

Role Of Ayurveda in Sarvangagata Vat W.S.R. Gullain-Barre Syndrome**Dr.Lalita D. Lanjewar**Associate professor, Dept.of Rodnidan & Vikruti Vigyan
Bhausahab mulak Ayurved College, Nandanwan, Nagpur**Abstract**

Gullain-Barre Syndrome is an Auto-immune disorder in which the body's immune system mistakenly attacks on peripheral nerves and damages their myelin insulation. Sometimes this immune dysfunction triggered by an infection or less commonly by surgery or vaccination. Conventional therapies use to manage this conditions are such as intravenous immunoglobulin's and plasma exchange within two weeks of developing GBS symptoms but they often results in unpleasant clinical and electrophysiological outcome so this article aims to focus on correlation on concept through Ayurveda and provide the effectiveness of traditional Ayurvedic treatments in managing GBS.

Key-words- Gullain-Barre Syndrome, Vatvyadhi-Sarvangaghata , Traditional Ayurvedic Management

Introduction

Gullain-Barre Syndrome is a rare neurological condition in which person's immune system mistakenly attacks on peripheral nervous system – the network of nerves that carries signals from brain and spinal cord to rest of body. Symptoms are numbness, tingling and pain alone or in combination, followed by weakness of arms and legs that affects both sides equally and worsens over time as unable to walk or stand, Quarter of all people with GBS develops weakness of the breathing muscles leads to Respiratory failure, the autonomic nervous system which involved in control of body functions such as heart rate and blood pressure is affected in two-third of people with GBS. Diagnosis based on symptoms and neurological examination like cerebrospinal fluid testing, Electromyography (EMG), Nerve conduction velocity (NCV), MRI and Blood test. Treatment includes Plasma exchange also known as plasmapheresis and immunoglobulin therapy. The prevalence of GBS in India is estimated to be 1-2 cases per 100,000 people and increases linearly with age and men are about 1.5 times more affected than women.

Recently due to outbreak of GBS In pune with 158 suspected cases and 5 suspected deaths reported as of February 2, Since here want to highlight Ayurvedic approach towards GBS. Depending upon severity of GBS or its different phases it can be

correlated with Sarvangaghatavatavyadhi(Vata disorder affecting all parts of the body) .According to Ayurveda Vata is responsible for the movement or motor function of body and When the motor functioning of all limbs affected it is termed as "Sarvangagata"

Aim:-

- To study Ayurvedic approach towards Sarvangagata vat with special reference to GBS.

Objective:-

- 1) To study Gullain-Barre Syndrome.
- 2) To study Vata dosha in detail.
- 3) To study Sarvangagata vat in detail.
- 4) To study Traditional Ayurvedic Management in GBS.

Material And Methods:-

For this study literary materials which include the reference of " Vata dosha and Sarvagat vat" have been collected through the Ayurvedic text mainly Madhav Nidan , Charaka Samahita and Astang Hridaya also with supportive Ayurvedic Books and its available commentary. Then, comprehensive review of therapeutic interventions for Gullain- Barré Syndrome (GBS) was conducted, aggregating data from different case studies. The compiled interventions encompassed internal medications, external therapies, and Panchakarma treatments, providing a holistic understanding of the treatment modalities in managing GBS

Concept of Vata Dosha

The vata dosha governs thought and movement. It is one of the three Sharir-doshas, with Akash Mahabhut and Vayu Mahabhut predominating. This essential biological force carries out processes like higher-order mental activities, muscular activity, and sensory reception. The Vata may maintain the pitta, kapha, mala, and dhatu active in addition to being mobile. pitta, kapha, mala, and dhatu of the body are lame until all activities of the above are initiated by Vayu (Vata) like movement of Megha is due to Vayu (Air).

Etymology of Vata

The term Vata is a word related to movement (Gati) and intimation (Gandhana), and it is derived from the suffix 'ta' to the word 'va'. The words "gati" indicate "motion", "moving," and "going".

Synonyms

- Samiran - present everywhere
- chala -movement
- Anila-wind

Characteristics of Vata

Ruksha (Dryness), Seeta (coldness), Laghu (lightness) Sukshma (Micro), Chala (Mobility) Vishada (Clearness) Khara (Rough)

Classifications

Classifications:- vata has been classified into five types 1) Prana 2) Apana 3) Udan 4) Saman 5) Vyana.

1) Prana Vayu -

Prana vayu is located in the head region. Respiration, heart rate, blood flow, brain processes, smell, sight, and knowledge reception are examples of prana vayu control activating.

2) Udan vayu-

The seat of Udan Vayu is the upper chest. It is located in the chest, with its centre in the throat. It also controls upward motions, oxygen circulation, and communication, as well as memory and energy.

3) Vyanvayu-

Vyan Vayu: The heart region is the location of this vata subtype, which flows throughout the body. It transports all vital nutrients and oxygen from the body's core to its outside regions.

4) Samanvayu-

This subtype, which is located in the gastrointestinal tract, controls nutrients absorbed and digested by the body. It regulates pancreatic juice, bile, and the secretions of digestive enzymes. It plays a vital role in sustaining and nourishing brain tissue.

5) Apana Vayu-

Found in the pelvic region it governs the body's elimination functions by regulating the release of urine, flatulence, reproductive release menstrual discharge and childbirth.

Karma of Vata

- To keep the body going.
- Updating and managing every piece of the human body (tantra yantra dhara).
- The creator of all movements (parvartaka cheshtanam uccha vachanam).
- Controls and directs the mind (niyanta praneta cha manasa).
- All sensory and motor organs are stimulated by Vata dosha (sarvendriyanam udyojakah).
- Points senses towards the appropriate items (sarvendriyarthanam abhivodha).
- Vata dosha ensuring that the body's tissues and organs are built correctly (sarvasharira dhatu vyuhakar).
- Establishes a connection between the various (Sandhanakar Sharirasya) tissues.
- Promotes speech (pravatakovacha).
- The touch and sound sense causal factors (prakriti sparshshabdayo shrotra sparshayormulam).
- Origin of joy and resolve (harsha utsahayonih).
- Promotes the digestive system (samirano-agni). •Eliminates the moisture (dosha samshoshanah).
- Elimination of waste materials (also known as samo moksha gatimata or kshepta bahimalanam).
- The creation of all channels, both fine and coarse (sthulanu srotasam bhetta).
- the development of the fetus's various structures (karta garbhakritinam).

Symptoms of Vata vriddhi

Vakaparushya (roughness of voice), krishta (emaciation), krishnata (blackish discolouration), kamp (tremor), sphuran (fasciculation), nidranash (insomnia), balanash (debility), sangyanash (loss of consciousness), indriyopghata (affliction of sense organs), asthi shool (pain in bones), majja shosh (decreased majja dhatu), malsang (constipation), adhman (gaseous flatulence), dainya, bhaya (fear), Shok (grief), pralap.

Symptoms of Vata kshaya

Aruchi (anorexia), hrullas (nausea), angasada (asthenia), agnivaishmya (impairment of agni), Mand cheshta (slow activities), alpa vak (less talkative), aprahrsha (loss of gladness), mudhsanghyata, praseka (excess salivation).

Nidan for Vatprakopa

Table No 01: a. Vatprakopak nidan

Aharjanya	Viharjanya	Mansik
Ruksha	Divaswap	Krodha
Sheet	Ratrijagran	Bhaiya
Alpa	Laghan	Shoka
Laghubhojan	Abhighat	Chinta
Anashanna	Patan	Dhatukshaya
	Ativyavay	Rogatikarshna
	Vegadharan	

Vata get aggravated in two different ways:-

1. Dhatukshaya Janya- by diminution or destruction of tissue element.
2. Margavrodh Janya- by occlusion of its channel of circulation.

Review of Sarvangagata vata-

Depending upon the kind of aggravation and site of vitiation, Symptoms are produced When the aggravated vata affects one side of body, either left or right, causing inability to work on that side then it is called Pakshaghata. When either of the legs or hands is affected, then it is called Ekangvata According to Madhav nidan when aggravated Vata causes constriction of the vessels and ligaments resulting in constriction of all limbs then it is called Sarvang-vata.

Samprapti-

Vataprakopa nidan --- Aggravation of Vata dosha --- Vitiation of other Dosha & Dooshya---

affects neuromuscular tissues over all tissues, limbs (Sira, Snayu, Kandara)---Disease attains pradhan avastha---Sarvang-vata

Samprapti Ghatak-

Dosha- Vata, Kapha

Vata- Vyana and Udan, kapha- Shleshak

Dooshya-Dhatu-Ras, Rakta, Mansa, Meda, Asthi

Upadhatu- Snayu

Agni- Dhatwagni & Jatharagni

Srotas-Rasvaha,

Raktavaha, Mansavaha, Majjavaha, Asthivah

Srotodushti-Sang and Vimaragagmana

Rogamarga- Madhyam

Chikitsa Siddhant of GBS in Ayurveda-

GBS is Apararpanjanya vatvyadhi, hence choice of treatment is Santarpan (nourishing treatment).

Santarpan did in the form of Balya and Bruhanchikitsa with internal medication as well as Bahya and Abhyantar snehan in the form of Abhangya, Pind sweda and Basti.

Here are some key aspects of Ayurvedic treatments for GBS

1. Panchkarma therapy:- Panchakarma is a series of detoxification of body according to Dosha, it is aim to eliminate accumulated toxins and restores balances of dosha, Specific Panchkarma therapies that are beneficial to individual with GBS Include-

a. Sarvanga Abhyang (massage with herbal oils) - with Bala tail /Narayan tail/ kottamchukyadi tail. These oils are specifically indicated for doing oil massage for strengthening the tissues (Dhatu) and pacifying vata. These oils also help in rejuvenating the body by enhancing overall vitality and supporting the structural integrity of tissues.

b. Sarvanga Swedan (herbal steam therapy) - with Dashmool kwath, is highly effective in relieving blockages in the nervous system. It facilitates the opening of obstructed Channels in the nerves, aiding in the restoration of proper nerve conduction. This therapy Supports the remyelination of nerve fibers, improving the ability to transmit nerve impulses with minimal stimulus, thereby aiding muscular contraction and overall muscle function,

c. Shashtika shali pind swedan (pottali swedan) - Shashtika shali, Bala, Shatavari

Ashwagandha, milk, is known for its tridosahara (balancing all three doshas) properties, particularly effective in Vata Vyadhi and has Brimhana (nourishing) and (strengthening) qualities. Shashtika Shali is rich in amino acids like methionine and tyrosine, vitamin B and manganese, with significant antioxidant properties. This makes it particularly particularly in cases of *Vataroga*. It helps in nourishing the nervous system, alleviating Vata imbalances, and supporting brain and nerve function.

- d. **Shirobasti** - kshirabala tail, which could serve the same benefits as mentioned before.
 - e. **Nasya**- kshirabala tail, therapy known for its ability to enhance sensory functions (Indriya Prasadaka).
 - f. **Shirothalam**-Balamool, Amalaki, musta, Guduchi, powder and karpasasthyadi tail made into paste and kept over vertex of the patient for 2 hours.
 - g. **Basti**- Niruha basti (decoction enema)-Dashmool / Erandmooladi.
- Anuvasan/ Matra Basti (oil enema) - Panchatikta ghrut/ Kalyanak ghrut. The role of *Vata* is critical in Ayurvedic medicine, as it governs the entire nervous system, and thus, its correction is essential for restoring normalcy to the body. In this context, basti (medicated enema therapy) is considered one of the most important and effective treatments for vata disorders
- h. **Pizhichil**- Dhanwantaram tail. Pizhichil (drizzling of oil over the body) is highly beneficial in tackling kevala vata vikara. Dhanyantaram Taila used for pizhichil helps to pacify Vata and Pitta dosha and strengthen the muscles.

2. Herbal medicines:- Ayurvedic herbs are having many potent content which support the nervous system, reduces strotorodh, helps to balance Dosha and Agni. Herbs such as Ashwagandha (*withania somnifera*), Brahmi (*Bacopa monnieri*), Shatavari (*Asparagus racemosus*), and Guggul (*Commiphora mukul*) having properties like neuroprotective, anti-inflammatory, and rejuvenation. These medicines are used in various forms like powders, decoctions or herbal preparation to strengthen the nerves and promote health.

Table no. 2- Herbal medicines

Chitrakadivati	500 mg	Bd after food
Vishmushtivati	500 mg	Bd with luke warm water
Balaashwagandh aarista	20 ml	Bd with luke warm water after food
Cap Palsineuron	1-0-1	Twice daily

Are some medicines given as examples which oftenly used.

3. Diet and Lifestyle Modifications:- As GBS is Vata-dominant disease, Vata-Pacifying diet is recommended for this, includes consuming warm freshly cooked foods and avoid cold, dry, processed food. It is also important to have regular meals and to avoid ratrijagan, to hold natural veg like stool, urine. Additionally, engaging in gentle exercise like Yoga and Pranayam can improve blood flow, nerve nourishment and keeps body and mind relax, reduces stress.

Discussion:-

GBS is an acute demyelinating polyneuropathy, a disorder affecting peripheral nervous system. The most common typical symptom is ascending paralysis i.e. weakness begins in the feet and hands then progress towards trunk, having sudden onset and sometimes life-threatening causing paralysis, tingling or numbness in limbs and slurred speech which causes dependency on family members.

In Ayurveda it can be correlated with Sargagata-Vat which mainly due to vitiation of Vata-dosha, as Vata dosha controls nervous system so here in details explain about concept Vata-dosha and its types, Karma and chikitsa which includes external therapies as well as internal medication, diet and lifestyle modification which improves quality of life, lessen symptoms and helps in fast recovery in individuals suffering from GBS. It is acknowledged that by understanding principles of ayurveda we can treat GBS and improve quality of life and managing its symptoms.

Conclusion:-

Ayurvedic interventions in GBS management focus on restoring balance to the Doshas, strengthen

nervous system and promoting overall well-being. It provides supportive measures to enhance the quality of life and helps in recovery process.

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