



**ORIGINAL RESEARCH PAPER**

**Physiology**

**A CRITICAL REVIEW ON VYADHIKSHAMATVA WITH SPECIAL REFERENCE TO SUVARNAPRASHANA SAMSKARA.**

**KEY WORDS:** Rasayana , Suvarnaprashana , Ghrita , Kaumarbhritya

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**ABSTRACT**

Ayurveda , the science of life offers a natural care to the protection of health and prevention of disease. *Rasayana* is one of the branch of *Ashtanga Ayurveda*. It promotes inner healing power and helps to maintain health and longevity of life. *Suvarnaprashana* is one of the form of *Rasayana* told by *Kashyapa* thousands of years back. *Kashyapa* coined the term *Suvarnaprashana* for administration of *Suvarna*, honey and *Ghrita* . *Suvarnaprashana* has been traditionally practiced all over India since ancient time. Nowadays ,in most of the Ayurveda institutes in India *Suvarnaprashana* practice occurs under *Kaumarbhritya* department (Pediatrics). Infant or childhood is a growing stage of life. Healthy childhood gives healthy adults to the society. Prevention of infant mortality, infectious as well as metabolic diseases, mental health are main objectives of Global health community. *Suvarnaprashana* boosts immunity and improve mental , physical and metabolic well being of children. Child health is very important because healthy childhood gives healthy adulthood to the society. There is continuous exposure to many infecting agents in the environment. The external environment also checks the adaptive power of the humans. In this review article, attempt is made to explain various benefits of *Suvarnaprashana* mentioned in Ayurveda texts and also enlists the the *Vyadhikshamatva* .

**INTRODUCTION-**

The aim of Ayurveda is to promote and preserve the health and longevity of healthy person and to cure the disease<sup>[1]</sup>. Equilibrium of *Tridoshas*, *Dhatu* and *Mala* is considered as health in Ayurveda<sup>[2]</sup>. In *Jatakarma Samskara* there is an indication of intervention of *Suvarna* along with honey and *Goghrita*. In today's competitive world children's performance carries very much importance. 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* to enhance *Vyadhikshamatva* (immunity)<sup>[3]</sup>.

Ayurveda emphasizes the promotion of health through the strengthening of resistive force against day-to-day physiological extremes. This force resembles with everyday wellness is termed as *Vyadhikshamatva* in Ayurveda. *Suvarnaprashana* is one of the formulations explained in age old Ayurvedic classic *Kashyap Samhita*<sup>[4]</sup>. This formulation contains *Suvarna Bhasma*, *Ghrita* and *Madhu*. It is very widely used now a days as a memory and immune booster for children.

**AIM AND OBJECTIVE-**

To study *Vyadhikshamatva* with special reference to *Suvarnaprashana Samskara*.

**MATERIALS AND METHODS**

This is conceptual type of study. All references has been collected and compiled from various available classics texts of Ayurveda like *Charak*, *Sushruta*, *Vagbhata Samhita* with available commentaries. Research articles are also searched from various websites. Literature available regarding *Vyadhikshamatva* and *Suvarnaprashana* from various journals and books were collected.

**LITERATURE REVIEW-**

**VAYA AND AVASTHA:**

According to *Kashyapa*, *Balyavastha* is from 0 to 16 years of age. One year child is called as *Kshirap* and from one year to 16 years child is known as *Kaumar*<sup>[5]</sup>. *Charaka* told that upto 16

years of age *Sharir Dhatus* are in *Aparipakwa Avastha* . that means *Sharir Dhatus* are in growing stage . *Sushruta* divided *Balyavastha* in 3 groups: *Kshirap*- 0 to 1 year , *Kshirannad*- 1 to 2 years , *Annad*- 2 to 16 years.

**VYADHIKSHAMATVA:**

It is the power of resistance capable enough to check the progress , occurrence or recurrence of diseases. It is made up of two words- *Vyadhi* and *Kshamatva*. *Vyadhi* derived from "Vyadh Tadne"<sup>[6]</sup> is the condition which gives *Kayika*, *Vachika*, *Manasika* *Peeda* to *Shareeradhishthita Purusha*.<sup>[7]</sup> It is the vitiation of basic elements i.e. *Dosha*, *Dhatu* and *Mala*<sup>[8]</sup> *Roga* being a state of vitiation of *Dosha*. *Kshamatva* derived from *Kshamus Sahane*<sup>[9]</sup> means *Shakti* or *Samarthyaa* in general. Usage of *Kshamatva* word with *Vyadhi* means energy to prevent diseases in a healthy body.

**Bala:**

*Bala* defies *Rogaroopi Dosa* and *Vyadhikshamatva* is defying diseases. Hence, *Bala* is the synonym of *Vyadhikshamatva*. *Sushruta* also directed to always preserve *Bala* as it destroys *Vyadhibala*. In other words, preserving *Bala* increases *Vyadhikshamatva*.

**Ojas:**

It is the capital essence of all seven *Dhatu*. *Ojas* & *Bala* have *Adhar- Adheya* & *Karana- Karyasambandha*. But *Ojas* & *Bala* are used synonymously as *Ojas* is *Sarvotkrishhta karana of Bala* . It is clear that *Bala* is a reflection of *Vyadhikshamatva* & *Ojas* is the prime base of both. Hence, all three are similar

**SUVARNAPRASHANA:**

Among different categories of *Rasayana Yogas* (preparations) , *Suvarnaprashana* is one of the unique formulation in *Ayurveda* administered in children for improving *Medha*. *Sushruta* cite administration of *Suvarnaprashana* in one of the procedures of *Jatakarma Samskara*, that means *Suvarnaprashana* is given as single dose at birth<sup>[10]</sup>. *Vagbhata* also advises to gives combination of herbal drugs and gold with honey and *Goghrita* in *Jatakarma Samskara*<sup>[11]</sup>

*Suvarnaprashana* also improves *Agni* , *Bala*. According to *charaka* *Agni* has great importance in living<sup>[12]</sup>. According to

*Sushruta Bala* is considered as *Ojas*.

Other benefits of *Suvarnaprashana* are-

*Ayushyam* (promoting lifespan)

*Mangalam* (auspicious)

*Punyam* (righteous)

*Vrushyam* (*Shukra Dhatu Poshak*)

*Varnyam* (enhancement in color and complexion)

*Grahapaham* (protection from evil spirits and microorganisms)

#### RESULT AND DISCUSSION-

*Suvarnaprashana* has *Rasayan* property, improves intelligence and prevents attack of diseases, enhances digestive power. *Kashyapa* told that *Suvarnaprashana* has *Grahapaham Guna* which means *Suvarnaprashana* helps to protect child from infectious diseases. *Swasthya* is depend on *Sapta Dhatu Sarata*. *Suvarnaprashana* helps to improve all *Sapta Dhatu*.

#### CONCLUSION-

After discussing the role of *Suvarnaprashana* on *Vyadhikshamatva* it is concluded that *Suvarnaprashana* has immune booster properties unlike any other *Rasayana* mentioned in *Ayurveda* classics. *Susruta* defines *Swastha* as a person whose *Vatadi Dosa*, *Rasadi Dhatu*, *Mootradi mala* and *agni* are in *Sama pramana* and work properly and who possess *Prasannatmendriyamanah* <sup>[13]</sup> These resemble with the symptoms of *Vyadhisaha Shareera*. Only a healthy person has the capability of fighting the diseases which is termed as *Vyadhikshamatva*. *Chakrapani* defines *Swasthya* as the state of *Samyaktaya nirvikaritva* which is due to *Udvejaka Dhatuvaishamyaviheen Dhatu samya*. *Charak* has directed for making constant efforts to maintain health. As *Suvarnaprashana* is one of the form of *Rasayana*, it promotes good health which results in increased *Vyadhipratirodhaka Shakti* due to increased *Swabhavika bala* of the body.

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