

CONCEPT OF *VYADHIKSHAMATVA* IN CHILDREN

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ABSTRACT The power of individual to prevent the onset of a disease or to resist the severity of a developed disease is called *Vyadhikshamata*. *Vyadhikshamata* mostly depends on *Bala*. *Bala* is obtained through three sources – *Sahaja*, *Kalaja* and *Yuktikrita*. The concept of *Ojas* and *Vyadhikshamata*. Examination of *Bala* with nine factors in *Dashavidha Pariksha*. Concept of *Bala/Oja* *Kshaya* and *Vridhhi*. Key words: *Vyadhikshamata*, *Bala*, *Oja*

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Chakrapani highlights concept of *Vyadhikshamata* as -

“Vyadhikshamatvam Nama Vyadhi Bala Virodhitwam Vyadhyutpadaka Pratibandhakatwam Iti”

The power of individual to prevent the onset of a disease or to resist the severity of a developed disease is called *Vyadhikshamata*. It is well described in the textbooks of *Ayurveda* that this is directly influenced by the nature of diet and lifestyle, whether they are wholesome or unwholesome. *Vyadhikshamata* mostly depends on *Bala*. Ample of references are available from the classics to say that *Bala* is the chief factor that provides an idea about the capacity of the body to resist diseases. *Bala* is defined in *Narasimha Bhashya* of *Rasa Vaisheshika Sutra* as -

“Dhatuvivekasampajjanitah Sarvaceshtasu Samarthyam”

Again this definition is providing an insight to the importance of *Ahara*, *Vihara* and status of *Agni* that serve as essential predetermining factors of *Bala*. *Bala* is obtained through three sources – *Sahaja*, *Kalaja* and *Yuktikrita*.

1. Sahaja Bala (Natural constitutional strength):

This is gained from the formation of the embryo onwards. Hence it depends on the healthiness of *Shukra*, *Artava*, *Kala* and *Garbhashaya*. This depends on -

- Birthplace- e.g. people of Sindhu valley are powerful and strong by birth.
- Time of birth - time of birth is also has important role in the body strength.
- Genetic factor - depends on the quality of ovum, sperm and uterine environment.
- Physical health - the compactness & muscle strength will contribute to *Bala*.
- Natural providential gift - by deeds of previous life.
- Compatibility of foods - Compatibility of all kinds of foods indicated good *Bala*.

2. Kalaja Bala (Temporal time bound strength):

The temporal *Bala* is the one that is gained from the favourable condition of time, such as youth and favourable season. This depends on -

- Favourable season - the season like winter is good for *Bala*.
- Favourable age - the *Bala* will be more in the youthful age.

3. Yuktikrita Bala (Acquired strength):

The acquired strength is one that is achieved by the proper combination of the diet, lifestyle and medications. This depends upon -

- Food - Balanced and nourishing food substances improve *Bala*.
- Pleasantness - pleasantness of mind and jolly nature, absence of provocation, gloom, anxiety, greed etc. improves *Bala*.
- Proper following of *Sadvritta*: *Dinacharya*, *Ritucharya*, *Aushadha* and *Ahara Rasayana*.

Decreased of Bala as Vyadhihetu:

The seasonal variations, the time factor becomes responsible for the precipitation, exacerbation, aggravation or diminution of certain

diseases. This is basically because of changes in the *Bala* of the host. Periods such as *Rutusandhi*, *Adana Kala*, *Balyavastha* and *Vridhnavastha* where the relative *Bala* of the individual is always minimum, are more prone for the diseases. The importance of *Vyadhikshamata* or *Bala* in the form of *Vikara Vighata Bhava* in preventing the diseases is well described in the classics.

The concept of Ojas and Vyadhikshamata:

The term *Ojas* is derived from two Sanskrit roots which carry same meaning.

1. UrjaBalaprasaranayo

This means, to bestow power and vitality. In other words *Oja* is the substance responsible for strength and vitality in the body.

2. Aburjarnave

This means, to keep other bodily tissues and organs in their optimum functional state. It implies the substance responsible for maintaining the homeostasis and there by prevent any disease.

Sushruta attributed a few synonyms are to *Ojas* each of which symbolize its functions those are as follows.

- *Bala*: It is the innate quality of *Ojas*. Sushrutastress more on this synonym.
- *Dipti*: *Dipti* is the effect of *Ojas*.
- *Avasthamba*: this indicates the *Dharana* (supporting the body) function *Ojas*.
- *Prakasha*: *Ojas* gives luster to the body
- *Tejas*: *Ojas* gives brightness to the body
- *Saha*: means to endure, to bear, to tolerate or to support.
- *Dhatusara*: *Ojas* is the cream or essence of the *Saptadhatu*.
- *Sleshma*: *Ojas* is similar to *Shleshma* in its properties.
- *Poshaka Dhatusara*: it is the precious essence of all *Dhatus*.

Types of Ojas:

Chakrapanidatta described that *Ojas* is of two types:

- *Para Ojas*: *Ashta Bindu* [eight drops] located in the *Hridaya*.
- *Apara Ojas*: *Ardhanjali* [1/2 of handful] distributed throughout the body.

The physical characteristics of Ojas:

'*Jal*' is the predominant *Mahabhuta* in *Ojas*, so it is called as *Somatmaka* i.e. fluid in nature by virtue of which it flows through the capillaries all over the body. Slightly reddish yellow and identical to ghee in colour, it is of *Shyava* i.e. dark brown in colour according to *Kashyapa*. Tasting *Madhura* like milk and smell similar to *Laja*.

Consistency can be described as *Snigdha* (unctuous), *Sara* (mobile), *Mritsna*, *Shlakshna* (smooth), *Picchila* (sticky), *Sthira* (firm), *Mridu* (soft) and *Guru* (heavy)..

Ojas and Bala:

Dalhana in his commentary states that the body strength i.e. *Abhyantaraprana* or *Bala* is derived from *Ojas*. Thus the *Vyadhikshamata* depends on *Bala* and *Bal* depends on *Ojas*. *Ojas* has

the qualities similar to *Kapha* and *Prakrita Kapha* is the *Bala* which is synonymous with *Oja*. It is clear that among various synonyms, *Bala* is the most often used word for *Ojas*. All the classical writers in general and *Sushruta* in particular have exclusively used this term in their respective works. In opinion of some, it is because of the fact that *Bala* is implicit in *Ojas* and two cannot be separated. The term *Bala* is derived from its Sanskrit root "*Balaprana*", which means to confer vitality and strength. The substance in which this power is implicit that is *Ojas* and by virtue of it the individual retains his health and encounters disease factor. Some hold the view that, the relation between *Ojas* and *Bala* is similar to that which exists between cause and its effect. *Chakrapanidattaon Sushruta Samhita* in the context of *Ojas* has extended the same view.

EXAMINATION OF BALA:

The *Bala* can be examined by the following points.

1. Based on nine factors in *Dashavidha Pariksha*

Examination of Bala Based on nine factors in Dashavidha Pariksha

The factors to be examined	Types usually found	Bala in different types
1. <i>Prakriti</i> – constitution	<i>Vata</i> <i>Pitta</i> <i>Kapha</i> <i>Dvandaja</i> <i>Sama</i>	Minimum Moderate Maximum Moderate Maximum
2. <i>Sara</i> – constitutional essence	<i>Pravara</i>	Maximum
		Moderate
	<i>Asaara</i>	Minimum
3. <i>Samhanana</i> – compactness of body	<i>Susamhata</i> <i>Madhyama Samata</i> <i>Saamhata</i>	Maximum Moderate Minimum
4. <i>Pramana</i> – anthropometry	<i>Pramanita Sharira</i> <i>Hinadhika Sharira</i>	Maximum Minimum
5. <i>Satmya</i> – suitability	<i>Sarvarasa Satmya</i> <i>Ekarasa</i> <i>Vyamishra</i>	Maximum Minimum Moderate
6. <i>Satva</i> – psyche	<i>Hina</i> <i>Madhya</i> <i>Pravara</i>	Minimum Moderate Maximum
7. <i>Ahara Shakti</i> – power of digestion	<i>Abhyavaharana</i>	Maximum
		Moderate
		Minimum
	<i>Jarana</i>	Maximum
		Moderate Minimum
8. <i>Vyayama Shakti</i> – power of exercise	<i>Adhika</i> <i>Madhyama</i> <i>Alpa</i>	Maximum Moderate Minimum
9. <i>Vayah</i> – age	<i>Balya</i> <i>Madhya</i> <i>Vridhdha</i>	Minimum Maximum Minimum

2. Balavrridhikara Bhava (factors responsible for promotion of strength):

- *Balavatpusushadeshe Janma* (birth in a country where peoples are naturally strong)
- *Balavatkale Janma* (birth at a time when people gain naturally gain strength)
- *Sukhacha Kalayoga* (pleasant and moderate climate)
- *Bijagunasammpat* (excellence of the qualities of sperm and ovum)
- *Kshetragunasammpat* (excellence of the qualities of female genital tract)
- *Aharasammpat* (excellence of ingested food)
- *Sharirsammpat* (excellence of the physique)
- *Satmyasammpat* (wholesomeness of various factors responsible for the maintenance of the body)
- *Satvasammpat* (excellence of the mind)
- *Swabhavasamsiddhi* (favourable deposition of the nature)
- *Yauvanam* (youth age)
- *Karma* (past deeds, work and exercise)

- *Samharsha* (cheerful disposition)

Person with all the above factors favourable will have maximum *Bala*, person with few of the above factors unfavourable will have moderate *Bala* and person with many of the above factors unfavourable will have minimum *Bala*.

Concept of Bala/Oja Kshaya:

Causes:

Kopa (anger), *Kshut* (hunger), *Dhyana* (excess tension/ depression), *Shoka* (sorrow), *Shrama* (physical and mental exertion) etc. not taking or taking non nutritious food and drinks, less food intake, excess worries, sorrow, fear, excess exercise, exposure to heavy sunlight and wind, not sleeping in night, excess loss of body fluids (blood, secretions of various organs including semen), excessive excretions (sweat, urine and stool), old age and extreme seasons, affliction by unseen powers (microbial pathogens)

Sign and symptoms:

Fearfulness, weakness, repeated depressive episodes, uninterested in surroundings, loss of complexion and physical and mental emaciation.

Stages of Ojakshaya:

- *Visramsas*: Displacement from its site due to external trauma gives rise to symptoms *Sandhivishlesha*, *Gasrasadana*, *Doshachyavana*, *Kriyasannirodha*
- *Vyapat*: Disturbed state which occurs due to vitiated *Doshas* *Stabdha*, *Stabdhagurugatrata*, *Vatashopha*, *Varnavikriti*, *Glani*, *Tandra* and *Nidra*
- *Kshya*: Quantitative decrease of *Ojas* leads to *Moorcha*, *Mamsakshaya*, *Moha*, *Pralapa* and *Marana*.

Person with complete absence of *Oja* will encounter immediate death.

Treatment:

Drugs of *Jeevaneeya Gana* (*Jeevanti* etc.), *Ksheera*, *Mamsarasa*, *ghee*, *sugar* etc. Drugs having properties similar to *oja*. *Rasayana* drugs improve the qualities of all *Dhatus* and ultimately nourishes the final essence *Oja* and enhances the *Vyadhikshamatva/Bala/Oja*. In *Vajikarana Chikitsa*, charaka tells that any drug which has properties such as *Madhura*, *Snigdha*, *Jeevana*, *Brimhana*, *guru* and brings mental happiness. These are the *Ojovardhaka* drugs which ultimately increases the *Ojas* and acts as immunomodulators.

Oja Vridhhi:

When person has adequate *Ojas* then it provides strong physique, mental happiness and strength (immunity).

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