

VYADHIKSHAMATVA- IMMUNITY AS PER AYURVEDA

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Abstract

Ayurveda is a science of life. Vyadhikshamatva means Immunity. This concept is explained under multiple topics in Ayurveda. Human body's resistance to diseases or immunity against diseases is of two kinds i.e. the one which attenuate the manifested disease and other variety prevents the manifestation of diseases. During certain conditions, or due to certain factors, even unwholesome food does not produce diseases immediately. All unwholesome food articles are not equally harmful, all doshas are not equally powerful, and all persons are not capable of resisting diseases. Over obese individual; over emaciated person; whose muscles and blood are diminished markedly; debilitated person; one who consumes unwholesome food; one who consumes less amount of food; whose mental faculties are weak; on the other hand, individuals having opposite type of physical constitution are capable of resisting diseases. Factors which contribute for vyadhikshamatva are normal dosa, equilibrium state of dhatu, normal agni, patency of srotas etc. or factors which supports the equilibrium state of all physiological parameters. Innate immunity may be correlated to sahaja bala described in Ayurveda. Kalaja anad yuktikrita bala may be correlated to acquired immunity. Present article through light on the concept of immunity vis-a vis vyadhikshamatva. Author has collected many references regarding how to enhance immunity and keep body disease free by adopting ayurvedic principles.

Key words: Yuktikrita bala, innate immunity, acquired immunity, sahaja bala, Vyadhikshamatva



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INTRODUCTION

During certain conditions, or due to certain factors, even unwholesome food does not produce diseases immediately. All unwholesome food articles are not equally harmful, all doshas are not equally powerful, and all persons are not capable of resisting diseases. Resistance to diseases or immunity against diseases is of two kinds i.e. the one which attenuate the manifested disease and other variety prevents the manifestation of diseases. Unwholesome food substances become more harmful depending upon the nature of the locality, time, combination, potency and excessive quantity. For example, vrihi type of corn is unwholesome because it aggravates pitta. The same become more unwholesome if consumed by marshy land (anupadesha) people, the same become less harmful if consumed by dhanvadesha people.. If disease is chronic it become very difficult to cure because they are

deep seated and gives displeasure and disease becomes incurable. If dasha pranayatana are involved in the disease process along with other vital organs like hridaya etc, then disease become difficult to cure. If vital organs afflicted, disease become difficult to cure. Hence here is an attempt to discuss on concept of vyadhikshamatva. Over obese individual over emaciated person; whose muscles and blood are diminished markedly; debilitated person are unable to resist.

Following are Contributing factors:- Factors which contribute for vyadhikshamatva are normal doshas, equilibrium state of dhatu, normal agni, patency of strotas etc.

Vata, pitta, kapha manifests different diseases depending upon their vitiation at various places. Equilibrium state of dhatu is called svastha. Upayogi hetu (useful etiological factors) are those useful to the body and they indulge in protection of dhatus, which is important for homeostatic condition of body and mind. Aim and object of Ayurveda is the maintenance of equilibrium state of tissue elements. Regular oil massage leads to strong body physique. Consumption of proper amount of food certainly helps the individual in bringing strength, complexion, happiness and longevity. A intelligent person should be vigilant about his duties towards his own body like an office in charge of a city and a charioteer towards the city and the chariot respectively. So, wise person should protect his body both externally and internally by adopting dinacarya in his daily routine. Amalaki causing rejuvenation; habitual use of ghee and milk causes rejuvenation; regular consumption of food having all tastes promotes strength; desert land is healthy land; Sweet taste, sour taste enhances strength. Strength, health, longevity and vital breath are dependent on the condition of agni. Vajikarana yogas help to acquire strength by fulfilling necessary deficiencies in deficient dhatus. Proper utilization of sense organs with their objects, normal actions and normal seasons are beneficial in the maintenance of good health. Compactness indicates healthy state of the body. Vata brings about compactness in all tissue elements of the body and promotes union of the body. Ghee is conducive to rasadhatu, shukradhatu and ojas. Ojas is the essence of all dhatus and body strength depends on ojas. Oil does not aggravate kapha but enhances body strength. Majja enhances strength and it also adds to the physical strength especially to asthidhatu. Superior quality ojas situated in hridaya and its quantity is eight drops. Other type of ojas is ordinary one and which is dwelling in vessels attached to the heart and its quantity is half anjali. Equilibrium state of kapha promotes strength, that's why normal kapha is called ojas. Non violence is the best among the promoters of longevity of living beings; virya

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(semen) is the best among promoters of strength; knowledge is the best among promoters of nourishment; self control is the best for the promotion of delightfulness; knowledge of reality is the best among promoters of happiness; celibacy is the best among those leading to salvation. One who consumes wholesome food along with self control lives longer with proper health for one thousand and thirty six nights (100 years) and these persons are blessed by noble man.

Aims and objectives:-

The following persons are free from diseases consumption of wholesome diet; observation of wholesome behavior; unattached to sensual pleasures; One who donates regularly; impartial in judgment; who is always says truth; endowed with forbearing (forgiveness) nature and one who devoted to learned people. The following persons does not fall victim of diseases person possessing excellent intellect; acts and speech are leading to ultimate bliss; independent thinking or excellent faculties; clarity in understanding; full of knowledge; observation of spiritual activities and continuous yogic practices. For the maintenance of equilibrium state of dhatus the following adaptations are essential-proper use of actions and consumption of food contrary to the properties of place, time and the self; avoid over utilization, non-utilization and improper utilization of time, intellect and sense objects; non suppression of impelled urges and do not indulge in activities which are beyond one's own capacity. Young age is the period in which complete development of body dhatus observed. Certain unseen factors favors the growth of the body naturally is called svabhava samsiddhi. Food substances possessing excellent properties and qualities for the over promotion of dhatus are considered ideal food to gain vital immune power. The following factors which favour the promotion of strength- birth of a person in a country where people are naturally strong(For example 'sindha' region people are strong by nature); time factor which is conducive for dhatus and helps for promotion of strength. For example if person born during hemanta and shishira ritu which favors the promotion of strength; excellence among qualities of bija (sperm) and kshetra (ovum and uterus) of parents; excellence of diet; excellence of physique; excellence of suitability; all mental faculties are superior; natural mechanism; young age and exercise and such other physical activities. Celibacy, sleeping in a place which is devoid of breeze, hot water bath, sleeping during night, physical exercises is best adjustable to all as a wholesome substance. Ojas is the essence of rasadhi dhatus and it is also called bala. Strength gives stability and maintains compactness of muscles, energy to

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perform all kinds of activities without any hindrances, clarity in voice and complexion, both karmendriya and jnanendriya performs their normal functions. Protection of health of healthy individual is very important. Equilibrium state of, agni, dosa mala, dhatu, and their activities are normal along with proper co-ordination between soul, sense organs and mind in called svastha. Person that is free from disorders even from fetal life and gradually developing day by day with common and scientific knowledge lives longer.

Discussion

Immunity is a biological term that describes a state of having sufficient biological defenses to avoid infection, disease, or other unwanted biological invasion. The non-specific components act either as barriers or as eliminators of wide range of pathogens irrespective of antigenic specificity. Other components of the immune system adapt themselves to each new disease encountered and are able to generate pathogen-specific immunity. Microbes first encounter the epithelial layers, physical barriers that line our skin and mucous membranes. Subsequent general defenses include secreted chemical signals (cytokines), antimicrobial substances, fever, and phagocytic activity associated with the inflammatory response. Certain unseen factors favors the growth of the body naturally is called svabhava samsiddhi; birth of a person in a country where people are naturally strong. For example 'sindha' region people are strong by nature; time factor which is conducive for dhatus and helps for promotion of strength. For example if person born during hemanta and shishira ritu which favors the promotion of strength; excellence among qualities of bija (sperm) and kshetra (ovum and uterus) of parents; natural mechanism etc. Adaptive immunity is often sub-divided into two major types depending on how the immunity was introduced. Passive immunity is acquired through transfer of antibodies or activated T-cells from an immune host, and is short lived -- usually lasting only a few months -- whereas active immunity is induced in the host itself by antigen, and lasts much longer, sometimes lifelong. This can be correlated to kalaja bala- It is dependent on season and age. Loss of strength is observed in adanakala, gaining of strength is observed in visarga kala and middle age is considered as full of strength and yuktikrita-acquired strength is dependent on healthy practices related to diet, activities etc. to develop this kind of immunity Ayurveda described many points which author described in detail in the article. A further subdivision of adaptive immunity is characterized by the cells involved; humeral immunity is the aspect of immunity that is mediated by secreted antibodies, whereas the protection provided by cell mediated immunity involves To lymphocytes alone. There are

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two terminologies used in Ayurveda to discuss about the concept of vyadhiksamatwa (immunity) namely Ojas and bala. Failures of host defense do occur, however, and fall into three broad categories: immune deficiencies (Ojokshaya), autoimmunity (Ojovisramsas) and hypersensitivities (Ojovyapat).

Conclusion

Vyadhiksamatwa- resistance to diseases or immunity against diseases is of two kinds i.e. the one which attenuate the manifested disease and other variety prevents the manifestation of diseases. It may be correlated to concept of immunity. Kalaja anad yuktikrita bala may be correlated to acquired immunity. All unwholesome food articles are not equally harmful, all doshas are not equally powerful, and all persons are not capable of resisting diseases. Factors which contribute for vyadhikshamatva are normal dosa, equilibrium state of dhatu, normal agni, patency of srotas etc. or factors which supports the equilibrium state of all physiological parameters. Present article through light on the concept of immunity vis-a vis vyadhiksamatwa. All references regarding how to enhance immunity and keep body disease free by adopting ayurvedic principles.

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