CHAPTER NO. V

REVIEW OF
VYADHI-KSHAMATVA

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REVIEW OF VYADHI-KSHAMATVA

1. REVIEW OF VYADHI

Many Ayurvedcharyas (i.e. Charak, vagbhat, the eminent personalities) described "Vyadhi-Pratikar- Kshamatva" in various literatures. The human body according to Ayurveda, is composed of three fundamental elements called Doshas, Dhatus and Malas.

दोष धातुमलमूल हि शरीरम्

The "Doshas" govern the physio-Chemical and physiological activities of the body, while the "Dhatus" enter into the formation of basic structure of the body-cell, there by performing some specific action. The "Malas" are substances which are partly utilised in the body and partly excreted in the modified form after serving their physiological functions. These three elements are said to be in a dynamic equilibrium with each other for the maintenance of positive health / Arogyam.
As per Ayurvedic concept "Vyadhi" are produced due to "Dosh-Dushya-Sanmurchchana" Doshas are trying to create diseases while Dhatus are trying to prevent it. If Dhatus are in healthy condition (स्वास्थ्य) there will be no diseases. Abnormality (disorder) is disequilibrium of Dhatus and their equilibrium is normalcy (health).

If Dhatus are in good health it is called "Dhatu-Sarotva". This is one of the important factor of the body resistance (Vyadhi-Pratikar-Kshamatva) to the diseases. Nissar-Dhatus are vulnerable to the diseases. Essence of Healthy (Sar) Dhatus is known as OJAS.

From "ahara-rasa" (essence of food) are nourished rasa, rakta (blood) mansa (muscle) medas (fat), asthi (bones) majja (marrow), shukra (semen) and ojas, the basic materials of five sense organs which are known as "dhatu-prasada". (clear essence of dhatus)

If Ojas will be in healthy proportion then there will be no disease, so Ojas could be compared with immunity. If Ojas will be in higher proportion it will be called as "Ojaswli" it will be an extra-ordinary individual with maximum capacity to resist diseases.

The Ojas maintains the living beings by its saturation, without which no life of creatures exists. If ojas will be in lower proportion, then it will be susceptible to many diseases. The condition when the Ojas will be in minimum level then individual unable to resist diseases and this condition could be compared with the AIDS.
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2. REVIEW OF VYADHI KSHAMATVA

Advancement of Research in atonomic-power as well as human cloning led to the unanimous demand for total ban on them is the indication of the dawn of wisdom advocated by Ayurveda thousands of years ago.

Knowledge and wisdom transferred from generation to generation is going to be the only concrete way of human wisdom.

As it is said that, Prevention is better than cure, nutritionists all over the world are busy in doing research and providing guidelines regarding the dietary items i.e. food-items and their nutritional value to enable man, to control his diet properly for the preservation of good health and avoidance of ill-health resulting in the consumption of medicines etc; as it is a common trend of the civilized people to consume various nutritional, tasty and junky food irrespective of their necessity resulting into various disorders of health.
Common process of Vyadhi:

When vitiated Dosha circulated through the body, get lodged where it finds some abnormality of srotas or organs at the same sight the Vyadhi is developed. Thus the following being factors in the process of disease or Vyadhi.

i. State of vitiation of dosha (circulating stage).

ii. Abnormal state of srotas or organ (खं दैवगुण्या).

The principle causes of स्त्रोते दुष्टी i.e. विशेषकर् organ or channels is due to obstruction by 'आम' i.e. toxicity of undigested food due to loss of digestive power i.e. अजिमाय.

Ayurveda & Indian tradition has advocated this principle of diet thousands of years ago in the shloka, i.e. -

"जीवन कर्ति जीवित्या अत्ने पूर्णबल
उदरभरण लोहे जानिजे रक्षकर्म"

i.e. Food intake is a "Spiritual - Function" (यज्ञकर्म) proper combination of physical necessity as well as spiritual, result of food consumption.

Naturally prescriptions of do's & don'ts regarding consumption of food items is going to acquire great prominence for the doctors in impending twenty first century.

Allopathy offering quick relief dominated the 20th century resulting in the negligence of attention towards the nutritional value of food and it’s capacity to prevent diseases.
The vital capacity of a person is based on total effects of diet & exercise of the body which are the factors for Vyadhi Kshamatva depending upon individual strength (बल).

बल : त्रिविध बलमिति - सहज, कालज, युतिकृत्ति च।
सहज यत् शरीरसत्त्वोऽप्रकृतं, पुनःसत्ददाहसर्वस्योऽयंजम् ||36||

चरक सूत्रस्थान एकादशोध्यायः:

i.e. **Strength** is of three types - congenital, time-effected and acquired (युतिकृत्ति). Congenital is that which is natural to the body and mind; time-effected is due to seasonal variations and age factor. **Acquired** one is produced by proper application of diet and exercise.

Proper application of diet is advocated by **Ayurveda**; though totally neglected by the modern western doctors, except in case of Diabetes, Obesity etc.

Miraculous medicinal contents of food items discovered by modern dietary researchers have confounded the people in general and doctors in particular. It has given rise to a new discipline of Science called **Food - Pharmacy**.

Our daily diet is in itself a **Pharmacy** that consists of hundred of medicinal values, such as functioning of enzymes, anti-toxins in metabolism, anabolism, catabolism. Hence, it is our endeavour to throw light on human digestive system which is pertinent to **Vyadhi - kshamatva**, through this thesis.

Food items such as onion, garlic, ginger, are the common items of consumption of an average India. e.g. **Onion** produces **HDL cholesterol** which is **cardio-protective** and better than any medicine available in the market on this ailment. So, is the case with Garlic that dissolves the blood-clot developed in the artery and equally powerful as **Aspirin**. Ginger produces **Dramamine** very effective to prevent nausea, vomiting etc.
But due to the lack of awareness of these medicinal values without any side effects; people in general are deprived of these easily accessible and cheap medicines.

It is the practice to consume various medicines without the consultation of physician and also physician may advise certain drugs for the benefit of patients, may result into certain complications (excess use of steroid). Hence Vagbhat says ....

प्रयोगः १. शम्येि २. व्याधि योजनांलुयाविद्यालितः।

नासी विषुवदः ३. शूर्यदस्तु शम्येि ४. न कोपदेतु।४६॥

वाग्भाट सृज स्थान द्रव्योदशोध्यायः:

Food is one of the basic necessities of human being continuous physical and mental exertion, affects our metabolism and causes loss of energy. In order to make up that loss; intake of food is the only way out.

Once realising the place of food in human life, man left no stone unturned in developing the ways and means to acquire it in shortest possible time & efforts.

At the dawn of history there was hardly any difference between man and animal in the way acquired food. Accidental fire in the forest resulting in the roasted birds falling on the ground, taught man that fire is again very useful to cook the food and make it tasty as well easy to digest.

Naturally man being intellectually superior mastered the methods of making and preserving fire to cook food etc. As a result man stopped moving from place to place in search of food as he developed the art of agriculture and preservation of food for longer periods. This positive change of life led to the rise of human culture and civilization. This is a mile-stone in the study of the evolution of human culture.
In due course of time man learnt not only, preparing delicious dishes of food but also consuming them paying attention to its usefulness in the preservation and maintenance of his health.

Science being a systematized body of knowledge the study of appropria-te quality and quantity (मात्रा) of food items reached to such an extent that it became an independent branch of science called "Dietary Science"

Man also developed guidelines regarding food intake necessary to maintain health in favourable as well as adverse conditions. Prescription of food-items for intake by the individuals is a very difficult task. This fact is accepted even by the modern dietary scientist.

Even the ancient thinkers says regarding the quantity of food i.e. Matra the following: ...... For quantity: मात्रा अनपाशिष्यपरिभाषाम्
Elsewhere: भात्राशी स्वात्। आहारग्राम्य पुनर्निष्काल्पायित्वम्।

Charak has gone a step ahead and thought of the requirement of necessary ingredients such as vitamins, minerals, proteins, carbohydrates etc. derived from daily intake of food by the individual depends on his digesting capacity (अम्लकल्पायित्वम्).

Agni (अग्नि) i.e. digestive factor; has been classified as Samagni (समामिति). Vishamagni (वीषामिति), Tikshnagni (तीक्षणामिति) and Mandagni (मण्डमिति)

Prominence of Vat-dosh (वातदोष) causes unpredictability of digestion system; occasionally it digests excessive intake of food in shortest possible time but occasionally even the light intake of food results in delayed digestion. It is called Vishamagni.

Prominence of Pitta-dosh (पितायदोष) causes Tikshnagni resulting in the digestion of even excessive intake of food.
Prominence of **Kaph-dosh** (कफदोष) causes **Mandagni** resulting in the delayed digestion of even proper intake of food.

When Vat-dosh, Pitta-dosh and Kaph-dosh are in good coordination unabling the **Agni** to function properly it is called **Samagni**.

Therefore it’s very rare to come across a person with **Sam-prakruti** (समप्रकृति); so, is the case with a person with **Samagni**.

**Agni-vichar** (अग्निविचार) is the base of determining the prescription of necessary dietary units resulting in the proper maintainence of good health.

As **Body-strength** (बल) and **Life-span** (आयु) depend on diet, intake of food and it’s digesting capacity of an individual provide guidelines for the proper prescription of food-units.

Ayurveda has given a place of prominence to diet of an individual as it results in either good health or ill-health. naturally one is supposed to be very careful as far as diet is concerned.

Ayurveda further lays down the rules regarding the quantity (मात्रा); timings (काल) and the variety (योग्यता) of diet; to be taken by the individual. These rules haven’t lost their importance and usefulness even today.

**मात्रा**
**काल**
**योग्यता**

i.e. The food taken in proper quantity provides certainly strength, complexion and happy life to the person without disturbing normalcy.

Dietary precautions lead to longevity as well as happy, healthy and life of satisfaction. In short avoiding oily, fatty and salty food-items results in immense health benefits. Otherwise fatty body leads to increase in blood pressure, causing heart-attack is the sure development in the course of time.
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3. PROFUNDITY OF VYADHI - KSHAMATVA

To creat kshamatva against Vyadhi one should observe the status of all basic ingredients or factors creating Vyadhi; means about व्याधिघटक i.e. दोष, दृष्ट्व (धातु), स्नोतो - वैणुम्य, आम and अभिमान्य. Previous two are consisting constructive roll in Vyadhi-Kshamatva; last two are prevailing destructive or improper digestive stage. And in between of above two manifestation there exists important physiological status (i.e. स्नोतो - वैणुम्य) which is the equal important phenomena for Vyadhi or Vyadhi-Kshamatva. At the same time, we concluded the Srotas or खं दैणुम्य compelled important existance in critical complex of Immunity.

As Srotas are defined as transporting passages of Dhatus under going transformation.
A person having underanged mind, intellect potency & powerness & looking to his well-being here & in the world hereafter, should pursue three desires such as desire for life, desire for wealth & desire for the other world. [3]

Out of all these desires, one should follow the desire to live first. Why? because on departure of life, everything departs. Following the aforesaid path, by maintaining the vital power (त्वादिक्षमत्व), one achieves long life. Thus desire for life is described. [4] वरक सूत्रस्थान एकादशाध्यायः

Food taken in various forms eaten, drunk, licked and devoured which is wholesome for the person, being consumed properly by the respective agnis (धातवाणिज्ञि = digestive factors) participating in the non-stopping process of conversion of all dhatus (metabolism) like time and which does not affect dhatwagnis, vayu, and srotas (channels), endows the entire body with development, strength, lustre and happy life and provides energy to the body tissues. Dhatus continue in their normalcy by receiving nutrients from the (preceding) dhatu.

(During this process) rasa known as the clear essence of food and the excretion known as the waste products are produced. The excretion nourishes sweat, urine, faeces, vata, pitta and Kapha dirt of ears, eyes, nostrils, mouth, hair follicles and genitals, and the parts like hair, beard, moustaches, etc. From ahara - rasa (essence of food) are nourished rasa, rakta (blood) mansa (muscle), medas (fat), asthi (bones) majja (marrow) shukra (semen) and ojas, the basic material of five sense organs. Which are known as dhatu - prasada (clear essence of dhatus, and parts like ligaments, lubricating substance in joints etc.)
All these dhatus (supporting materials) in the forms of essence and excretion maintain their normal measure according to age and body receiving proper nutrients from rasa and mala respectively. Thus both rasa and mala, present in their normal measure, maintain the equilibrium of dhatus which is already there in the body. In case of decrease or increase in dhatus known as essence, rasa produced by food causing increase or decrease respectively restores the equilibrium for health, likewise in case of excretion. The excretions or waste products, when exceed their normal measure, are treated with cold and hot properties, as required and thus they restore the equilibrium of dhatus which posses Vyadhi-Kshamatva.

न हि सर्वार्धणपथ्यालि तुत्यदोषाणि, न द सर्वोदोषस्तुल्यवला:।
न द सर्वार्धण शारीराणि व्याधिक्रमते सम्भव्याणि भवति। ........... ||6||

तरक सूतस्थान अहविशोध्यायः

i.e. In case of those taking unwholesome food too, the fault dose not produce derangements immediately due to certain reasons such as unwholesome articles are not equally deranging nor have the doshas equal strength, all persons also are not (equally) capable to resist the disease (have no equal immunity).

To food taken in proper quantity provides certainly strength, complexion and happy life to the person without disturbing normalcy. [8] शृगृह ॥

From “ahara-rasa” (essence of food) are nourished seven Dhatu and Ojas, the basic materials of five sense organs which are known as “Dhatu-Prasada” (clear essence of dhatus). If dhatus are in good health it is called “Dhatu-saratva”. This is one of the important factor of the body resistance (Vyadhi-Pratikar-Kshamatva) to the diseases.

प्रतितिकूलस्निधाति ...........||4||

तरक सूत स्थान दशमोह्यायः

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Furtherly, **Chakrapani** explained Vyadhi-kshamatva as:

**Vyadhi-kshamatva**: The ability of an organism to resist disease.

The most striking feature of this resistance is the specific nature of its enhancement in individuals. For instance, when somebody helps a fallen person, even if he himself is able to get up, he stands up more quickly and easily.

As Vyadhi-kshamatva depends upon various factors stated before, the principle factor is **agni** i.e. the digestive power of the body, strength, health, life span, and five types of **vayu** (prana) are based on the totality of digestive power of individual. Hence, the longevity is not the result of availability of comforts and mental satisfaction. However, people who face maximum poverty and adversity to attain longevity and health due to best digestive power and physical exercise. In practice, most comfortable life-style and luxurious food resulting serious problems of health due to vitiated Agni (roga: sapta mandalas). Similarly, the Oja, Tej & Prana are also based on digestive power.

**S такое санаты**: It is now a major factor responsible for the disease and reciprocally Vyadhi-kshamatva.

**S такое санаты**: The happiness which is appreciated and accepted by the body, giving a sense of happiness and health; and opposite to all is aстах. i.e. dis-aggreable to health.

**S такое санаты**: is related to region (desha), race (jati), season (anu), exercise (tyagaam), and diet (adhaar). The diet plays a great role as stated - the food with the help of healthy, happy, healthy... food is what... 1981.