



## Review Article

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### RELATION OF DEHA PRAKRITI AND VYADHIKSHAMATVA (IMMUNITY): A REVIEW STUDY

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#### ABSTRACT

According to Ayurveda, every individual has their own unique characteristics or personality called as the Prakriti which continues from birth to death. Further, every individual in the same environment doesn't have the same resistivity to the same diseases. This resistivity which is also responsible for the abridged severity of the disease called as Vyadhikshamatva (Immunity). There are seven types of Deha Prakriti among them some have good immunity while other have poor immunity which means that persons have immunity according to their Deha Prakriti. The relation between the Deha Prakriti and Vyadhikshamatva is a unique concept and not found in any other medical sciences; hence the present article has been designed to find out the actual relation between these.

**Keywords:** Deha Prakriti, Vyadhikshamatva, Bala, Immunity

#### INTRODUCTION

The evolution of human beings from the very primitive age to the ultra-modern civilized society today, it has a long history of continuing generation. The successful progress of generations since the dawn of civilization is very crucial for the survival of any species. Throughout the world to protect & preserve the integrity, human beings have evolved with many adoptive, protective, preventive and promotive aspects of their life along with the time. For the sustaining of life on earth, there are many factors which influence like, environment, geography, climate, food, culture and lifestyle etc. Along with these aspects, the practice of medicine in society is the most vital aspect. Protecting the human race from disastrous diseases to curing complex ailments the practice of medicine plays the pivotal role.

In the Indian sub-continent, Ayurveda being a life science which is serving above said purposes since centuries. The approach of Ayurveda towards health stands different from the rest of the medicines in practice. Prevention of disease by maintaining the status of sound health and healing the ailments are the main objectives of Ayurveda.

To achieve these objectives, Ayurveda has many unique fundamental principles into its credit such as, Trayopastambha (tripod of healthy life), Trisutra, Dinacharya (daily routine), Ritucharya (seasonal routine), Rasayana (Rejuvenation), Vajikarana (Aphrodisiac medicine), Dharaniya & Adharaniya Vega (suppressible and non-suppressible urges) and the most unique concept than any other medical science, i.e. the concept of Prakriti (Constitution). Prakriti has coherent relation with all aspects of human life; any observations made in a patient should always be under the lenses of Prakriti.

During development of fetus due to some specific reasons, any one or two Dosha become intensified. This nonpathogenic intensified status of Dosha which remains constant from birth to death is called as "Prakriti".<sup>1</sup>

Acharyas have described seven types of Deha Prakriti and in the characteristics of these Prakriti they have mentioned relation of Deha Prakriti and Vyadhikshamatva, for example, Kapha Prakriti is considered as Balavanta (having a good immunity). It is further said that "Vataladyaha Sadatura", means the person having Vataladi six Prakriti are more prone to the diseases.<sup>2</sup>

Here, Prakriti & Vyadhikshamatva has a direct role with respect to the disease incidence and progress. When etiological factors come in contact with the body, it results in diseases. At the same time, the body tries to resist the disease either to avoid its manifestation or to suppress its intensity. This power of the body resistivity which prevents the development of disease (Vyadhi-Utpadak-Pratibandhakatva) or resists the Bala of disease (Vyadhi-Bala-Virodhitva) collectively called as "Vyadhikshamatva" or body's defensive mechanism or Immunity.

According to Acharya Chakrapani Vyadhikshamatva can be understood as -Sharira Bala, opposite to the Vyadhi Bala which is already manifested (Resistance to the disease) is "Vyadhi Bala-Virodhitva" and Sharira Bala, which oppose the manifestation of the Vyadhi (Immunity for the disease) that is "Vyadhi-utpadak-pratibaandhakatva".<sup>3</sup>

It is also said by Acharya Charaka that every individual doesn't have the equal resistance for the disease.<sup>4</sup> So, everyone has their own Bala (i.e. Vyadhikshamatva) according to their body constitution i.e. Prakriti.

## CONCEPTUAL

It is essential to have the knowledge of Prakriti and Vyadhikshamatva (Immunity) for the maintenance of Health as well as speedy recovery from the diseases.

### Relation of Deha Prakriti and Vyadhikshamatva

Prakriti is the first Pariksha (examination) mentioned by Acharya Charaka in Dashavidha Pariksha (ten-fold of examination) for the knowledge of Ayushapramana (life-span) and Bala (Vyadhikshamatva) and Doshapramanam (measures of bodily humours) of the patient.<sup>5</sup>

Acharyas have described seven types of Deha Prakriti and their relation with Shareera Bala, among them the person belongs to 'Sama Prakriti' (balanced constitution) is considered as "Shrestha" (best immunity) and they are generally healthy and remain healthy. The person who has 'Kapha Prakriti' is "Balvanto" or "UttamBala" (good immunity), who has 'Pitta Prakriti' is "Madhyam Bala" (moderate immunity) and who has 'Vatta Prakriti' is "Alpa Bala" (poor immunity).<sup>6</sup> It indicates that the Bala-Immunity varies according to their Prakriti. It is further said that "Vataladhya: Sadatura" means the person who have Vata Prakriti they are more prone to the diseases.

According to Hemadri, Dwandva Prakriti (dual humoral constitution) is considered to be inferior in regard to the individual's ability to resist the Vyadhi (disease), but still, among Dwandva Doshaja Prakriti though Piitta-Kaphaja is inferior, Vata-Kaphaja is still inferior to Pitta-Kaphaja and Vata-Pitta Prakriti is stated to be inferior among all.<sup>7</sup>

The diseases are always characterized according to dominant Prakriti of patient, in Vata Prakriti, the Nidanas which could aggravate Vata causes Vataja Vyadhi, in Pitta Prakriti, Pitta Prakopaka Nidanas causes Pittaja Vyadhi and in Kapha Prakriti, Kapha Prakopaka Nidanas aggravates and results in Shlemja Vyadhi and in such condition the Vyadhi would be very severe in nature.<sup>8</sup> Also, a person is more prone to have diseases caused by the same Dosha of his Prakriti.<sup>9</sup>

### Types of Bala (Vyadhikshamatva)

Bala and Ojas, these terms refer to that power or force which resist the factors of decay and disease. Bala counteracts the disordered state of Dosha and restore the same to normalcy.<sup>10</sup> Thus we can co-relate Vyadhikshamatva with the Bala. There are three types of Vyadhikshamatva or Bala described in Ayurvedic classics.

**Sahaja Bala (innate):** The constitutional strength present since birth.<sup>11</sup> It depends on the healthiness of Shukra (sperm) and Artava (ovum). According to the Ayurvedic concept of Genetics, if two parents' genetic makeup is healthy, similar health status is acquired by the children. On the other hand, if the genetic makeup of parents is susceptible to certain diseases, those diseases may be carried over into the next generation.<sup>12</sup> This concept indicates congenital abnormalities which occur due to abnormal changes at genes or chromosomal levels.

**Kalaja Bala (according to time, season, and age):** Encompassing the time of day, season, age etc. (according to Ritu and age) factors for enhancing immunity. Strength is assumed to be greater in the early morning, spring, and Yuvaawastha (young age) than in evening, summers and old age.<sup>13</sup>

**Yuktikrita Bala:** It depends upon one's own lifestyle, food habits, and other factors. The following of the basic concepts of Ayurveda like Dinacharya (daily routine), Ritucharya (seasonal routine), Matravata Ahara (adequate food quantity) etc. leads to the increase in the Bala of the person. If a person who has a strong mind, he can be confronted serious diseases as minor diseases. Daily Vyayama (exercise) of up to half of one's exertion capacity increases digestion and promotes immunity. Satmya means adapting healthy ingredients and giving up unhealthy ingredients, from which the physiology has been addicted since birth or a long time, also promotes immunity.

### Factors responsible for Vyadhikshamatva

Ayurveda has suggested some factors, which are quite capable of enhancing the Bala (Immunity). For this purpose, Acharya Charaka has mentioned Balavridhikara Bhava. These Bhava are very much related with attaining the positive health. Some factors are out of control to the human beings such as – "Balvatpurushe Deshejanma (Birth in a country where people are naturally strong), Balvat Purushe Kale (Birth at a time when people naturally gain strength)" etc. while some are under their control such as – "Bijakshetragnasampat (Excellence of the qualities of the sperm and ovum), Aaharasampat (Excellence of the food), Sharirasampat (Excellence of the physique), Satmyasampat (Excellence of the adaptability), Sattvasampat (Excellence of the mind)" e.g. – "Aaharasampat" it is much important not only right from the birth to till death but earlier than that, means Matru Aahra (food of mother) which is a basic requirement for a healthy ovum as well as nourishment of foetus (after fertilization) and after that for feeding to child because the foundation of Sahaja-Bala (Innate Immunity) lay down during this time period. With this, one example one can understand the importance of these Bhavas.

Bala is just alike to the foundation of a building. As a building cannot be stable without its foundation, just similar to this a person cannot live without Bala. If this foundation is strong enough the building will be safer for a longer time without affected by earthquake, heavy rains, flood etc. In the same way, if amount of Bala is as much as necessary, the capacity of resisting or controlling the vitiation of the Dosha and the resulting diseases will also be sufficient. It shows dual nature of the Bala such as - Kriyatmaka = skill to do the activities while Pratikriyatmaka = the capacity to resisting & controlling the diseases.

**Person who are incapable of resisting disease:** There are eight types of individual (persons) incapable of resisting diseases. They are<sup>14</sup>

- Excessively obese individual.
- Excessively emaciated persons.
- Those who have improper musculature.
- Those who have defective Asthi (bones).
- Those with defective Rakta (blood).
- Those nourished with unwholesome food.
- Very weak persons.
- Those whose Satva (Mana) is feeble.

## DISCUSSION

Prakriti is defined as the group of characters inherited prior to birth, right at the time of unification of Shukra and Shonita. Sperm, ovum, diet and behaviour of pregnant woman are responsible factors for predominance of Dosha, due to such predominance, seven types of Prakriti is observed in humans.<sup>15</sup>

Once it organized, this remains constant. Insects living on poisonous tree do not die. A scorpion does not die out of its own poison. Similarly, human, bestowed with Prakriti with predominant Dosha are not borne sick.<sup>16</sup>

The Person incapable of resist the diseases like excessively overweight or excessively thin are very weak i.e. they are "Durbala". Similarly, the strength of the body depends largely upon the healthiness of Dhatus, especially healthiness of the Mamsha (Musculature), Sonita (Blood) and Asthi (Bones) Dhātu. Hence person in whom their three Dhātu have improper physiological functions, they are very weak. Person who usually take unwholesome food are also very weak as their Dhatus are not properly nourished. Lastly Sharirabala (Physical body strength) also depends upon the Manshikabala (Mental strength). Hence person having feeble mind are also weak. So, we can conclude it as the common factor of all these eight types of individuals who cannot resist the disease is having weak status of Dhātu (Dhatubala) (strength of body tissues). On the other hand, individual whose physical health is contrary to the eight types mentioned above are capable of resisting disease. If a person's Bala (physical and mental strength) is of a high degree then naturally his Vyadhikshamatva (Immunity) would be good and person can resist disease very well.<sup>17</sup>

#### Vata Prakriti

The Vata Prakriti is considered as a Heena (Poor-weak) because Panchbhautika structure of Vata is Akasha and Vayu and it is Rajasika in nature. Anomalous diet and regimen causing Vata Dosha Prakopa which results in Vata Dosha aggravation in Shukra (Sperm) and Shonita (ovum). The aggravated Vata Dosha leads to the development of fetus of Vata Prakriti which is depleted in physical and psychological qualities principally due to Apatarpana (emaciating regimen) which leads to depletion in Dhātu (basic tissues), as a consequence of which various inferior qualities are present in body and mind because of which Vata Prakriti is consider as Heena.<sup>18,19</sup>

Further it is said that Vata Prakriti person suffer more from the diseases which are produced by the Vata Dosha and the diseases which are produced by Vata Dosha are more in number than other Dosha(Humors) and also in that person of Vata Prakriti Vata Vyadhi(Diseases by Vata Dosha) are severe in nature on the other side if Vata Vyadhi occurs in Kapha or Pitta Prakriti person than it is not sever in them as severe in Vata Prakriti person. Characteristics like Ruksha Sharira (ununctuous body), Apachita Sharira (emaciate body) and Alpa Sharira (dwarf body), Laghu and Chapala Ahara (light and inconsistent in intake of food), Anavasthita Sandhi (unstable joints), Shighra Vikara (quick in onset of morbid manifestation)<sup>20</sup>, Chala Mati (unsteady in intelligence), Chala Swabhava (unsteady in habits), Ajitendriya (no control over the senses)<sup>21</sup> are responsible for the poor type of Immunity. So, Vata Prakriti persons prone to have Avara Vyadhikshamatva (poor Immunity).

#### Pitta Prakriti

This Prakriti is considered as Madhyama (medium, moderate). Panchabhautika structure of Pitta is Agni<sup>22</sup> and it is Sattvika in nature<sup>23</sup>. Its existence is to be inferred in such mental phenomena as intellection and clear conception, as also such physical phenomenon as digestion, assimilation, heat-production, healthy appearance, courage, etc.<sup>24,25</sup> In the Balanced state of Pitta Dosha the process of catabolism is also in state of the equilibrium but if Pitta remains increased, the process of catabolism of Dhātu is more than their formation. As

this Agni is also predominant in the brain, thus some good qualities related to intellect are found, but side by side anger, egoism, etc. are also present. Consequently, Pitta Prakriti is termed as Madhyama type.<sup>26</sup>

Pitta Prakriti person have some bad characteristics like Sukumara Gatra (tender body), Shithila and Mridu Mansa (looseness and softness of muscles), Shithila and Mridu Sandhi (looseness and softness of joints), Madhya Bala (moderate strength)<sup>27</sup> which makes them persons with low immunity and some good characteristics like Teekshna Agni (strong digestive power) etc. So, we can say that Pitta Prakriti person prone to have moderate type of Immunity.

#### Kapha Prakriti

This Prakriti is considered as Uttama (best-strong). Panchbhautika structure of Kapha is Apa and Prithvi,<sup>28</sup> function is Tamas<sup>29</sup>. Its presence to be inferred in such mental phenomena as the exhibition of courage, knowledge etc. and the physical phenomena as the production of bodily strength, build, integrities of structural elements of the body etc.<sup>30,31</sup>. Due to Kapha preponderance, Upachaya Karma (anabolic function) is prime in the body, as a result of which body of Kapha Prakriti Purusha is firm, compact, plump. Muscles and joints are also well developed.<sup>32</sup> Kapha is augmented due to Santarpana (diseases caused by over refreshing regimen) and therefore the person is not affected easily by Apatarpana (diseases caused by emaciating therapies) vitiating Vata Dosha. Due to Sheeta (coldness) and Snigdha (unctuousness) qualities of Kapha, Pitta Vikara do not influence easily. Santarpanjanya Vikara (diseases caused by over refreshing regimen) are less in number as compared to Aptarpanjanya Vikara (diseases caused by emaciating therapies). Therefore, Kapha Prakriti is considered Uttama (best) among Doshaja Prakriti<sup>33</sup> and possess good immunity.

Characteristics like Snigdha Anga (unctuousness of organs), Avadata Gatra (clarity of complexion), Sara Sharira (firm body), Samahata Sharira (compact body), Sthira Sharira (stable body), Sampurna Sharira (plumpness of all organs) and Upachita Sharira (roundedness of all organs), Asigra Vikara (slowness in morbid manifestation), Balavan (excellence of strength), Vasuman (excellence of wealth), Vidyavan (excellence of knowledge), Ojasvi (excellence of energy), Santa (peace), Ayushman (longevity of life)<sup>34</sup>, Sattvagunopapanna (virtuous and benovent behavior)<sup>35</sup>, Smritiman (having good memory) which makes them persons prone to have better Vyadhikshamatva.

#### Dwandaja Prakriti (dual humoral constitution)

All three Dwandaja Prakriti are said to be Nindya (denounced). This is because Vata has Balitva (powerful), Ashukari (quick acting), Vibhu (pervading in all the parts of the body) and Anyakopata (tendency to aggravate other Dosha, Dhātu and Mala) properties due to which it is able to independently produce many diseases and thus it is a very strong Dosha.<sup>36</sup> Dvi-Doshaja Prakriti has Viruddha Upkrama also for example, if in Vatakapha Prakriti persons if Kapha vitiates in them and we treat them with Langhana (Fasting) then there will be Vata Prakopa and if Vata Dosha vitiates then if we treat them with Snehana (Oillation) then there will be Kapha Vitiating. So, we can say that they possess lower immunity.

### Sama Doshaja Prakriti (Balanced constitution)

This Prakriti is considered as Shreshtha (ideal). According to Acharya Sushruta, boosted Vata, Pitta and Kapha in their Prakrita form result in development of Sama Prakriti. When principal Tridosha in their Balanced (Prakrita) state, produce a Prakriti, then only superior qualities of Dosha are generate. Therefore, Sama Doshaja Prakriti is Shreshtha or best and possess best immunity.<sup>37</sup>

The concept of Prakriti and Vyadhikshamatva has wide range of applications such as auto-immune diseases, genomic science (Ayurgenomic) and in the lifestyle related disorders also.

### CONCLUSION

Prakriti is the inherent characteristics of the individual, forms different types based on the Doshik dominance at the time of conception. The Tri-Dosha found in varying proportions in the parental constitutes, and this is again influenced by other factors at the time of conceptions. The offspring will bear the characters of single dominant to Dosha to mixed Dosha for the rest of life. Sahaja Vyadhikshamatva is totally depend on Prakriti and it also not changeable. Other two types of Vyadhikshamatva basically depends on many factors, such as Deha Prakriti, Ahara, Desha, Kala, Vaya etc. but the Prakriti is being a constant phenomenon throughout life it never changes further it constantly influences Vyadhikshamatva. Among seven types of Deha Prakriti, the Kapha Prakriti persons possess good Immunity, Pitta Prakriti persons possess moderate Immunity and Vata Prakriti persons possess poor Immunity, among Dwandva Dosahaja Prakriti though Pitta-Kaphaja is inferior, Vata-Kaphaja is still inferior to Pitta-Kaphaja and Vata-Pitta Prakriti is stated to be inferior among all in respect to Immunity.

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