

CONCEPT OF *VYADHIKSHAMATVA* IN *AYURVEDA*

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**ABSTRACT**

According to Ayurveda, the power of body which decreases the damaging power of the disease and stops the genesis of the disease is known as Vyadhikshamatva (Immunity). 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 Chakrpani in a very scientific manner in terms of Vyadhibalavirodhatvam- Capacity of the body to fight against the manifested diseases (natural immunity) and Vyadhiutpadpratibandhkatvam- 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 indicates 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. Ayurveda propounds that prevention is an equally important aspect of disease management as cure and thus, strengthening the immune system, is a natural way to help the body fight against the disease-causing pathogens. Acharyas promoted the use of Rasayana (Rejuvenation) to enhance Ojas and Vyadhikshamatva. This article is an effort to present Ayurvedic concepts of Vyadhikshamatva.

**KEYWORDS :** *Vyadhikshamatva*, *Ojas*, immunity.**INTRODUCTION**

The healthy long life is the main priority of *Ayurveda*. *Ayurveda* explained the concepts related to health and diseases in details, also the knowledge of etiology, symptomology, therapeutics, numerous methods to sustain healthy status and causes behind falling sick. The main purpose and objectives of *Ayurveda* is the preservation of health in healthy individual and eradication of diseases which are curable.

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. *Vyadhikshamatva* 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, *Vyadhikshamatva* 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 attenuate the manifested diseases and other variety prevents the manifestation of diseases.

Various factors which contribute towards *Vyadhikshamatva* are normal *Doshas*, equilibrium state of *Dhatus*, normal *Agni*, patency of *Srotas* etc. During certain conditions or due to certain factors even unwholesome (*Ahitakara*) dietary practices do not produce disease immediately. All unwholesome (*Ahitakara*) food articles are not equally harmful, all *Doshas* are not equally powerful; all persons are not equally capable of resisting diseases. *Vyadhikshamatva* helps in to achieve the aim of *Ayurveda* i.e.

स्वास्थ्यस्य स्वास्थ्य रक्षणम्। आतुरस्य विकार प्रशमनम् च।।

*Ayurvedic* literature from ancient texts to understand role of *Vyadhikshamatva* as per *Ayurveda* concept which may be helpful in this battle for survival of human beings.

It is made of two words i.e., *Vyadhi* and *Kshamatva*.

व्याधि – व्याध् तदने। i.e., it means the condition which gives *Pida* to *Adhistan* or body.

क्षमत्व – क्षमस् सहने। It means *Shakti* or *Samarthy*.

**DEFINITION**

व्याधिक्षमत्वं व्याधिबलविरोधित्वं व्याध्युत्पाद प्रतिबन्धकत्वमिति यावत्।

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

**SYNONYMS**

Synonyms for *Vyadhikshamatva* which appears in *Ayurvedic*

scriptures are:  
*Sleshma*, *Bala* and *Ojas*.

**SLESHMA**

The *Kapha* is one of the *Tridosha* which retains the properties such as *Singdha*, *Sita*, *Guru*, *Manda*, *Slaksna*, *Mrstna*, *Sthira*. The normal phase of *Sleshma* is called as *Bala* and *Oja* and abnormal phase is called as *Mala* and *Papma*.

*Kapha* in normal state function as that of *Ojas*. *Kapha* in normal state offers compactness (solidity), stability (constancy), heaviness, virility, immunity, resistance, courage and gracelessness.

**BALA**

तत्र बलेन स्थिरोपचितमांसता सर्वचेष्टस्वप्रतिघातः सर्ववर्णप्रसादो बाह्यानाम् अभ्यन्तरानाम् च करनंआत्मकम् कार्यं प्रतिपत्ति भवन्ति।

Means *Bala* imparts firm integrity to the muscles, improves the voice and complexion, and helps the person to perform his natural functions. Three types of *Balas* (*Vyadhikshamatva* or immunity) are described.

त्रिविधं बलमिति

- 1) Sahaja
- 2) Kalaja
- 3) Yuktikrita

**SAHAJABALA**

सहजं वत् शरीरसत्वयोः।

The constitutional strength present since birth It depends on the healthiness of *Shukra* (sperms) and *Artava* (ovum). According to *Ayurvedic* concept of Genetics, if two parents' genetic makeup is healthy, then children are similarly healthy If parents is susceptible to certain diseases, those diseases may be carried over into the next generation. This concept indicates congenital abnormalities which occur due to abnormal changes at genes or chromosomal levels.

**KALAJABALA**

कालकृतं ऋतुविभागजं वयकृतं च।

Temporal strength is the one which is based on division of seasons and age of the person. In *Adana Kala* (late winter, spring and summers) *Bala* of individual will be less and in *Visarga Kala* (rainy seasons, autumn and winter) it will be more. *Bala* will be *Alpa* (minimum) in child and old age, *Uttama* (maximum) in young age.

**YUKTIKRITABALA**

युक्तिकृतं पुनस्तथाहारचेष्टा योगजं।

Acquired strength is the one which is achieved by the combination of diet and physical activities.

**OJAS**

The essence of *Sapta Dhatus* is called *Oja* and it is the seat for strength,

hence called *Bala* situated in the heart It is viscous, unctuous, greasy, *Somaya*, (preponderant in watery principal), clear (transparent) and slight reddish yellow in color. its loss (destruction, absence) may lead to death and its presence in the body (and life) sure to survive.

### CLASSIFICATION OF OJAS

According to *Chakrapani Ojas* is of two types -

#### Para Ojas:

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

#### Apara Ojas:

*Apara Ojas* is half *Anjali* in quantity, it is less important compared to *Para Ojas*

#### Ojakshaya (decrease or loss of Ojas):

*Ojas* undergoes decrease by anger, hunger, worry, grief and exertion. With such decrease, the person becomes fretful, debilitated, worries much again, feels discomfort in the sense organ, develop bad complexion, bad mention and dryness of skin.

*Vyadhikshamatva* and give brief explanation in two divisions.

- 1) *Vyadhi-Balavirodhitam*: It is the capacity to put away or resist the power (severity) of the diseases i.e., power to resist the development of disease.
- 2) *Vyadhi-Utpadakpratibandhatva*: The counterattacking strength of the body to inhibit the occurrence and re-occurrence of the disease.

### FACTORS AFFECTING VYADHIKSHAMATVA

There are around nine types of factors accountable for reducing the immunity. -*Ashtaninditiya Purush*.

अतिदीर्घञ्च अतिह्रस्वञ्च अतिलोमाच अलोम च, अतिकृष्णञ्च, अतिगौरवञ्च, अतिस्थूलञ्च, अतिकृशञ्च

Following are the main factors affecting *Vyadhikshamatva* as described by *Acharya Charak*: - *Desha, Kala, Samyoga, Virya, Pramana*.

### 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 un-wholesome and contaminated food and drinks only some persons get affected while others remain unaffected. It was also seen that some of the disease's 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-individual's variations. The same was named as *Vyadhikshamatva* by *Acharya Charak*. However, the relation between *Bala* and *Ojas* is parallel to that relation between cause and effect or mass and energy. *Ojas* is known by *Upachaya* of all *Dhatus* while *Bala* is indicated by work. Thus, *Ojas* and *Bala* represent the outer and inner aspects of same things. The *Ojas* is not only providing the power of resistance to diseases but it is source of mental and physical energy and strength. So *Ojas* should always been restored because it is root cause or pillar for diseases free condition.

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