative factor and also the specificity of the Dhatu afflicted, Dosha when aggravated manifest innumerable types of diseases.

Therefore it can be said as 3 Ayatana has ability to do Dosha Prakopa resulting in innumerable disease which includes auto immune disorders as well.

### Definition of Auto Immune Disorders

Body's Immune system protects from disease and Infection. But if one have an auto immune disease, **immune system attacks healthy cells of the body by mistake**. Auto Immune disease **can affect many parts of the body**. Often the symptoms are fatigue, muscle aches, low grade fever. The classic sign of an Auto Immune disease is Inflammation, which causes redness, heat, pain and swelling<sup>[8]</sup>

Autoimmune diseases a case of mistaken identity; it is an abnormal condition in which the body reacts against constituents of its own tissues. The result may be simple hypersensitivity reaction and or autoimmune disease **when the body begins attacking its own healthy tissues**. We can say it is a case of mistaken identity resulting in failure of the immune system to differentiate between self and non-self. This failure to differentiate between self and non-self may result due to some extraneous environmental factors like some viral infections and exposure to some mutagenic agents; can be due to the breakdown and failure of immune regulation and due to some aberration in the genes. Whatever the reason the result is autoimmune disease which may involve a particular organ when it is called an organ specific disease<sup>[9]</sup>.

**Does Ayurveda speak about Immunity?**

**उपयोगिहेतुःप्रयोजनीभूतयोर्धातुःसाम्यरक्षणकरयोर्विषयेयस्योपयोगितो<sup>[10]</sup>।**

Any Hetu or factors useful to the body and which indulge in protection of Shareera which is important for homeostatic condition of Shareera and Manas is immunity as per Ayurveda.

हेतुविशेषदुष्टो हि स एव दोषो दूष्यान्तरगतश्चविभिन्नशक्तियोगाद्बहूनविकारान्करोतीतियुक्तमेव<sup>[11]</sup>।

According to Hetu, Dosha get aggravated and de-arranges Dushya leading towards disease. Hence any factor which aggravates Dosha and dearranges Dushya causing disease is considered as vulnerable or factor opposite to immunity.

**Does Ayurveda speak about Auto Immune?**

**Concept of Ama/ Saama**

Trividha Hetu leads for manifestation of either Ama or Sama and according to Hetu Vikara gets manifested .

आमलक्षणंचैवपठन्ति- द्रवगुरुअनेकवर्णहेतुःसर्वरोगाणांस्निग्धपिच्छलआमंतन्तुमत्अनुबद्धशूलदुर्गन्धिइत्यादि<sup>[12]</sup>।

while explaining the feature of Ama it is told that it act as Hetu or causative factor for producing many diseases and neither act as useful factor nor does Dhatu Rakshana thereby doesn't do the function of immunity.

यत्रस्थआमंविजृजत्तमेवदेशंविशेषेणविकारजातैः।

दोषेणयेनावततंस्वलिंगैःतलक्षयेत्आमसमुद्भवैश्च<sup>[13]</sup>

where ever the Ama goes it give rise to pain and initiates reaction among Dosha Dushya Srotas etc and produce diseases, which is equivalent with modern definition of “affecting many parts of the body”.

आमस्यअपक्वस्यआहारस्यप्रदोषःआमप्रदोषः।

आमंअपक्वंसद्दुष्टंदोषसंपर्कात्शरीरदूषयतीति<sup>[14]</sup>।

When Ama comes in contact with Dosha it leads to vitiation of Shareera by manifesting various diseases.

आमेनतेनसंपृक्तादोषादूष्यश्चदूषितः ।

सामाइतिउपदिश्यन्तेयेचरोगास्तदुद्भवाः<sup>[15]</sup> ॥

“Saama” is a condition manifests due to amalgamation of Dosha and Dushya resulting in formation of various diseases.

अन्येदोषेभ्यएवातिदुष्टेभ्योअन्योन्यमुच्छन्नात्।

कोद्रवेभ्योविषस्येववदन्तिआमस्यसम्भवम्<sup>[16]</sup> ॥

Ama gets formed from intimate mixing with one another of greatly increased Doshas just as poison gets formed from mixing of different kinds of Kodrava.

It can be concluded that Ama doesn't have function of immunity and also affects many parts where ever it progress. So Ama can be considered as auto immune in terms of Ayurveda.

Above references suggest Asatmendriyarthasamyoga, Prajnaparadha and Kaala acts as causative factor for manifestation of Ama or Saama.

**Example1:** For Prajnaparadha, Asatmendriyarthasamyoga and Parinaama.

नहिताहारोपयोगिनामग्निवेशतन्निमित्ताव्याधयोजायन्ते, न च केवलंहिताहारोपयोगात्एवसर्वव्याधिभयातिक्रान्तंभवति, सन्तिहिदृतेअपिअहिताहारोपयोगात्अन्यारोगप्रकृतयः, तद्यथा-कालविपर्यय, प्रज्ञापराधः, शब्दस्पर्शरूपसगन्धाच्चासात्मन्या इति। ताश्चरोगप्रकृतयोरसान्सम्यक्उपयुज्जनामपिपुरुषअशुभेनोपपादयन्ति; तस्मात्हिताहारोपयोगिनोअपिदृश्यन्तेव्याधिमन्तः। अहिताहारोपयोगिनांपुनःकारणतो नसद्योदोषवान्भवतिअपचारः। नहिसर्वाणिअपथ्यानितुल्यदोषाणि, नच सर्वेदोषास्तुल्यबलाः, नचसर्वाणिशरीराणिव्याधिक्षमत्वेसमर्थानिभवन्ति। तदेवहिअपथ्यदेशकालसंयोगवीर्यप्रमाणा अतियोगात्भूयस्तरमपथ्यसंपद्यते। सएवदोषाःसंसृष्टयोनिर्विरोधोपक्रमोगम्भीरअनुगतश्चिरस्थितः प्राणायतनसमुत्थोमर्मोपघा

तीकष्टतमःक्षिप्रकारितमश्चसंपद्यते।शरीराणिचअतिस्थूलानिअतिकृशानिविष्टमांसशोणितास्थीनिदुर्बलानिअसात्म्याआहारो पचितानिअल्पाहाराणिअल्पसत्वानिचभवन्तिव्याधिसहानि,विपरीतानिपुनःव्याधिसहानि।एभ्यश्चैवापथ्याहारदोषशरीर विशेषेभ्योव्याधयोमृदवोदारुणाःक्षिप्रसमुत्थाश्चिरकारिणश्चभवन्ति।तएवातपित्तश्लेष्माणःस्थानविशेषेप्रकुपिताव्याधि विशेषानभिनिर्वर्तयन्त्यग्निवेश<sup>[17]</sup>॥

It is not that individuals accustomed to wholesome food suffer from diseases due to wholesome food nor is it that only by taking wholesome food one can overcome all diseases. Apart from unwholesome diet, there are other factors for the causation of disease like unwholesome contacts of sense faculties with their respective objects, intellectual blasphemy and seasonal abnormality.

Individuals whose body is either very corpulent or too emaciated or having loose muscle, blood and bone or weak or nourished with unwholesome food or accustomed to the intake of less food, or having feeble mind are unable to resist diseases which suggests Trivida Karana will not produce disease in all individual.

**Example 2-** for Asatmendriartha Samyoga and Prajnaparadha

अमात्रावत्त्वंपुनर्द्विविधमाचक्षते-हीनम्,अधिकं च।तत्रहीनमात्रमाहारराशिंबलवर्णोपचयक्षयकरम्अतृप्तिकरम् उदावर्तकरम् आनायुष्यअवृष्यमनौजस्यंशरीरमनोबुद्धिइन्द्रियउपघातकरंसारविधमनमलक्ष्म्यावहमशीतेश्चवातविकाराणाम्आयतनआचक्षते,अतिमात्रंपुनःसर्वदोषप्रकोपणइच्छन्तिकुशलाः।योहिमूर्तानामाहारजातानांसौहित्यंगत्वात्प्रवैस्तृप्तिमापद्यते भूयःस्तस्यामाशयगतावातपित्तश्लेष्माणोअभ्यवहारेणअतिमात्रेणअतिप्रपीड्यमानाःसर्वयुगपत्प्रकोपमापद्यन्ते<sup>[18]</sup>

Food taken in excessive quantity aggravates all three Doshas.Vata, Pitta and Kapha gets too much compressed and simultaneously aggravated.

**Example 3 – for Kaala**

All diseases are because of Kaala, it may be caused by Asatmendriyatha Samyoga, or Prajnaparadha.

असात्म्येन्द्रियार्थसंयोगाविज्ज्ञेयारोगहेतवःइत्यभिधायस्वभाविकानां रोगाणां तथा कर्मजानां च कालज एवावरोधःकृतः।

उक्तंहितत्र – कालस्यपरिणामेनजरामृत्युनिमित्तजाः।रोगाःस्वाभाविकादृष्टाःस्वभावोनिष्प्रतिक्रियह<sup>[19]</sup>

The disease which originates from Asatmendriyatha will get manifested with time hence it is also considered as Kalaja Vyadhi. Hence Swabhavika and Karmaja Vyadhi also come under Kalaja.

प्रज्ञापराधात्सम्भूतेव्याधौकर्मजआत्मनःइत्यादि .....।.....।

तस्मादिहसम्प्राप्तिःकालकर्मणमित्यनेनकालजन्यागदाउच्यन्ते , किंतुकालव्यंज्याः<sup>[20]</sup>।

The KarmajaVyadhi is due to Prajnaparadha. And even Karmaja Vyadhi gets manifested at appropriate time so disease caused by Prajnaparada also come under Kalaja.

“रसपरिणामोअपिअग्न्यादिभेदेनप्रकृष्टाप्रकृष्टकालजउक्तएव”<sup>[21]</sup>।

Rasaparinama too manifests Vyadhi according to ones own Prakruti and Agnyadi bheda.

All Vyadhi manifesting by Asatmendriyatha or Prajnaparadha or Kaala (RtuVaishamyata) or Rasaja manifests at appropriate Kala which suggests Kaala as cause for Vyadhi.

## Discussion:-

Effect of Asatmendriyatha Samyoga, Prajnaparada and Parinam

### How Asatmendriyatha will produce Vyadhi?

Especially Rasana Indriya with its Artha in terms of Atiyoga, Ayoga and Mithayoga will cause Dosha prakopa.

How prajnaparadha will produce Vyadhi?

धीधृतिस्मृतिविभ्रष्टःकर्मयत्कुरुतेअशुभम्।

प्रज्ञापराधतंविद्यात्सर्वदोषप्रकोपणम्<sup>[22]</sup>॥

Doing any sort of Prajnaparadha leads to DoshaPrakopa

How Kala/Parinama will produce Vyadhi?

तत्रअव्यापन्नेषुतुषुअव्यापन्नाओषधयोभवन्त्यापश्चताउपयुज्यमानाःप्राणार्थुबलवीर्य्यओजस्कुर्योभवन्ति।

तेषांपुनर्व्यापदोअदृष्टकारिताः।शीतोष्णवातवर्षाणिखलुविपरीतानिओषधीर्व्यापादयन्त्यपश्च

,तासामुपयोगाद्विविधरोगप्रादुर्भावोमरकोवाभवेदिति।तत्रअव्यापन्नानाम्ओषधीनामपात्रचोपयोगः<sup>[23]</sup>॥

Water and vegetables retain their natural properties when the seasons are natural, and do not exhibit contrary features, and they then lend to increase the appetite, vitality, strength and power of the human system. A season, exhibiting unnatural or contrary features affect or reverse the natural properties of water and vegetables peculiar to it, which drunk or partaken of, cause dreadful epidemics, in the country. The best safeguard lies in not using such defiled water and vegetables when an epidemic breaks out in the country.

स्वगुणैःअतियुक्तेषुविपरीतेषुवापुनः॥विषमेषुअपिवादोषाःकुप्यन्तिऋतुषुदेहिनाम्<sup>[24]</sup>॥

The bodily humours (Dosha) are disturbed and aggravated by the contrariety, excess or variations in the characteristic features of the season. Thus **effect of Asatmendriyarta Samoga, Prajnaparada and Parinama is Dosha Prakopa.**

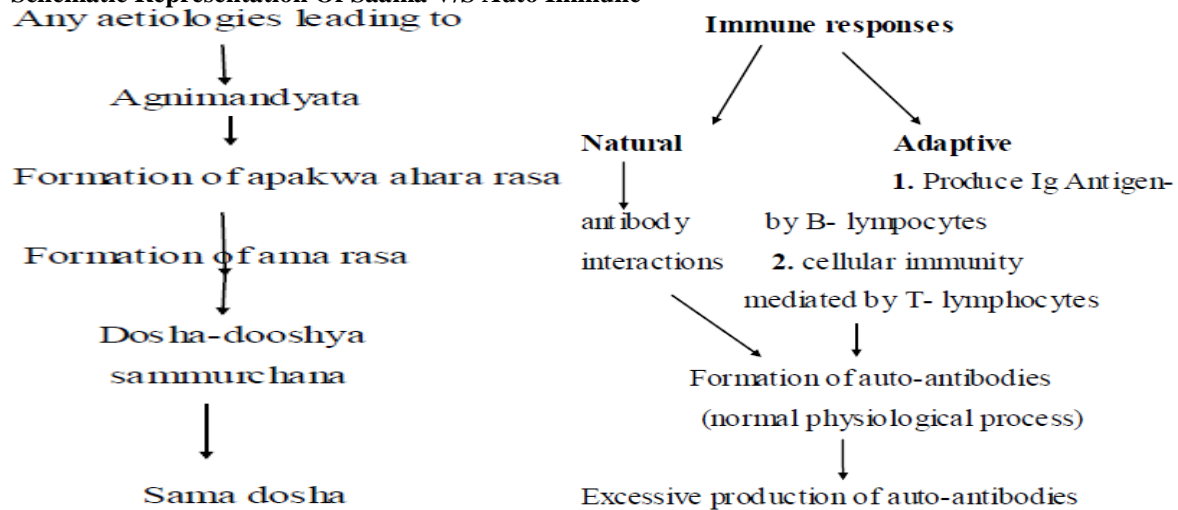
Features of Ama correlates with definition of Auto immune, Sa-ama can be considered as Auto immune in terms of Ayurveda.

Kala refers to 2 entities A. Vishamata of Kala directly causing Dosha Prakopa.

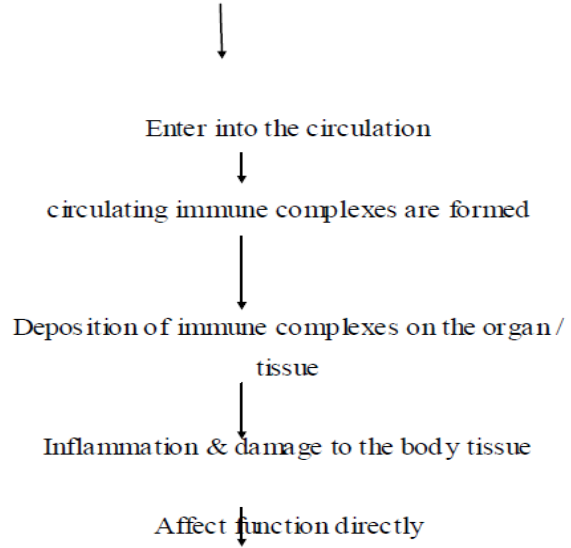
B. Vyadhi caused by Asatmendriyatha Samyoga, Prajnaparada manifests at appropriate Kala. For manifestation of Vyadhi through Ama, proper Hetus are needed and Dosha waits for Such Hetu.

In everybody, Trividha Karana will not produce Vikara because few may be having Vyadhi Kshamatva and few may not. Those having Vyadhi Asahatva will get afflicted with Vikara by these Trini Ayatanaani and these 3 are the major cause for manifestation of various Vikara including auto-immune diseases.

#### Schematic Representation Of Saama V/S Auto Immune



Dosha – tridosha  
(vata pradhana)  
Dooshya's – Rasadhi dhatu's  
& mala's  
Sthana samshraya – Based  
on srotodushti  
  
Saama avastha = Sthana  
samshraya  
  
Saama roga =  
vyaktavastha



### Conclusion:-

1. So disease manifests begins with the formation of Ama in the body. It has tremendous capacity to vitiate the Doshas and disturbing the homeostasis (Dhatu-samya).
2. Ama is the resultant of improper digestion or partially digestion of the food particle due to hypofunction of Jataragni and also due to accumulation of Mala in the body and also considered as cause for diseases after mixing with deranged Dosha.
3. Doshaprakopa is root cause for manifestation of diseases. So PrakupitaDosha combined together leads for manifestation of Ama and even formed Ama with Dosha is responsible for manifestation of diseases.
4. These are possible with only 3 modes that is through TRINIAYATANANI (ARTHANAM, KARMANAHA, KALASYA).

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