



Review Article

A CONCEPTUAL STUDY OF ROLE OF *VYADHIKSHAMATAVA* IN ORIGIN AND MANAGEMENT OF DISEASES W.S.R. TO COVID-19

Kanyal Kavita^{1*}, Pandey Vijay Shankar²

¹MD Scholar, ²Professor & HOD, Department of Ayurveda Samhita and Siddhanta, Government Ayurvedic College, Patna, Bihar, India.

Article info

Article History:

Received: 29-05-2024

Accepted: 26-06-2024

Published: 10-07-2024

KEYWORDS:

Vyadhi-kshamatava,
Vikaarvighaat Bhava,
Bala,
COVID-19.

ABSTRACT

The Ayurvedic approach to healthcare is distinct from the allopathic approach, as it is not primarily focused on using drugs. In Ayurveda, there are numerous drugs derived from plants, animals, and minerals that are believed to enhance the body's *Vyadhikshamatava*. However, to fully benefit from these substances, they must be used in accordance with the principles of Ayurveda. According to Ayurveda, the emergence of disease is intricately connected to distinct factors collectively referred to as *Nidanadi Visheshas*. These factors encompass *Nidan*, *Doshas*, and *Dushyas*. The pivotal determinants influencing whether a disease manifests or not lie in the *Prativisheshas* associated with *Nidanadi Visheshas* to the dynamic interplay of *Vikaarvighaat Bhava-Abhava*. Understanding *Vikaarvighaat Bhava*, *Abhava*, and *Prativisheshas* is crucial for assessing pathogenesis, determining the *Sadhyasadhya*, and formulating an appropriate treatment protocol. Various principles are advocated for the management of diseases. In this sequence, the desired increase in the best *Dhatu Saar* and *Oja* by prior conditioning through the best diet, medicine, *Rasaysana*, etc. can be adopted along with altering the body through purification therapies such as emesis or purgation. Another approach involves using substances or medicines with properties and actions opposite to those causing the disease, adhering to the general principle of treatment. Additionally, refining the body using substances similar to the factors that could cause the disease is known as *Purvaabhisankaar*.

INTRODUCTION

There are innumerable numbers of pathogenic organisms in nature. Developing and distributing vaccines for all infectious diseases is extremely difficult, especially in developing countries. This task is made even more complicated by the potential for mutations and the re-emergence of infectious agents. In Ayurveda also, the use of deworming, antimicrobial, and *Bhootghana* medicines is comparatively less prominent as it was known that excessive use of antimicrobial drugs can become *Satmya* to the microbe and hence their antimicrobial effect can be disrupted.

Possibly, more effective antimicrobial drugs can be harmful to humans as well. Keeping all these facts in mind, the *Acharyas* have mentioned about prevention of diagnosis, disturbance of the nature of causative factors, etc. instead of antimicrobial drugs. Apart from this, more emphasis has been given to presenting the principle of prevention of diseases and its management by increasing the *Vyadhikshamatava* of person.

The term *Vyadhikshamatava* has two components *Vyadhi* and *Kshamatava*. *Vyadhi* is the presence of various torments or pain in the body. *Kshamatava* is often associated with a particular ability or proficiency in a specific task. So having the *Bhava* of having the specific ability to be tolerant of *Vyadhi* is *Vyadhikshamatava*. This occurs in the body in two ways. One by not letting the disease-causing factors to manifest themselves as disease known as *Vyadhi Utpadpratibandha*. And other by reducing the strength of the manifested disease thereby eliminating it from the body known as *Vyadhi Balavirodha*^[1].

Access this article online

Quick Response Code



<https://doi.org/10.47070/ayushdhara.v11i3.1615>

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

The emergence of disease is caused by the disequilibrium state of *Doshas* and *Dhatu*—“*Vikaaro Dhatuvaishamyam*”^[2]; *Rogastu Doshavaishamyam*”^[3]. Varying types of unhealthy foods (*Apathya Aahar*), along with *Doshas* and body compositions, can lead to diseases manifesting in different intensities and durations, ranging from mild to severe and from rapid to delayed onset^[4]. The disturbance of *Dosha* occurs only when there is a supportive connection (*Anubandh*) between *Nidan* and *Dosha*. This connection between *Nidan* and *Dosha* is feasible only when they share homogeneity in terms of *Dravya*, *Guna*, *Karma*, and *Prabhava*. The laxity or weakness of *Dhatu* (*Dhatushaithilyam/Khavaigunya*) is a prerequisite for the association of *Dushyas* with vitiated *Doshas*.

The variations in each person’s body are attributed to the presence of *Vikaarvighaat Bhavas*. *Vyadhikshamatava*, is directly correlated with the state of *Vikaarvighaat Bhava-Abhava*.

AIM AND OBJECTIVE OF THE STUDY

1. To define the concept of *Vyadhikshamatava*.
2. To explore the relation between *Rogotpatti* and *Vyadhikshamatava*.
3. To interpret the role of *Vyadhikshamatava* in management of disease.
4. To analyze the Ayurvedic concept of immunity in the prevention of COVID-19.

MATERIAL & METHODS

A thorough literary study has been conducted using *Ayurveda Brihatrayi Samhitas*, reference books, various journals, and publications.

In light of the instructions given by the CCIM/ Government of India for preventing COVID panic this study was started in 2021 as a Dissertation.

RESULT

1. The manifestation of a disease involves specific factors known as *Nidanadi Visheshas*. These factors include *Nidan*- the causative factor, *Doshas*- three humors of the body, and *Dushyas- Dhatu*, *Updhatu*, and *Malas*.
2. Due to the differences in unhealthy foods (*Apathya Aahar*), *Doshas*, and *Shareer* (bodies), the diseases are mild, severe, quick, and delayed occurring.

3. The occurrence or non-occurrence of a disease depends upon the *Prativisheshas* of *Nidan*, *Dosha*, and *Dushya* towards *Vikaarvighaat Bhava-Abhava*^[5].
4. *Vikaarvighaat Bhavas* are the reason for the differences in the *Shareer*.
5. *Vyadhikshamatava* of the body is directly proportional to the status of *Vikaarvighaat Bhava-Abhava*.
6. The *Vikaarvighaatkar Bhava* lessens the impact of illnesses by having these many traits^[6]-
 - i. *Vikarajanam* – Non-manifestation of disease
 - ii. *Chiren Cha Jananam* - Late onset of the disease
 - iii. *Anuvikarjanam* - Origin of the disease in a subtle form
 - iv. *Asarlingavikarjanam* - Non-occurrence of all the symptoms of the disease.
7. *Vikaarvighaat Bhavas* can be understood as the best quality of certain components, such as *Oja*, *Dhatu*, *Dhatu Saar*, and *Balanced Doshas*, and it manifests in the body as the *Bala-Abala* of an individual.
8. Persons who have or follow the below-mentioned practices enjoy good *Vyadhikshamatava*^[7]
 - Regular practice of exercise.
 - Practice of unctuous substances.
 - Strong digestive power.
 - Optimal adult age.
 - Strong built.
 - Modification of the body or purification therapy etc. by means of emesis, purgation, etc.
 - 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.
 - Accustomed or *Sanskar* of the body of Causative factors in very little quantity by long use.
 - Uses *Rasayana*
9. Generally, the following principles are being presented for *Vyadhikshamatava* generation (given in tab1).

Table1: Treatment principle for *Vyadhi kshamatava* generation.

<i>Vyadhi Utpadpratibandha</i>	<i>Vyadhi Balavirodha</i>
Modification of the body or purification therapy etc. by means of emesis, purgation, etc.	Modification of the body or purification therapy etc. by means of emesis, purgation, etc.
Before the occurrence of a disease, conditioning/ exposing (<i>Sanskar</i>) the body with substances contrary to the causes of that disease.	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.
<i>Sanskar</i> of the body with a substance similar to	Use of <i>Rasayana</i> , <i>Achara Rasayana</i> , <i>Medhya Rasayana</i> .

that cause over time from small amounts to large amounts.	
Use of <i>Rasayana, Achara Rasayana, Medhya Rasayana</i> .	

- Refining the body with the use of substances similar to the disease-causing causes against the body (*Purvaabhisankar*) is symbolically described in Ayurvedic texts e.g. *Visha Kanya*.
- The principle of restrained use of the disease-causing cause before the disease occurs has been said with "*Tadvirodhinam Cha Dravyaanam Sanshamnarthmupayogah*"^[8].
- To protect the body against the *Pratyanik Dravya* (food and medicines antagonist to the *Dhatu*) an opposing substance- *Dehadhatu* is produced, which in modern times is called an antibody, so that the same opposing substance can be avoided in the future or may produce little or no effect.
- The pandemic COVID-19 disease can be understood in Ayurveda as *Janpadodhwansa* caused by *Bhootabhisanga* which manifests itself as an *Aupsargika Vyadhi*.
- Sadvritta* and *Swasthvritta*^[9] are the ideal preventive and follow-up treatment in the present perspective.

DISCUSSION

*Dhatu*s have an innate ability to restore themselves to a state of balance, regardless of any external factors that may have caused the disturbance. This is known as the theory of "*Swabhavopramvaad*"^[10] - theory of natural homeostasis". This principle aligns with the beliefs of Hippocrates "*Vis medicatrix naturae*"^[11]. This process is supported by the

Vyadhikshamatava system present in the body. This principle of disturbed *Dhatu*s eventually returning to a state of normalcy on their own is attributed to the presence of *Vikaarvighaat Bhavas* in the body, which are components of *Vyadhikshamatava* of the body. These *Vikaarvighaat Bhavas* continuously engage in combat to the causative factors that have entered the body from external sources, such as *Agantuka Shalya* and *Bhootopsarga*, or those that have been internally disrupted, such as *Dosha* vitiation and *Aama* in *Nija Vyadhi*. The manifestation of disease depends on the strength of the *Vikaarvighaat Bhavas*. If these factors are strong enough, the causative agents are unable to manifest as disease. Conversely, when the *Vikaarvighaat Bhavas* are weak, the disease becomes evident.

Individuals owing to regular consumption of non-conductive diets and lifestyle practices, already harbor *Alpa Prakupita* (mildly provoked) *Dosha* in a *Leena Avastha* (quiescent state) at the level of *Shakha* or *Dhatu* even before encountering an infection. Upon exposure to the pathogen, this pre-existing condition accelerates the progression to the next stage. Covid-19 exhibits varying manifestations, ranging from asymptomatic cases to mild or severe distress in individuals. These diverse outcomes can be attributed to the obstructive influence of *Vikarvighaat Bhavas* (See tab2.).

Table 2: Correlation between the threat posed by *Vikarvighaat Bhava* and the observed disease symptoms in Covid-19

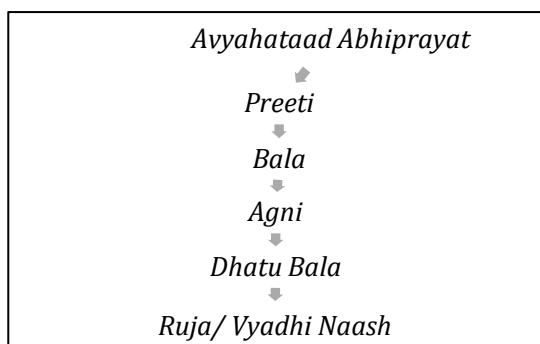
Disease manifestation	Modern correlation	Symptoms ^[12]	Ayurvedic <i>Samprati</i> ^[13,14]
<i>Vikaar Ajananam</i>	<ul style="list-style-type: none"> Asymptomatic public & Health workers and Suspected and quarantined Immuno-compromised 	Without any clinical symptoms and signs. Chest imaging is normal.	<i>Avyakt lakshan</i>
<i>Chiren Cha Jananam</i>	Insidious onset	Test is positive, but patients are mild symptomatic.	Virus enters into <i>Pranavaha Srotasa, Urakshata</i>
<i>Anuvikaar Jananam</i>	Mild	Patients with uncomplicated upper respiratory tract infection may have mild symptoms such as fever, cough, sore throat, nasal congestion, malaise, headache	<ul style="list-style-type: none"> <i>Vata-Kapha</i> predominant fever <i>Pratishyaya</i> <i>Kasa</i> <i>Aprasannendriyatvam</i> <i>Avipaka</i>
<i>Asarvalinga</i>	Moderate	Pneumonia, dyspnoea and or	Progression to <i>Sroto-</i>

<i>Vikarajananam</i>		hypoxia, fever, cough, including SpO2 90 to ≤93% on room air, Respiratory Rate more or equal to 24 per minute.	<i>vaigunya- Pranvaha, Rasavaha and Swedavaha</i>
<i>Sheeghra Vikarajananam</i>	Severe	Pneumonia plus one of the following; respiratory rate >30 breaths/min, severe respiratory distress, SpO ₂ <90% on room air.	<i>Vata-Kapha</i> predominant fever progresses into <i>Sannipata Jvara</i>
<i>Mahat Vikarajananam</i>	ARDS	New or worsening respiratory symptoms, chest x-ray shows bilateral opacities, not fully explained by effusions, lobar or lung collapse, or nodules.	<i>Vata-Kapha</i> predominant fever progresses into <i>Sama-Sannipata Jvara</i> associated with <i>Murccha</i> (giddiness)
<i>Sarvalinga Vikarajananam</i>	(Severe continued)- sepsis / Septic shock	Acute life-threatening organ dysfunction.	– <i>Samsrishta-yoni,</i> – <i>Gambhira Anugata,</i> – <i>Pranayatana-Samuttha</i> ↓ <i>Marma-Upagathi</i> <i>Upadrava</i>

To comprehend how the *Vikaarvighaat Bhavas* contribute to the maintenance of health in disease conditions or the development of *Vyadhikshamatava*, here are the *Hastivaidyak Tantra* quotes mentioned by *Acharya Chakrapani*.^[15] (see fig.1)

- **Avyahataad Abhiprayat Preetih-** Avyahaat generates *Preeti* or happiness.
- **Preeter Balam** - Happiness increases *Bala*.
- **Balaat Agni** - Increase in *Bala* increases the fire
- **Agnesch Dhatunaam Balam** - The increase of fire increases the strength of *Dhatu*s.
- **Nashastato Rujam** - The strengthening of *Dhatu*s would destroy *Ruja* (pain) or disease

Fig.1- Mechanism of Vyadhinasha by Vyadhikshamatava



Avyahaat means health is not hindered or even if faced with external or internal *Hetus*, the active presence of *Vikaarvighaat Bhava* within the body builds strong threat towards any disturbance in the

bodily elements. This undisturbed condition results in *Preeti*. *Preeti* usually means happiness but the broad meaning of *Preeti* can be considered to be the equivalence of the entire body's *Dosha, Dhatus,* and *Malas*. This kind of *Preeti* gives rise to general *Bala* and this general *Bala* increases *Agni* or *Agni Bala*. *Agni* increases the *Bala* of all *Dhatu*s. From the term *Dhatu Bala* the essence of *Dhatu*, known as *Saar*, can be derived, through which the manifestation of *Aarogya Bala* occurs i.e., actively resists diseases and strives to maintain good health, simultaneously aiding in the elimination of any form of discomfort or ailment.

Vyadhikshamatava in Prevention and Management of Disease (see Fig.2)

Prevention- This practice involves taking proactive measures and adopting preventive strategies to ensure the body is ready to combat potential illnesses. Through various means this could be achieved-

A. Prior use of Balavardhak Samanya Aahar, Vihar and Aushadh

To foster superior *Vyadhikshamatava* in progeny, attention to parental genetics, maternal well-being, and the ancestral immunological legacy is crucial. Therefore, to ensure the future generations of a clan are immunologically robust, individuals must optimize their *Yuktikrit Bala* to enhance the *Sahaj Bala* of the entire lineage. *Balavardhan* can be done by proper use of *Samyak Aahar, Vihar,* and *Aushadh* accordingly at all the three levels of *Bala* as mentioned below in tab.3-

Table 3: *Samyak Aahar, Vihar and Aushadh to enhance Trividha Bala*

	<i>Samyak Aahar</i>	<i>Samyak Vihar</i>	<i>Samyak Aushadh</i>
<i>Sahaj Bala</i>			
Due to seed quality of parents	<i>Hitkar Aahar</i>	<i>Sadvritta, Brahmacharya</i>	– <i>Shodhan-Panchkarma</i> – <i>Shukrajanan</i> – <i>Shukrashodhan</i>
<i>Matracharya</i>	<i>Garbhini Paricharya, Viruddhahar Tyaga</i>	<i>Garbhadhan Sanskar</i>	<i>Garbhasthapak Aushadh</i>
<i>Swabhav Vishesh-Jati Kula Desha etc</i>	<i>Hitkar Aahar</i>	<i>Atulyagotra marriage, incorporating good habits of cleanliness, etc</i>	
<i>Kaalaj Bala</i>			
<i>Avasthika</i> – <i>Vaya</i> – <i>Ritu</i> <i>Nityag</i> – <i>Dincharya</i> – <i>ratricharya</i>	<i>Rituanusaar Aahar</i> <i>Hitkar Aahar</i>	<i>Rituanusaar Vihar</i> <i>Hitkar Vihar</i>	<i>Ritusandhi practice</i> <i>Rituanusaar Shodhan</i>
<i>Yuktikrit Bala</i>			
Depends on – <i>Sutika paricharya</i> – <i>Shishu paricharya</i> – <i>Sanskar</i> – <i>Trayupstambh, etc.</i>	– <i>Aahar Matra</i> – <i>Aahar Vidhi Vidhaan</i> – <i>Nitya sevniya Dravya</i> – <i>Lehana</i> – <i>Balya Mahakashaya</i> – <i>Dughda</i> – <i>Ghrit</i>	– Timely and proper execution of sixteen <i>Sanskar</i> – <i>Dincharya, Ritucharya palan</i> – Nonsuppression of unavoidable urges – <i>Sadvritta</i> – <i>Nidra</i> – <i>Brahmacharya</i>	– <i>Swarnprashan</i> – <i>Rasayana</i> – <i>Medhya Rasayana</i> – <i>Bajikarana</i> – <i>Other-Yoga- Vyayam</i>

B. Prior use of disease-specific fighting drugs

Apart from creating general *Vyadhikshamatava*, special *Vyadhikshamatava* can be generated according to the causative factors and diseases. That is, even before the disease occurs, *Sanskar* (conditioning) the body with substances contrary to the disease and the causes of a particular disease.

C. Prior Judicious use of Causative Factors

Conditioning the body against the mentioned disease-causing factors by taking food, medicine, time effect, etc. similar to those causes from time to time in small and increasing quantities, *Vyadhikshamatava* is generated in the body against the disease-causing factor.

In general, people should gradually wean themselves away from unwholesome/unhealthy practices (to which he is addicted) and adopt wholesome ones in the proper sequence called the principle of *Padamshika Krama*^[16]. But, if necessary, in specific conditions, this principle can be put in use if resistance to some substance is to be achieved by gradual exposure to the substance over time.

Management

A. **Aahar-** *Aahar* serves as a means of repairing damage to the body. *Aahar* improves the *Bala* and this *Bala* pacifies the *Dosha* - "*Balam Hi Alam Dosha Haram, Param Thaccha Sukhapradam*"^[17]. So, whenever the body suffers harm from a disease, the formation of new components through *Aahar* helps in presenting resistance against the *Bala* of the disease (*Vyadhibala Virodh*) and the formation of new elements. Therefore, adherence to dietary regulations as a component of immunity-related factors contributes as a supportive element in disease management.

- General- Use of *Aahar Dravyas* that increase *Bala* and *Agni*.
- Specific – Consumption of those *Aahar Dravyas* that pose a hindrance to *Nidan*. That is those having *Guna Karma* opposite to that of *Nidan* or vitiated *Doshas*.

B. **Vihar-** In the context of illness, the careful observance of principles such as adequate sleep (*Nidra*), celibacy (*Brahmacharya*), and ethical conduct (*Sadvritta Palan*) plays a role in sustaining the Balance of *Doshas*. This, in turn, fosters the optimal production of *Dhatusaar*, ultimately

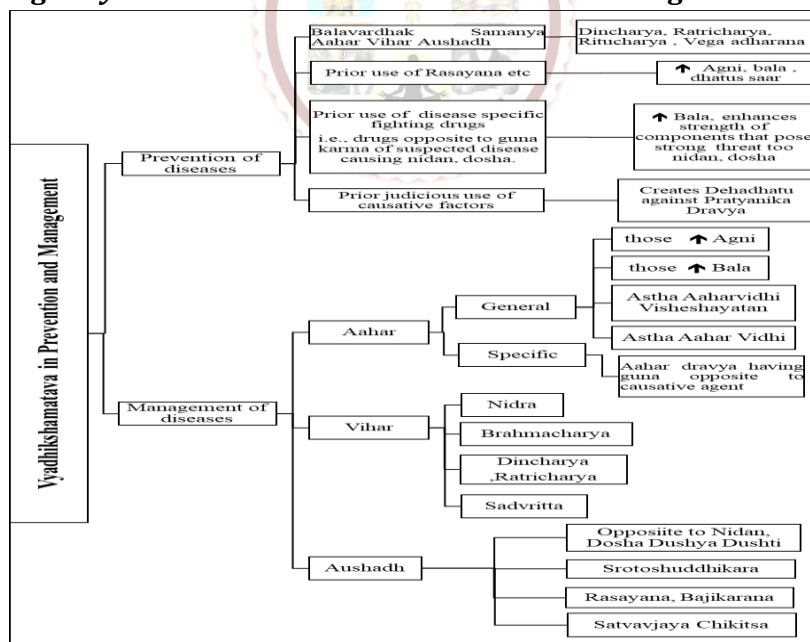
leading to heightened levels of *Oja* and increased *Bala*. Consequently, this systematic approach serves as a scientifically viable method in the therapeutic management of diseases.

C. Aushadh

- *Samshodhan* therapy- For health protection and disease prevention in healthy people, the method of *Panchakarma* is seen in daily routine, seasonal cycles, non-suppressible urges, etc. Use of *Abhyanga*, *Nasya*, *Matra Basti*, etc. in daily routine in the context of healthy condition^[18], making seasonal corrections through *Basti*, *Virechana*, and *Vamana* respectively for the prevention of *Vata*, *Pitta*, and *Kapha Doshas* aggravations in *Varsha*, *Sharad*, and *Vasanta* (Su.Su.6/38, As.Hr.Su.12/33). *Panchakarma* like *Parishechan*, *Avagahan*, *Vamana*, *Virechana*, *Nasya*, *Raktamokshan*, etc. for the treatment of *Visha*; *Vaman* and *Virechana* in *Kushtha* having multiple *Doshas*; *Vaman* and *Virechana* in *Tamaka Shwasa*; *Teekshna* and *Mridu Virechana* respectively in *Pandu* and *Kamala* disease, *Basti* is said to be the best treatment for *Vatarakta* and *Vatavyadhi*.
- Use of *Dravyas* that are opposite to *Nidan*, *Dosha*, *Dushya Dushti* i.e., applying the general principle of treatment.

- Use of *Rasayana*, *Bajikarana*, *Balya Mahakashaya*, etc.-
- ***Balya Mahakashaya***^[19]- *Aindri*, *Rishabhi*, *Atirasa*, *Rishyaprokta*, *Payasya*, *Ashvagandha*, *Sthira*, *Bala*, *Atibala*, *Rohini*.
- ***Bajikarana***- "*Ksheena Baleeyam Bajikaranam*"- meaning *Bajikarana* is meant for those who have weak body. *Bajikarana* treatment aims primarily the nourishment of the *Shukra Dhaatu* (semen), and in turn nourishes the other tissues also, ultimately leading to whole body nourishment.
- ***Rasayana*** - Tissue-specific *Rasayana* medications can be given in conjunction with the primary disease treatment to bolster tissue strength and boost the body's ability to combat the disease. This approach aims to expedite and improve relief while also reducing the likelihood of recurrences. E.g. incorporating suitable *Rasayana* drugs like *Ashvagandha*, *Guduchi*, and *Pippali* into the treatment of allergic conditions such as urticaria, bronchial asthma and allergic rhinitis contributes to more effective and prompt relief while deterring recurrences. A few important plants providing *Rasayana* actions are- *Ashvagandha*, *Neem*, *Amalaki*, *Kutki*, *Guduchi Tulsi*, *Cinnamon*, *Harsingar*, *Shatavar*, *Haridra*, etc.

Fig 2: Vyadhikshamatava in Prevention and Management of diseases



Specific Management of COVID- 19 Like Epidemic/ Pandemics

The principles of treatment for the destruction of a widespread epidemic can be understood in the present context through the following points.

Prevention of Microbe Spread

a) ***Anjali Namaskar***- *Anjali Namaskar* symbolizes an embodiment of Indian tradition, serving as a greeting that conveys 'I bow to you' when

addressing a person. Recognizing the significance of hand hygiene as a pivotal practice in reducing infection transmission, practicing *Namaskar* instead of handshake becomes paramount in preventing the spread of COVID-19.

b) ***Guptiratman***^[20] (Isolation)- In practice, it can be understood in the context of self-protection or self-isolation. The same medical instructions were followed uninterruptedly during the COVID period.

The patient infected with COVID-19 was given clear instructions to remain isolated. Due to this, the patient is also protected from disease infection, and the healthy person is also protected from getting infected by the disease.

- c) **Sthana Parityaga** - Abandonment of place and consumption of beneficial/impaired locations. Its utility can prove beneficial in localized outbreaks, such as in endemic or epidemic situations. However, when a global pandemic, like COVID-19 affects, approach of *Guptiatman* – to keep oneself isolated is more effective.
- d) **Dhupana**- Fumigation with *Krimighna* and *Rakshoghna* drugs. the transmission of COVID-19 primarily occurs through the air, for disinfection of the patient's home, clothing, bedding, and other items, fumigation using the following fumigating agents/substances is recommended,- *Maheshwar Dhoop, Dashanga Dhoop, Karna Dhoop, Shishuka Dhoop, Bhadrakar Dhoop*

Symptomatic Treatment- *Jwarahara, Srotoshodhak, Krimighna, Rakshoghna Aushadh.*

By Increasing Vyadhikshamatava

- **Shodhan**- As a result of *Vaman Virechana* etc., the body gets purified from foreign elements. This results in longevity and health and increases fire and physical strength and perseverance respectively. Additionally, adhering to a diet, lifestyle, and herbal remedies that are opposite to the cause of diseases, as well as following a similar diet, not only helps to eliminate illnesses but also provides numerous health benefits and healing effects.
 - **Balavardhak Aahar, Vihar**
 - **Rasayana**- The use of *Rasayana* (rejuvenation therapy) is described for purposes such as *Ayuraksha* (longevity), *Ayurvedhan* (enhancement), *Vyadhisaman* (disease management), and subsequent *Balavardhan* (increase in strength). In modern terms, it can be understood as an immunomodulator.
- i. Contributing to enhancing physical strength and bestowing a long and healthy life - *Medhayushkamiya Rasayana, Brahmi Swarasa Rasayana, Vidangtandula Rasayana Yoga, Kalyanaka Ghrita. Vacha Rasayana, Mandukparni Swarasa Rasayana.*
 - ii. Contributing to *Bhootaghna, Grahaghna, Krimighna* actions- *Kalyanaka Ghrita, Siddharthak Agada, Purana Ghrita, Brahmighrita Rasayana, Dwitiya Vidangtandula Rasayana Yoga.*
 - iii. **Medhya Rasayana**
 - a. *Mandukparni* (*Centella asiatica*), *Yashtimadhu* (*Glycyrrhiza glabra*), *Guduchi* (*Tinospora*

cordifolia), *Shankhapushpi* (*Convolvulus pluricaulis*). These exert a calming influence on the mind while also boosting intellect, metabolism, and the body's immune response. *Medhya Rasayana* has demonstrated a nootropic effect, enhancing memory and other cognitive functions of the brain. This effect is attributed to the antioxidant, adaptogenic, or essential trace elements present in these herbal components.

Behavioural therapy- Following *Sadvritta* (good faith) and *Achara Rasayana*

Achara Rasayana- Adopting the principles of *Achara Rasayana*, a personal code of conduct and mental attitude rejuvenating therapy, can be beneficial, particularly during the current pandemic-induced anxiety. This approach involves cultivating freedom from anger, steering clear of violence, avoiding exhaustion and excessive thinking, engaging in creative activities, adhering to religious rites, maintaining hygiene, participating in charitable work, practicing regular penance, nurturing a love for spiritual knowledge, exercising self-control, and incorporating balanced use of sense organs through activities like *Yoga* and meditation.

Given the anxious state due to the pandemic, stress become a common issue stemming from fears of infection, prolonged periods of homestays, sedentary lifestyles, reduced social interactions, and financial challenges. This psychological stress can lead to physiological imbalances, compromising the immune response and increasing vulnerability to COVID-19 infection. Embracing *Achara Rasayana* principles offers a potential remedy by alleviating the psychological manifestations associated with COVID-19, providing a holistic approach to well-being.

Daivavyapashraya Chikitsa- Through the methods employed in *Daivavyapashraya Chikitsa* (spiritual or divine healing), the patient attains mental peace and emotional strength, which are essential attitudes for disease prevention. It includes- *Shantikarma, Mangal Chanting, Prayaschit etc.*

CONCLUSION

The *Vyadhikshamatava* within the body is not singularly derived but results from the concerted influence of various factors known as *Vikaravighaata Bhava* such as *Oja, Dhatu, Dhatusaar, Dosha, and Aahar*. Each of these components contributes collectively to the development of both physical (*Shareerika*) and mental (*Mansika*) *Bala*. It is the presence or absence of *Vikaravighaata Bhava* that modulates the interaction of *Nidanadi Visheshas*, thereby influencing various pathogenic processes. Understanding *Vikaarvighaata Bhava, Abhava, and Prativisheshas* is crucial for assessing pathogenesis, determining the

Sadhyasadyata and formulating an appropriate treatment protocol.

The desired increase in the best *Dhatu Saar* and *Oja* by prior conditioning through better diet, medicine, chemicals, etc. can be adopted as it provides health and longevity along with the ability to cure disease. By prior conditioning through disease-causing diet and period, the body gets strengthened, efficiency increases, one will get closer to nature and environment and there will be no trauma or related infectious diseases in the future or if any occurs its effect would be reduced. This concept is similar to the idea of vaccination and herd immunity, which promotes the development of super immunity. Through this understanding, individuals can fulfil their societal and clinical responsibilities effectively and be motivated to do so.

REFERENCES

1. Dr Lakshmidhar Dwivedi, Dr B.K.Dwivedi, Caraka Samhita (Ayurveda dipika, Tattvapraaksini Teeka), Vol. 1, Varanasi, Chaukhamba Krishnadas Academy, 2019 pg. 594 Ch. Su. 28/7 Chak.
2. Dr Lakshmidhar Dwivedi, Dr B.K.Dwivedi, Caraka Samhita (Ayurveda dipika, Tattvapraaksini Teeka), Vol. 1, Varanasi, Chaukhamba Krishnadas Academy, 2019 pg. 219 Ch. Su.9/4
3. Dr.Harishchandra Singh Kushwaha, the Astanga hrdayam, Sarvangasundara's and Ayurveda rasayana's Kusumprabha Hindi-commentary first Part, Varanasi, Chaukhambha Orientalia, pg. 39 As Hr Su 1/20
4. Dr Lakshmidhar Dwivedi, Dr B.K.Dwivedi, Caraka Samhita (Ayurveda dipika, Tattvapraaksini Teeka), Vol. 1, Varanasi, Chaukhamba Krishnadas Academy, 2019 pg. 594 Ch. Su.28/7
5. Dr Lakshmidhar Dwivedi, Dr B.K.Dwivedi, Caraka Samhita (Ayurveda dipika, Tattvapraaksini Teeka), Vol. 2, Varanasi, Chaukhamba Krishnadas Academy, 2019 pg. 700 Ch. Ni.4/4
6. Ibid.
7. Dr.Harishchandra Singh Kushwaha, The Astanga hrdayam, Sarvangasundara's and Ayurveda rasayana's Kusumprabha Hindi-commentary first Part, Varanasi, chaukhambha orientalia, pg. 381 As Hr Su 7/47
8. Dr Lakshmidhar Dwivedi, Dr B.K.Dwivedi, Caraka Samhita (Ayurveda dipika, Tattvapraaksini Teeka), Vol. 1, Varanasi, Chaukhamba Krishnadas Academy, 2019 pg. 510 Ch. Su.26/104
9. Dr Lakshmidhar Dwivedi, Dr B.K.Dwivedi, Caraka Samhita (Ayurvedadipika, Tattvapraaksini Teeka), Vol. 1, Varanasi, Chaukhamba Krishnadas Academy, 2019 pg. 453 Ch. Su.25/41
10. Dr Lakshmidhar Dwivedi, Dr B.K.Dwivedi, Caraka Samhita (Ayurvedadipika, Tattvapraaksini Teeka), Vol. 1, Varanasi, Chaukhamba Krishnadas Academy, 2019 pg. 342 Ch. Su.16/27
11. Kennethg Walton* stress, steroids, and "ojas": Neuroendocrine mechanisms and current promise of ancient approaches to disease prevention
12. Clinical management protocols for COVID-19 (in adults) Government of India Ministry of Health and Family Welfare
13. Jyoti Negi et al. An integrative approach of SARS-CoV-2 through Ayurveda, Journal of Ayurveda and Integrated Medical Sciences | June 2022 | Vol. 7 | Issue 5
14. Rashmi P Gurao, Pathogenesis of COVID-19: An Integrative Understanding through Ayurveda, Journal of Research in Ayurvedic Sciences (2020): 10.5005/jras-10064-0110
15. Dr Lakshmidhar Dwivedi, Dr B.K.Dwivedi, Caraka Samhita (Ayurvedadipika, Tattvapraaksini Teeka), Vol. 1, Varanasi, Chaukhamba Krishnadas Academy,2019 pg. 163 Ch. Su. 6/9-10 Chak.
16. Dr Lakshmidhar Dwivedi, Dr B.K.Dwivedi, Caraka Samhita (Ayurvedadipika, Tattvapraaksini Teeka), Vol. 1, Varanasi, Chaukhamba Krishnadas Academy, 2019 pg. 183 Ch. Su.7/36-37
17. Anusha Baburaj & Resmi B: Critical Appraisal f Vikara Vighata Bhava W.R.T Vyadhikshamatva doi:10.46607/iamj.4009012021 | IAMJ January 2021
18. Dr Lakshmidhar Dwivedi, Dr B.K.Dwivedi, Caraka Samhita (Ayurvedadipika, Tattvapraaksini Teeka), Vol. 1, Varanasi, Chaukhamba Krishnadas Academy, 2019 pg. 135 Ch. Su.05/13
19. Dr Lakshmidhar Dwivedi, Dr B.K.Dwivedi, Caraka Samhita (Ayurvedadipika, Tattvapraaksini Teeka), Vol. 1, Varanasi, Chaukhamba Krishnadas Academy, 2019 pg. 109 Ch. Su.04/7
20. Dr Lakshmidhar Dwivedi, Dr B.K.Dwivedi, Caraka Samhita (Ayurvedadipika, Tattvapraaksini Teeka), Vol. 2, Varanasi, Chaukhamba Krishnadas Academy, 2019 pg. 799 Ch. Vi.03/15

Cite this article as:

Kanyal Kavita, Pandey Vijay Shankar. A Conceptual Study of Role of Vyadhikshamatava in Origin and Management of Diseases w.s.r. to Covid-19. AYUSHDHARA, 2024;11(3):239-246.

<https://doi.org/10.47070/ayushdhara.v11i3.1615>

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

*Address for correspondence

Dr. Kanyal Kavita

MD Scholar

Department of Ayurveda Samhita and Siddhanta, Government Ayurvedic College, Patna, India.

Email: kanyalkavita03@gmail.com

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.