CHAPTER NO. IV

OBJECTIVE

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1. INTERPRETER EVALUATIONS

A dish of cooked carrots spiced with nutmeg, stuffed aubergines or a plate of fresh vegetables with grated calery were not only healthy but also help stimulate our immunity.

Since ancient time numerous types of Vegetables have been surrounded by myths alleging that they have aphrodisiac effects. And many plants, indeed, contain nerve stimulants that boost the appetite for sex.

When Aphrodite - in Greek mythology the Goddess of love, called Venus by the Romans - emerged from the sea exquisite trees and plants burst into blossom. Wherever her foot touched the soil. The Goddess was revered throughout Greece as the personification of spiritual love but she also embodied sexual lust. Eating fruits linked to her, among them apples, quinces, bird's-foot trefoil and pomegranates, is said to boost feeling of love, lust and passion, regarding immunity.
As per Ayurvedic line of treatment वाजीकरण विकिर्स्ता basically includes Rasayana Chikitsa, where the Rasayana vitalized the Vyadhi-Kshamatva rationally. **Diet** with less oil-contents but more nourishing factors helps to avoid cardiac problems due to control of blood pressure. It also keeps the kidney functioning normal. **Blood-pressure (Hypertension)** and **heart-attack** are the gifts of **Material prosperity**.

In this age of instant food; for the preservation of food for a longer period excessive use of salt becomes inevitable. E.g. Four ounces of fresh tomatoes contain only 9 mgs of **sodium**; whereas, Four ounces of packed tomatoes (sauce or Ketchup or Juice) contains 70 mgs of Sodium. This excessive consumption of **sodium** becomes a healthy hazard in due course of time. This is an alarming bell for those who love to consume packed food.

Consumption of raw food as man did thousands of years ago still holds good.

**Longevity** isn’t the result of availability of all comforts and mental satisfaction. However, people who faced maximum poverty and adversity do attain longevity due to necessary physical exertion. Such people do not fall prey to chronic systemic diseases such as diabetes, hypertension etc.

शायरस्वास्थ्य तथा मन-स्वास्थ्य ||

Developing an attitude of stoicism i.e. readiness to face life as it is; is the real solution for the maintainence of good physical as well as mental health.

टे रोगानिके अधिष्ठातनभेदेण मनोविष्ठालं शायरस्वास्थ्यम् द ||3||

चरक विमान स्थानम् बोद्धोस्वाभ्यायः

A physical body and mind are the principle sights of disease, hence most of the symptoms of the diseases are psycho-somatic. Therefore, the physical fitness on physical parameters it is worthwhile to consider the psychological status also. For the consideration of Vyadhi Kshamatva it may not be a factor for Immunity.
2. OBJECTIVES OF THE RESEARCH

The Great ancient sage Patanjali calls “Smriti” स्मृति i.e. memory, a great power of mind. Naturally weak smriti (memory) is the result of weak mind. Hence, not only the healthy body, but also the healthy mind is a matter of prime consideration in Ayurveda.

Ayurveda prescribes दिल्लवर्यी, जुएवर्यी, आवार - रसायन along with वातात्पिक रसायन being appropriate for the present time i.e. Kaliyuga.

To translate into reality the World Health Organization motto i.e. Health for All; by the opening of the 21st century, it has redefined the definition of health on the line of Ayurveda.
World Health Organization says that, the very good co-ordination of body, mind and society, is positive health (which is known as representative of 'vedikshamurt') and not the disease free body only.

But under the circumstances in a country like India body without disease would be equally welcome.

The World Health Organization survey points out that, the disease such as T.B., Pneumonia, Diarrhoea prevailing since the starting years of the 20th century, are still prevailing along with the addition of Heart attack, Cancer, AIDS etc.

At present there are one crore, fourty lack cardiac patients, two crore Cancer patients with an yearly addition of five lacks. In order to arrest their growth it is high time to give up materialistic attitude towards life and be the sincere followers of Achar आचार आणि वातात्पिक रसायन.
Ayurveda advised four principal achievements in life (धर्म, अर्थ, काम, मोक्ष) for which the life must be free from disease, form physical and mental elements which can be achieved by Vyadhi Kshamatva.

Naturally freedom from disease as advocated by allopathy is not the only aim of my comparative study, but the wider concept of Vyadhi-kshamatva (व्याधिभक्षण) the fundamental principle laid down in Ayurveda is the source of my inspiration leading to positive comparative study of traditional and modern clinical aspect of Vyadhi-kshamatva & Immunity alias positive human health.

However, to decide the supreme object of the research, the comparison is necessary at different levels to understand the sciences and not the pathies; where Vyadhi-Kshamatva concept will show its separate physiological entity of human body, which overall keeps and individual healthy in spite of exposure to certain infections. By studying the over protected (Group X) and unprotected (Group Z) children. At the same time, for clinical trials on adult group, we considered their Dhatu-Sarata = Nisarata prominence as subjective parameter; where weight gain will be a subjective criteria for the evaluatory study. Using Amalaki by its Rasayana characteristic which ultimately reacts into a Vyadhi Kshamatva.
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3. PARAMETERS OF THE RESEARCH

Here ten investigations regarding the patient's thoroughly examination with all aspects. Elsewhere other ten investigations are prescribed दशविधातु परिक्षा i.e.

1. प्रकृति: Constitution.
2. विकृति: Disorder.
3. सारता: Essence of Dhatu.
4. संपत्ति: Body Build.
5. प्रमाण: Proportionate relation of the organ.
6. सार्वत्य: Homologation.
7. सत्ता: Mental State.
8. आहार: Digestive Capacity.
9. त्वायाम: Body Power.
10. वय: Age.

In consideration with the VyadhiKshamatva the above points are equally considerable out of which SARATA is incorporated for the study mainly.
Simultaneously here we should consider the Charakacharyas further concept of Oja regarding investigations.

प्रथमं जायते खोजा: शरीरस्मिःस्मिः सर्वभूतन्यं जायते ॥१॥
चरक सूत्र स्थान समाक्षोध्यायः

i.e. The substance of White or Red slightly yellowish colour which resides in heart is known as Ojas. The person dies if it is destroyed. In the body of living beings the Ojas is produce first. This has the colour of ghee, taste of honey and smell of fried paddy.

श्रवणे: फलमुच्योद्भवो यथा सर्वभूताया गुणः
तददशो: स्वकर्ममायो गुणाः सर्वभूताया गुणाः ॥२॥
चरक सूत्रस्थान सप्तदशोध्यायः

As the bees collect honey from the fruits and flowers; organs of the persons constitute the ojas with their activities.

विभेदति दुर्लोकस्मात् द्यायति व्यविधित्वम्।
दुष्यं दुर्लोकस्मात्: क्षान्तिदैवधीरस: क्षये ॥३॥
चरक सूत्रस्थान सप्तदशोध्यायः

When the Ojas is diminished, the person is fearful, weak, always worried, having disorders in sense organs, deranged lustre and mental ability, rough & emaciated.

Furtherly, C harakacharya in V imanstanh Adhyaya VIII illustrated parameters very clearly.

Also, a patient has to be examined in respect of vikrti as well. Vikrti is vikara (disorder) or pathological manifestation. The disorder should be examined in terms of the strength of cause, dosha, dhatu, constitution, place, time and also by symptoms, because the severity of disease can not be known without knowing the strength of cause etc. The disease having strength of cause and severity of disease can not be known without knowing the strength of cause etc. The disease having strength similar to that of dusya, constitution,
place and time along with great strength of cause and severity of symptoms is taken as severe (त्यात्य/असायत्य). The contrary is mild. The moderate disease has similarity in one of the doshas, dushta etc., and as such moderate strength of cause and severity of symptoms (कष्ट सायत्य). [101] चति.8

A patient should be examined in respect of sara (constitutional essence / strength of Dhatu). There are eight types of sara in human beings which are described here for the knowledge of the degree of strength or Vyadhi-Kshamatva.

विशुद्दततो धातुः सारः: उच्चते II (वद्यपायणि)
उत्तेजनः उत्तकतः: वस्तुः: सारः उच्चते।
सारः बले स्थिरायेथ् II (अमरकोष)

रससार

तत्र शिष्यवस्तुर्णमुद्दपस्यभावभौस्युकुमारलोकम् सम्भोेव च तद्व्र त्वक्षसायत्यम्।
सा सारत्वा सुवसीमायैवथव्यौषोऽणुदितिवियादरूणार्ग्वर्गर्गार्गान्यायुय्यत्वं धावते॥१०३॥

A person who are twaksara (having constitutional essence of - Ras/skin), the skin is unctuous, smooth, soft, clear, spare, deep rooted and delicate hairs & is lustrous. This essence indicates happiness, good fortune, power, enjoyment, intelligence, learning, health, cheerfulness & longevity [103]

रक्तसार

कण्डक्षिपेक्षाव्यंजिलायसीपरणिपालात्कारनालदागेत्रेण स्थिन्यहत्वत्वं श्रीगदभाजिष्यु
रक्तसायत्यम्। सा सारत्वा सुमुख्यत्वं मेघां मनस्कित्वं
सा कुमारस्यकन्तितिलमाक्षेत्रविद्युत्मुणायुणार्गः धावते॥१०४॥ चति.8

In those who have essence of Rakta (redish, glossy) - ear, eye, face, tongue, nose, lips, palm of hands, sole of feet, nails, forehead and genitals are unctuous, red, handsome and brilliant. This essence indicates happiness, sharp intellect, magnanimity, tenderness, moderate strength, lack of endurance and intolerance to heat. [104]

मांससार

श्वसलाट्कुकारंकाक्षिणंगुणपूणश्रीवाचवाचयोददस्तक्षालः: पाणिपदसलयः
स्थिरगुरुरक्षामायेता मायसायत्यम्। सा सारत्वा क्रमा धृतिमत्तवं निर्त
विया सुमार्तोधारोंय बलमायुच्य दीर्घमावस्ते॥१०५॥ चति.8
The persons with essence of Mansa have their temporales, forehead, nape [Back (of the neck)], eyes, cheek, jaws, neck, shoulders, abdomen, axillae, chest, hands, feet and joints equipped with firm, heavy and good looking developed muscles. This Sar indicates for bearance, restraint, lack of greed, wealth, learning, happiness, simplicity, health, strength and longevity.[105]

**Medsaar**

वर्णस्वरूपवनस्त्रालोमनायद्वन्तोषधा पूर्वस्त्रालोमणिणिवृक्षार्थश्च मेदसारः।
या सारस्य विबंधस्य सुखोपोषाङ्गप्रदाननियोज्यं सुकुमारोपवार्ताः वाचते॥१०६॥ व.वि.८

The persons endowed with essence of Medas have particular unctuousness in complexion, voice, eyes, hand, hair, skin hairs, nails, teeth, lips, urine and faeces. This indicates wealth, power, happiness, enjoyment, charity, simplicity and delicacy in dealings [106]

**Ashtisahar**

पाषिणेनुष्फ्रंजनवतिनविज्ञुविकृक्षार्थश्च महास्वरूपविधिश्च महासराः।
ते महोत्साहः क्रियावान् कल्याणः सारस्थिरग्नि भ्रवत्तद्युक्तम्॥१०७॥ व.वि.८

Those with Asthisara have prominent heels, ankles, knees, elbows, collar, bones, chin, head and joints and also bones, nails and teeth. Such persons are enthusiastic, active, enduring, having strong and firm body as well as longevity. [107]

**Majjasahar**

गृद्धज्ञ बलवत्त: सन्त्वागर्भस्तरः स्यूर्दीपितामहसंज्ञानमक्षिणः महासराः।
ते दीर्घायुषो बलवत: सन्तुतिनिव्वाप्वयस्यांमात्मामायाजम् भविष्यत॥१०८॥ व.वि.८

The persons with soft organs, strong, unctuous complexion and sweet voice, prominent, long and rounded joints should be known as Majjasara (those having majja as essence). They are long-lived, strong and endowed with learning, wealth, understanding, progeny and respect. [108]

**Sooma-soumyaprajna**

सोयमया सौम्यप्रज्ञा: क्षार्पूर्णोपलोचना: इव प्रत्याधलु: सन्तादथागर्भस्तरः संज्ञानमक्षिणः सारस्थिरमेक्षिणः स्यूर्दीपितामहः।
ते सौम्यप्रज्ञाप्रभु: बलवतः सुखोपोषाङ्गार्थश्च महास्वरूपविधिश्च महासराः॥१०९॥ व.वि.८

Charming, looking with charm, having eyes as if filled with milk, immensely exhilarated, with tip of teeth as unctuous, rounded, firm even and compact;
having pleasant and unctuous complexion and voice, brilliant, having prominent buttocks should be known as Sukrasara. They are appreciated by women for enjoyment. They are strong and endowed with happiness, supremacy, health, wealth, honour and progeny. [109]

सत्वसार
स्मृतिमण्डलो श्रवणगतः तुतात्त्वः प्रार्थिः शुचियोग महात्मानां दक्षा थीर्षः
समाधिकालायोगिजस्तकमलिस्यः सुप्रभावमिनिष्ठतिमार्ग्यालिम्बेदः
कल्याणाभिनिवेशिन्यथा सत्वसारः। तेषां स्वल्पाक्षेरिव गुणां व्याख्यातः।॥१०॥ व.वि.८

The persons having Sattwa (psyche) as essence are endowed with memory, devotion, a re grateful, learned, pure, courageous, skilful, resolute, brave, free from anxiety, having well - directed and serious intellect and activities and engaged in virtuous acts. Their characters are explained by their qualities (mentioned above) [110]

सर्व सार्था
तत्र सर्वः ताराविद्यितः पुरुषाः भवन्त्यतिबलः परमसूक्ष्मसः क्लेशसः सर्वार्घृष्णवालः
जातप्रत्ययः कल्याणाभिनिवेशिनः स्थायिस्माहितशाशीः सुमाहितगतः
सामाजिकत्रिद्विगम्ब्रह्मध्यमनवासः सुसौष्ठवप्रज्ञोपगसंगमानख्यो मन्दजरसो
मन्दविवाहः प्रायश्चित्वमुनिविशिष्टार्थात्मिष्ठ जीविलथः।॥११॥ व.वि.८

The persons having all the essences are very strong and happy, enduring, confident in all actions, inclined to benevolent acts, having firm and balanced body with balanced movements; resonant, melodious, deep and high voice; endowed with happiness, supremacy, wealth, enjoyment and honour; with slow ageing and pathogenic process, mostly having similar and numerous offsprings and are long lived. [111]

निस्सार्था
अतो विपिनास्ति क्षमाः।॥१२॥
मध्यांशांशः सार्वेश्वरूपगुणमिश्रेष्ठा व्याख्याता भवन्ति।॥१३॥ व.वि.८

Those having no essence are contrary to these. Those having moderate essence should be known by their respective qualities in moderate degrees [112-113]

While considering Vyadhi Kshamatva the above mentioned properties of the person are taken into consideration while selecting the persons for study.