

SIGNIFICANCE OF SAHAJA BALA IN VYADHIKSHAMATVA

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ABSTRACT

Conservation of health and to cure the diseases of diseased one is possible only through the Vyadhikshamatva. While treating the diseased person the Ayurveda emphasises on immunity of the person whether it is good or poor. Ayurveda propounds that prevention is more important aspect of disease management than cure and thus, strengthening the physical and mental immune system which forms the basis of prevention in ayurveda is natural way to maintain the health of an individual which in turn results in prevention of community health diseases. The concept of immunity was described by various Ayurveda acharyas many years ago. Bala and ojas, refer to that power or force which resists the factors causing disease and aging. It was stated that in every person immunity is present at birth in form of Sahaja Bala, which the newborn receives from the parents. The developmental anomalies of foetus occur due to the abnormalities in the components of the beeja, which are the genetic sources of such structures. The normal and healthy beeja subsequently give rise to a good progeny. Genetic abnormalities is the cause of foetal anomalies and death among infants. To prevent it and increase Sahaja Bala, Ayurveda offers samshodhana i.e. Panchakarma procedure for parents before conception and the diet, drugs other methods to follow during the course of pregnancy.

KEYWORDS – Vyadhikshamatva, Sahaja Bala, Immunity.

INTRODUCTION

The human body has the capacity to resist almost all types of pathogens which leads to production of so many diseases. This capacity is known as vyadhikshamatva. Ojas is the essence of all dhatus and is to be considered as bala (strength) according to ayurveda¹. If ojas is qualitatively as well as quantitatively within its normal limits then that person can perform the normal functions. Para oja is the principle type of oja which is originated in intrauterine life of an individual.

According to ayurveda vyadhikshamatva concept inclines two factors i.e. vyadhibalavirodhitwa and vyadhi utpadpratibandhakatva.² The former one is antagonistic to strength and virulence of the disease i.e. the capacity of body to block the diseases in its primary stage and later one is the resistance to formation and causative factors of diseases. So vyadhikshamatva means the ability to oppose the formation of disease; it is a mechanism to stop any facility to fabricate disease.

Bala and ojas are synonymously used. Charakacharya has classified bala in three type.³ i.e. sahaja, kalaja and yuktikrita. Among that sahaja bala is the constitutional strength. The resistance possessed by an individual from his birth onwards. Kalaj bala is the resistance present in the body according to the kala i.e. season and different stages of age. Yuktikrita bala is the resistance which is acquired by the individual by following healthy lifestyle.⁴

In this article we are focusing on sahaja bala which comes from parents and it is inherited. In this modern era many children are susceptible to environmental changes and appear to be less strong enough to fight against so many diseases. As this immunity is inherited one has to do the intervention before conception as well as during pregnancy by using various modalities of Ayurveda.

Immunity is defined as the ability of body to oppose the pathogenic agent. It is the capacity of body to resist the entry of different type of foreign bodies like bacteria, virus, toxic substances etc. Immunity is of two types one is Innate immunity and another one is acquired immunity. Innate immunity is the inborn capacity of the body to resist pathogen. If suppose by chance any organism enters in body the innate immunity eliminates them before the development of any disease. Innate immunity is the first line of defence against any type of pathogen therefore it is also called as non specific immunity. Whereas acquired immunity is the resistance which develop in body against any specific pathogen, that's why it is called as specific immunity⁵. Among the types of Immunisation passive natural immunisation is one type in which the resistance power is transfer from mother to fetus in the form of maternal antibodies mainly IgG through placenta⁶. By this we can correlate sahaja bala concept with Innate immunity and passive natural immunisation.

DISCUSSION

According to Ayurveda the human body develops as fetus in the uterus of mother after union of pumbija (male gamet) and stri bija (female gamets). The tissues, organs and parts of the fetus develop and grow as planned by bijabhagas of the parents⁷. If a part of bija which is responsible for formation of particular organ or tissue is get vitiated results in the vitiation of the respective organ or tissue. If it is not vitiated there would be no any deformity of respective organ. Therefore it is clearly understood that every part of the human body including the dhatus and other tissues is developed healthy from healthy bija and bijabhaga⁸. According to Ayurvedic theory on genetics, the genetic factors are defined at cellular level. The entire cell referred as bija, bijabhaga is the nucleus and the avayava are the chromosomes⁹. If any problem is present in the genetic design of parents then that pattern will carry forward to their children as it is. So the children having low immunity for any particular diseases is came from their parents only. Whereas if the genetic pattern is healthy then the children are most probably healthy. So the genetic pattern of parents having susceptibility to certain diseases will be carried over into the next generation.

There are some factors explained by Charakacharya under the heading of Balavridhikara bhava i.e. the factors increasing the strength of the person. Among them Bijagunasampata is one factor which means if bija means gamets of parents are having good strength (excellence) then the offspring will have good strength¹⁰.

As the Sahaja bala is this much significant for healthy forthcoming generations. One has to follow the advices given in Ayurveda for good immune progeny. The perfect condition of shukra and shonita of parents and proper intake of healthy food during pregnancy by mother makes the child healthy and good resistant. For bija shuddhi ayurveda has advised shodhana therapy.

According to kashyapacharya, whatever the eatables and drinkables are consumed by pregnant women same become congenital to the fetus. So the diet should be taken considering the place of living, time, season and digestive capacity should never be neglected¹¹.

Charakacharya has advised to consume mainly Milk, Honey, Ghee, Butter and Madhura rasatmaka dravya (sweet taste substances) during pregnancy, by this women remains healthy and delivers the good healthy child having good strength, voice, compactness and much superior to other family members¹². As this ahara dravyas are anabolic in properties, so they maintains good health and strength of mother which results in transformation of strength in the form of sahaja bala to the fetus.

CONCLUSION

Sahaja bala is to be considered as the innate immunity which leads to fight against almost all pathogens, so if the strength of gametes of mother and father is good then strength of the fetus will be good. The strength is transferred inheritably to the fetus from parents. By this we can correlate Sahaja bala with innate immunity, which comes from the parents and it has been developed due to the health of the structural and functional unit of their gametes. As Ojas is considered as essence of all dhatus and is related with strength, that also transfer from mother to fetus can be correlated with Sahaja bala.

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