



CONCEPT OF "VYADHIKSHAMATVA" IN AYURVEDA | KEY OF HEALTHY LIFE |

KEYWORDS

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INTRODUCTION

Our changing demographic profile, changing climate, lot of stress work all these causes many harmful disease. A changing climate threatens the quality and continuity of care provided at health care facilities due to more frequent and severe extreme weather events and increased health risks from a range of other climate hazards including food-, water-, vector-borne diseases and poor air quality. Health care facilities will become increasingly vulnerable to impacts from climate change without adaptation. To prevent from all these hazards effect on health of human being Ayurveda is the only choice. Ayurveda system of medicine is probably the first which efforts to protect life from diseases and ageing. Ayurveda is not merely a materialistic science but a philosophical and fact full truth which is put forwarded by our great ancestral sages through their experience logic and power of wisdom. The science of Ayurveda is not only holding within it the measures for alleviation from discomforts but its foremost aim is the maintenance of homeostasis and better approach towards healthy and happy life. The fundamental principle of Ayurveda re unchangeable and unaffected by winds of doctrines, one of such fundamental principal of Ayurveda are unchangeable and unaffected by winds of doctrines, one of such fundamental principal of Ayurveda is *Vyadhikshamatva*.

Concept of "Vyadhikshamatva"

The term *Vyadhikshamatva* is made of two words *Vyadhi* + *kshamatva*. The word *vyadhi* meaning is to harm, to injure, to damage, or to hurt. The word *kshamatva* means to composed, to suppress anger or to keep quite or to resist. So, the word means to be patient towards resist the disease. *Vyadhikshamatva* was first defined by *chakrapani* in a very scientific manner in terms of *Vyadhibalavirodhatvam*- Capacity of the body to fight against the manifested diseases (natural immunity) and *Vyadhiutpadpratibandhatvam*- Capacity of the body to not allow to produce disease or pathogenesis

Vyadhikshamatva denotes the resistance power of the body or defense of body against first occurrence of any disease. Also in second term it indicate that if body once is being encountered by some disease, it will not allow the disease to be manifested because of possessing a specific resistance power.

Concept of OAJAS and BALA

Oajas is defined as the final and excellent essence of *Saptadhatu* beginning with *rasa* and ending with *shukra dhatu*. *Oajas* of the body is situated in heart and is white, yellowish and reddish in colour, or color of ghee, taste like Honey and smell like fried paddy. *Acharya charak* says that *Oajas* is *Pranayatan* means, if *Oajas* is destroyed,

the human being also perish. Properties of *Oajas* are *Guru*(heavy), *Sheet*(cool), *Mrudu*(soft) *Slakshna*(smooth), *Baha*(dense), *Madhura*(sweet), *Sthira*(responsible for stability), *Prasna* (clear), *Picchila* (slimy) and *Snigdha* (unctuous)

The term *Bala* are used as synonyms of *Oajas*. The *Bala* signifies the physical, mental strength of body resistance. *Bala* has been classified into three types as -*Sahaja bala*, *Kalaja bala* and *Yuktikruta bala*. *Sahajabala* is both mental and physical strength present naturally by birth. *Kalajabala* is strength due to favorable conditions like youth, season and *Yuktikrutabala* is strength acquired by the intake of diet such as flesh, ghee etc and by proper exercise

Classification of OAJAS

According to *chakrapani* *Oajas* is of two types²

Para Oajas : *Para Oajas* is prime *Oajas*, where *Prana* the life resides. It is 8 drops in quantity, present in heart, even a part of destruction of *Para Oajas* leads to death. It is white and Yellowish red in colour.

Apara Oajas : *Apara Oajas* is half *Anjali* in quantity, it is less important compared to *Para oajas*.

Factors Responsible for Oajokshaya (Diminution) : Factors Responsible for *Oajokshaya* are injury, anger, sorrow, excessive exercise, hunger, *Pitta* and *Vayu*, dry foods, less foods, talking single test, exposure of excessive wind and sun, fear, alcohol consumption, night awakening, loss of *Kapha*, *Rakta*, *Sukra*, *Mala*, *Kala* and Micro-organisms.

Signs and symptoms of Oajokshaya:

according to *Sushruta* there are three stages of abnormality of *Oajas* are³

Oajovisransa: symptoms of *Oajovisransa* are looseness of joints, body ache, and displacement of *Doshas* from their seat, tiredness and impairment in performance of action.

Oajovyapada: symptoms of *Oajovyapada* are heaviness in the body, stiffness in joints, depression, discolouration, body ache, drowsiness, excess sleep and non pitting edema.

Oajokshaya: symptoms of *Oajokshaya* are unconsciousness, depletion of flesh i.e. wasting, semi-consciousness, coma and death.

Mechanism Of Vyadhikshamatva- Mechanism of *Vyadhikshamatva* explained by *chakrapani* in very scientific manner, in the two terms-

1. *Vyadhibalavirodhata*: In Ayurveda *Bala* is gained from *Oajas*, So processes of resisting the strength of disease through *Oajas* is the main mechanism of *Vyadhikshamatva*. As we know that Ayurveda has described that all the body constitutional substances have mainly 20 *Gunas*, known as *Gurvadi guna/Bhutika guna*, present in *panchamahabhuta* and from which all the universe are created. In human body's entire component are also formed from substance containing these *Gunas*. Variation in quantitative interaction of these *Gunas* leads to *Dhatu* variation. Out of 20 *Gurvadi guna* 10 *guna* are very similar to *Oajas gunas* and rest 10 *Gunas* are similar to *Visha Guna* (poison). Diet and regime having 10 *Gunas* similar to *Oajas* are responsible for nourish and maintenance of bodies structural compounds. Diet and regime having 10 *Gunas* opposite to the *Oajas (visha guna)* are contradictory to *Oajas*, so responsible for disease production or increase the risk of disease production.

2. *Vyadhiutpadpratibandhakatvam*- is the capacity of the body that check the disease process or pathogenesis and capacity can be achieved by enhancement of *Oajas* by *Rasayana* and *Vajikaran* therapy, improvement of diet, behavior and observation of celibacy etc.

CONCLUSION

The concept of *Vyadhikshamatva* made its appearance as a result of observations. It was noticed that in spite of living in same infected surrounding and utilization of unwholesome and contaminated food and drinks only some persons get affected while others remain unaffected. It was also seen that some of the diseases persons get rid of their disease even without treatments. The occurrence or non-occurrence, mildness in every aspect forced the ancient scholars to think of those very factors which were responsible for these inter-individuals variations. The same was named as *Vyadhikshamatva* by *acharya charak*. The latter scholars and commentator gave some concept and tried their best for making concerning principles. It was indicative of some internal energy or force latter on describe as *Oajas* or *Bala*. However the relation between *Bala* and *Oajas* is parallel to that relation between cause and effect or mass and energy. *Oajas* is known by *Upachaya* of all *Dhatus* while *Bala* is indicated by work. Thus *Oajas* and *Bala* represent the outer and inner aspects of same things. The *Oajas* is not only providing the power of resistance to diseases but it is source of mental and physical energy and strength. So *Oajas* should always been restored because it is root cause or pillar for diseases free condition.

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