



‘AYURVEDIC VYADHIKSHAMATVA AND PRAKRUTISTHAPANA’

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ABSTRACT-

In Sanskrita, the word Vyadhikshamatva“ is made up of two words; Vyadhi (disease) and Kshamatva (suppress or overcome). According to Ayurveda, Vyadhi is conditions which come into existence as consequence of non-equilibrium between Doshas, Dhatus and Malas . These factors, in their normal status are responsible in maintaining the physical and psychological health. The other word, Kshamatva“ is derived from, „Kshamus sahan“ which means to be patient or composed to suppress anger, to keep quite or to resist. Therefore Vyadhikshamatwa means the factor which limits the pathogenesis and opposes the strength of disease.[1] Chakrapani Datta, while commenting on Charaka Samhita, gave his view on the term Vyadhikshamatva and explained the term in two divisions, viz:[2]

Vyadhi-balavirodhitvam: It is the capacity to restrain or withstand the strength (severity) of the diseases i.e. strength to resist the progress of disease.

KEYWORDS- VYADHI, VYADHIKSHAMATVA, BALA, OJA

INTRODUCTION-

Vyadhi-utpadakpratibandhakatva: The resisting power of the body competent enough to prevent the occurrence and re-occurrence of the disease. These sub-types

of Vyadhikshamatva commutatively form the resistance which now a day known as Immunity

Health of an individual depends upon good strength of the body tissues. It is difficult to treat the disease occurred in one whose body strength is low and hence Acharya Charaka prefers the Bala examination of an individual before starting the treatment. According to Charaka Vyadhikshamatwa is not of the same order in all constitutions, it varies in individual regardless of their nutritional environmental and individual factors, physical anpsychological factors etc[3]. Vyadhi-ksamatwa, as it is understood in Ayurveda has much wider implications than the term “Immunity” used in modern medicine. Charaka has also described Bala as the factor, that destroys the Dosas or disease causing factors.

“Balam hyalam dosaharam Nigrahaya dosanam”[4] (Ch.Chi. 3/16).

Relation of Vyadhikshamatva with various factors

1. Sleshma -

Sleshma in normal state considered as Bala and Oja while in abnormal state it is Mala and Papma Function of normal Kapha is like that of Ojas. Kapha in normal state provides compactness, stability, heaviness, virility, immunity, resistance, courage and gracelessness. [5]

Types of Bala[6]- The concepts of Ojas and Bala, of the inherent immunological capabilities including innate immunity and acquired immunity in terms of Sahajabala and Yuktikritabala etc., playing key role in the health and disease have to be understood and appreciated by the modern immunologists

Sahaja Bala – It is genetic and inborn resistance to disease, which exists since birth. It is said to increase with the growth of tissues and does not depend upon any other cause[7]

(2) Kalaja Bala - This type of immunity is said to be influenced by seasonal traits and the age of the person.

(3) Yuktikrit Bala – This type of Sarira Bala refers to modulation of body's resistance against diseases by resort to appropriate Ojovardhak diet, physical exercise, rest, restorative and Rasayana, therapies in keeping with seasonal needs. , Yuktikrita Bala does prevention of various communicable and infectious diseases, and also as an adjunct in the therapy in the immunocompromised disease states.

2. AHITA INCOMPITABLE /VIRUDDHA AHAR – Acharya Charak gives 18 types of viruddhaahara.[8] It can be understood that any procedure, combination ,dose ,amount of food or opposite properties of food if consumed in regular fashion can lead to number of disorders, Acharya has mentioned that such type of wrong combination can lead even death.

Virrudha is Dhatupratynika i.e.Dhatuvirodhak (antagonist to Dhatu) it leads to Dhatukshya, due to inadequate nourishment of Dhatu causes DhatuAgnimandhya improper nourishment of Dhatus which result in decreasing Ojus and Vyadhikshmatva. Some food substances are wholesome and suitable for the body as the body can inheritably transfer those substances into its own by virtue of Jatisatmya. These are called as Satmya or Hita substances. Water, ghee milk and rice are few examples of general wholesome food as these are completely suitable for every human. Hita ahara is responsible to developed healthy Dhatus and final product of Dhatus i.e. Ojus. So increases in Ojus or Bala ultimately increase Vyadhikshmatva . Ayurveda elaborate about different dietary regimens including recepies advocated for health promotion, prevention of illness and also prescribed for management of diseases as well which further provide a great scope for the development of nutraceuticals and dietary supplements.

MATERIALS AND METHODS-

FACTORS RESPONSIBLE FOR PROMOTION OF VYADHIKSHAMATVA-

There are 12 factors responsible for increasing Bala of the body [9]

1. Birth in a country where people are naturally strong.
2. Birth at a time when people naturally gain strength i.e. Hemanta and Shisira
3. Favorable deposition of time
4. Excellence in the qualities of seed i.e. sperm and ovum, and Asaya i.e. proper anatomical and physiological status of uterus of mother
5. Excellence of the ingested food
6. Excellence of the physique
7. Excellence of the Satmya
8. Excellence of the mind
9. Favorable deposition of the nature
10. Young age of both the parents i.e. they should not be over aged
11. Habitual performance of exercise
12. Cheerful disposition and immense love for each other. The individuals possessing most of these factors are naturally immune i.e. Vyadhikshamatva for diseases.

There are nine factors mentioned in Ayurveda which promote the body towards incapability to resist the disease manifestation i.e. factors responsible for decreasing immunity.[10]

- 1) Ati- Sthoola
- 2) Ati-Krishna
- 3) Anivista-Mamsa
- 4) Anivista-Asthi
- 5) Anivista-Shonita
- 6) Durbala
- 7) Asatmya-Aaharopachita
- 8) Alpa-Aaharopachita
- 9) Alpa-Sattva

For the preservation of positive health, Ayurveda has mentioned in its classics, dinacharya, rithucharya and sadvritta. A concise adoptable model of these regimens is given below.

Dinacharya:[11]

1. Get up as early in the morning as possible. (Before 5AM), fulfill your natural urges without any further delay.
2. According to the principles of Ayurveda, the habit of holding up one's natural urges can cause a spectrum of diseases. Voluntary holding the defecation reflex upsets the rhythm of the digestive system and also affects the proper functioning of eyes.

3. Getting enough nidra at right time supports wellbeing and good quality of life. Proper nidra protects growth and development of body. Nidra helps to get proper learning capacity, boost immune system and stay healthy. Sleep deficiency can affect the body as tension may increase and emotional wellbeing may raise risk some chronic health problems

Prakriti Bhava.^[12]

Mahabhutavikara Prakriti Bhava

Jatiprasakta Bhava

Pratyatmaniyata Prakriti Bhava

Prakriti considers two types: 1) Sharir Prakriti 2) Manasik Prakriti

Sadvrutta⁻¹³ Ayurveda gives certain rules for maintain healthy mind these are principles to conduct that are applicable to all people at all times and places.

SATTAVAJAYACHIKISTA [14] - Sattavajaya chikista is preventive interventionist approach by which a person can be taught some mental health concepts and skill, and based on a valid educational model which emphasisi positive self acceptance, critical thinking, application of scientific method to self understanding and behavioural change.

4. RELATION BETWEEN AGNI AND VYADHIKSHAMATVA -

Acharya Charaka in the context of functions of Agni narrated that, Dehagni or Jatharagni is responsible

For life, color, strength, health, enthusiasm, plumpness, complexion, Ojas, Tejas, other varieties of Agni and Prana, Extinction of this Jatharagni leads to death. Therefore Jatharagni is considered to be the root or the most important sustaining factor of living beings.[15] In this way immunity is influenced by the power of Agni, digestive fire and our ability to digest, assimilate and absorb nutrients in human bodies. If Agni is impaired by an imbalance within, the Tridosha then metabolism will get affected, immune response and natural resistance will also be lowered.

5. RELATION BETWEEN OJA AND VYADHIKSHAMATVA -

According to Acharya Charaka, oja appeared foremost in the human body during embryogenesis.[16] The essence of Saptadhatus, i.e. Rasa, Rakta, Mansa, Meda, Asthi,

Majja and Shukra is called Oja and it is the seat for strength, hence called Bala.[17] Ojas is Sara of Dhatus ending with Sukra; through located in the heart, it pervades all over body and control the working of the body. It is viscous, unctuous, greasy, Somatmaka, clear and slight reddish yellow in color. By its loss death will occur and by its presence the body sure to survive. Oja is the reason for different condition and activities related with the body.[18]

Classification of OAJAS According to chakrapani-[19]

Oajas is of two types²

Para Oajas : Para Oajas is prime Oajas, where Prana the life resides. It is 8 drops in quantity, present in heart, even a part of destruction of Para Oajas leads to death. It is white and Yellowish red in colour.

Apara Oajas : Apara Oajas is half Anjali in quantity, it is less important compared to Para oajas.

Factors Responsible for Oajokshaya (Diminution) : Factors Responsible for Oajokshaya are injury, anger, sorrow, excessive exercise, hunger, Pitta and Vayu, dry foods, less foods, talking single test, exposure of excessive wind and sun, fear, alcohol consumption, night awakening, loss of Kapha, Rakta, Sukra, Mala, Kala and Micro-organisms.

6. CONCEPT OF IMPROVING VYADHIKSHAMATVA -

1] Rasayana

2] Lehana

The concepts of immunity and immunomodulation are extensively explored and used in Ayurveda, in the form of Rasayana therapy.[20] According to Ayurveda, Rasayana helps in strengthening Oja, Bala and thus increases Vyadhikshamatva. possible mechanisms by which action of Rasayana can be interpreted with modern aspects are; nutritive function, immunomodulatory action, antioxidant action, anti-aging effect, neuroprotective action, haemopoietic effect etc.[21]

Lehankarma -in Ayurveda essence of all dhatus is called ojas and it is responsible for the defence mechanism of human body against diseases. in modern medical science, vaccination is done to produce immunity, enhance growth, promoting health with

intellect, speech. swarnaprashana, guduchi, ashwagandha, amalki, vacha, shankhapushpi, bramhi, sarswata ghrit, according to Charaka panchagavya ghrit[22], Bramhi ghrit[23], kalyanaka ghrit[24] are used for lehan karma.

Uramarunnu-Traditional paediatric health care practice in southern India for improving general health, nourishment strength, intellect, proper growth and development and immunity. It can be given to the child after bath from birth to 2 years of age. The drugs which are commonly used are yashti, vacha, hareetaki, hingu, rasna, jatiphala, pippali, kutaja, sunthi, marich, vidanga, chandana, maphala, jyotishmati, rudraksha, bakuchi. Proper and daily use of uramarunnu kindles digestive fire, increases appetite, helps in resolving diseases of kapha origin, prevents occurrence of infantile colic worm infestations, skin diseases[25]

CONCLUSION- Ayurveda essence of all dhatus is called ojas and it is responsible for the defence mechanism of human body against diseases. The concepts of immunity and immunomodulation are extensively explored and used in Ayurveda, in the form of Rasayana therapy. Daily use of uramarunnu kindles digestive fire, increases appetite, helps in resolving diseases of kapha origin, prevents occurrence of infantile colic worm infestations, skin diseases. Jatharagni is considered to be the root or the most important sustaining factor of living beings.[15] In this way immunity is influenced by the power of Agni, digestive fire and our ability to digest, assimilate and absorb nutrients in human bodies.

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