

Ayurvedic Concept Of Vyadhikshamatva : A Review Study

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ABSTRACT

A good yield cannot be obtained from a seed sown in a non-fertile land, likewise an external cause cannot produce any morbidity in a Balayukta Deha. Health and disease is an integral element of an individual's life. Everyone is not equally susceptible to diseases, this is because of Vyadhikshamatva of a person. The core aim of Ayurveda and the definition of Vyadhikshamatva by Chakrapani carries a great resemblance. SwasthasyaSwaasthyaRakshanam implies the same meaning of Vyadhi-UtpadakaPrathibandhakatvam and AturasyaVikaraprasamanam cannotes the term Vyadhibalavirodhitvam. Vyadhikshamatva is correlated with immunity in modern science. Immunity means the strength of protecting from infectious disease. This article is to present the Ayurvedic concept of Vyadhikshamatva.

Keywords :- Ayurveda, Vyadhikshamatva, Oja, Bala, Agni.

I. INTRODUCTION

In Ayurveda it is said that due to Mithya-Aahara Vihara Dosha of body get vitiated, these Dosha's results in formation of disease. But similar causative factor taken by individual did not show same effect on every person and vitiation of Dosha is not same in every person. Like Pandemic condition i.e. covid -19, disease was spread every were but each and every person was not affected by virus. Also the symptoms and signs are not same in every patients, some patients recover rapidly and some slowly. In some patients only few symptoms were seen on other hand some of them seen maximum symptoms and need intensive treatment. This is because of the Vyadhikshamatva of the person which is correlated with immunity.^[1]

स्वस्थस्यस्वास्थ्यरक्षणम्।
आतुरस्यविकारप्रशमनम्॥

Long, healthy and disease free life is admire by every person since antiquity. Ayurveda is the branch of life through which a prolonged, happy and healthy life can be achieved. The main

aim of Ayurveda is to protect health of healthy person and alleviate disorder in the diseased.^[2] This can be achieved by the Vyadhikshamatva. If Vyadhikshamatva is good then person will remain healthy and if get sick then due to Vyadhikshamatva person will recover rapidly.

II. MATERIAL AND METHOD

The materials were collected from the classical Ayurvedic literatures, magazines and research journals.

CONCEPT OF "VYADHIKSHAMATVA"

The term Vyadhikshamatva is consist of two words Vyadhi +kshamatva. The word Vyadhi meaning is disease, according to Ayurveda Vyadhi means vitiation in Doshas,^[3] vitiation in Dhatus^[4] and association of pain.^[5]

Kshamatva defined as the inherent capacity of the body either toward the precipitation of the disease or to check its intensity to make the body withstand or resist when affected by the disease.

Chakrapani defined Vyadhikshamatva as it denotes the resisting power of the body which reacts to arrest the progress occurrence or reoccurrence of the disease. Contributing factors of Vyadhikshamatva are Prakrit Dosha, equilibrium state of Dhatu, Prakrita Agni, potency of strotas, etc.

व्याधिक्शमत्वं व्याधिबलविरो
धित्वं व्याध्युत्पादप्रतिबन्
धकत्वमितियावत्।

Vyadhikshamatva was defined in terms of Vyadhibalavirodhitvam and Vyadhiutpadpratibandhakatvam.

Vyadhibalavirodhitvam is the strength of the body to fight against the manifested diseases and Vyadhiutpadpratibandhakatvam is the strength of the body competent enough to prevent the occurrence and re-occurrence of the disease.

For prevention of diseases, Ayurveda had advocated the adherence to concepts like

Dinacharya, Ritucharya, Sadvritta, Naveganadharan etc. these measures are useful in preventing the lifestyle related diseases which comes under Vyadhi-Utpadaka-Pratibandhakatvam. It is the excellent Vyadhikshamatva. Treatment of disease comes under Vyadhibalavirodhitam.

Vyadhikshamatva is correlated with immunity in modern science. Immunity is defined as the capacity of the body to resist pathogenetic agents. It protect body from invading pathological micro-organisms and malignant diseases.

VYADHIKSHAMATVA AND BALA

Charak has explained that Atisthula, Atikrush, Anivishtha-Mansa, Anivishtha-Shonita, Anivishtha-Asthi, person having Alpa-Aahar, Asatmya-Aaharand Alpa-Satva is more susceptible to the disease. On the contrary, persons having features opposite of them are less susceptible to the disease.^[1] In Ashtonindita Atikrush and Atisthula Sharira are main. In all Ashtonindita Sharira common factor is Dourbalya, mainly in Atikrush and in Atisthula.^[6] In Anivishtha-Mansa, Anivishtha -Shonita, Anivishtha-Asthi, person having Alpa-Aahar, Asatmya-Aahar and Alpa-Satva also common factor is Dourbalya, as these person are Dourbala and susceptible to diseases, this shows that Sharira and Mansika Bala is important to stay healthy and disease free. Which shows relation between Bala and Vyadhikshamatva i.e. Balayukta Sharira results in good Vyadhikshamatva and person will not be susceptible to disease and Durbala Sharira results in low Vyadhikshamatva and makes person susceptible to diseases.

Types of Bala^[7]

Bala is of three types Sahaja (constitutional), Kalaja (temporal) and Yuktikrutajabala (acquired).

Sahaja Bala

Sahaj Bala is the one which exists in the mind and body since the birth.

Kalaja Bala

Kalaja Balais the one which is based on division of seasons and age of the person. In Aadana kala (late winter, spring and summers) Bala of individual is less and in Visarga kala (rainy seasons, autumn and winter) it is more. Balais Alpa (minimum) in child and old age, Uttama (maximum) in young age.

Yuktikrutaja Bala

Yuktikrutaja Balais the one which is achieved by the combination of diet and physical activities.

Oja andbala

Sushruta has mentioned Bala as a synonym of Oja. Ojas is defined as the final excellent product of Saptadhatu starting with rasa and ending with shukradhatu.^[8] It is the seat for strength. It is mala of Shukra. It is also termed as Prakruta Shleshana, Rasa and Rakta. Oja is also known as the Mahat.^[9] Oja is formed first in Gaarbha-Avastha. It is white, yel-lowish and reddish in colour.^[10] texture is like ghee, taste like Honey and Lajagandhi.^[11]

According to Susruta Oja is Snigdha, Shukla, Shita, Sthira, Sara, Vivikta, Mrudu, Mrutsna and Pranayatanam. It is situated all over the body and its reduction causes destruction of body.^[12]

Ojakshaya Hetu

Ojas undergoes decrease (in quantity) by anger, hunger, worry, grief and exertion.^[13] Excess exercise, fasting, over thinking, stress, consumption of Atiruksha Ahara, Alpabhobjana, Pramitabhobjana, Aatapa-sevana, Ruksha-Pana and Tivra-Vayu causes Oja-Kshaya. Also excess discharge of Kapha, Rakta, Shukra and Mala, Aadana-Kala, old age and infectious condition causes Oja-Kshaya.^[14]

Oja-Kshya Lakshana

In Oja Kshaya the person becomes frightened, debilitated, worries much again (without apparent reason), feels discomfort, sense organ unable to do there function, develop bad complexion and feel boarded.^[15]

Types of Oja

According to Chakrapani Ojas of two types Para Oja and Aparaj Oja.

1. Para Oja:

Para Oja is prime Oja, where Prana the life resides. It is situated in heart. It is 8 Bindu in quantity, white and Yellowish red in colour and destruction of Para Oja causes to death. [C SU 17/73]

2. Aparaj Oja

Aparaj Oja is Ardha-Anjali in quantity, it is situated all over the body and its reduction cause Ojakshaya Lakshana.

Sushruta has mentioned three stages of abnormality of Oja :-

1. Oajovisransa:

Oajovisransacaus looseness of joints, bodyache, and displacement of Doshas from their seat, tiredness and impairment in performance of action.

2. Oajovyapada:

oajovyapada causes heaviness in the body, stiffness in joints, depression, discolouration, bodyache, drowsiness, excess sleep and non-pitting edema

3. Oajokshaya:

Oajokshayacaus unconsciousness, semi-consciousness, coma and death.

PrakrutaShleshma

PrakrutaShleshma is also the synonym of Oja. The Kapha is one of the Tridosha which retains the properties such as Singdha, Sita, Guru, Mrutsna, Sthira. The in normal state shleshma is called as Bala and Oja and in abnormal state Papma. Kapha in normal state function as that of Oja. Kapha in normal state offers compactness (constancy), heaviness, virility, immunity, resistance, courage and gracelessness. It shows that Vyadhikshamatva is also depends on the PrakrutaKapha.

III. DISCUSSION

1. Oja is formed in Garbha-Avastha, as Garbha is formed by the union of Shukra and Aartava, if Shukra and Aartava Bijbhag of Garbh is in normal state (Dosha-Rahita) then Garbha will also formed without any abnormality and also Oja results in good Vyadhikshamatva. This will be the Sahaja Vyadhikshamatva. For this Garbha-Sanskara should be done.
2. Garbhashaya is the Kshetra for the Garbha, Vyadhikshamatva also depends on its proper physiological and anatomical status.
3. Birth in a country where people are naturally strong i.e. Punjab, himachala Pradesh etc. has good Vyadhikshamatva.
4. Birth at a time when people naturally gain strength i.e. Hemanta (November to January) and Shisira (January to March)
5. Excellence of diet, Excellence of physique, Excellence of suitability, all mental faculties are superior, Natural mechanism and Young age.

6. Lehana Karma

In modern medical science, vaccination is done to produce immunity against a disease. Acharya Sushruta, Vagbhata and Kashyapa describe Lehana for this purpose which ultimately enhances immunity. Lehana Karma is done to

enhance growth and development by providing sufficient nutrition and promoting health with improving intellect and speech.

i.e. Swarna Prashana.

7. Agni

Ayu, Bala, Varna, Swasthya, Utsaha, Upachaya, Prabha, Oja, other Agni of Sharira and Prana all these are depends on the Jatharagni of the Sharira.^[16]

Vitiation in Agni causes diseases, mainly Mandagni is the main causes for the all diseases.^[17]

Because of Prakruta Agni proper digestion takes place and produce normal Aadya-Rasadhatu. From Aadyarasa Dhatu normal formation of Rasa, Rakta and Uttarottar Saptadhatu takes place and produce normal Oja Dhatu results in good Vyadhikshamatva. If Agni get vitiated then Aadya-Rasadhatu will form abnormal followed by Rasadi Saptadhatu and Oja which then affects the Vyadhikshamatva.

8. Rasayana^[18]

Rasayana are rejuvenating agents which produce resistance against disease. Different types of herbs and formulations are described in Ayurveda to improve immunity. Rasayana is believed to promote the process of Dhatu poshana and enrich Oja leading to Vyadhikshamatva.

9. Ashta-Aahara-Vidhivisheshayatana should be followed.

10. Hita ahara is responsible to developed healthy Dhatus and final product of Dhatus i.e. Oja. So increases in Oja or Bala ultimately increase Vyadhikshamatva. On the other hand, Ahita substance if taken continuously then leads to improper nourishment of Dhatus which result in decreasing Oja and Vyadhikshamatva.

11. Alpa-Satva person is mentioned as having low Vyadhikshamatva means along with Sharira Bala Manasika Bala is also important for Vyadhikshamatva.

12. Dinacharya and Rutucharya should be followed.

IV. CONCLUSION

From above discussion we can conclude that if person having good Vyadhikshamatva then achieve healthy and disease free life, also if get infected then recover rapidly if had good immunity. This Vyadhikshamatva is depends on the normal state of Kapha, Bala, Agni and Oja. Along with

these Sharira-Bhava Vyadhikshamatva is also depends on the Manasika Satva Bhava. Hence to stay healthy and disease free, measures of Ayurveda i.e. Dinacharya, Rutucharya, Sadvrutta, Rasayana etc. should be followed.

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