



Review Article

DEVELOPMENT OF *VYADHIKSHAMATAVA* THROUGH JUDICIOUS USE OF CAUSATIVE FACTORS W.S.R. TO COVID -19 LIKE PANDEMIC

Kanyal Kavita^{1*}, Pandey Vijay Shankar²

*1M.D. Scholar, ²Professor & H.O.D., Department of Ayurveda Samhita and Siddhanta, Government Ayurvedic College, Patna, Bihar, India.

Article info

Article History:

Received: 15-01-2023

Revised: 05-02-2023

Accepted: 22-02-2023

KEYWORDS:

Survival of the fittest, *Vyadhi Hetu*, *Vyadhikshamatava*, *Purvaabhisanskaar*, Hygiene Hypothesis, *Visha Kanya*.

ABSTRACT

Everything around us is in a state of flux due to the COVID-19 corona virus. But, this is not the first time the globe has experienced such a thing. Throughout history, infectious illnesses with pandemic potential have frequently emerged and spread. When a brand-new infection breaks out, the process of natural selection restarts and leads to survival of the fittest. The fittest are those with the "right" immune response which allows the illness to be cleared quickly without causing excessive inflammation, which can be fatal. For millennia, Ayurveda has had a highly developed theoretical and methodological framework for researching novel ailments and developing treatment guidelines based on rationale derived from clinical medicine principles and therapeutic experience. Epidemics have been extensively discussed in Ayurvedic canonical texts, providing a substantial collection of treatment techniques that not only have a long history of safe use but have also proven beneficial in similar illnesses. As the COVID-19 pandemic raged on, scientists were racing the clock and breaking records to develop an immunization that provides protection against the virus. Ayurveda stands at no less position when it comes to the concept of pre-exposure to disease-causing agents/factors to stimulate the production of capacity to fight them, in turn providing *Vyadhikshamatava* i.e., immunity against one or a few diseases. Refining the body with the use of substances similar to the disease-causing causes against the body (*Purvaabhisanskaar*) is symbolically described in Ayurvedic texts e.g., *Visha Kanya*. Thus, it would not be an exaggeration to say that modern vaccination is based on Ayurveda's this concept to avoid this disease.

INTRODUCTION

"It is not the strongest of the species that survives, nor the most intelligent, but the one most adaptable to change".^[1]

As a paraphrase of Darwin's ideas, the above quote is frequently used to define the concept of what is called "survival of the fittest." The process behind natural selection, which propels the evolution of life, is survival of the fittest. Individuals who detect their surroundings most accurately and effectively adjust to them are likelier to live. Much early in history when

the WHO didn't exist and medical facilities had nothing of technology, we fought against many pandemics like in 430 B.C. in Athens (ancient Greece) which killed two-thirds of its population.^[2] But we adapted to the changes and our lifestyle resumed normally. Plague, Spanish flu, cholera, etc were also labelled pandemics and we fought them with medical advances and precautions. The corona virus disease has spread beyond the borders of a country, engulfing the world^[3]. Humans have an effective immune response against the virus. With COVID-19, the "Fittest" are individuals with a balanced immune response that clears the primary infection without mounting excessive inflammation. Environmental factors and socio-behavioral factors play a vital role in making human beings efficient. Vaccines provide specific immunity at large is worth mentioning^[4]. Ayurveda stands at no less place when it comes to the concept of pre-

Access this article online

Quick Response Code



<https://doi.org/10.47070/ayushdhara.v10iSuppl1.1152>

Published by Mahadev Publications (Regd.) publication licensed under a Creative Commons Attribution-NonCommercial-ShareAlike 4.0 International (CC BY-NC-SA 4.0)

Website: <https://ayushdhara.in>

exposure to disease-causing agents/factors offering protection from a single or a few illnesses in return.

Vyadhi Hetu

In Ayurveda, the disease is called *Vyadhi*. *Vyadhi* is derived from the term '*Adhi*'. *Adhi* means one which produces pain. *Vyadhi* means one in which there are many *Adhi*. So, one which proves to be a source of torment or pain to the *Purusha* (human being) is called *Vyadhi*^[5]. Diseases that are dependent on the body and mind arise from these three causes namely- *Mithyayoga* (wrong indulgence), *Ayoga/Heenyoga* (less indulgence), and *Atiyoga* (excessive indulgence) of the objects of time/seasons, intelligence, and senses^[6] whereas their *Samyoga* results in a healthy state of body and mind.

1. Misuse of senses (*Asatmyendriyartha Sanyoga*)

Asatmya means "improper," A thing that is not conducive to the body is regarded as unwholesome or *Asatmya*^[7], *Indriya* means sense organs^[8], *Artha* means sensory objects^[9] and *Sanyoga* is Sanskrit for "to connect" or "to unify." *Asatmyendriyartha Sanyoga* which can result in either an excess or a lack of sensory activity is the phrase for improper sensory contact with an item^[10]. This is bad for the body-mind since it needs balance and harmony on the inside and the outside to work properly.

2. Misuse of intellect (*Prajnaparadha*)

Prajna denotes knowledge or wisdom, while *Apradha* implies offense. Thus, the literal definition of *Prajnaparadha* is a crime against wisdom. Excessive, false, and less yoga of speech, mind, and body are referred to as *Prajnaparadha*.^[11]

3. Seasonal variations (*Parinama or Kaala*)

With abnormal or excessive changes in temperature, rainfall, or wind, the external environment can cause sickness by upsetting the body's natural balance.^[12]

Vyadhikshamatava

The *Vyadhikshamatava*^[13] is the ability of the body to resist disease. It does the following two functions-

1. **Vyadhi Balavirodha:** To resist the force of the disease that has arisen.
2. **Vyadhi Utpadpratibandha:** Prevention of occurrence of disease which has not occurred but is likely to occur.

Means to achieve Vyadhibalavirodha

The bodily immunity or susceptibility to the manifestation of a disease is determined by specific features of etiological factors, *Dosas*, and *Dhatu*s.^[14] Prevention of the manifestation of the disease is affected by the power of resistance to such diseases in the body. The *Vikaar Vighatkar Bhava* lessens the impact of illnesses by having these many traits^[15]:

'*Vikarajanam*'- Means the absence of disease

'*Chiren Cha Jananam*'- Means the late onset of the disease

'*Anuvikaarjanam*'- Means the origin of the disease in a subtle form or

'*Asarvlingavikarjanam*'- Means non-occurrence of all the symptoms of the disease.

Means to achieve Vyadhi Utpadpratibandha

By the virtue of this, a disease that has not manifested, but is likely to occur in the future could be prevented. In Ayurveda, *Aahar*, *Aushadh*, *Rasayana*, etc were mostly used for general wellness enhancement. Apart from this, in Ayurvedic textbooks, there is also a symbolic description of the restrained use of disease-producing factors in order to enhance the special health potential for a particular disease. One such idea for avoiding the development of different diseases and ailments owing to disease-producing factors in the future has been outlined by *Acharya Charak*.^[16] In other words, it can also be called a means of generating prophylaxis, anti-disease power, or ability.

From the quotes of *Acharya Charak*, it is an inference that for the prohibition of diseases, the following principles are often presented-

1. Modification of the body or purification therapy etc. by means of vomiting, purgation, etc.
2. Use of substances/medicines that are opposite in terms of properties and actions to that of causing the disease i.e., applying the general principle of treatment.
3. To refine the body with the use of substances similar to the disease-causing causes against the body is known as *Purvaabhisanskaar*.^[17] In other words, before the occurrence of the disease, it is beneficial to perform the melioration of the body with substances similar to the disease-causing factors.

And it is said that this type of antagonist food does not cause special harm in the following- one who is healthy, has healthy internal digestive fire (digestive enzymes), young man, one who has earned suitability via ongoing usage of antagonist substance, used in small amounts, or to a man who is made strong by oiling and exercise.^[18]

Acharya Vagbhatta has also advocated boosting the body's resilience to sickness (toxin resistance) or cremating the body prior with the same ingredients so that the unfavorable diet has no impact on the body^[19]. The body should be conditioned from the very beginning by those substances, only by the use of which the defects are aggravated. The body becomes so strong by the use of substances with antagonist properties that the antagonist is not capable of causing excessive harm.^[20]

One such related theory called “The hygiene hypothesis” is proposed in modern science which says after birth, sudden exposure to various environmental factors sets off immunity to certain microorganisms. Surprisingly, specific lifestyle and cultural aspects may inculcate immunity in an individual. The essential microorganisms that are present in the mud and sand can boost stronger immunity at an early stage of the life cycle. For example, children with high exposure to a wide variety of bacteria are less prone to develop respiratory diseases or other allergies. Again, the use of ‘clean’ water with the help of reverse osmosis procedure can filter out essential microbes leading to a weaker immune system of the body making it susceptible to various diseases with age. The over-sterilization of the immediate environment may result in a defenceless immune system. Thus, overindulgence in hygiene, particularly in childhood, leads to an abrupt and sudden drop in natural exposure to all kinds of microbes. As a result, exposure to specific bacteria throughout childhood cannot always be deemed harmful. This 'lifestyle and cultural immunity' is most visible in rural India and other poor nations where children play in playgrounds and acquire immunity to many infections to which they are exposed. The immune system is supposedly trained not to react after exposure to specific infections^[21]

AIMS AND OBJECTIVES

1. Study the importance and utility of *Vyadhikshamatava*.
2. Study of various disease causing factors i.e., *Vyadhihetu*.
3. Study the role of judicious use of disease-causing factors in the generation of *Vyadhikshamatava*.

METHODS

1. In light of the instructions given by the CCIM/Government of India for preventing COVID panic, this study was started in 2021. No such research work was done at the time of the synopsis presentation.
2. The study of Ayurvedic principles related to *Vyadhikshamatava* described in the *Brihatrayi* and *Laghutrayi*.
3. Study of *Rogutpatti* (manifestation of diseases) from *Vyadhihetu* (factors).
4. Study of research articles on similar topics.^[22]
5. Modern scientific research of connected areas likes immunity, survival of the fittest, hygiene hypothesis, *Mithridatism*, etc.

Results

1. *Trividha Roga Aayatan* namely- *Asatmyendriyarth Sanyoga, Prajnapradh, and Kaala* are the prime causes of diseases. (See table 1)

Table 1- Showing the different causes of diseases

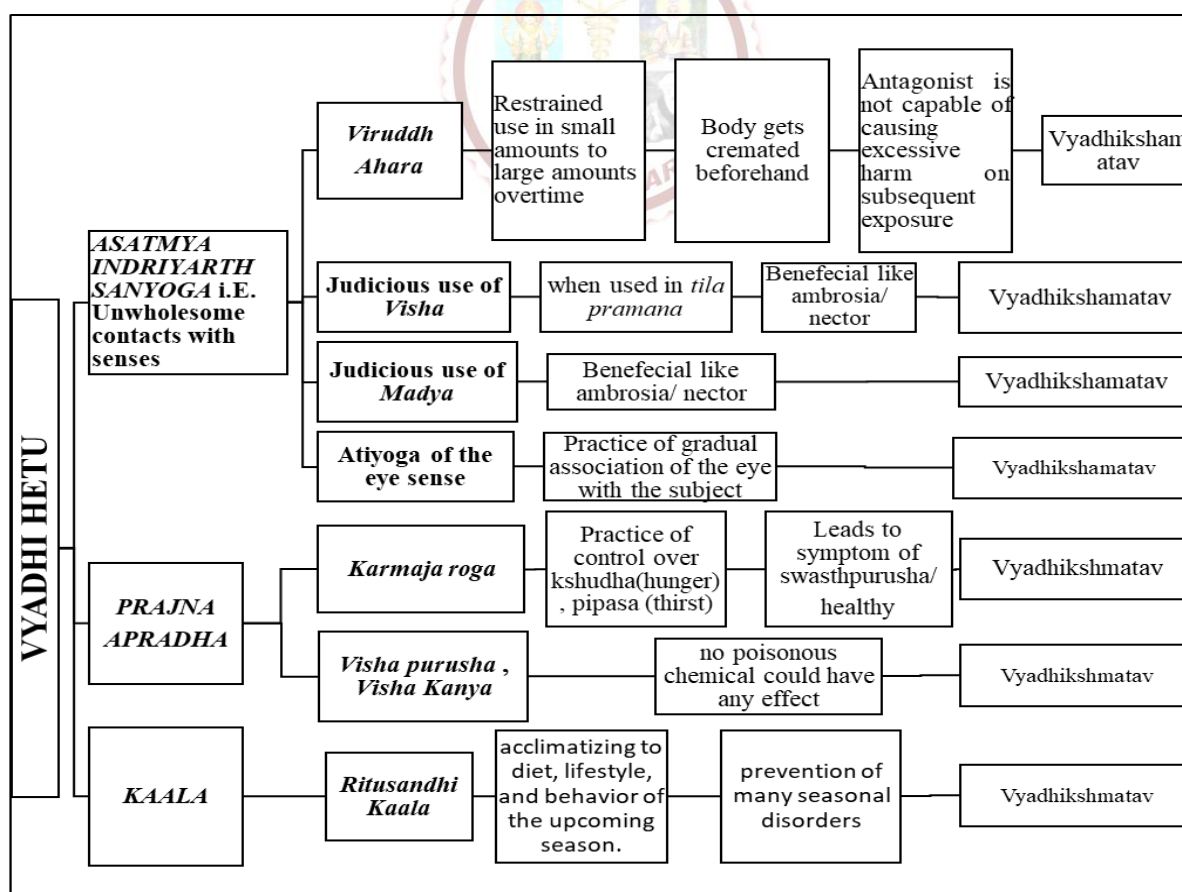
Asatmya Indriyarth Sanyoga i.e. Unwholesome Contacts with Senses			
	Atiyog (excessive)	Heenyog (less)	Mithya yog (wrong)
<i>Chakshu indriye</i> (Visual contact)	Excessive gazing at the over bright objects	Not at all seeing objects	Seeing too near, too distant, fierce, frightful, wonderful, disliked, disgusting, deformed and terrifying objects.
<i>Shrotra indriye</i> (Auditory contact)	Hearing of excessively loud sound	Not at all hearing	Hearing rough, terror, suspiciousness, distaste, and misery words.
<i>Ghrana indriye</i> (Olfactory contact)	Smelling too sharp, intense and congestant odors	Not at all smelling	Inhalation of the smell of putrefied objects, germs, and poisonous as well as unseasonal smells.
<i>Rasan indriye</i> (Gustatory contact)	Excessive intake of various substances	Non-utilisation at all	Improper following of rules for eating known as <i>Ashta Aahar Vidhi Visheshayatan</i> .
<i>Sparshan indriye</i> (Tactile contact)	Too much indulgence in very hot and very cool objects and also in bath, massages, anointing, etc.	Total abstinence from them is	Untimely contact with poisonous germs, poisonous wind; unctuous, cold, and hot substances constitutes.
Prajnapradha i.e., Offenses of Wisdom			
	Atiyog	Heenyog	Mithya yog
<i>Vaani</i> (speech)	Over activity of speech	No speech at all	Back-biting, lying, useless quarrels, unpleasant utterances, irrelevant

			unfavorable talks, harsh expressions.
<i>Mana</i> (mind)	Over activity of mind	No activity at all	Anxiety, anger, greed, confusion, vanity, envy, and misconceptions.
<i>Shareer</i> (body)	Over activity of body	No activity at all	Suppression of natural urges, their artificial manifestation, unbalanced slipping, falling, and posture; excessive itching, bodily assault, excessive massage, excessive holding of breath exposing oneself to excessive torture.
Kaala i.e., Seasonal Variations			
	<i>Atiyog</i>	<i>Heenyog</i>	<i>Mithya yog</i>
	Particular season manifests itself excessively	Season manifests itself in lesser measure	Rainfall in winter, cold in the rainy season, etc.

2. Defence against disease-causing factors can be generated by the application of either or all of the following factors. (See figure 1)

- Before the occurrence of a disease, conditioning/exposing (*Sanskaar*) the body with substances contrary to the causes of that disease and disease.
- *Sanskaar* of the body with a substance similar to that cause or a substance similar to the cause from which disease arises.
- Consuming food, medicine, time effects (time symptoms), etc. similar to or contrary to all the disease-causing reasons mentioned above, over time from small amounts to large amounts. And by this conditioning, disease resistance is generated in the body for that particular cause or disease.

Fig 1: Use of causes of disease for attaining Vyadhikshmatava (Immunity)



3. Generation of *Oak Satmaya*^[23] by continuous use of the same substance as the opposite substance.
4. Similarly, it has been said *Madya* (alcohol) is as beneficial as food, and by judicious use of *Madya*, it gives benefits like nectar^[24].
5. Similarly, *Acharya Charak* has described the judicious consumption of poison in amounts as lower as possible like *Tila Pramana* can provide the benefits of nectar or *Rasayana*^[25].

DISCUSSION

1. It is said by *Acharya Charak* that an intelligent person should gradually wean himself away from unwholesome/unhealthy practices (to which he is addicted) and adopt wholesome ones in the proper sequence called the principle of *Padamshika Krama*^[26]. But if necessary, in specific conditions, this principle can be made in use if resistance to some substance is to be achieved i.e., by gradual exposure to the substance over time.
2. In this way, whatever food or drugs enter the body against the body *Dhatu*s, as a reaction to them, anti-substance is produced in the body to protect the body, which is called antibody in modern times, so that the same anti-substance can be avoided in the future or a minor effect is produced. On this basis, the principle of restrained use of the causative cause (substance, etc.) before causing the disease has been done by "*Tadvirodinan Ch Dravyanam Sanshamnarthmupayogah*" that is why perhaps *Vidyotini* commentator of *Charak Samhita* has taken this aspect.^[27]
3. **Prajnapradha exposure to build Vyadhi kshamatava**

It can also be said to be the cause of all pathogenic causes. The three pillars of the body^[28], diet, sleep, and celibacy become the main cause of diseases if they are not used wisely, for example, excessive use of diet, sleep, and celibacy can also lead to the origin of many dangerous diseases. At the same time, using them properly with proper intelligence can give one, good immunity and a healthy body. Possibly this principle was already prevalent accordingly in Ayurvedic codes and *Kautilya Arthashastra (Chanakya Niti)*. By using restrained poison, Chanakya made Chandragupta Maurya *Visha purusha* (poison man) so that no poisonous chemical could have any effect on him. Same way young ladies were raised and were made to eat toxic substances from an early age to make them *Visha Kanya*^[29]. This age-old method in modern times is called *Mithridatism*, which is the development of immunity to poison by gradual ingestion of successively greater amounts.^[30]

4. Kaala exposure to build Vyadhikshamatava

Diseases arising from the nature of time that has not occurred in the present period are counteracted by the intake of substances that increase *Sattva* quality, etc., and natural diseases such as weakness, thirst, old age, and so on are counteracted by the intake of food and *Rasayana* at the appropriate time. Also, understanding *Ritu Sandhi* assists us in adjusting to vary *Ritus*. It teaches us how to let go of the previous season's food, lifestyle, and behavior patterns, as well as how to practice the future season's diet, lifestyle, and behavior habits. This information enables us to immediately conform and change, which aids in the avoidance of many seasonal ailments. Similarly, standing the onslaught of hunger, thirst, efforts, labor, cold, heat, wind, rains, happiness, miseries, and sensory contacts is said to be the means of attaining the supreme, in which there is redemption from all illness i.e., salvation^[31].

5. Asatmyendriyarth exposure to build Vyadhi kshamatava

Although, due to being the fundamental reason, ignorance is the main reason for the origin of disease, however, due to being a *Pratyasanna* (proximate) cause and due to the false combination of euphoric words, unwise words, etc., the combination of sense organs is also the main reason for the origin of disease.

According to the theory of the use of opposite substances, the use of anti-colic drug in the *Atiyoga* of the eye sense is caused by continuously looking at an object for a long time causing a colic eye. If it is definitely necessary to perform the action, then in such a situation, the practice of association of the eye with the subject should be done slowly for the required time and it should be *Satmya*. Similarly, in *Mithya Yoga* as a form of seeing wonderful, unpleasant, hideous, and perverted forms, seeing this unpleasant, hideous form continuously in a small amount reduces the hatred towards the object and gradually develops the ability to see the unpleasant form of that object. One should apply the same sense in other senses also.

CONCLUSION

It is clear from the above facts/principles that apart from generating general immunity, we can generate special immunity according to the causative factors and diseases. As a result of purification actions like vomiting etc., the body becomes pure or clean from foreign elements. This gives longevity and health and increases fire and physical strength and perseverance respectively. In addition to illness-causing food, intake of anti-diet and vice versa via

universal practice delivers health advantages, curative capacities, and disease elimination. In this sequence, through *Purvaabhisanskaar* (pre-refinement) by *Agreya Dravya* (best substance amongst their particular group), food, medicine, *Rasayana*, etc the desired growth, disease resistance, health, and long life can be achieved. Thus, pre-refinement through disease-causing diet, habits, seasons, etc strengthens the body, increases efficiency, and develops close proximity to the environment, and traumatic or concomitant infectious diseases occurring in the future will also not happen or will be less harmful. Thus, it would not be an exaggeration to say that modern vaccination is based on Ayurveda's this concept to avoid this disease. Currently, vaccination and Herd Immunity are the outlay of this, which altogether leads to the origin of "super immunity". So, by its knowledge social and clinical duties will be well performed and encouraged amongst healthcare professionals.

REFERENCES

- Megginson, 'Lessons from Europe for American Business', Southwestern Social Science Quarterly, The evolution of a misquotation Darwin Correspondence Project, May, 2014, Available from: <https://www.darwinproject.ac.uk/people/about-darwin/six-things-darwin-never-said/evolution-misquotation>
- Plague of Athens, Available from: https://en.wikipedia.org/wiki/Plague_of_Athens
- Sreshtha Sarkar The Covid survival of the fittest, Times of India, Available from: <https://timesofindia.indiatimes.com/readersblog/sreshthasays/the-covid-survival-of-the-fittest-36493/>
- Survival of the Fittest-Coronavirus Vs Human Being Available from: <https://telanganatoday.com/survival-of-the-fittest-coronavirus-vs-human-being>
- Dr Lakshmidhar Dwivedi, Dr B.K.Dwivedi, Caraka Samhita (Ayurveda dipika, Tattvapraaksini Teeka), Vol. 2, Varanasi, Chaukhamba Krishnadas Academy, 2019 pg. 644 Nidan Sthana 1/5
- Dr Lakshmidhar Dwivedi, Dr B.K.Dwivedi, Caraka Samhita (Ayurvedadipika, Tattvapraaksini Teeka), Vol. 1, Varanasi, Chaukhamba Krishnadas Academy, 2019 pg. 45 Sutra Sthana 1/54
- Dr Lakshmidhar Dwivedi, Dr B.K.Dwivedi, Caraka Samhita (Ayurvedadipika, Tattvapraaksini Teeka), Vol. 2, Varanasi, Chaukhamba Krishnadas Academy, 2019 pg. 993 Shareer Sthana 1/127
- Raja Radhakant Dev Bahadur, Shabdkaalpdrum, Vol. 1, Delhi, Amar Publications, 2018, pg. 212
- Dr Lakshmidhar Dwivedi, Dr B.K. Dwivedi, Caraka Samhita (Ayurvedadipika, Tattvapraaksini Teeka), Vol. 1, Varanasi, Chaukhamba Krishnadas Academy, 2019 pg. 201 Sutra Sthana 8/11 Chakrapani teeka
- Dr Lakshmidhar Dwivedi, Dr B.K. Dwivedi, Caraka Samhita (Ayurvedadipika, Tattvapraaksini Teeka), Vol. 2, Varanasi, Chaukhamba Krishnadas Academy, 2019 pg.993 Shareer Sthana1/127 Chakrapani teeka
- Dr Lakshmidhar Dwivedi, Dr B.K. Dwivedi, Caraka Samhita (Ayurvedadipika, Tattvapraaksini Teeka), Vol. 1, Varanasi, Chaukhamba Krishnadas Academy, 2019 pg. 267 Sutra Sthana 11/39
- Dr Lakshmidhar Dwivedi, Dr B.K.Dwivedi, Caraka Samhita (Ayurvedadipika, Tattvapraaksini Teeka), Vol. 1, Varanasi, Chaukhamba Krishnadas Academy, 2019 pg. 269 Sutra Sthana 11/42
- Dr Lakshmidhar Dwivedi, Dr B.K.Dwivedi, Caraka Samhita (Ayurvedadipika, Tattvapraaksini Teeka), Vol. 1, Varanasi, Chaukhamba Krishnadas Academy, 2019 pg. 594 Sutra Sthana 28/7 Chakrapani Teeka
- Dr Lakshmidhar Dwivedi, Dr B.K. Dwivedi, Caraka Samhita (Ayurvedadipika, Tattvapraaksini Teeka), Vol. 2, Varanasi, Chaukhamba Krishnadas Academy, 2019 pg. 700 Nidan Sthana 4/4
- Dr Lakshmidhar Dwivedi, Dr B.K.Dwivedi, Caraka Samhita (Ayurvedadipika, Tattvapraaksini Teeka), Vol. 2, Varanasi, Chaukhamba Krishnadas Academy, 2019 pg. Ch. 701 Nidan Sthana 4/4 Chakrapani Teeka
- Dr Lakshmidhar Dwivedi, Dr B.K.Dwivedi, Caraka Samhita (Ayurvedadipika, Tattvapraaksini Teeka), Vol. 1, Varanasi, Chaukhamba Krishnadas Academy, 2019 pg. 510 Sutra Sthana 26/102-103
- Dr Lakshmidhar Dwivedi, Dr B.K.Dwivedi, Caraka Samhita (Ayurvedadipika, Tattvapraaksini Teeka), Vol. 1, Varanasi, Chaukhamba Krishnadas Academy, 2019 Sutra Sthana 26/102-103 Chakrapani Teeka pg. 510
- Dr Lakshmidhar Dwivedi, Dr B.K.Dwivedi, Caraka Samhita (Ayurvedadipika, Tattvapraaksini Teeka), Vol. 1, Varanasi, Chaukhamba Krishnadas Academy, 2019, Sutra Sthana 26/105-106 pg. 510
- Dr. Harishchandra Singh Kushwaha, The Astanga hrdayam, Sarvangasundara's and Ayurveda rasayana's Kusumprabha Hindi-commentary first Part, Varanasi, chaukhambha orientalia, 2018 pg. 381 Sutra Sthana 7/46
- Dr. Harishchandra Singh Kushwaha, The Astanga hrdayam, Sarvangasundara's and Ayurveda rasayana's Kusumprabha Hindi-commentary first Part, Varanasi, Chaukhambha Orientalia, 2018 pg. 381 Sutra Sthana 7/46 Sarvaangasundara Teeka

21. Richa Mukhra, Kewal Krisha, Tanuj Kanchan, COVID-19 pandemic and "survival of the fittest" Available from: J Infect Dev Ctries 2021; 15(10): 1384-1387.
22. Dhirajsingh Sumersingh Rajput, Evolution, Ayurveda, immunity, and preventive aspects for emerging infectious diseases such as COVID-19, International Journal of Research in Pharmaceutical Sciences, May 2020, Int. J. Res. Pharm. Sci., 2020, 11(SPL)(1), 86-93
23. Dr Lakshmidhar Dwivedi, Dr B.K.Dwivedi, Caraka Samhita (Ayurvedadipika, Tattvapraaksini Teeka), Vol. 1, Varanasi, Chaukhamba Krishnadas Academy, 2019 pg. 172 Sutra Sthana 6/49
24. Dr Lakshmidhar Dwivedi, Dr B.K.Dwivedi, Caraka Samhita (Ayurvedadipika, Tattvapraaksini Teeka), Vol. 3, Varanasi, Chaukhamba Krishnadas Academy, 2019 pg. 792 Chikitsa Sthana 24 /59
25. Dr Lakshmidhar Dwivedi, Dr B.K.Dwivedi, Caraka Samhita (Ayurvedadipika, Tattvapraaksini Teeka), Vol. 3, Varanasi, Chaukhamba Krishnadas Academy, 2019 pg. 792 Chikitsa Sthana 24 /60
26. Dr Lakshmidhar Dwivedi, Dr B.K.Dwivedi, Caraka Samhita (Ayurvedadipika, Tattvapraaksini Teeka), Vol. 1, Varanasi, Chaukhamba Krishnadas Academy, 2019 pg. 182 Sutra Sthana 7/36-37
27. Pt.Kashinatha Shastri, Dr Gorakha Natha Chaturvedi, Charaka Samhita (Vidyotini Hindi commentary), Part-I, Varanasi, Chaukhambha Bharati Academy, 2015 pg.524 Sutra sthana 26/104
28. Dr Lakshmidhar Dwivedi, Dr B.K.Dwivedi, Caraka Samhita (Ayurvedadipika, Tattvapraaksini Teeka), Vol. 1, Varanasi, Chaukhamba Krishnadas Academy, 2019 pg. 269 Sutra sthana 11/35
29. Prof (Dr) Veenus Jain, Vishkanya : The Poisonous Celibate Amity University, India International Research Journal of Commerce Arts and Science
30. Hayk S. Arakelyan, Mithridatism, Research Gate, October 2019 https://www.researchgate.net/publication/336665489_Mithridatism
31. Dr R.K Sharma, Bhagwan Dash Caraka Samhita [Text with English Translation & Critical Exposition Based On Cakrapani Dattas Ayurveda Dipika Vol. 4, Varanasi, Chaukhamba Sanskrit Series Office, 2018 pg 420 Shareer Sthana 5/12

Cite this article as:

Kanyal Kavita, Pandey Vijay Shankar. Development of Vyadhikshamatava Through Judicious use of Causative Factors w.s.r. to Covid -19 Like Pandemic. AYUSHDHARA, 2023;10(Suppl 1):98-104.

<https://doi.org/10.47070/ayushdhara.v10iSuppl1.1152>

Source of support: Nil, Conflict of interest: None Declared

***Address for correspondence**

Dr. Kanyal Kavita

M.D. Scholar,
Department of Ayurveda
Samhita and Siddhanta,
Government Ayurvedic College,
Patna, Bihar, India.

Email:

kanyalkavita03@gmail.com

Mobile: 9058742104

Disclaimer: AYUSHDHARA is solely owned by Mahadev Publications - A non-profit publications, dedicated to publish quality research, while every effort has been taken to verify the accuracy of the content published in our Journal. AYUSHDHARA cannot accept any responsibility or liability for the articles content which are published. The views expressed in articles by our contributing authors are not necessarily those of AYUSHDHARA editor or editorial board members.