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Vyadhikshamatva in Ayurveda

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ABSTRACT

Vyadhikshamatva implies a resistance against loss of proportion and inter relationship among *Dosha*, *Dhatu*, *Mala* and *Agni*. Due to unhealthy lifestyle, inappropriate dietary habits and daily regimen, there occurs deterioration in status of health that leads to occurrence of a disease. Strength of the body is related to immunity and resistive power of disease differs depends upon the healthy status of components of body. Concept of *Viruddha*, *Dehadhatu Pratyani* or *Asatmaya Dravyas* is mentioned in respect to *Vyadhikshamatva*. The present writeup is aimed to review the concept of *Vyadhikshamatva* and various factors that help in occurrence and prevention of disease.

Key words: *Vyadhikshamatva*, *Factors*, *Ayurveda*

INTRODUCTION

Ayurveda emphasizes the promotion of health through the strengthening of host defences. *Vyadhikshamatva* has been mentioned by *Acharya Charaka* in *Vividhashatipitiya Adhyaya*. It is described in detail in commentaries by *Achara Chakrapani* and *Gangadhara*. The concept of *Vyadhikshamatva* described is equivalent to immunity. When etiological factors come in contact with the body they manifests with the production of disease at the same time the body tries to resist that disease condition. This power of the body, which prevents the development of diseases or resists a developed disease, is called Immunity. *Vyadhikshamatva* is composed of two terms -

- *Vyadhi* means the disease

- *Kshamatva* refers to the inherent capacity of the body to revert the disease

Vyadhikshamatva is explained as '*Vyadhibala Virodhitwam* and *Vyadhi Utpadaka Pratibandhakatwam*'. It refers to biological defensive power of the body to resist and prevent the development of disease.^[1]

Sleshma, *Bala* and *Ojas* are mentioned as synonyms for *Vyadhikshamatva*. The body has an inherent capability to defend itself which is termed as "*Prakritirakshini*" (*Ayurveda Vigyanam*). *Vyadhikshamatva* mainly depends upon *Ojus*. *Acharya Chakrapani* has mentioned *Ojus* as *Para Ojus* and *Apara Ojus*. *Para Ojus* is where *Prana* resides and, on its destruction, it leads to death of person. Injury, anger, sorrow, excessive exercise, hunger, *Pitta* and *Vayu*, dry foods, exposure to excessive wind and sun, fear, alcohol consumption, night awakening is responsible for *Ojokshaya*. *Vyadhikshamatva* made its appearance as a result of observations, although living in same infected environment some persons get affected whereas other remains unaffected. *Acharaya Charaka* has mentioned that those who consume favourable (suitable) diet, who are separated to sensual pleasure, who are fair in their judgement, who never tells lie, who is soft hearted, who is faithful to learned people are free from diseases. *Vyadhibala Virodhitwam* that is maintaining the body strength to

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stop progression of disease through *Ojas* through diet and regime that consists of *Guna* similar to *Ojas* and *Vyadhi Utpad Pratibandhakatvam* that is prevention of disease by enhancement of *Ojas* through *Rasayana* and *Vajikarana* therapy and may also be related with *Sahaja Bala* explains the mechanism of *Vyadhikshamatva*. This shows *Vyadhikshamatva* depends upon *Ojas* but for smooth functioning of body maintenance of equilibrium of *Doshas*, *Dhatu*, *Agni* and patency of *Srotas* is also necessary. Equilibrium state of *Dhatu*s is termed as health and it gives rise to healthy state of wellbeing. There are other factors that contribute for *Vyadhikshamatva* are *Bala* that may be *Sahaja* (constitutional), *Kalaja* (Temporal strength) or *Yuktikrita* (Acquired), *Vikaravighatakara Bhavas*, *Satva* and various *Karmas*. *Balavruddhikara Bhavas* that include place (*Sindhu Desha*), time factor which is conducive for *Dhatu*s (*Hemanta- Shishira Rutu*), Happy Time, Excellent qualities of *Beeja* (*Shukra* and *Artava*), Excellence of diet, Excellence of physique, Excellence of *Satmya*, Superior mental faculties, Young age and regular exercise may also be considered to be responsible for the *Vyadhikshama Sharira*.^[2] Uniform growth of the body occurs by *Sareerevridhikara Bhavas* that include *Kalayoga* (time factor), *Svabhavasamsidhi* (natural favourable factors), *Aharasoushtava* (excellence of diet), *Avighata* (absence of factors which deteriorate *Dhatu*s) also contribute towards *Vyadhikshamatva*.^[3]

AIMS AND OBJECTIVES

To review concept of *Vyadhikshamatva* along with its factors.

MATERIAL AND METHODS

Concepts are reviewed from Classical texts and various research journals. Further discussion has been done to put forth the understanding in regard to proposed title.

DISCUSSION

Due to various factors like “*Paraspar Gunavirodhat, Sanyogat, DeshVirodhat, Matra Virodhat, Svabhawat*” *Dehadhatu* gets resistance from *Asatmya Dravyas*

that leads to various allergic manifestations. *Asatmya Dravyas* may be any *Dravyas* that are not conducive to the body. *Vyadhikshamatva* develops in body to fight against these *Dravyas*. *Acharya Charaka* has described *Vyadhisaha* and *Avyadhisaha* that can be correlated to *Vyadhi Kshamatva* and *Akshamatva*. Not all individuals have good immunity some are referred as ‘*Vyadhi Aksham Shararni*’. They are the one who gets improper nutrition, who are over obese, emaciated, uneven and whose mental faculties are weak cannot offer resistance to the diseases. In contrast to this, there are individuals who are having good *Vyadhikshamatva* they are referred as ‘*Vyadhi Ksham Sharirani*’. They have strong appetite, they do regular exercise, they have strong built, they are subjected to antigens in low dosage. In these individuals even the major diseases become minor due to their body defence.^[5] Various factors are discussed below that plays a significant role in maintaining *Vyadhikshamatva* (Figure 1)

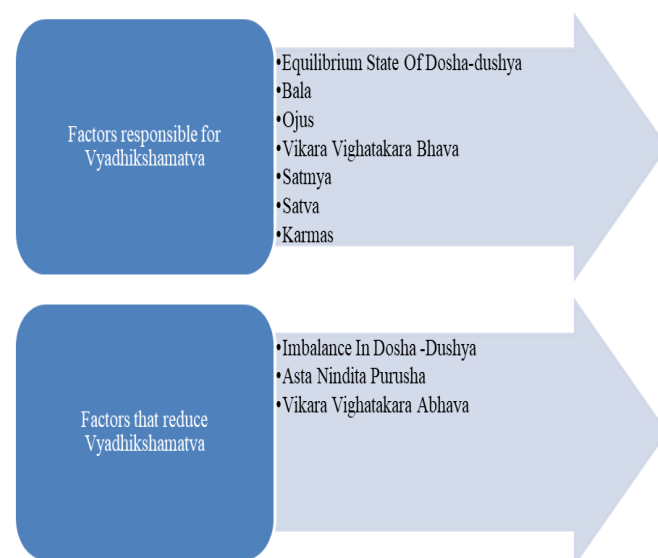


Figure 1: Factors for *Vyadhikshamatva*

Factors and *Vyadhikshamatva*

Vyadhikshamatva and *Vikaravighatakara Bhava-Abhava*

The factors that lead to formation of disease are referred as *Vikara Vighatakara Abhava*. The factors that prevent the formation of disease are termed as *Vikara Vighatakara Bhava*. It depends upon amalgamation of *Nidana*, *Dravya* and *Dushyas* that

brings about *Dosha Dushya Samurchana* in body to manifest disease.^[6]

Vyadhikshamatva and Bala

When the *Kapha* is in normal state it is termed as *Bala* that provides stability and resistance.^[7] *Bala* is defined as the natural inherent strength that is responsible for maintenance of health. *Bala* imparts firm integrity to the muscles and helps in performing functions. Three types of *Bala* have been explained. *Sahaja Bala* is the inherent *Bala* formed in *Garbhavastha* based on excellence of *Shukra* and *Artava* and *Bheejakshetra*. *Kalaja Bala* attained by the individual due to the impact of seasonal variation and ageing phenomenon. *Pravarabala* is seen during *Visargakala* and *Youvanavastha*. *Avara Bala* is seen during *Adaanakala* and *Vruddhavastha*. *Yukitruta* is gained by appropriate dietary habits and by following various regimens. Example of '*Vishkanya*' can be taken in *Yuktikruta Vyadhikshama Bala* that is one of practice to generate immunity by inculcating toxic antigen in body in low dosage.^[8]

Vyadhikshamatva and Ojas

The essence of all *Dhatu*s is termed as *Ojas*. It is located in *Hridaya* and circulates all over the body via *Rasa Dhatu*. When presented at tissue level termed a *Dhatutejorupi*. It is *Snigdha*, *Seeta* and appears to be slightly reddish yellow in colour. Its destruction leads to death of an individual. *Acharya Dalhana* opines that the *Abyantara Bala* is derived from *Ojas* thus it enhances general health and responsible for *Vyadhikshamatva*.^[9] *Gunas* are responsible for various activities in body and the Properties similar to *Ojas* does *Upachaya* of all *Dhatu*s and opposite to *Ojas Guna* act as toxic for the body and leads to disease manifestation.

Vyadhikshamatva and Satva

Vyadhikshamatva also depends on *Chetas Bala*. If a person has good *Sharirabala* but has poor *Chetas Bala* then generally they have poor *Vyadhikshamatva* and this is mentioned as *Alpa Satvaani* by *Acharya Charaka*. *Avara Satva Purusha* are weak due to *Sharira Bala* and *Sattva Bala*.^[10]

Vyadhikshamatva and Karmas

Utilisation of *Shad Rasa* in diet, on following *Rasayana* therapy that influences the *Dhatu*s, *Agni* so as to obtain qualitative *Rasa Dhatu* to gain *Vyadhikshamatva*. *Rasayana Sevana* believed to slow down the process of *Jara*. *Acharya Sushruta* has mentioned *Dhoopana Karma* to destroy toxins from the atmosphere and *Jatakarma* to increase immunity in individuals whereas *Acharya Jeevaka* has explained about *Lehana Karma* and *Suvarna Prashana Samskara* in infants to enhances growth & development by providing sufficient nutrition, immunity and protection from various infections in them since birth.^[11,12]

CONCLUSION

Vyadhikshamatva depends upon various factors like equilibrium state of *Dosha* and *Dushya Bala*, dietary habits, *Agni*, *Ojas*, *Vikara Vighatakara Bhava*, *Satva*, *Satmya* and *Jatakarma*. One should keep our body in equilibrium state so as to resist the development of diseases. Knowledge of these concepts is helpful for the better management of various ailments and planning treatment modality. All these factors can be considered as necessary for the regulation and maintenance of *Vyadhikshamatva* in an individual.

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