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An insight on *Vyadhikshamatva* and *Bala*

Dr. Ribin VP¹, Dr. Prashanth Jain², Dr. Geetha B. Markande³

¹Final Year Post Graduate Scholar, ²HOD & Associate Professor, ³Associate Professor, Dept. of Roganidana Evum Vikruti Vigyan, Alvas Ayurveda Medical College and Hospital, Moodbidri, Karnataka, INDIA.

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, but it depends on *Vyadhikshamatva* of a person. The core aim of Ayurveda and the definition of *Vyadhikshamatva* by *Chakrapani* carries a great resemblance. *Swasthasya Swaasthya Rakshanam* implies the same meaning of *Vyadhi-Utpadaka Prathibandhakatvam* and *Aturasya Vikaraprasamanam* connotes the term *Vyadhibala Virodhitam*. Optimum *Vyadhikshamatva* can steer away one from origin and progression of diseases. It is influenced by factors such as *Bala*, *Ojas*, *Prakrita Kapha*, *Agni*, etc. *Vyadhikshamatva* is invariably related to *Bala*, which is decided from the time of *Shukrashonitha Samyoga* to *Ahara* and *Vihara* of an individual along with seasonal changes. This review article is an effort to understand *Vyadhikshamatva* in terms of *Bala*.

Key words: *Vyadhikshamatva*, *Immunity*, *Bala*.

INTRODUCTION

The concept of *Vyadhikshamatva* or *Bala* known in Ayurveda is a fascinating and vast subject. *Vyadhikshamatva* is of enormous importance and plays a vital role in the daily comfort of living beings for prevention and rapid recuperation from diseases. Among a group of people exposed to a specific *Nidana*, only some will be affected, while the others left without any effect. This occurrence shows two important points that these causative agents requires some essential favourable conditions for a disease to occur in an individual. In the absence of such

condition an individual's *Vyadhikshamatva* or resistance can eliminate the disease, preserving and maintaining balanced condition. Equilibrium state of *Dosha* and *Dhatu*, optimum functioning of *Agni*, normalcy of *Srotases*, etc. are the factors responsible for the optimum *Vyadhikshamatva* along with *Bala* and *Ojus*. The term *Bala* is also used as a synonym for *Ojus* as they are mutually associated. The *Bala* represents the physical and mental strength of body resistance. Which is of 3 types as, *Sahaja*, *Kalaja* and *Yuktikrita*.^[1]

VYADHIKSHAMATVA

The above word comprises of two phrases, *Vyadhi* and *Kshamatva*.

1. *Vyadhi* - misery, sorrow, discomfort (occurs due to *Dosha-Dushya Sammurchana*)
2. *Kshamatva* - tolerance or capacity to withstand strain or stress

All unwholesome food articles are not equally harmful or does not produce diseases immediately due to certain factors, likewise all *Doshas* are not equally powerful and not all persons are equally capable of resisting diseases.

Address for correspondence:

Dr. Ribin VP

Final Year Post Graduate Scholar, Dept. of Roganidana Evum Vikruti Vigyan, Alvas Ayurveda Medical College and Hospital, Moodbidri, Karnataka, INDIA.

E-mail: ribingangadharan93@gmail.com

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Vyadhikshamatva is resistance to the diseases or overcome the manifestation of a disease. The word was first coined and precisely explained by Acharya Chakrapani,^[2] it is of 2 kinds:

1. *Vyadhibala Viroditvam* - ability to confront against a manifested disease
2. *Vyadhiutpadaka Pratibandakavtam* - ability to prevent the manifestation of a disease.

Vyadhikshamatva is a broad term which cannot be considered merely as immunity, but immunity is the resistance against a foreign antigen or microorganism, which can be included as a part of *Vyadhikshamatva*. *Vyadhikshamatva* conveys detailed insight regarding the resistance against all kind of diseases along with the ability to maintain the balance and integrity of *Dosha*, *Dhatu* and *Mala*.

BALA

Bala is an important and broad concept in Ayurveda. It reflects both physical and mental wellbeing of an individual. *Vyadhikshamatva* is invariably related to *Bala*. Optimum level of *Shareerika* and *Manasika Bala* is essential for having *Vyadhikshamatva*. *Charaka* describes that the maintenance of health depends entirely upon the *Bala*. It is the most important factor assessed in the *Rogi Pareeksha* to decide the *Sadhyasadhyata* and treatment of diseases. Those individuals who comes under the category of *Ashtanindhita Purusha*^[3] are generally considered incapable of resisting diseases. One attains *Bala* through three sources - *Sahaja*, *Kalaja* and *Yukthikrita*.^[4]

Sahaja Bala

It is the *Shareerika* and *Manasika Bala* attained by birth (*Prakrita Bala*). It is inherited from parents. It is due to *Prakrita Vridhi* of *Dhatu*. It is determined by the *Bala* and excellence of *Shukra* and *Arthava* of parents, *Hita Ahara* and *Vihara* of mother during the gestational period. *Sahaja Bala* is inherited and one can improve the same by considering the above factors.

Kalaja Bala

The *Bala* attained by the individual due to the impact of seasonal variation, different stages of life and

Dosha predominance during diurnal changes is called *Kalaja Bala*.

Table 1: Relation between *Bala* and season (*Ritu*)

<i>Kala</i>	<i>Bala</i>		
	<i>Uttama</i>	<i>Madhyama</i>	<i>Heena</i>
<i>Adana Kala</i>	<i>Sisira</i>	<i>Vasanta</i>	<i>Grishma</i>
<i>Visarga Kala</i>	<i>Hemanta</i>	<i>Sarat</i>	<i>Varsha</i>

Table 2: Relation between *Bala* and Age (*Vaya*)

<i>Bala</i>	<i>Asampurna Bala</i>	<i>Uttama</i>	<i>Heena</i>
<i>Vaya</i>	<i>Balyam</i>	<i>Madhyama</i>	<i>Vridha</i>

Table 3: Relation between diurnal changes and *Dosha* predominance

<i>Bala</i>	<i>Uttama</i>	<i>Madhyama</i>	<i>Heena</i>
<i>Kala</i>	<i>Purvahna</i>	<i>Madhyahan</i>	<i>Aparahna</i>
<i>Dosha</i>	<i>Kapha</i>	<i>Pitta</i>	<i>Kapha</i>

Yukthikrita Bala

It is the *Bala* acquired by following *Hita Ahara*, *Cheshta* and also through *Rasayana Prayogas*.

1. *Ahara* - by consuming *Hita*, *Mita* and *Satmya Ahara* such as *Mamsa*, *Sarpi* etc.
2. *Cheshta* - by following optimum exercise with proper rest. One can do exercise upto half of their *Bala* based on season and *Shareera* of an individual.
3. *Rasyana* - it helps in attaining *Dhatu Samyata* and their by improves the *Vyadhikshamatva* and *Bala*.

Factors that promotes the *Bala*^[5]

1. *Desa* - Born in a place where peoples are having excellent *Bala*.
2. *Kala* - Born in seasons which promotes *Bala*, such as *Hemanta* and *Sisira*.
3. *Sukha Kala* - *Samyak Yoga* of season (*Sadaranakalayoga*)

4. *Beeja Kshetra Sampath* - excellence of *Beeja* (*Sukra*), *Ksetra* (*Artava* and *Garbhasaya*) of parents.
5. *Aharasampat* - *Dhatusatmyakara Ahara*
6. *Shareera Sampat* - excellence of bodily constitution (*Prasasta Purusha*)
7. *Satmya Sampat* - *Pravara Satmyata*
8. *Satva Sampat* - *Pravara Satva*
9. *Swabhavasamsiddhi* - *Bala Janaka Karma*
10. *Youvana* - young and middle age
11. *Karma* - *Vyayamadi Karma*
12. *Samharsha* - Enthusiastic and cheerful attitude.

Bala and Ojus

Ojus is considered as the *Tejas* (essence) of *Sapta Dhātu*. *Bala* is a functional attribute of *Ojus*. *Prakrita Sleshma* is considered as *Bala as well as Ojus*.^[6] Hence the word *Bala* can also be understood in terms of *Ojus*. In *Prakritavastah* it maintains the optimum functioning of body and when it becomes *Vaikrita*, it leads to different types of diseases and even death may occur.

Bala and Prakriti^[7]

- *Kapha* - *Balavan*
- *Pitta* - *Madhyama Bala*
- *Vata* - *Alpa Bala*

Rasa and Bala

- *Madhura Rasa* is *Bala Vardhaka*
- *Sarvarasa Abhyasa* leads to *Bala Vridhi*

Agni and Bala

- *Agnimoolam Balam Pumsam* - *Bala* is dependent on *Agni*.^[8]
- *Sama Agni* leads to *Dhatusatmya* in turn results in *Bala*.
- Health, disease and death are depend on *Agni*.
- *Hemanta Ritu* - Good *Agnibala* - *Uttama Bala*
- *Varsha Ritu* - *Hina Agnibala* - *Avarabala*

Bala and Satva

Acharya Charaka in *Yajjapurushheeya Adhyaya*^[9] explains the importance of psychological factors,

- *Asaavaan Vyadhikshya* - optimistic attitude gives *Satvabala* that helps in fast recovery from a morbidity.
- *Vishado Rogavardhananam* - negative attitude towards a disease leads to worsening of the disease.

Dosha and Bala

- The *Bala* of the body is always dependent on *Samavastha* of *Tridoshas*.
- *Prakrita Sleshma* is considered as *Bala*.
- *Bala* is one of the function attributed to *Udana Vayu*.

Dhatu Sara and Bala^[10]

- *Sarva Sara Purusha* is having excellent *Bala* (*Atibala*), slow degenerative changes (*Mandajara*) and less susceptible to diseases (*Mandavikara*).
- *Bala* is a feature of *Mamsa*, *Majja* and *Shukra Dhātu Sara Purusha*.

CONCLUSION

The concept of *Vyadhikshamatva* made its appearance as a result of observations. It can be observed that even after following improper diets and regimens some are not susceptible to diseases, on the contrary those who are following wholesome diets and regimens are susceptible to diseases. This is observed due to individual difference in *Vyadhikshamatva*. *Bala* is an inevitable factor which decides *Vyadhikshamatva*. It is a multi - faceted entity elaborated in *Ayurveda*, which is decided from *Shukrashonita Samyoga*, *Ahara* and *Vihara*, *Desa* and *Kala*, *Ojus* etc. Certain factors influencing *Bala* can be modified by following *Hita Ahara-Vihara*, *Dinacharya*, *Ritucharya*, *Rasayana*, etc. mentioned in *Ayurveda*. One should preserve *Bala* by any means for attaining flawless *Vyadhikshamatva*.

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