

Study to Evaluate the Role of Aahar in Vyadhikshamatava (Immunity) With Special Reference to Deha Prakriti

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ABSTRACT

Ayurveda mentions Aahar to be the most essential for the survival and well-being of all living beings, which is why people are always in search of it. Our physical appearance, mood, vocal abilities, creativity, overall happiness, satisfaction, body weight, strength, and intellectual capabilities are all influenced by the food we consume. It not only nourishes our bodies but also has a profound impact on various aspects of our lives which is why it is said that the body is a product of Aahar. At the time of conception the predominant dosha in shukra and shonita decides the type prakriti of the expected progeny. The dominance of the dosha's during this time will be physiological in nature and the progeny will be born with either single dominant dosha prakriti or dwandva dosha prakriti. Vyadhikshamatva - resistance to diseases or immunity against diseases is of two kinds i.e. the one which attenuates the manifested disease and other variety prevents the manifestation of diseases. It may be correlated to the concept of immunity. Immunity is a biological term that describes a state of having sufficient biological defence to avoid infection, disease or other unwanted biological invasion. Hence from the all observations we can logically say that among Dwandva Prakriti's, Kapha-Pitta & Pitta-Kapha Prakriti persons were having better Vyadhikshamatva, Pitta-Vata & Kapha-Vata persons were having moderate Vyadhikshamatva, Vata-Pitta and Vata-Kapha persons were having Avara Vyadhikshamatva.

Key-words : Aahar, Prakriti, Vyadhikshamatva, Immunity

I. INTRODUCTION

Basically in Ayurveda, promotion of health and prevention of diseases is given more importance than the treatment of the diseases. Health and diseases is dependent on three factors i.e. Aahar (Diet), Vihara (lifestyle practices) & Oushadha (Drug & therapies). Among these, food (Aahar) is considered as the most important one.

Pathya is defined as the Aahar (diet) which is congenial to a person according to his constitution, appetite & digestive capacity of the body. Most health problems develop due to the wrong eating and improper cooking. The planning of diet, based on certain principles mentioned in Astavidhivishesayatanis, is very rational and scientific. Ayurveda emphasizes the characteristics of food in terms of quality, quantity and time which vary with age, constitution, habitat, digestive power, season, disease and also liking of the patient. One has to consume the diet, which is suitable to him in all aspects, and deviation from these may cause diseases.

Furthermore, Aahar plays a crucial role in supporting our daily activities for earning a livelihood, as well as in performing religious rituals aimed at attaining heavenly rewards or spiritual liberation.

In addition to these, wrong cooking procedures, irregular timing, and consuming imbalanced and non-congenial food and not following the prescribed rules for preparing, preserving and eating food may also cause imbalance of health. The proper intake of diet not only can prevent many health disorders but also plays a major role in the management of diseases. Therefore, due consideration should be given to all aspects of diet-planning for treatment of diseases and to maintain the health, according to Ayurveda.

The concept of Vyadhikshamatva (immunity) is of tremendous importance in the daily wellness of human beings; for prevention and recovery from diseases. When etiological factors come in contact with the body they try to produce disease. At the same time the body tries to resist the disease. This power of the body, which prevents the development of diseases or resists a developed disease, is called Immunity.

The term Vyadhikshamatva is found in Charak Samhita Sutrasthana 28th adhyaya viz. Vividhashitpitiya adhyaya but not explained in detail. Vyadhikshamatva is well defined and explained with its types by commentators specially

Chakrapani. (Sutrasthana, Chakrapani commentary, 2014; 26 /81 Chakrapani)

When hetus come into contact with the body; these try to create disease. At the same time the body tries to resist the disease. This power of the body, which prevents the development of diseases or resists a developed disease, is called Vyadhikshamatv in Ayurveda.

Vyadhikshamatv in Ayurveda is not merely immunity against a specific infectious agent or disease such as typhoid, measles or rubella for which modern medicine provides "immunizations". Rather, Vyadhikshamatv implies a resistance against the loss of the integrity, proportion, and interrelationship amongst the individual's doshas (bioenergies) and dhatus (tissues). Resistance to disease or immunity against disease is of two kinds, i.e. the one which attenuates the manifested diseases and other variety prevents the manifestation of diseases.

"Immunity" is a state of resistance offered by a host to the invasion/development, dissemination and/or pathology of antigen, induced by a non-self/alterer while having adequate tolerance to avoid allergy, and autoimmune diseases.

Healthy immunity accomplishes four essential principles:

ability to detect and fight off infection;
ability to recognize a host's own cells as "self," thereby protecting them from attack; (SNS)
a memory from previous foreign infections; and
ability to limit the response after the pathogen has been removed.

The Prakriti of a person is determined by Doshika predominance, at the time of union of Shukra (semen/Spermatozoan) and Shonita (Ovum). For example at the time of union of gametes, if Vata Dosh is predominant compared to Pitta and Kapha, then the individual is distinguished as Vataja Prakriti, and such individual possesses the physical and psychic (mental) character according to predominance of Vata Dosh.

For maintenance of health, every person should know his or her Prakriti. If proper care is not taken then, predominance of Dosh may lead to certain disease. For example, if Vata Prakriti Purusha has taken more Vata Aahar Vihara in Vata-Vardhak Kala then he or she suffers from Vataja Vyadhi. Prakriti is also important for making correct diagnosis of the disease & for proper treatment. Actually not a single individual is like the other. In this way there may be innumerable varieties of individuals or innumerable Prakriti.

AIMS AND OBJECTIVE

- To study Vyadhishamtava (Immunity) in present era in Ayurveda parlance.
- To find out the role of Aahar in Vyadhishamtava (Immunity) w.r. Deha Prakriti.
- To see the effectiveness of Aahar in Vyadhikshamtava.
- Reconciliation is done between Ayurveda and Modern beliefs to understand Vyadhishamtava (Immunity) according to Deha Prakriti w.r. Aahar.

II. MATERIALS AND METHODS:

For Conceptual study

To fulfil the motto of the conceptual study, materials have been collected from the Samhitas (especially Brihatrayee & Laghutrayee) and all the available commentaries and other text of Ayurveda. The concept related to constitution as well as to the immunity have been compiled and analyzed from allied literature. Various journals, research papers, articles, text books have been considered to collect the literary materials. Subject related information available on internet have been utilized.

For Survey study

Healthy individuals and individuals with common cold, cough, fever, stomatitis between age group of 20-60 years attending the OPD and IPD of Govt. Ayurvedic College and Hospital, Gwalior, fulfilling the criteria were selected irrespective of their cast, religion, occupation and sex. Detailed history was taken according to the Aahar, Deha Prakriti and Vyadhikshamatva Performance.

Plan of study:

The research plan is as follows:

Grouping
Criteria for selection
Exclusion criteria
Criteria for Assessment

1 & 2) Grouping & Criteria for Selection: There were two groups (group A and group B) of the survey study.

Group A- It included healthy volunteers for evaluation of Deha prakriti and to know the history of illness in them of past 5 years without any bar of caste, religion, occupation and sex

Inclusion criteria-(group A)

Healthyvolunteers

Age-20-60years

Group-B- It included the person who are frequently become victim of some specific disease like common cold, cough, fever, stomatitis etc without any bar of caste, religion, occupation & sex.

Inclusion criteria-(groupB)

Persons who became frequently victim of some specific disease like common cold, cough, fever, stomatitis etc

Age-20-60years

Exclusion Criteria

Patients suffering from chronic major illness like Tuberculosis, DM, cancer etc.

Age:<20and>60years

Criteria for Assessment

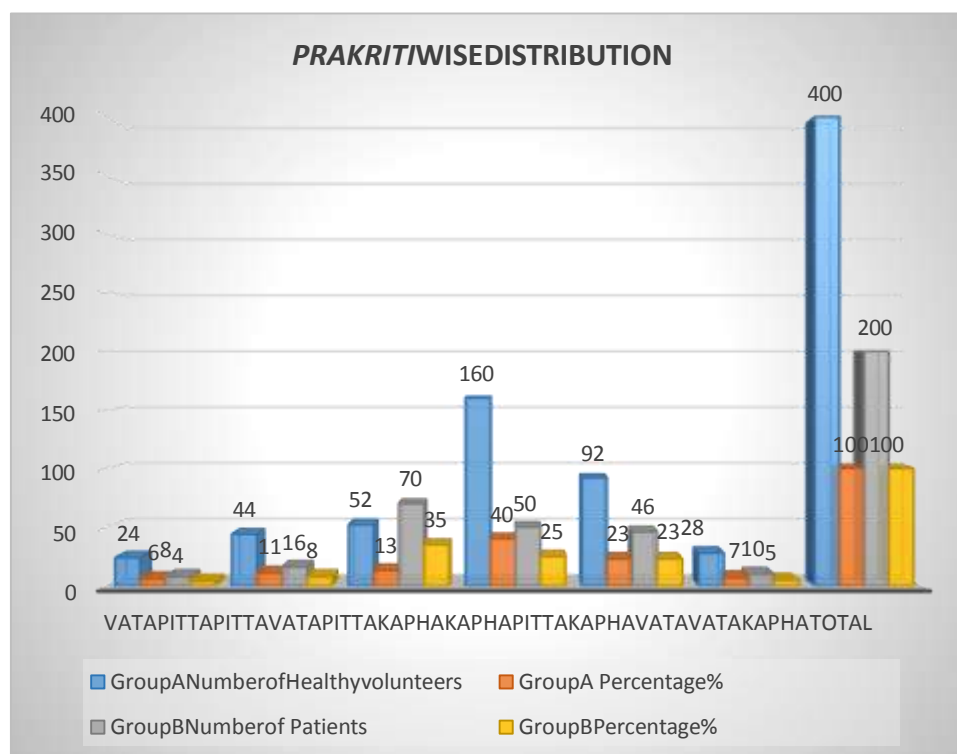
Criteria for assessment were to search out the impact and interrelationship between Aahar, Deha prakriti and Vyadhikshamatva (Vyadhibalavirodhitva and Vyadhiutpadakpratibandhaktva). To assess the Deha prakriti specific proforma of variables of tridoshas were developed and the Deha prakriti was assessed as per the doshi features. For vyadhikshamatva different aspects of pratishyaya, jwara, kasa, mukhpaka, amlapitta over a period of five years was assessed with scoring pattern correspond to pravara, madhyama and avara vyadhikshamatva.

TABLE NO 1: PRAKRITI WISE DISTRIBUTION IN BOTH GROUPS

Prakriti	Group A		Group B	
	Number of Healthy volunteers	Percentage %	Number of Patients	Percentage %
Vata pitta	24	6	8	4
Pitta vata	44	11	16	8
Pitta kapha	52	13	70	35
Kapha Pitta	160	40	50	25
Kapha vata	92	23	46	23
Vata Kapha	28	7	10	5
Total	400	100	200	100

It was observed in present study that in **Group A**, 40% healthy volunteers were having Kapha Pitta, 23% having Kapha Vata and 13% having Pitta Kapha type of Prakriti while in **Group**

B, 35% patients were having Pitta Kapha, 25% having Kapha Pitta and 23% having Kapha Vata type of Prakriti.



III. DISCUSSION

Prakriti is the first Pariksha mentioned by Acharya Charak in Dashavidha Pariksha for the knowledge of Ayusha pramana and Bala (Vyadhikshamatva) and Doshapramanam of the patient.

At the time of conception the predominant dosha in shukra and shonita decides the type prakriti of the expected progeny. The dominance of the dosha during this time will be physiological in nature and the progeny will be born with either single dominant dosha prakriti or dwandva dosha prakriti. Those born with equal proportion of three Dosha i.e. ratio of Vata, Pitta and Kapha equal to each other are Samapittanilakapha. These individuals are generally healthy people and remain healthy. Few of them show predominance of one Dosha. Those exhibiting predominance of Kapha are Shleshmala, those with predominance of Pitta and Vata are called Pittala and Vatala respectively. These people frequently fall sick. Due to this predominance of Dosh proportion, these people show psychosomatic expressions called Deha Prakriti. They need to observe a regular regime for every day and every season regularly. Failing to do so begins accumulation of dominant Dosha.

Vyadhikshamatva and Immunity

Vyadhikshamatva - resistance to diseases or immunity against diseases is of two kinds

i.e. the one which attenuates the manifested disease and other variety prevents the manifestation of diseases. It may be correlated to the concept of immunity. Immunity is a biological term that describes a state of having sufficient biological defences to avoid infection, disease or other unwanted biological invasion. Immunity involves both specific and non-specific components. The non-specific components act either as barriers or as eliminators of a wide range of pathogens irrespective of antigenic specificity. Other components of the immune system adapt themselves to each new disease encountered and are able to generate pathogen-specific immunity. This may be correlated to vyadhikshamatva resistance to diseases or immunity against diseases is of two kinds i.e. the one which attenuates the manifested disease and other variety prevents the manifestation of diseases. Innate immunity, or non-specific, immunity is the natural resistance with which a person is born. It provides resistance through several physical, chemical, and cellular approaches. Microbes first encounter the epithelial

layers, physical barriers that line our skin and mucous membranes. Subsequent general defences include secreted chemical signals (cytokines), antimicrobial substances, fever, and phagocytic activity associated with the inflammatory response.

Deha Prakriti In group A, 40% kapha-pitta prakriti is found to be having more in number than other prakriti due to the uttamabala of kapha and madhyamabala of pitta. In group B 35% pitta-kapha prakriti having more in number followed by 25% of kapha pitta and 23% of kaphavata prakriti due to apradhanta of vata in the formation of prakriti.

In the current study most of the patients Vyadhikshamatva was found to be distributed between Pravara and avara Vyadhikshamatva, there were no much significant data on avara Vyadhikshamatva as per the assessment method was found.

Pravara Vyadhikshamatva:

In group-A, 92.5% patients of Kapha-Pitta prakriti were found to be behaving Pravara Vyadhikshamatva, followed by 69.23% of healthy individuals of Pitta-Kapha prakriti.

In group-B, 52% patients of Kapha-Pitta prakriti were found to be having Pravara Vyadhikshamatva, followed by 40% of patients of Pitta-Kapha prakriti. In kapha pitta prakriti the Sharirika dhatus of well formed due to the sthira, kathina, guru gunas of kapha and it is assisted by not so dominant ushna, tikshana and laghuguna of pitta in this set of doshic configuration there will be no mutually contradictory biophysical functions. This condition favors adequate nourishment strong host immunity and the same principle applies to the patients of pitta-kapha prakriti.

Madhyama Vyadhikshamatva:

In group A 50% of pitta vata prakriti healthy individual were having madhyama Vyadhikshamatva followed by 39.13% of kaphavata prakriti. In pittavata prakriti there will be a swabhavik tikshana agni found, and gunas like laghu, misihra, drava and sara of pitta combines with chala, sukshma, laghuguna of yogwahivatadisturbers the normal function of body. Hence, the constant vyadhi utpadak pratibandhakatwa is not found and in kaphavata prakriti due to the mutually contradictory and yogawahiguna of vata causes madhyama Vyadhikshamatva.

In group B 91.30% of kaphavata prakriti patients were having madhyama Vyadhikshamatva followed by 70% vata-kapha prakriti and 62.5% of Vata pitta prakriti. The Vata-kapha and Vata-pitta prakritis are considered to be heena and ati-heena prakriti among dwandwa prakriti (hemadri, ayu. Ras. tik. a, as. h. 1/10). In these prakritis vata being dominant dosha causes alpabala tva.

Avara Vyadhikshamatva:

In this study only 2 patients from pittavata prakriti were found to have avara Vyadhikshamatva and it yields no significant results. The reason may be the size and age group of samples. Most of the patients of this study belong to the age group of 20-40 years, they were mostly educated. In this middle age group there is naturally moderate immunity is found and due to the general awareness and accessibility to medical care makes them to check suitable measures to avoid further progress of the illness. So the patients do not go to the very severe stage of illness. The supportive measures taken for their improving immunity may also be a cause for not much of the patients fall in this category.

IV. CONCLUSION

Though in the classical texts it is mentioned that, kapha prakriti persons possess good shareerabala (vyadhikshamatva), Pitta prakriti with madhyamabala and Vata Prakriti with Avara-bala, In clinical observations, it's not common to see the patients with Ekadosha pradhana prakriti, since most of the patients have dwandva prakriti.

In the dwandva prakriti, Vyadhikshamatva is directly proportional to the dominant dosha features. The host response to a common pathogen is mainly depends on the Prakriti configuration.

The incidence of Deha Prakriti wise specific diseases as it yielded some

significant findings. In both the groups Pratishtayawas mostly found in Vata-kapha and kapha-vata prakriti, Kasain kapha-vata and vata-kapha prakriti, Jwarain vata-pitta and Pitta-vata prakriti, Mukhapakain Vata-pitta and Pitta-vata prakriti and Amlapittain Pitta-kapha prakriti. In this observation The Kapha-Pitta and Pitta-Kapha prakriti persons were having pravara vyadhikshamatva. The Pitta-vata and Kapha-Vata persons were having madhyama vyadhikshamatva. The Vata-Pitta and Vata-Kapha prakriti persons were having avara vyadhikshamatva.

atva.

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