

Vyadhikshamatwa : Immunity in Ayurvedic Perview

Dr. Rekha B. V.¹ Dr. Roopashree K N.²

1. Proffesor, Department of PG Studies in Swasthavritta, Govt Ayurveda medical college, Mysuru

2. PG scholar, Department of PG Studies in Swasthavritta, Govt. Ayurveda medical college, Mysuru

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ABSTRCACT

INTRODUCTION - The COVID-19 crisis has led to high levels of physical, psychological and social distress among mankind, first time in 21st century^[1] a disastric global Health emergency was seen, People could soon realise the importance of their health and immunity. The immune system being body's multi-level defence network plays a critical role in responding against infectious diseases. People could globally witness the potential of Ayurveda in increasing the immune response towards Covid-19, In Ayurvedic Science, Vyadhikkshamatwa is defined as the power that protects one from diseases and stop the progression of disease.

Materials and Method : A systematic review of Ayurveda classical texts and national and

international journals and conventional textbooks regarding vyadhikshamatwa.

Results : Ayurvedic text describes the factor of immunity in terms of vyadhikshamtva, which is considered as the natural or acquired biological defense of an individual against disease. Ayurveda also mentioned a number of methods to encourage Oja & Vyadhikshamtva.

Discussion : Different persons have different vyadhikshamatva which depends upon oja, bala, season, diet and regimen, anupana, rasa, jaatkarma etc. One should wisely adopt these into his lifestyle so as to make his body and mind strong enough to deal with all the physical and mental stresses of modern era.

Keywords : Vyadhikwhamatwa, Ojas, Bala, Immunity, Ayurveda.

I. INTRODUCTION:-

The COVID-19 crisis has led to high levels of physical, psychological and social distress among mankind, first time in 21st century a disastric global Health emergency was seen. It equally affected the people of all tires of society. People could soon realise the importance of their health and immunity. The immune system being body's multi-level defence network plays a critical role in responding against infectious disease. People could globally witness the potential of Ayurveda in increasing the immune response towards covid-19,

Vyadhikkshamatwa is defined as the power that protects one from diseases and also stop the progression of disease^[1]. Today, the mankind is facing an increase in the emergence of new disease, along with the challenge to cop up with the pollution and stress to compete for survival every moment. Lives embrace the states of health and disease. Ayurveda, the unbeaten science deals with these states of life. Ayurveda incorporates both the preventive and curative aspects of human ailments, promising it as a holistic science. This holistic approach of Ayurveda resembles to the entire function of

Vyadhikshamatva. This can steer away from the origin and progression of various diseases. Vyadhikshamatva is a broad concept comprising the whole modern understanding of immunology and other gross and subtle factors paying attention to the prevention and progression of diseases in human body. Vyadhikshamatva helps to achieve the aim of Ayurveda^[2]. There is continuous exposure to many infecting agents through which external environment checks the adaptive power of humans. Diseases are caused by the asatmya indriyatha samyog, prajnaparadh and parinama^[3]. The nature gives ability to adopt and survive the adversities which is known as Vyadhikshamitva.

II. MATERIALS AND METHOD :

A systematic review of ayurveda classical texts, National and international journals and conventional textbooks regarding vyadhikshamatwa. **Keywords** like Vyadhikshamatwa, Oja, Immunity were searched in major medical database, obtained results were compiled and critical analysis of the same.

III. RESULTS

NIRUKTI :- It is made of two words i.e. vyadhi and kshamatva . व्याधि – व्याध् तदने। i.e. it means the condition which gives pida to adhisthan or body. क्षमत्व – क्षमुस् सहने। It means Shakti or samarthyia.

DEFINITION:- व्याधिक्षमत्वं व्याधिबलविरोधित्वं व्याध्युत्पादप्रतिबन्धकत्वमिति यावत्^[4]

Vyadhikshamatva is illustrated as the power of resistance capable enough to check the progress occurrence or recurrence of disease.

SYNONYMS:-There are no direct synonyms mentioned in classics, but following may be taken as synonyms

1. Swastha: – Sushruta defines Swastha as a person whose Vata, Dosa, Rasadi Dhatu, Pureeshadi mala and agni are in Sama pramana and work properly and who possess Prasannatmendriyamanah.^[5] These lakshanas resemble the lakshanas of Vyadhisaha Shareera. Only a healthy person has the

capability of fighting the diseases which is termed as Vyadhikshamatva.

2. Bala: Bala can be a synonym of Vyadhikshamatva, Sushruta also directed to preserve bala always as it destroys Vyadhibala^[6]. In other words, preserving bala increases Vyadhikshamatva.
3. Ojas: It is the capital essence of all seven dhatus^[7]. Ojas & Bala have Adhar-Adheya & Kaarana-Karya sambandha. But Ojas & Bala are used synonymously as Ojas is Sarvotkrishta kaarana of Bala.

VARIABILITY OF VYADHIKSHAMATVA :- It is observed that many people with appropriate daily and seasonal habits also develop disease and some, though indulged in improper lifestyle hardly develop any disease. All these things depend on desha, kala and vyadhikshamatva of the person. People are categorised in to two group on the basis of their capabilities to resist the disease.

1. Avyadhisaha
2. Vyadhisaha

1. Avyadhisaha - These are the persons incapable of resisting diseases. eg- Ashtaninditiya Purusha^[8].

SI No	Ayadhisaha	features
01.	Atisthoola	Excessively obese persons
02	Atikrisha	Excessively emaciated persons
03	Anivishta maamsa	Persons having improper musculature
04	Anivishta rakta	Persons having defective Rakta (Blood)
05	Anivishta asthi	Persons having defective Asthi dhatu (bone tissues)
06	Durbala	Very weak persons
07	Asatmyaharopchit	Alpahari
08	Alpahari	Alpahari (h)– Persons taking diet in small quantity.
09	Alpasatvayukta	Persons with feeble mind

2.

Vyadhisaha -These are the people capable of resisting diseases. eg- prashasta purusha.

They are just opposite to above. Proportionate musculature, compactness of the body and healthy indriyas prevent the onset of disease; help to withstand hunger, thirst and heat of the sun, cold weather and physical exertion; assist in digesting & assimilating the food properly^[9].

TYPES:- According to Chakrapani Vyadhikshamatva can be divided in to two category^[11]

- 1.Vyadhi Bala Virodhi Kshamatva – Destroys the disease which has occurred.
- 2.Vyadhyutpad pratibandhaka Kshamatva – Does't let the Vyadhi to evolve. May be correlated with Sahaja bala or Innate immunity.

Vyadhikshamatva Bala :- Acharya Sushruta described bala as that which imparts firm integrity to the muscles, improves the voice and complexion, and helps the person to perform his natural functions (including the external and inner function) normally.

Three types of bala (Vyadhikshamatva or immunity) are described^[10].

1. Sahaja
2. Kalaja
3. Yuktikrita

1. Sahaja bala^[11]:- It is the constitutional strength present since birth. It depends on the quality of shukra (sperms) and artava (ovum). According to Ayurvedic concept of Genetics, if parents genetic makeup is healthy, similar health status is acquired by the children. On the other hand if the genetic makeup of parents is susceptible to certain diseases, those diseases may be carried over into the next generation^[12]. This concept indicates congenital abnormalities which occur due to abnormal changes at genes or chromosomal levels.

2. Kalaja bala^[13] - it is the bala that depends on the time of day, season, age etc. factors for enhancing immunity. Strength is assumed to be greater in the early morning, spring, and yuvaawastha (young age) than in evening, summers and old age (Ch. Su. 6/8)

3. Yuktikrita bala^[14]- Ayurveda focuses on following plans for acquiring bala or enhancing immunity: · Proper and suitable ahara (nutritious diet), · Performing exercise (chesta) with proper method & · Using different beneficial yoga (e.g. rasayana chikitsa) (Ch. Su. 11/36).

VIKARA VIGHATAKARA BHAAVA & VYADHIKSHAMATVA :-

Disease is the only factor responsible for disturbing the normal physiological state of the body. Disease originates from Paraspar anubandha of Nidan, Dosa, Dusya and absence of Vikarvighatkar bhava. Vyadhikshamatva is a process which acts as a result of presence of Vikarvighatkar bhava even after Paraspar anubandha of Nidana, Dosa, Dusya. Hence Vikarvighatkar bhava are the main reason for vyadhikshamatvav^[15].

FACTORS AFFECTING VYADHIKSHAMATVA :-

Following are the main factors affecting vyadhikshamatva as described by Acharya Charak^[16]

Desha :- Vrihi is pittakarak and guru. Vrihi is more wholesome in anupadesha but no as much wholesome in jangaladesh.

Kala :- If we use vrihidhanya in sharad, it is pittakarak but less harmful in hemanta ritu.

Samyoga :- Vrihidhanya with dadhi and phanita is more harmful but with madhu it is less harmful.

Virya :- Vrihidhanya with ushna virya dravyas are more harmful but with madhu is less harmful.

Pramana :- Food in more quantity is harmful but in appropriate quantity it is wholesome.

Ojas: Ojas which is the supreme essence of all dhatu is the vital power of the body rendering the capability of being unaffected in case of severe infections.

Bala: Bala is responsible for all the physical & psychological actions. Proper psychosomatic state ensures sufficient agnibala, dehabala which presents itself as healthy immune system.

Jatakarma : A sanskara conducted just after birth by giving madhu & ghrita in unequal quantity or gold to the baby for licking^[17].

Lehana karma : Similar to the vaccination to prevent bacterial & viral diseases in the present day world, Kashyapa indicated lehana karma in children for homeostasis of dosas and to improve the immunity of the child. Some of the lehas are : (a) Brahmi, Mandukaparni, Triphala, Chitraka, Vacha, Saunf, Satavari, Danti, Nagabala, Nisotha, use single above drugs with madhu & ghrita. (b) Manjishtha, Triphala, Brahmi, Bala, Chitraka equal parts with honey & ghrita etc.

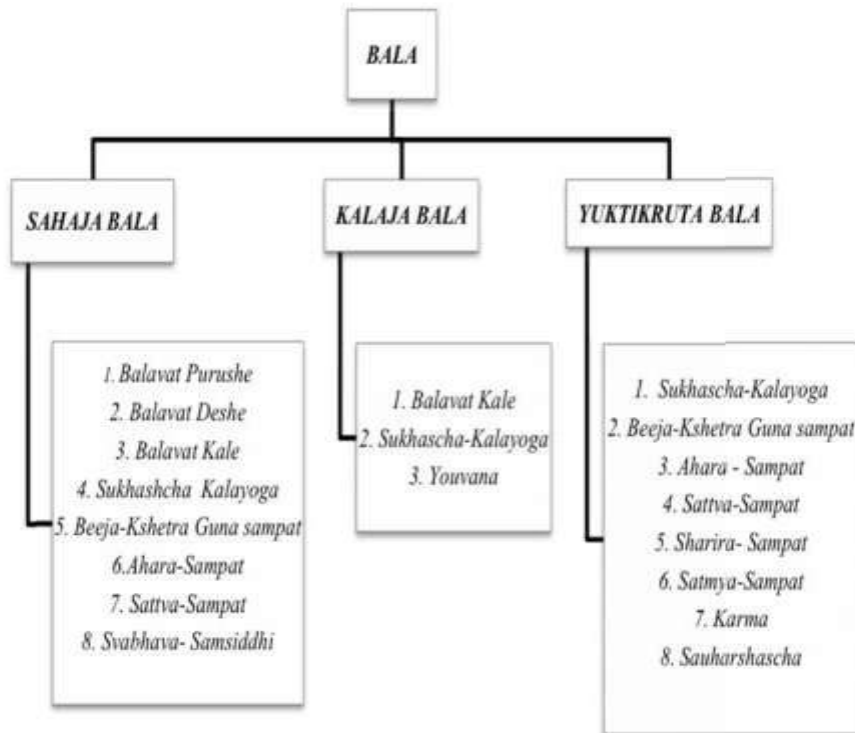
Suvarna karma^[18] : Done by rubbing the gold on a clean stone & then mixing it with honey & ghrita (in asymmetrical quantity) and make the child lick it.

Dhoopana karma^[19]: To destroy various toxins present in the atmosphere Ayurveda directs for Dhoopana karma. For example Guggulu (Commiphora mukul), Jatamansi (Nardostachys jatamansi), Dhoopana is for destroying micro-organisms and thus protecting the health.

Niyamita vyayama^[20] : Niyamita vyayama improves body immunity as well as body strength.

Balavruddhikara Bhaava ^[21] -	
▶ Balavat purushe deshe janmah.	Born in the place of stroing people
▶ Balavat purushe kale	Born in balavrit ruthu
▶ Sukhascha kaala yogo	Born during favourable time

▶ Beejaksetra guna sampat	High quality sperm ovam and uterus
▶ Ahara sampat	Excellence of food quality
▶ Swabhaava samsiddi	Naturally having good bala
▶ Yavana cha karma cha samarasa cha	Young age physical activity and cheerfulness
▶ Shareera sampat	Excellence of body parts and its function
▶ Sathmya swabhava sampancha	Excellence of satmya satva swabhava



Vighata Vyadhikshamatwa Lakshana (Signs of Immuno deficiency)^[22]-

Olo Visramsa ^[22]	Ojo Vyapat ^[23] -	Oja Kshaya	
Symptoms of Visransa oja (1st Stage) Sandhi vishlesh (Looseness of joints) Gatra sada (Weakness of the body) Dosha chyavanam (Tri doshas move away from their normal seats) Kriya sannirodha (Inability to perform normal functions)	Symptoms of Vyapada oja (2nd Stage) Stabha gurugatrata (Stiffness and feeling heaviness in the body) Vata shopa (Swelling caused by	Symptoms of oja Kshaya (3rd Stage) A. According to acharaya Sushruta ^[24] - Murchha (Unconsciousness) Mansakshaya (Decrease of muscles) □ Moha (Mental disturbance specially in judgment)	B. According to acharaya Charak ^[25] - Bibheti (Person suffer from fear complex) Durbalo abhikshanam (Physical and mental debility) Vyathita indriya (Feel discomfort in the sense organ) Dusbhaya (Developed impaired)

Shrama (Lethargy in organs) Aprachuryam kriyanam (It also results in the impairment of Kayik, Vachika, Mansik function of the body).	Vata dosha impairment) Varna bheda (Change in complexion or discoloration) Glani (Exhaustion) Tandra (Drowsiness) Nidra (Sleep)	Agyan (Loss of sense) Pralap (Delirium) Mrityu (Death)	Durmana (Bad mentations) Ruksha (Dryness) Shama (Skin become black) Kashya (Emaciation of the body)
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Factors destroying Immunity	
Ativyavaya	excessive sex.
Abhigata	mental or physical trauma or injury to Marma or vital parts of the body
Kaala	due to old age
Prajagara	keeping awake at nights
Ati Shodhana	Excessive elimination of Kapha, Shonita, Shukra and mala.
Rukshapana	drinking strong wines.
Ativyayama	excessive physical exercise.
Bhaya	grief and sorrow
Anashana	fasting for long period
Chinta	constant worry.
Vata-atapa sevena	excessive exposure to heavy blows of wind and sun heat.
Pramitashana	consuming very less quantity of food.

IV. DISCUSSION :

Ayurvedic text describes the factor of immunity in terms of vyadhikshamtva, which is considered as the natural or acquired biological defense of an individual against disease. Ayurveda also mentioned a number of methods to encourage Oja & Vyadhikshamtva. Factors which contribute for vyadhikshamtva are normal dosa, equilibrium state of dhatu, normal agni, and patency of srotas etc. Protection of health and maintenance of arogyata is the main aim of Ayurveda. The Physical and mental resistance to disease is of enormous significance to all living beings; it regulates both, prevention against and rapid recovery from diseases. Oja is located in haridya (heart) & infiltrates all over the body. The presence of ojas in body is relevant as like ghee present in milk itself. Being cumulated at every dhatu level and highly nutritive in nature it is said to be extreme purest, finest sara part of

sneha. Moreover being it represents bala, veerya, prana, prakriti and kapha of body. Ojas and bala in body explains the cause effect relationship where ojas is cause and bala or strength being the ultimate effect of the same. Our physical, mental and spiritual strength totally depends on ojas which is manifested by its own features. In modern text it is compared with immunity. Ayurveda concentrate on the concept of oja and any vkriti related to oja like its increase or decrease or pathological condition (if any) and how it affects the body. In circumstance like, immunodeficiency disorders and malnutrition, where loss of oja or bala is an invariant feature, individuals are known to be convincible to various other diseases or perennial infections.

V. CONCLUSION :-

Every ahita aahar is not equally harmful, all dosas are not equally powerful and all persons are not capable of resisting disease^[26]. Factors which contribute for resistance to diseases are equilibrium of dosha ,dhatu and agni etc. Vyadhikshamatva which is synonyms to swastha, bala and ojas is key solution in present world, where every day new sort of diseases are evolving. Different persons have different vyadhikshamatva which depends upon oja, bala, season, diet and regimen, anupana, rasa, jaatkarma etc. One should wisely adopt these into his lifestyle so as to make his body and mind strong enough to dal with all the physical and mental stresses of modern era.

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