



CONCEPT OF SOME INHERENT PROPERTIES AS PER AYURVEDA AND THEIR ROLE IN SVASTHYA

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ABSTRACT

The basic science of ayurveda encompasses principles of preservation of normal health. Ayurveda possess some conceptual framework based on philosophical and practical outlook of *sankhya*, *nyaya* and *vaisesika*. Ayurveda suggested various conceptual principles related to the normal and abnormal physiological function of individuals. The persons possess balanced built-up of body proportions may resist disease to occur while imbalanced mental and physical body built-up make individual susceptible for the common diseases; ayurveda suggested some inherent (natural) properties of persons possess from birth which make individual either resistant or susceptible towards the common diseases, these inherent properties play important role in occurrence, treatment and prevention of diseases. This article describes such natural properties along their clinical significances.

KEYWORDS: Ayurveda, Genetics, *Prakriti*, *Vyadhikshamatva*.

INTRODUCTION

Ayurveda is traditional and holistic approach of medical science and includes all the factors which are accessory in the determination of health. The basic objective of ayurveda resides to maintaining normal health and the normal functioning of body termed as *Svasthya* which only can be achieved if person possess balanced constitution of *Samadosa*, *Samagni*, *Samadhatu*, *Samamalakriya*, *Prasannendriya*, *Prasannamana* and *Prasanna atma*. The normal physiological conditions resemble good composite structure of body physically as well as mentally. The composite balanced structure of body as per ayurveda depends upon concepts of *Pancha mahabhuta* and *Tridosasiddhanta*, The *doshas* are biological energies found throughout the human body and mind. They govern all physical and mental processes. The *doshas* derive from the Five Elements and their related properties. *Vata* is composed of Space and Air, *Pitta* of Fire and Water, and *Kapha* of Earth and Water. The balanced composition of *Pancha mahabhuta* possess equilibrium of *Tridosas* which overall built composite balanced structure of body with some natural (inherent properties), these natural properties (Genetics, *Prakriti* and *Vyadhikshamatva*) join individual form birth and play important role for maintaining normal health. These inherent properties differ from person to person since composition and constitution of *Pancha mahabhuta* and *Tridosas* are differing person to person; these differences make some person more susceptible

and others are resistant towards the disease. Genetic, *Prakriti* and *Vyadhikshamatva* (immunity) are some of those inherent properties acquired from birth and represent physical and mental built-up of an individual, these natural properties contributes greatly towards the normal and abnormal health of an individual. This article discusses the concept of Genetic, *Prakriti* and *Vyadhikshamatva* as natural inbuilt properties and their role towards maintaining normal health.^[1-3]

CONCEPT OF GENETICS

Sushruta classified hereditary and congenital types of diseases separately. Ayurveda described different concepts of genetics. The defected genetic transformation may be responsible for disease like; *sthaulya*, *klaibya* and *prameha* etc. the heredity disorders are inherent for a particular individual and may be due to the problem in genetic material which transformed from one generation to next generation. Ayurveda considered obesity due to genetic defect. Hereditary diseases are diseases caused by abnormal sperm and ovum and are classified as *matrija* and *pirija bhavas*. The development of *shishu* organs depends upon *prakriti* of mother and father since *beejabhaga* play important role towards the constitution of new born child. The ayurveda believe that most of heredity disorders are incurable like; congenital case of *prameha* since genetic defects is difficult to treat. The traditional science believe that genetic disorders occurs mainly due to the defects in

shukra and *shonita* and ayurveda mentioned morbidities due to defect in female genes like; *Yonivyapd* and *Varta* occur when unwanted factors aggravated and *doshas* get vitiated which affects development of foetus. *Yonivyapd* occurs due to *beeja dosha*. *Varta* is the condition when abnormality occurs in genes concerning the female character relating to body the progeny will be

predominantly female shaped but not female actually. Similarly morbidities due to defect in male genes also occurs like; *trinaputrika* when fraction of genetic part affected, the offspring will be predominantly male shaped but not male. Morbidity in *shukra* and *shonita* manifests diseases like *kustha*, *arsha*, *prameha* and *yakshma*.^[4]

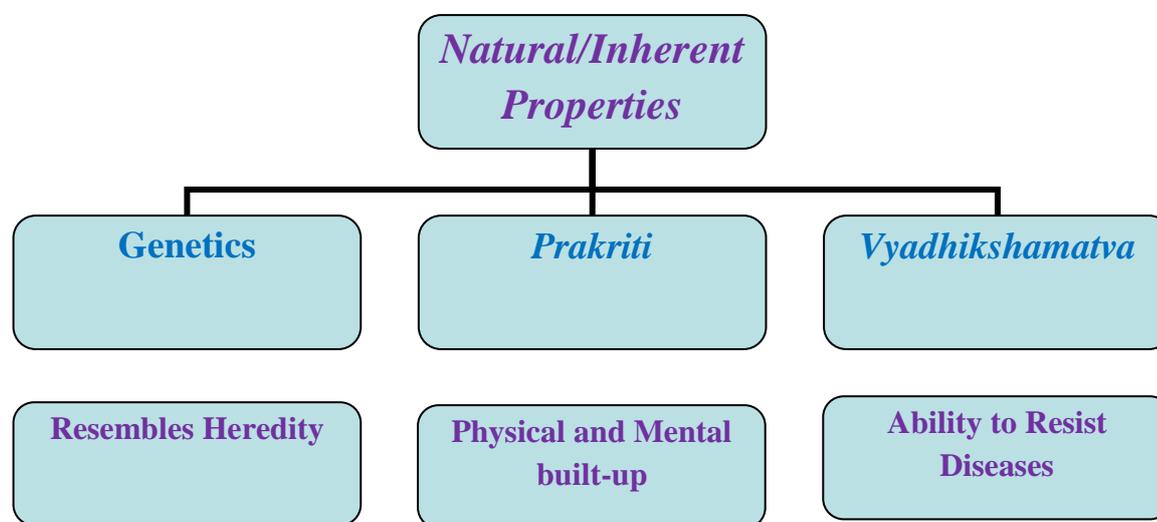


Figure 1. Role of inherent concept as per ayurveda.

CONCEPT OF PRAKRITI

Prakriti means natural form of an individual or inherent constitution of an individual. *Doshic Prakriti* considered responsible for the disease which basically involves imbalance at the psychological or physiological levels. *Prakriti* means *Swabhava* or nature of the individual, which involves the physical, social, mental and spiritual characteristics of life. Ayurveda believes that each & every individual having its own unique inbuilt constitution which differ from others thus size, shape, physiological and psychological characters of every individual differs from others, this difference occurs since everyone having predominant *pancha-mahabhutas*, *doshas* (*vata*, *pitta* & *kapha*), *tri-gunas* (*satva*, *raja* & *tama*) at the time of birth which decides their constitution. These characteristic features of an individual resemble their *prakriti*. Ayurvedic text described various types of *prakriti* like;

- *Doshaja/DehaPrakriti*
- *ManasaPrakriti*
- *BhautikaPrakriti*
- *JatajPrakriti*

Prakriti greatly affects the physiological function of an individual and thus contributed towards abnormal physiology means disease conditions. The *prakriti* play important role in disease prognosis and treatment. *Prakritipariksha* suggested about predominance of *doshas* which guides for disease diagnosis and treatment. The *Prakriti* play important role towards the occurrence of abnormal physiology or disease conditions; since

person having *vata*, *pitta* and *kapha* predominance are considered inferior, average and superior respectively. The *doshajaprakriti*, *samdoshajaprakriti* is the best while *Dvidoshajaprakriti* is *nindniya* or bad. The predominance of *pitta-kaphaja*, *vata-kaphaja* and *vata-pittaja* are considered responsible for abnormal health while *vataprakriti* considered good, *pitta prakriti* is better and *kaphaprakriti* is best. Ayurveda considered certain diseases as consequences of predominant *prakriti* like; *vata* predisposition leads anxiety neurosis, thyrotoxicosis, peptic ulcer and tuberculosis, *pitta* predisposition leads to hypertension, peptic ulcer, bronchial asthma and rheumatoid arthritis while predisposition of *Kapha prakriti* leads to diabetes mellitus, obesity, osteoarthritis, hypertension and ischaemic heart diseases.^[5]

CONCEPT OF VYADHIKSHAMATVA

The traditional text of ayurveda mentioned *vyadhikshamatva* or immunity as an important inherent property of an individual which not only prevent disease pathogenesis but also improve recovery after disease affliction. Ayurveda mentioned *ojas* as *vyadhikshamatva* or *bala* important property since prevention is better than cure. *Rasayana* enhances *ojas* and *vyadhikshamatva* by promoting physical and mental health. According ayurveda *vyadhikshamatva* means not only immunity against specific infectious agent or disease but it also provides resistance against the loss of the integrity, proportion and interrelationship amongst the individual's *doshas* and *dhatu*s. Various factors contribute for

vyadhikshamatva are balanced *doshas*, equilibrium of *dhatu*s and normal *agni* etc. Equilibrium state of *dhatu*s and *dosha* improves *ojas* and gives rise to *aarogyam* means healthy physical and mental state. Ayurveda also mentioned that there are various *hitkara* and *ahitkera dravyas* which affects *ojas* and immunity. The ayurveda mentioned various others synonyms or resembling component of immunity like; *Sleshma*, *Bala* and *Ojas*:

Sleshma

Sleshma is a function of *kapha*. Ayurveda mentioned that normal state of *sleshma* resembles *bala* and *ojas* while abnormal state of *sleshma* resembles *Papma* (diseases) since *kapha* performs the functions like strength, support, protection, growth and resistance which are very similar to that of *ojas*. *Kapha* in normal state provides stability, heaviness, virility and improves *vyadhikshamatva*.

Bala

Bala improves integrity of the muscles, voice and complexion. *Bala* (*vyadhikshamatva* or immunity) encompasses *sahaja*, *kalaja* and *yuktikrita*. *Sahaja* represents constitution of strength and immunity that present since birth. *Kalaja bala* encompass the role of *ritu* and *ritucharya* factors towards immunity while *yuktikrita bala* focuses on role of *ahara* and *yoga* on immunity.

Ojas

The compositions of *saptadhatu*s (*rasa*, *rakta*, *mansa*, *meda*, *asthi*, *majja* and *shukra*) resemble *ojas* which also represents strength, ayurveda considered *ojas* as vital component of defense mechanism.

Ayurveda described certain conditions when there are deficiency in *ojas* like; *madhumeha* and *shosha* which make person susceptible to various recurrent infections.^[5] There are many common infections which do not affect body easily due to the inherent immunity. The lack of immunity responsible for many infectious disease conditions like microbial infections and fever. Failures of host defense mechanism may leads to certain *vyadhi* (disease) like; *Ojokshaya* (immunodeficiencies), *Ojovisramsa* (autoimmunity) and *Ojovyapat* (hypersensitivities); thus *vyadhikshamatva* or immunity help to maintaining normal healthy life by providing resistances against pathological diseases.^[6]

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