

REVIEW OF THE CONCEPT OF VYADHIKSHAMATWA

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ABSTRACT

Ayurveda had advocated adhering to concepts like *Dina charya*, *ritu charya*, *sadvritta*, and *na vega dharan* for disease prevention. These measures are valuable in forestalling the way of life-related illnesses however for forestalling the *Aupsargika rogas* (transferable illnesses), *Janapada dhwanasa rogas* (pandemic illnesses), *Krimij Roga* (Irresistible sicknesses), *Asatmyaj roga* (unfavourably susceptible problems), the idea of *Vyadhikshamatva* is proliferated by the Ayurvedic science.¹ *Vyadhikshamatva* is a compound word made up of the syllables *Vyadhi* and *Kshamatva*. The meaning of the term "*vyadhi*" is "to hurt, to injure, to harm or cause damage. *Kshamatva* implies remaining calm, repressing wrath, remaining silent, or resisting. Thus, the phrase signifies being persistent in fighting the illness.² As indicated by the idea of *Ojas* or *Vyadhikshamatva* or *Bala* (insusceptibility), the body's opposition is vital in the day-to-day government assistance of living creatures for sickness counteraction as well as for fast recuperation after illness hardship.³ Ayurveda argues that strengthening the immune system is a natural way to aid the body's fight against disease-causing pathogens because prevention is just as important as treatment in disease management. *Rasayana*, or rejuvenation, was advocated by Acharyas for improving *ojas* and *vyadhikshamatva*, or immunity. This article aims to present *Vyadhikshamatva* concepts from Ayurveda.

Key words: Please add keywords.

INTRODUCTION

Ayurveda places a high value on living a long life in good health and happiness. Ayurveda provided an in-depth explanation of health and disease concepts, as well as the knowledge of aetiology, symptomology, therapeutics, numerous ways to maintain a healthy state, and the causes of illness.⁴ Ayurveda's primary goals are the eradication of curable diseases and the maintenance of healthy individuals' health. The idea of *Vyadhiksamatva*, or immunity, is very important to human health on a daily basis for disease prevention and treatment. Ethical factors attempt to cause disease whenever they interact with the body. The body is simultaneously fighting the disease. Immunity refers to the body's ability to resist disease or prevent disease from occurring. In Ayurveda, *vyadhikshamatva* is more than just immunity to a specific disease or infectious agent, like typhoid, rubella, or measles, for which modern medicine offers "immunizations." Rather, *Vyadhikshamatva* infers an opposition against the deficiency of the respectability, extent, and interrelationship among the person's *doshas* (bio-energies) and *dhatu*s (tissues). There are two types of immunity against disease: one that reduces the severity of the disease and the other that prevents the disease from occurring. 4) Normal *doshas*, the equilibrium state of *dhatu*s, normal *agni*, the patency of *srotas*, and other factors all contribute to *vyadhikshamatva*. Even unhealthy (*Ahitakara*) eating habits don't immediately cause disease unless certain conditions or circumstances exist. All unwholesome (*Ahitakar*) food articles are not similarly unsafe, all *doshas* are not similarly strong; all people are not similarly equipped for opposing infections. *Vyadhikshamatva* is one of the fundamental principles of Ayurveda that is unalterable and unaffected by the winds of doctrine². To maintain the health of a person and to treat and cure disease is the principle of ayurveda⁶.

DEFINITION⁷

Vyadhikshamatva is shown as the force of opposition adequately skilled to look at the advancement event or repeat of infection.

SYNONYMS

Synonyms for *Vyadhikshamatva* which appears in Ayurvedic scriptures are:

Sleshma, Bala, and Ojas.⁸

Sleshma:

The *Kapha* is one of the *Tridosha* which holds the properties like *Singdha, Sita, Master, Manda, Slakshna, Mrstna, and Sthira*.⁹ The typical period of *sleshma* is called *Bala* and *Oja* and the unusual stage is called *Mala* and *Papma*¹⁰. *Kapha* in ordinary state capability as that of *Ojas*. *Kapha* in the ordinary state offers compactness(solidity), stability(constancy), greatness, virility, invulnerability, obstruction, mental fortitude, and awkwardness¹¹.

Bala:

Implies *Bala* confers firm uprightiness to the muscles, works on the voice and appearance, and assists the individual with carrying out his regular roles.¹²

Three types of *bala* (*Vyadhiksamatva* or immunity) are described.¹³

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

Sahaj bala:

*The sacred strength present since birth relies upon the constitution of shukra (sperms) and artava (ovum). As per the Ayurvedic idea of Hereditary qualities, in the event that two parents' hereditary cosmetics are sound, youngsters are comparable solid Assuming guardians are vulnerable to specific sicknesses, those illnesses might be extended into the future. This idea shows innate irregularities which happen because of unusual changes in qualities or chromosomal levels.*¹⁴

Kalkrut bala: Transient strength depends on the division of seasons and the age of the individual. In *Adana kala* (pre-spring, spring, and summer) *Bala* of individuals will be less and in *Visarga kala* (blustery seasons, harvest time, and winter) it will be more. *Bala* will be *Alpa* (least) in kid and advanced age, *Uttama* (greatest) in a youthful age.

Yuktikrut bala: Obtained strength is the one which is accomplished by the blend of diet and proactive tasks.

Ojas: *The embodiment of saptadhatus is called Oja and it is the seat for strength, consequently called bala arranged in the heart It is thick, unctuous, oily, Somatmaka (prevalent in the watery head), clear (straightforward), and slight ruddy yellow in variety. Its misfortune (annihilation, nonattendance) may prompt demise, and its presence in the body (and life) is sure to get by.*¹⁴

Types of OAJAS:

As per chakrapani Oajas is of two sorts¹⁵.

Para Oajas: Para Oajas is prime Oajas, where Prana the life dwells. It is 8 drops in amount, present in the heart, even a piece of obliteration of Para Oajas prompts demise. It is white and yellowish red in variety.

Apara Oajas: Apara Oajas is half Anjali in amount, it is less significant contrasted with Para oajas.

Ojakshaya (diminishing or loss of Ojas)

*Ojas goes through a decline of outrage, hunger, stress, distress, and effort. With such diminishing, the individual becomes irritable, weakened, stresses much once more, feels distressed in the receptor, and fosters awful colouring, terrible notice, and dryness of the skin.*¹⁶ As per Sushruta there are three phases of abnormality of Oajas are¹⁷ Oajovisransa: side effects of Oajovisransa are a detachment of joints, body hurt, and uprooting of Doshas from their seat, sluggishness, and impairment in execution of activity.

Oajovyapada: side effects of Oajovyapada are greatness in the body, solidness in joints, discouragement, discoloration, body throb, sluggishness, an abundance of rest, and non-pitting ede-mama.

Oajokshaya: side effects of Oajokshaya are obliviousness, consumption of tissue for example squandering, semi-awareness, trance state, and demise.

Vyadhikshamatva and give a brief explanation in two divisions.

1) **Vyadhi-bala Virodhitvam:** It is the ability to take care of or oppose the power (seriousness) of the in-

fections for example ability to oppose the improvement of illness.

2) **Vyadhi-utpadakpratibandhakatva:** The counter-attacking strength of the body to hinder the event and re-event of the illness.

FACTORS Influencing VYADHIKSHAMATVA¹⁸: Following are the principal factors influencing Vyadhikshamtva as portrayed by Acharya Charak: - Desha, Kala, Samyoga, Virya, Pramana, Oja, Bala, Jatakarma, Lehana karma, Suvarna karma, Dhoopana karma, Niyamita vyayama.¹⁸

CONCLUSION

Vyadhibalavirodhatva or the capacity of the body to combat displayed diseases (natural immunity), and Vyadhiutpadpratibandhkatvam, or the capacity of the body to not permit sickness or pathogenesis, were Chakrapani's original definitions of vyadhikshamatva. The term "vyadhikshamatva" refers to the body's ability to fend off sickness before it even manifests. Also, it states in the second term that if a body is once exposed to sickness, the ailment will not emerge since the body possesses a certain level of resistance. The idea of Vyadhikshmatva is very proven and factual in Ayurvedic literature. Vyadhikshamatva which is equivalent to swastha, bala, and ojas is matter and substance in present reality where consistently new shy of sicknesses are advancing. Various people have different vyadhikshamatva which rely on oja, bala, season, diet and routine, anupana, rasa, Jatakarma, and so on. One ought to admirably take on these into his way of life in order to make his body and psyche sufficiently able to manage every one of the physical and mental burdens of present-day time.

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