

Ayurveda And Immunity

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Abstract

Ayurveda is the science of human wellbeing and malady. It bargains with comfort, inconvenience, physiological and neurotic perspective of life. The word resistance implies the quality of securing from irresistible illnesses. The safe framework advanced as defense framework to ensure body from attacking obsessive microorganisms and harmful illnesses. Solid resistance is the key for keeping up soundness in wellbeing with the changing season. Vyadhikshamatva is depicted in Ayurveda and this concept is considered proportionate to insusceptibility. Typical condition of kapha, Bala and ojas are too comparable to insusceptibility. Vyadhikshamatva truly implies resistance (ksamatva) against illness (vyadhi). Ojas is last and greatness of the item dhatu and vyadhikshamatva depends on it. Intrinsic resistance may be related to sahaja bala and kalaja bala may be connected to obtained insusceptibility.

Keywords: *Ayurveda, Immunity, Vyadhikshamatva, ojas, Bala.*

Introduction

Ayus (life) is characterized as combination of the body, sense organs, intellect and soul. Concepts related to wellbeing and infections are examined with detail in about all classical writings of Ayurveda. These concepts incorporate information of etiology, symptomology, therapeutics, different measures to preserve sound status and reasons behind falling wiped out. Numerous individuals inclined to trouble due to breaking their dietary tendency (Aharaja), alter in climate, on the other hand, a few individuals stay solid in show disdain toward of breaking dietary rules or change in climate and don't get influenced by any malady. Numerous micro-organisms enter the human body through discuss and water, but fall flat to make malady due to resistant reaction show within the living body. The foremost vital thing in connection to wellbeing and malady is immunity of the body. Concept of Vyadhikshamatva (Insusceptibility) portrayed within the classical writings of Ayurveda is comparable to insusceptibility. It isn't embellishment to say that, Ayurveda portrayed Vyadhikshamatva in more detail.

Material And Method

This article is based on Concept of *Vyadhikshamatva* described in various ancient

samhitas, text book, internet and research papers will be analyzed thoroughly.

Vyadhikshamatva

The foremost noteworthy concepts created in Ayurvedic writing. For the primary time Acharya Charaka has presented the term Vyadhikshamatva in Ayurveda. It implies all Doshas are not one or the other of rise to quality nor all the bodies able of standing up to malady equally. The definition of Vyadhikshamatva given by Chakrapani that Vyadhikshamatva indicates the standing up to control of the body, which responds to capture the advance event or reoccurrence of infections. In this definition two significant terms *Vyadhi-bala-virodhitva* and *Vyadhiutpada-Pratibandhakatva* have been used in a particular order.

Vyadhi-bala-virodhitva – Reducing the strength of diseases those already manifested.

Vyadhiutpada-Pratibandhakatva – Prevention of those diseases to be yet manifested.

Relation of Vyadhikshamatva with various factors

➤ Sleshma

Kapha is one of the Tridosha (three humors- Vata, Pitta and Kapha-which are said to be mindful for upkeep of homeostasis or harmony within the body), which has properties such as Snigdha

(unctousness), Sita (cold, creating coldness), Master (overwhelming) Manda (moderate in activity), Slaksna (smooth), Mrtsna (vile) and Sthira (stable/static). Sleshma in ordinary state considered as Bala and Oja whereas in anomalous state it is Mala (squander) and Papma (maladies). Guna of typical Kapha is like that of Ojas. Kapha in ordinary state gives compactness, solidness, largeness, virility, insusceptibility, resistance, mettle and gracelessness.

➤ **BALA-**

The Vyadhikshamatva for the most part depends on Bala that restricts the clutter state of Doshas. Charaka portrays that the support of wellbeing depends completely upon the Bala. This quality is achievable from three sources.

Sahaja Bala

Constitutional strength is the one which exists in the mind and body from the very birth.

Kalaja Bala

Temporal quality is the one which is based on division of seasons and age of the individual. In Adana kala (late winter, spring and summers) Bala of person will be less and in Visarga kala (stormy seasons, harvest time and winter) it'll be more. Bala will be Alpa (least) in child and ancient age, Uttama (greatest) in youthful age.

Yuktikrutaja Bala

Acquired strength is the one which is achieved by the combination of diet and physical activities.

➤ **Ojas and immunity**

Ojas is the pith of saptadhatu and it is the situate for quality. Ojas is the substance of saptadhatu and it is the mala of sukra. The term ojas has been expressed in Ayurvedic classics to stand, not as it were for sleshma but too for rasa and rakta. It is seen in expansion that a reference has been made to two sorts of ojas viz ardhajanli ojas and astabindu ojas by chakrapani. These are imperative and noteworthy within the setting of vyadhi kshamatva translated both as vyadhi bala viroditva and vyadhi utpatti vibandhakatva. These two sorts of ojas have a coordinate bearing on body's defense against decay, degeneration and contamination. Caraka has made a specify of slesmika ojas, which

agreeing to Chakrapani is distinctive from astabindu ojas. It is transported through the ojavaha dhamanis. It is ardhanjali in amount. Encourage there are two sorts of ojas i.e. 1. Para, 2. Aparā. Caraka has moreover depicted apara within the chapter Artha dosamahamulya. In this setting Chakrapani says whereas commenting that the amount of paraojas is 8 drops (astabindu) and it is found in hrudaya. The situate of apara ojas (ardhanjali) on the other hand is the ten dhamanis associated with hrdaya.

The Qualities of Ojas

Caraka has ascribed the taking after qualities to slesmika Ojas. White, slightly ruddy or yellow taking after the colour of ghee, sweet in taste like nectar and has the scent of laja. While commenting on the capacities of ojas Susruta has made a critical perception- The complete body with its appendages and organs is saturated with ojas and tat abhvasca shriryanta sarirani i.e. within the nonattendance or insufficiency of ojas within the body causes squandering, rot, degeneration and destruction]. The explanation shows the additive nature of the apara ojas in avoiding the rot of the body. Ojas is the sara i.e. essence of all dhatu. It is started like honey accumulated by bees from different blossoms and natural products. Ojas is determined from all the 'Sapthadhatus' in other word all the dhatu contribute to the making of it. Ojas is param teja, which is the pith of all sapta dhatu, being found within the hrdaya, combines with rasa and circulates through the dhamanis and perform the tarpana or prinanam of the whole body. Normally ojas typifies in it all the crucial work of rasadi dhatu, since it is their essence. The bala of all dhatu is show within the life form from the time of fertilization of the shonita by shukra due to its swakarma the characteristic control. The noteworthiness attached to slesmika ojas, its generation and conveyance viz-a-viz kapha and its part within the conservation, assurance of the body against rot, degeneration and infection.

Discussion

Vyadhikshamatva - resistance to infections or insusceptibility against infections is of two sorts i.e. the one which constrict the showed illness and other assortment avoids the appearance of infections.

Sleshma in typical state considered as Bala and Oja and work of ordinary Kapha like that of Ojas. Agni (nourishment digestion control of body) is imperative for appropriate assimilation of eat less. Appropriate food of Dhatus will depends on wholesome and unwholesome nourishment. Last and fabulous essence of Dhatus starting with Rasa to Shukra is Ojas which Ojas is said to be Bala. The concept of Vyadhikshamatva is related with Kapha, Bala, Agni and Ojas.

Conclusion

The most reason and goals of Ayurveda is the conservation of wellbeing in sound person and annihilation of malady, which are reparable. Ayurvedic concept of insusceptibility can be co-related with Ayurvedic concept of Vyadhikshamatva and ordinary condition of the Kapha, bala and ojas. Ojas is last and fabulousness of the item dhatu and vyadhikshamatva depends on it. Generation of brilliance of Dhatu depends on the Hita and Ahita Ahara and Agni. Thus, for accomplishing great Vyadhikshamatva, we ought to utilize different regimens and take after conducts as portrayed in Ayurvedic writings for the same.

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