



**CONCEPT OF VYADHIKSHAMATVA AND IMMUNOMODULATORY MEASURES IN
AYURVED WITH RESPECT TO LIFESTYLE DISORDERS**

Dr. Radha Andhare*

Professor (Kriyasharir) Datta Meghe Ayurvedic Medical College, Hospital and research centre, Nagpur, Maharashtra, India.

***Corresponding Author: Dr. Radha Andhare**

Professor (Kriyasharir) Datta Meghe Ayurvedic Medical College, Hospital and research centre, Nagpur, Maharashtra, India.

Article Received on 18/02/2019

Article Revised on 11/03/2019

Article Accepted on 01/04/2019

ABSTRACT

In today's modern lifestyle and busy daily schedule, human being is suffering from many lifestyle disorders – like Auto immune disorders, Acidity, Cancer, Thyroid dysfunction etc. These disorders are spreading widely very fast due to loss or decreasing Vyadhikshamatva of the persons. It is necessary to restore Vyadhikshamatva to get rid of these disorders and as preventive measures. There are some measures and factors which are explained in Ayurved, can be practiced to enhance and restore Vyadhikshamatva. These measures not only deal with complete eradication of the disease but prevention also.

KEYWORDS: Vyadhikshamatva, ojas, Bala, Rasayana, Prakruti, Dhatusar, satmya.

INTRODUCTION

Due to disturbed and stressful lifestyle, human being is facing many lifestyle disorders. In addition to this, changed eating habits – like eating junk food frequently – are also responsible for these disorders. Due to disturbed lifestyle Vyadhikshamatva is disturbed due to following reasons –

1. Imbalanced inner environment of body i.e. Homeostasis.
2. Disturbed transportation of ions and electrolytes through cell membrane.
3. Decreased pH of blood – Blood becomes more acidic.

To prevent and cure these impairments, Vyadhikshamatva should be increased using immunomodulatory measures given in Ayurved – Swasthavrutta.

It can be explained in following table

| Functions of normal Kapha Dosha | | |
|--|---|---|
| Charak Samhita ^[2] | Sushrut Samhita ^[3,4] | Ashtang Hridaya ^[5,6] |
| Drudhata (Compactness) | Bala (Strength) | Sthiratva (Stability) |
| Upachaya (Nourishment) | Sthairya (Stability) | Kathinya (Rigidity) |
| Utsaha (Courage) | Udaka Karma (Nourishment) | |
| Bandha (Steadiness) | | |
| Bala (Strength) | | |

The word “Vyadhikshamatva” is not used in Ayurvedic compendia. But some concepts can be considered related to Vyadhikshamatva.^[1]

1. Teekakar – Chakrapani has explained the concept of Vyadhikshamatva using two words – A) Vyadhibala virodhitva – It is the strength to fight against disease. Due to this strength disease can be cured easily.
B) Vyadhi utpadpratibandhakatva – It is the strength which prevents pathology of disease to start in the body.

2. Shleshma

Kapha Dosha when present in normal condition and proportion in body, gives strength to body. It performs body building and strengthening functions. According to different classic texts of Ayurved, normal kapha provides Compactness, Stability, Nourishment, resistance, Courage etc.

3. Bala

Health of a person depends on his inner inbuilt strength. Disease can not affect a person having Uttama Bala. Disease of a person having uttama bala can be cured easily Hence Acharya Charak has stated to examine Bala of person before starting the treatment.^[7] Hence Bala can be correlated with Vyadhikshamatva.

4. Oja

It is the vital energy which pervades all tissues, cells, body spaces. Oja is said to be extract of all seven Dhatus.^[8] Oja and bala are used synonymous in classic texts of ayurved.^[9,10]

Hence concept of Oja is similar to Vyadhikshamatva.

MATERIALS AND METHODS

There are many measures and factors which are discussed in Ayurveda to maintain health of a person. These factors can be applied in today's lifestyle to enhance and improve Vyadhikshamatva. These measures and factors are discussed below.

1. Hita and Ahita Ahara (Diet and Regimen)

The food which is accepted by body without giving any adverse reaction is Hita Ahara. Such wholesome food which is suitable for a person is called as Satmya

Ahara Consumption of satmya Ahara brings about Dhatu Samya in body. Consumption of Asatmya Ahara gives ill effects causing loss of Vyadhikshamatva.

There are some rules regarding selection of Ahara. These rules are given as Ahara Vidhi vishesh Ayatana.^[11] Some food material may become satmya for one person but the same food material may prove to be Asatmya for other person. So selection of food should be done as per individual according to the eight rules stated in Ahara Vidhi vishesh Ayatana.

Six Rasas Must be included in Ahara and food should be ingested according to rules stated in Ahara Vidhi vidhan.^[12]

2. Prakruti

Prakruti means constitution of human body depending upon dominance of Doshas. After assessment of Prakruti, ahara and Vihar can be planned for the person to maintain his health. If one follows planned diet and Vihar according to his Prakruti, he will stay healthy – because – due to this his Vyadhikshamatva can be enhanced. In classic texts of Ayurved, it is stated that one should follow Ahara and Vihar of opposite properties of his prakruti forming Dosha.^[13]

It is elaborated in following table –

| Vata prakruti | Pitta Prakruti | Kapha prakruti |
|--|---|---|
| Should consume Madhur, Amla, Lavan Rasa | Should consume Kashaya, Tikta, Madhur Rasa | Should consume Katu, Tikta, kashaya Rasa. |
| Should practice Laghu (easy to digest), Ushna, and Snigdha ahara and Vihar | Should practice cold and Ruksha Ahara and Vihar | Should practice Laghu, Ushna, Ruksha ahara and vihar. |
| Should avoid Ruksha and cold Ahara and Vihar | Should avoid hot climate and food. | Should avoid cold and watery climate. |
| Should avoid to stay up for night (Ratri jagaran) | Should avoid spicy and hot food | Should sleep during day time. (Divaswaap) |

Prakruti assessment also helps to manage the treatment and to decide line of treatment of the patient.^[14,15] Thus planning Ahara and Vihar according to prakruti gives following benefits –

1. Balance of Doshas and Dhatus is created in a healthy person. (Dosha samya and dhatu samya).
2. Strength of body to fight against pathology of disease is increased.

Thus Prakruti can be related with Vyadhikshama.

3. Dhatusaar

Dhatusaar is the presence of Dhatus in qualitatively purest form in the body^[16]. In Kashyap samhita it is said that in a person with twaksaar, Skin diseases will never manifest. (Kashyap su. 28) If such person suffers from skin diseases, the diseases can easily be cured. Depending upon this sutra, it can be said that a person having all dhatus in saar form will never fall ill. It means such a person will have good Vyadhikshamatva.

The person having all dhatus in saar form has following qualities –

- Ayu – Long life^[17]
- Sahishnu – Good tolerance (Physical as well as mental)^[18]
- Sthira – Steady, stability.
- Klesh saha – Tolerates physical and mental work
- Bala – Strength^[19]
- Jaranasha – Does not get old at early age
- Swastha – Does not get diseased easily (lives healthy life)

These qualities are considered to be responsible for good Vyadhikshamatva. Hence it is necessary to have presence of all Dhatus in saar form in a person to enhance Vyadhikshamatva.

Krutrim Dhatusaaratva

Dhatusaarata can be acquired artificially by consuming some medicines of Jeevaniya^[20] gana, Balya^[21] gana, along with medicines of Deepaniya^[22] gana. These

medicines improve metabolism of Dhatu formation and improve their quality giving the person stability and strength for Vyadhikshamatva.

4. Rasayana

Rasayana is the natural substance which promotes the optimal strength and vitality of entire organism and all systems in the body.^[23] These substances have target of Dhatu samya. They stimulate Dhatwagni and improve metabolism process in Dhatus increasing their strength.

Rasayana drugs are selected considering various factors^[25] like – Age, prakruti, Kala, Disease, to enhance memory, Srotasas etc. Some examples of Rasayana drugs are as follows.

| Single drug Rasayana | Rasayana yog (Composition) |
|----------------------|----------------------------|
| Ashwagandha | Chyanprash |
| Shatavari | Arogyavardhini |
| Brahmi | Saraswatarishta |
| Amalaki | Balasava |
| Yashtimadhu | Suvarna bhasma |

5. Agni

Agni is power which transforms food and nutrients into simpler substances; so that they get converted into absorbable form for body. It is the power of Agni that

Benefits of Rasayana drugs are as follows^[24]

Deergh Ayu (Long life), Smruti (memory), Medha (Intelligence), Arogya (Perfect health), Taruna Vaya (Youthfulness), Prabha Varna (Good texture and color of skin), Swar (Bold voice), Bala (Good strength of body and sense organs).

These substances also show anti oxidant effect. All these properties of Rasayana ultimately enhance Vyadhikshamatva.

decides which substance should enter the cell and which should be removed as waste. When Agni is extinguished, deaths will follow.^[26] Impaired Agni is the root of all imbalances and diseases.

Due to influence of Doshas, Agni is classified into three types^[27]

1. Mandagni, 2. Tikshnagni, 3. Vishamagni.

| Sr. No. | | Mandagni | Tikshnagni | Vishamagni |
|---------|---|--|---|--|
| 1 | Dosha ^[28] | Influence of Kapha Dosha | Influence of Pitta Dosha | Influence of Vata Dosha |
| 2 | Intake Capacity (Abhyavaharan) | low | good | flexible |
| 3 | Time taken for Digestion ^[29] | More than 4 Yaam (12 hours) | Less than 2Yaam (less than 6 hours) | Irregular |
| 4 | Properties of ahara and Digestion ^[30] | Laghu ahara taken in proper quantity takes longer time to digest | Guru Ahara is also digested in less time period | Sometimes Guru Ahara is digested earlier and sometimes laghu Ahara takes longer time to digest |

Food should be planned according to type of Agni of a person. This will help for good digestion, assimilation, metabolism, absorption and nutrition. Due to this body strength can be increased; which is reflected in Vyadhikshamatva.

Thus Agni has direct relation with Vyadhikshamatva.

6. Vyayama

Vyayama is a type of physical work which produces exertion in the body^[31]. It has a great role in maintaining a healthy and balanced life.

Proper physical exercise brings about following benefits

1. Lightness in body,
2. Increases tolerance to do work,
3. Increases muscle power,
4. Balance is created in Dosh level,
5. Stimulates Agni.

One should practice exercise only up to half strength i.e. till exertive respiration from heart (Shrama shwasa). Thus proper Vyayama, which is practiced according to Rutu (season) and prakruti (constitution), Reduces Laziness, Strengthens the immune system and produces harmonic balance.

Acharya charak has advised Vyayama as Balavruddhikara (immune enhancer). Assessment of Bala is done by Vyayama Kshamata. So there is certain relation between Vyayama and Vyadhikshamatva.

It is seen that Neutrophill concentration increases during and after exercise thus increasing immunity.

Due to Vyayama, Agni gets stimulated. After Vyayama, sweating increases and unwanted wastes of body are excreted through sweat. Due to Systematic breathing pattern during Vyayama, Lung Capacity increases. Thus Vital Capacity also increases. Thus Vyayama has direct impact on Vyadhikshamatva.

7. Meditation

Meditation means to control and watch our own thoughts. Due to this process, mind becomes calm and quiet. Universal energy flows throughout the body. Due to this energy, affected sites in our body, diseased lesions or impaired parameters are recovered and converted to normal.

There are many methods of Meditation

1. To concentrate on a thing or a picture of a God.
2. To concentrate on breathing.
3. To concentrate on centre of Forehead (Bhroomadhya)
4. To watch our own thoughts coming out one by one.
5. To imagine the entry of universal energy in our body and to sit under Her grace.

There are many more methods of meditation. But all methods of meditation offer following benefits^[32]

1. Relief from chronic pain
2. Relief from Anxiety, Stress, Boosts mood.
3. Improves heart health.
4. Boosts immunity.

Due to Meditation, positive thinking process starts in person's mind. Hence his Satvabala increases. Due to this tolerance and stability is enhanced. Thus general strength increases adding positive impact on Vyadhikshamatva.

DISCUSSION

There are some factors which are considered as immunity enhancer before birth and in infant phase. These measures should be implemented by mother in gestational period and till few months after birth.

1. Uterine health of mother

Acharya Charak says that Bala of a person is decided at the time of embryonic development in the uterus of mother. Thus uterine health of the mother has influence on Bala of person. A seed develops into sapling only when quality of soil and nutrition is proper. In the same way, when the uterus of mother (Kshetra)^[33] is healthy, the fetus will be formed healthy after birth. There are many Ahara dravyas and medicines which are given to mother to improve the health of her uterus.

Thus (Kshetra) uterus health can be related with Vyadhikshamatva of baby.

2. Nutrition after birth

It is very important to provide proper nutrition to infant after birth up to 2 years of age. Colostrum must be given to new born baby to stimulate Vyadhikshamatva. Colostrum is the form of milk produced by the mammary glands in the few days after giving birth. It offers many benefits.^[34]

1. It has high concentration of nutrients and antibodies but in small quantity.
2. It has high carbohydrates, proteins, antibodies and low fats.

3. In colostrums the antibodies are called as Secretary Immunoglobulin (IgA). They help to keep infants away from bacterial and viral infections.
4. Colostrum has Leukocytes in large numbers. They also protect infants from infections.

3. Garbhasanskar Vidhi

In Ayurved, there are some measures called as *Garbhasanskar Vidhi*^{35, 36} explained to have healthy and strength baby.

CONCLUSION

In reference to today's busy daily routine, to stay away from lifestyle disorders, basic immunity should be increased with the use of natural measures. As these measures are without side effects and safe, they can be used by any person.

As these methods are immune – enhancer, they will not only keep people away from diseases i.e. healthy, but in a diseased person disease will be cured easily.

Thus these Immune modulator measures, explained in ayurved, can be used in day to day life. Using these measures, our society will be free from lifestyle disorders. This is what the first aim of Ayurved - "Swasthasya Swasthya Rakshanam".

REFERENCES

1. Charak, Charak samhita, Chakrapani data Ayurved Deepika Commentary, Yadavji trikamji, Chaukhamba Surbharati Prakashan Varanasi, Sutrashan, 28/7: 178.
2. Charak, charak samhita, vaidyamanorama hindi commentary, Acharya PriyVrat Sharma, Vol 1, Chaukhamba Sanskrit Pratishtan, Varanasi, Sutrasthan, 18/51: 282.
3. Sushrut, Sushrut Samhita, Dalhanacharya and Shri Gayadas Commentary, Dr. Kewal Krushna Thakral, Chaukhamba Orientaliya, Varanasi, Vol 1, Sutrasthan, 15/4: 159.
4. Sushrut, Sushrut Samhita, Dalhanacharya and Shri Gayadas Commentary, Dr. Kewal Krushna Thakral, Chaukhamba Orientaliya, Varanasi, Vol 2, Sharirsthan, 7/12: 111.
5. Vagbhat, Ashtang Hridayam, Shri Arunadatta Sarvangasunder commentary, Chaukhamba Orientaliya, Varanasi, Sutrasthan, 11/3: 182.
6. Vagbhata, Ashtang Sangraha, Kaviraj Atridev Gupta, Chaukhamba Krushnadas academy, Varanasi, Sutrasthan, 19/3: 152.
7. Charak, Charak samhita, Chakrapani data Ayurved Deepika Commentary, Yadavji trikamji, Chaukhamba Surbharati Prakashan Varanasi, Sharirsthan, 6/13: 332.
8. Charak, Charak samhita, Chakrapani data Ayurved Deepika Commentary, Yadavji trikamji, Chaukhamba Surbharati Prakashan Varanasi, Commentary of Chakrapani on Sutrashan, 30/11: 185.

9. Charak, charak samhita, vaidyamanorama hindi commentary, Acharya PriyVrat Sharma, Vol 1, Chaukhamba Sanskrit Pratishthan, Varanasi, Sutrasthan, 17/117: 272.
10. Sushrut, Sushrut Samhita, Dalhanacharya and Shri Gayadas Commentary, Dr. Kewal Krushna Thakral, Chaukhamba Orientaliya, Varanasi, Commentary of Dalhan on Sutrasthan, 15/22: 169.
11. Charak, charak samhita, vaidyamanorama hindi commentary, Acharya PriyVrat Sharma, Vol 1, Chaukhamba Sanskrit Pratishthan, Varanasi, Vimansthan, 1/21: 554.
12. Charak, charak samhita, vaidyamanorama hindi commentary, Acharya PriyVrat Sharma, Vol 1, Chaukhamba Sanskrit Pratishthan, Varanasi, Vimansthan, 1/24: 557.
13. Charak, charak samhita, vaidyamanorama hindi commentary, Acharya PriyVrat Sharma, 1, Chaukhamba Sanskrit Pratishthan, Varanasi, Sutrasthan, 7/41: 129.
14. Charak, charak samhita, vaidyamanorama hindi commentary, Acharya PriyVrat Sharma, Vol 1, Chaukhamba Sanskrit Pratishthan, Varanasi, Sutrasthan, 10/11: 158.
15. Sushrut, Sushrut Samhita, Dalhanacharya and Shri Gayadas Commentary, Dr. Kewal Krushna Thakral, Chaukhamba Orientaliya, Varanasi, 1, Commentary of Dalhan on Sharirsthan, 4/98: 73.
16. Charak, Charak samhita, Chakrapani data Ayurved Deepika Commentary, Yadavji trikamji, Chaukhamba Surbharati Prakashan Varanasi, Commentary of Chakrapani on Vimansthan, 8/102: 278.
17. Sushrut, Sushrut Samhita, Dalhanacharya and Shri Gayadas Commentary, Dr. Kewal Krushna Thakral, Chaukhamba Orientaliya, Varanasi, 1, Sutrasthan, 35/11: 383.
18. Sushrut, Sushrut Samhita, Dalhanacharya and Shri Gayadas Commentary, Dr. Kewal Krushna Thakral, Chaukhamba Orientaliya, Varanasi, 1, Commentary of Dalhan on Sutrasthan, 35/38: 393.
19. Vagbhat, Ashtang Hridayam, Shri Arunadatta Sarvangasunder commentary, Chaukhamba Orientaliya, Varanasi, Sharirsthan, 3/117: 19.
20. Charak, charak samhita, vaidyamanorama hindi commentary, Acharya PriyVrat Sharma, 1, Chaukhamba Sanskrit Pratishthan, Varanasi, Sutrasthan, 4/9: 72.
21. Charak, charak samhita, vaidyamanorama hindi commentary, Acharya PriyVrat Sharma, 1, Chaukhamba Sanskrit Pratishthan, Varanasi, Sutrasthan, 4/10: 72.
22. Charak, charak samhita, vaidyamanorama hindi commentary, Acharya PriyVrat Sharma, 1, Chaukhamba Sanskrit Pratishthan, Varanasi, Sutrasthan, 4/9: 72.
23. Charak, Charak samhita, Chakrapani data Ayurved Deepika Commentary, Yadavji trikamji, Chaukhamba Surbharati Prakashan Varanasi, Chikitsasthan, 1/8: 376.
24. Vagbhat, Ashtang Hridayam, Shri Arunadatta Sarvangasunder commentary, Chaukhamba Orientaliya, Varanasi, Uttarsthan, 39/1-2: 923.
25. Charak, Charak samhita, Chakrapani data Ayurved Deepika Commentary, Yadavji trikamji, Chaukhamba Surbharati Prakashan Varanasi, Chikitsasthan 1.
26. Vagbhat, Ashtang Hridayam, Shri Arunadatta Sarvangasunder commentary, Chaukhamba Orientaliya, Varanasi, Chikitsasthan, 10/92: 672.
27. Charak, Charak samhita, Chakrapani data Ayurved Deepika Commentary, Yadavji trikamji, Chaukhamba Surbharati Prakashan Varanasi, vimansasthan, 6/12: 255.
28. Vagbhat, Ashtang Hridayam, Shri Arunadatta Sarvangasunder commentary, Chaukhamba Orientaliya, Varanasi, Sutrasthan, 1/8: 7.
29. Vagbhata, Ashtang Sangraha, Kaviraj Atridev Gupta, Chaukhamba Krushnadas academy, Varanasi, Sutrasthan, 11/61: 120.
30. Madhavkara, Madhavnidan, Madhukosh Commentary, Yadunandan Upadhyaya, Chaukhamba prakashan, Varanasi, 1: 6/3,4: 220.
31. Sushrut, Sushrut Samhita, Dalhanacharya and Shri Gayadas Commentary, Dr. Kewal Krushna Thakral, Chaukhamba Orientaliya, Varanasi, Vol 1, Chikitsasthan, 24/38: 423.
32. www.webmed.com/balance/features/transcendental-meditation
33. Sushrut, Sushrut Samhita, Dalhanacharya and Shri Gayadas Commentary, Dr. Kewal Krushna Thakral, Chaukhamba Orientaliya, Varanasi, Vol 1, Sharirsthan, 2/33: 31.
34. www.sciencedaily.com/terms/colosterm.htm
35. Charak, Charak samhita, Chakrapani data Ayurved Deepika Commentary, Yadavji trikamji, Chaukhamba Surbharati Prakashan Varanasi, Sharirsthan, 8/10-14: 342.
36. Sushrut, Sushrut Samhita, Dalhanacharya and Shri Gayadas Commentary, Dr. Kewal Krushna Thakral, Chaukhamba Orientaliya, Varanasi, Vol 1, Sharirsthan, 3: 38 to 50.