



Role Of Immunity In Ayurveda

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ABSTRACT –

The whole world is suffering from the disaster of the disease caused by a micro-organism coronavirus named as SARS cov-2. As of April 18, 2020 more than 154000 have people died, 2.2 million have been affected and at least 185 countries have been affected by the coronavirus. There is no treatment and vaccination are available and only prevention is the way by adopting social distancing as it is very highly contagious disease.

As, Ayurveda the science of life stated as many therapies drugs which empower immunity. *Vyadhikshamatava* explained in Ayurveda is the factor by increasing *Bala*, *Ojas* and enhances immunity. Ayurveda is not only science to cure disease but it also helps to live a healthy and disease-free life.

Keywords:

- *Bala*, Covid-19, Immunity, *Oja*, *Rasayan*, *Vyadhikshamatava*

INTRODUCTION-

Vyadhikshamatava is the resistance of the body to fight with a disease by either way,

a) *Vyadhibala - Virodhitam*

The resisting power of the body to restrain or withstand the strength or progression of a disease.

b) *Vyadhi - Utpadapratibandhaktvam*

The resisting power of the body to prevent the manifestation of a disease. Significantly various modifiable factors have been enlisted in Ayurveda that influence the host defense responses.

The factor encompasses a healthy diet (*Pathyahara*). Condition of biological humor (*Dosha*) and state of physical and mental health.

- Immunity is of two types:

- 1) Innate immunity - is inborn capacity of the body to resist pathogens.
- 2) Acquired immunity - is the resistance developed in the body against specific

pathogens after antigenic stimulant.

The concept of *Vyadhishamatva* described in Ayurveda is equivalent to the immunity. *Vyadhikshamatava* has been explained detail in Ayurveda text. *Vyadhikshamatava* mostly depends on *Bala* of body (*SharirBala*), *Oja* etc. Also, *Rasayan* improves immunity and perform many vital functions of human body.

Many herbs Herbo-mineral formations and directly factors can act as *Rasayan* and work as immune stimulant. Herbs like *Ashwagandha*, *Amalaki*, *Guduchi* has been explained under *Rasayan* and are proved to be good immunostimulant. Considering all these factors aim of this article is a reviewing Ayurvedic literature from ancient texts to understand role of *Vyadhikshamatava* as per Ayurveda which may be helpful to survival of human being. Ayurvedic literature from ancient texts to understand role of *Vyadhikshamatva* as per Ayurveda concept which may be helpful in this battle for survival of human beings.

MATERIAL AND METHOD –

The materials were collected from the classical Ayurvedic literatures, magazines and research journals.

NIRUKTI –

- It is made of two words i.e., *Vyadhi* and *Kshamatva*.
- व्याधि – व्याध्त्तदने। i.e., it means the condition which gives *Pida* to *Adhistan* or body.
- क्षमत्व – क्षमुससहने। It means *Shakti* or *Samarthya*.

DEFINITION –

व्याधिक्षमत्वं व्याधिबलविरोधित्वं व्याधुत्पादप्रतिबन्धकत्वमितियावत। [6]

Vyadhikshamatwa is illustrated as the power of resistance capable enough to check the progress occurrence or recurrence of disease.

SYNONYMS –

Synonyms for *Vyadhikshamatva* which appears in Ayurvedic scriptures are: *Sleshma*, *Bala* and *Ojas*. [7]

SHLESHMA –

The *Kapha* is one of the *Tridosha* which retains the properties such as *Snigdha*, *Shita*, *Guru*, *Manda*, *Shlaksna*, *Mrustna*, *Sthira*. [8] The normal phase of *Shleshma* is called as *Bala* and *Oja* and abnormal phase is called as *Mala* and *Papma*. [9] *Kapha* in normal state function as that of *Ojas*. *Kapha* in normal state offers compactness (solidity), stability (constancy), heaviness, virility, immunity, resistance, courage and gracelessness. [10]

BALA –

तत्र बलेन स्थिरोपचितमांसतासवर्चेष्टास्वप्रतिघातः सर्ववर्णप्रसादो बाह्यानाम् अभ्यन्तरानाम् च करन आत्मकम् कार्यप्रतिपति भवन्ति। [11]

Means *Bala* imparts firm integrity to the muscles, improves the voice and complexion, and helps the person to perform his natural functions.

- Three types of *Bala* (*Vyadhikshamatva* or immunity) are described. [12]

1) *SahajaBala* –

The constitutional strength present since birth It depends on the healthiness of *Shukra*

(sperms) and *Artava* (ovum). According to Ayurvedic concept of Genetics, if two parents' genetic makeup is healthy, then children are similar healthy. If parents is susceptible to certain diseases, those diseases may be carried over into the next generation.[13] This concept indicates congenital abnormalities which occur due to abnormal changes at genes or chromosomal levels.

2) *KalajaBala* –

Temporal strength is the one which is based on division of seasons and age of the person. In *Adana Kala* (late winter, spring and summers) *Bala* of individual will be less and in *Visarga Kala* (rainy seasons, autumn and winter) it will be more. *Bala* will be *Alpa* (minimum) in child and old age, *Uttama* (maximum) in young age.

3) *YuktikritaBala* –

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

OJAS–

The essence of *Saptadhatus* is called *Oja* and it is the seat for strength, hence called *Bala* situated in the heart. It is viscous, unctuous, greasy, *Somatmaka* (preponderant in watery principal), clear (transparent) and slight reddish yellow in color. its loss (destruction, absence) may lead to death and

its presence in the body and life sure to survive. 13

- **Classification of OJAS –**

According to Chakrapani, *Ojas* is of two types[14] –

1) **Par Ojas:** *Par Ojas* is prime *Ojas*, where *Prana* the life resides. It is 8 drops in quantity, present in heart, even a part of destruction of *Par Ojas* leads to death. It is white and yellowish red in color.

2) **Apar Ojas:** *Apar Ojas* is half *Anjali* in quantity, it is less important compared to *Par Ojas*.

- **Ojakshaya (decrease or loss of Ojas) –**

Ojas undergoes decrease by anger, hunger, worry, grief and exertion. With such decrease, the person becomes fretful, debilitated, worries much again, feels discomfort in the sense organ, develop bad complexion, bad mention and dryness of skin. [15]

According to Sushruta, there are three stages of abnormality of *Ojas* are –[16]

1) **Ojovisransa:** symptoms of *Ojovisransa* are looseness of joints, body ache, and displacement of *Doshas* from their seat, tiredness and impairment in performance of action.

2) **Ojovyapada:** symptoms of *Ojovyapada* are heaviness in the body, stiffness in joints,

depression, discoloration, body ache, drowsiness, excess sleep and non-pitting oedema.

- 3) **Ojokshaya:** symptoms of *Ojokshaya* are unconsciousness, depletion of flesh i.e. wasting, semiconsciousness, coma and death.

Vyadhikshamatva and give brief explanation in two divisions –

- 1) *Vyadhi-balavirodhitvam:* It is the capacity to put away or resist the power (severity) of the diseases i.e., power to resist the development of disease.
- 2) *Vyadhi-utpadakapratibandhakatva:* The counterattacking strength of the body to inhibit the occurrence and re-occurrence of the disease.

FACTORS AFFECTING VYADHIKSHAMATVA–

There are around eight types of factors accountable for reducing the immunity – *AshtaninditiyaPurush.*

अतिदीर्घश्च अतिह्रस्वश्च अतिलोमाच अलोमच,
अतिकृष्णश्च, अतिगौरवश्च, अतिस्थूलश्च,
अतिकृशश्च [17]

Following are the main factors affecting *Vyadhikshamatva* as described by Acharya Charak: -[18]

Desha, Kala, Samyoga, Virya, Pramana, Oja, Bala, Jatakarma, LehanaKarma, Suvarna Karma, DhoopanaKarma, NiyamitaVyayama.

CONCLUSION –

The concept of *Vyadhikshamatva* is very well documented in Ayurvedic literature. *Vyadhikshamatva* which is synonyms to *Swastha, Bala* and *Ojas* is matter and substance in present world where every day new sort of diseases are evolving. Different persons have different *Vyadhikshamatva* which depends upon *Oja, Bala*, season, diet and regimen, *Anupana, Rasa, Jaatkarma* etc. One should wisely adopt these into his lifestyle so as to make his body and mind strong enough to deal with all the physical and mental stresses of modern era.

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