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Role Of *Vyadhikshamatwa* (Immunity) In The Prevention Of *Aupasargik Rogas* (Communicable Disease)

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ABSTRACT: A healthy and long peaceful life devoid of any disease is the main aim of Ayurveda. The concept of *Dina charya* (Daily regimen) , *Ritu charya* (seasonal regimen), *Sadvritta* (Code of Conduct for Healthy Life) , Na-veg dharan (Non Suppressible Urges) etc. are very well described in Ayurveda that are required to maintain a healthy lifestyle , but for the prevention of *aupasargik rogas* (Communicable disease) , *Janapadodhwamsa* (epidemic) , *Krimija roga* (Infectious disease) , the concept of *Vyadhikshamatwa* has the most tremendous importance . Due to advance science and technology, improper lifestyle of human being threat of communicable disease is increasing day by day. For infectious disease microorganisms are the main cause . Ayurveda gives more importance on *vyadhikshamatwa*, if the *Vyadhi-Kshamatwa* (Immunity) is reduced than the occurrence of diseases is increased . This article contribute the review of *aupasargik roga* in Ayurveda and importance of *Vyadhikshamatwa* for prevention and recovery from Communicable disease .

Key Words: *Vyadhikshamatwa* , *Aupasargik roga* , *Janapadodhwarnsa* , *Bala*

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INTRODUCTION

Communicable disease are generally caused by several factors including a change in the ecology of the host population (e.g increased stress or increase in the density of vector species). Epidemic occurs when host immunity to either established pathogen or newly emerged novel pathogen is suddenly reduced below that is found in the epidemic equilibrium and the transmission threshold is excluded^[1]. In ayurvedic scripture *sleshma* , *bala* and *ojas* are synonymous with *vyadhikshamatwa* ^[2]. *Bala* term is generally used for physical strength , and stamina of a person , but in ayurveda it is also understood as the biological strength of the person against the disease and thus can be described as the immunity of an individual ^[3]. Communicable disease are mentioned in the *vimansthan of Carak samhita under Janapaddhwamsa* chapter-3. *Janapaddhwamsa* is “*Janapadanaam uddvansanam marken tatr tayanaam*

bahunaam manvanaam maranen itheyartham” ^[4] . *Acharya Charak* has mentioned *janapadodhwamsa* (epidemics) and its four reasons air , water, region and time. *Acharya Sushrut* already quoted *aupashargik rogas* (communicable disease) and their mode of transmission.

Communicable diseases are classified into 2 categories

1.Contagious Disease – Spreading of these diseases is usually by direct contact.

2.Infectious Disease – Spreading of these disease is usually by physical , chemical , and biological pathway including vector . These diseases don't require direct contact of healthy person to diseased one, but patient may spread diseases through many ways^[5].Communicable disease are global burden. Current earth shattering situation of

Covid-19 has put the mankind in a big mystery about the solution.

Janapadodhwamsa :- It means epidemics or mass destruction . Even though there is dissimilarity in the physical constitution of human beings , still there are such factors as are common to all individuals and vitiation of these factors leads to all the simultaneous manifestation of disease having the same set of symptoms leading to the destruction ^[6].

Main factors responsible for *Janapadodhwamsa* are ^[7] –

1. *Vayu* (Air)
2. *Jala* (Water)
3. *Desha* (Region)
4. *Kala* (Time)

The above mentioned four factors along with their respective characteristic features of vitiation are responsible for the destruction of countries by epidemic diseases .Sins of the present life or the misdeeds of the past life are at the root cause of vitiation of all these factors , viz air etc. Intellectual blasphemy constitutes the origin of both types of sins ^[8].Above description from *Janapaddhwamsa* chapter is similar to epidemic and pandemic disease , where specific organism is responsible for

producing disease in many people of particular region or large geographical area of the world.

Communicable disease as *Aupasargik rogas / Samsargaja rogas:-*

Aupasargik roga is explained by *Acharya Sushrut* in the chapter where etiological factors for *Kustha roga* (different skin disease) are discussed . Main features of such disease is “...*Sankramanti Narannaram*” (spread from one human to another) . By physical contact , expired air , eating with others in same plate , sexual contact , using clothes , garland and paste . Diseases like *Kustha* (different skin disease) , *Jwara* (various fever) , *Netrabhisyaanda* (Conjunctivitis) , *Sosha* (consumption) are some example of *Samsargaja vyadhi* ^[9] .

Communicable Disease as *Agantuja Vyadhi:-*

There are two main category of disease – *Nija & Agantuja* . *Nija* disease occurs due to disturbance of homeostasis because of improper lifestyle . And *agantuja* disease is accidental , it causes due to external factors those are new to human body . So communicable disease comes under *Agantuja vyadhi* .

Concept of Oja, Sleshma , Bala and Vyadhikshamatwa:-

Oja- Oja is the quintessence of all dhatus and responsible for vital strength of the body and resists against the disease . In *Sushrut Samhita* , Oja is mentioned in the context of *bala* . The external manifestation of *Bala* denotes the quantitative & qualitative excellence of essence of dhatus [10] .Strength bestows stability and growth of muscles , ability to perform all activities without any hindrance , clarity of voice , brightness of complexion and ability of external and internal sense organs to perform their own functions [11] .

Oja is of two types-

Para Oja – it's the most vital and treated as oja per excellence. *Apara Oja* – Ojas in general .The measurement of *para oja* is 'asthvindu' & *apara oja* is 'ardhanjali' . *Apara Oja* gets circulated all over the body through different shrotas & *para oja* resides at heart [12] .Oja Vikara are 3 types [13] – Oja

Bala According To kala (Season)[16]

<i>Kala</i>	<i>Uttam</i>	<i>Madhyam</i>	<i>Hina</i>
<i>Adankala</i>	<i>Shishir</i>	<i>Vasanta</i>	<i>Grisma</i>
<i>Visargakala</i>	<i>Hemanta</i>	<i>Sharad</i>	<i>Varsha</i>

Visramsa, Oja Vyapat and Oja kshay

Sleshma- Kapha is one of the *tridosha*. In it's *prakrita avastha kapha* act as that of ojas. It offers compactness, stability, heaviness, virility, immunity, resistance, courage and gracelessness.[14]

Bala- Bala imparts firm integrity to the muscles, improves the voice and complexion and helps the person to perform his natural functions. There are 3 types of *bala* [15]

- A. **Sahaja Bala** (**Genetic or Constitutional Immunity**)- It remains in the body as well as in the manas from the very birth.
- B. **Kalaja Bala** (**Temporal Immunity**)- The temporal immunity is based on division of season and age of the person.
- C. **Yuktikrita Bala** (**Acquired Immunity**)- It is the one which is achieved by the combination of diet, medication and other regimen.

Bala According To Vayah (Age)-

<i>Balyavastha</i>	<i>Madhyam</i>
<i>Madhyamavastha</i>	<i>Uttam</i>
<i>Vridhdhavastha</i>	<i>Hina</i>

Bala According To Diurnal Variation And Dominant of Dosha –

<i>Bala</i>	<i>Uttam</i>	<i>Madhyam</i>	<i>Hina</i>
<i>Dosa</i>	<i>Kapha</i>	<i>Pitta</i>	<i>Vata</i>
<i>Kala</i>	<i>Purvardha</i>	<i>Madhyanha</i>	<i>Aparanha</i>

Vyadhikshamatwa- It is the power of resistance capable enough to check the progress, occurrence or recurrence of disease. Contributing factors of *vyadhikshamatwa* are normal *dosha*, equilibrium state of *dhatu*, normal *agni*, potency of *shrotas* etc. Chakrapani described *vyadhikshamatwa* using following words^[17]

1. Vyadhikshamatwa**2. Vyadhibala Virodhitwa****3. Vyadhirutpadak pratibandhakatwa**

Vyadhibala Virodhitwa means reducing the strength of disease those already manifested

and *vyadhiutpadak pratibandhakatwa* means prevention of those disease to be yet manifested.

AYURVEDIC MANAGEMENT FOR COMMUNICABLE DISEASE:**1. Karma Panchavidham^[18] –**

Vaman, virechan, niruhavasti, anuvasanvasti, sirovirechan

2. Rasayan Therapy- Rasayanam vidhivat Upajayate...

A. Promotive Types- Which provide strength and immunity to healthy person.

B. Curative Types- Treatment which cures the disease.

C. Achar *Rasayan and Sadvritta*- Rules and regulation helps in maintenance of mental and spiritual wellbeing of a person.

3. Line of treatment for infectious disease^[19]

A. *Apakarshan*- Removal of disease causing organism.

B. *Prakritibighata*- Use of drugs which stops growth of disease producing organism.

C. *Nidan Parivarjan*- Stopping the invasion of pathogenic organism into the body.

DISCUSSION:

If human does not follow the way of nature, he has to suffer in anyways. Disasters like H1N1 Influenza, Ebola Virus, recent COVID-19 etc are such communicable disease. In communicable disease the spread often happens via air borne bacteria , viruses, blood or other body fluids. Large population, unhygienic conditions and low immunological status are the main reasons. Only good immunity can protect human from these disasters. So there is tremendous importance of healthy lifestyle, good diet, habits and daily exercise which is very

important for acquired immunity. It is observed that some persons do not develop a disease even after coming into contact with etiological factors while others get victimized at the same environment or climate. So we can say that resistance power of the body destroys the causes. In this context *vyadhikshamatwa* (Immunity) plays important role in preventing Communicable disease.

CONCLUSION:

Ayurveda gives elaborate description about communicable disease and emphasized more importance on *vyadhikshamatwa*. This article is about understanding of *Aupasargik rogas*(Communicable disease) and *Vyadhikshamatwa*(Immunity), because each human being is under the risk of dreadful and fatal infection. This concept may be helpful in the battle for survival of mankind and any disaster related to medical health problem in future

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