

## CONCEPT OF VYADHIKSHAMATVA AND POTENTIAL ROLE OF AYURVEDA

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## ABSTRACT

The foremost objective of Ayurveda is the preservation of health and the prevention of diseases, rather than merely their treatment. For achieving this goal, the concept of *Vyādhikṣamatva* (immunity) has been given central importance in Ayurvedic literature. However, this significant concept remained largely underexplored and neglected for a long period, particularly in the modern era, and only gained renewed attention after the propagation of immunization programs by the Government of India in the post-independence period. It was during this time that the idea of immunity came into academic focus and gradually found a place in the syllabus of Ayurvedic education. The present study seeks to critically re-explore and re-establish the *Āyurvedokta* (classical Ayurvedic) concept of *Vyādhikṣamatva* in the context of contemporary preventive pediatrics. Ancient Ayurvedic texts provide a clear and comprehensive understanding of immunity, correlating it not only with physical constitution but also with lifestyle factors such as daily regimen (*Dinacharya*), seasonal regimen (*Ritucharya*), diet (*Āhāra*), emotional stability, and psychological well-being. Unlike modern biomedical approaches that often limit immunity to cellular and humoral responses, Ayurveda presents a holistic perspective wherein physical, mental, and spiritual domains are considered equally significant in maintaining defense against disease. According to Ayurvedic principles, several key factors are indispensable for optimal immune functioning. These include *Agni* (digestive and metabolic power), *Āhāra* (wholesome diet), *Nidrā* (adequate sleep), *Vyayāma* (regular exercise), *Sattva* (mental stability and emotional balance), and *Rasāyana* (rejuvenative therapies). Each of these factors contributes to the promotion of *Bala* (strength), preservation of *Ojas* (vital essence), and enhancement of resistance to diseases. In the present work, these determinants of immunity have been systematically compiled from classical Ayurvedic texts and interpreted in the light of modern scientific evidence, thereby providing a bridge between traditional wisdom and contemporary research.

**KEYWORDS:** Ayurveda, *Vyādhikṣamatva*, *Bala*, *Ojas*, Immunity, Preventive Pediatrics.

## INTRODUCTION

The fundamental concept of immunity is comprehensively described in the classical Ayurvedic texts under the term *Vyādhikṣamatva*. Ayurveda, whose ultimate aim is to promote a healthy and joyful long life, elaborates in detail the principles related to health (*Svasthya*) and disease (*Vyādhi*). It encompasses knowledge of etiology (*Nidāna*), symptomatology (*Lakṣaṇa*), therapeutics (*Chikitsā*), preventive measures, and numerous methods to maintain the equilibrium of the body and thereby sustain health. The two-fold objective of Ayurveda, as highlighted in *Caraka Saṃhitā* ("Swasthasya Swasthya Rakshanam, Āturasya Vikāra Praśamanam ca"), is the preservation of health in the healthy and the eradication or alleviation of disease in the afflicted. Within this framework, the concept of *Vyādhikṣamatva* assumes a pivotal role, as it contributes both to the prevention of disease and the facilitation of recovery.

When the body comes into contact with causative factors (*Nidānas*), these attempt to disturb the normal physiological balance and manifest disease. Simultaneously, the body responds with an inherent capacity to resist such pathological influences. This inherent protective power, which prevents the occurrence of disease or helps the body overcome an existing illness, is termed *Vyādhikṣamatva*—analogous to the modern understanding of immunity. However, unlike the restricted scope of immunity in modern biomedicine, which is generally confined to specific protection against infectious agents through immunization (e.g., against typhoid, measles, rubella), *Vyādhikṣamatva* in Ayurveda is a much broader and holistic concept. It implies resistance not only to specific pathogens but also to the loss of structural and functional integrity, proportion, and harmonious interrelationships among the *Doṣas* (bioenergies) and *Dhātus* (tissues).

Classical texts further explain that *Vyādhikṣamatva* manifests in two distinct ways. The first variety prevents the manifestation of diseases altogether, acting as a protective shield against etiological factors. The second variety functions by attenuating the severity and progression of already manifested diseases, thus aiding in quicker recovery. Both dimensions together establish *Vyādhikṣamatva* as a cornerstone in Ayurvedic preventive as well as curative health strategies, highlighting its universal importance in the wellness and resilience of human beings.

## AIM AND OBJECTIVES

1. To discuss the Ayurveda approach for healthy life by enhancing Vyadhikshamatva. 2. To describe the Ayurveda concept of immunity.

## MATERIAL AND METHOD

This article is based on Concept of Vyadhikshamatva described in various ancient samhitas, textbook, internet and research papers will be analyzed thoroughly.

## Vyadhikshamatva

### INTRODUCTION

The far most objective of Ayurveda is to prevent the disease. For prevention of diseases, Ayurveda had advocated the adherence to concepts like *dina charya* (Daily code of conduct), *ritu charya* (seasonal code of conduct), *sadvritta* (noble code of conduct), *Na vega dharan* (non suppression of natural urges) etc. Whereas these measures are useful in preventing the lifestyle related diseases but for preventing the *Aupsargik rogas* (communicable diseases), *Janapada dhwansa rogas* (epidemic diseases), *Krumij Roga* (Infectious diseases), *Asatmyaj roga* (allergic disorders), the concept of *Vyadhikshamatva* (Immunity) is propagated by the Ayurvedic science. But this important concept is not properly explored in Ayurvedic science after independence and remain neglected for long time only to come in limelight and in syllabus after the awareness and propagation of immunization schedule by government of India. There is lot of confusion about the types of *Vyadhikshamatva* in Ayurvedic science owing to the ambiguity and lack of proper understanding of this concept. The present study aims to re-explore the Ayurvedokta concept of *Vyadhikshamatva* critically with reference to concept of immunity described in modern medical science. *Vyadhikshamatva* in Ayurveda is defined as the biological defensive power of the body to fight against the ongoing afflicted diseases (*vyadhibala virodhitwam*) and to prevent the future development of disease (*vyadhi utpad pratibandhakatwam*).<sup>[1]</sup> In modern science, immunity is defined as the ability of the body to recognize the harmful antigen and eliminate it through body defense system and by forming specific antibodies against the antigens.

## Definition of Vyadhikshamatva

O;kf/k{keRoa O;kf/kcyfojksf/kRoa O;kf/k mRiknizfrcU/kd ¼”kjhjcya½ bfrA<sup>2</sup> pØikf.k& plw-28@7

*Vyadhikshamatva* refers to the biological defensive power of the body to fight against the ongoing afflicted diseases (*vyadhibala virodhitwam*) and to prevent the future development of disease (*vyadhi utpad pratibandhakatwam*).<sup>[3]</sup> In modern context *Vyadhikshamatva* is referred as Immunity which is defined as the balanced state of the organisms having adequate biological defense to fight infections and diseases or other biological invasion while having adequate tolerance to avoid allergy and autoimmune diseases. In modern science, allergy and immunity are now described together. Modern science considers infection as some kind of allergy and its features as allergic response. In Ayurvedic science, also, *Viruddha Vikar* (allergic disorders) and *Vyadhikshamatva* (immunity) are also discussed together. In Ayurveda, antigen is referred as *Dehadhatu-pratyanik dravya*. Anything that produce *sharir viruddha* allergic manifestation in the body can be called as *Dehadhatupratyanik dravya* or *Asatmya dravya*.

## How Vyadhikshamatva Develops<sup>[4]</sup>

nsg/kkrqçR;uhdHkwrkfu æO;k.kh nsg/kkrqfHk% fojks/ke~ vkilUrs( ijLijxq.kfo#)kfu dkfufpr~] dkfufpr~la;ksxkr~] laLdkjnijkf.k] ns'kdkyek=kfnfHkÜpkijkf.k] rFkk LoHkkoknijkf.kAA p-lw- 26@81  
pØikf.k& O;kf/kizfr}UJ\$% O;kf/kizR;fudS\$% gsrqizfr}UJ\$% gsrqizR;fudS\$% izfr}UJ} “kCn foijkrkFkZdkfj.kA<sup>5</sup> p-lw- 7@44

The *Dehadhatu-pratyanik dravyas* (antigens) gets resistance from the *Dehadhatus* (antibodies from cells) due to factors like antagonistic properties of each other (*paraspar gunavirodhat*), sensitive contact (*sanyogat*), unsuitability to geographical distribution (*desh virodhat*), abnormal dose (*matra virodhat*) or as a natural defensive reaction against antigen (*svabhawat*). The *asatmya dravyas* (incompatible substance) constitute the antigens to the body as its contact leads to the allergic manifestation in the body. This *asatmya dravyas* may be food or microbes. So antibodies are developed in the body as a result of entry of antigens. These antibodies fight against the entry and reentry of antigens as the immunity develops. This is beneficial in case of microbial antigen so that infectious disease is prevented but if the antigen is food then allergic reaction may occur. The reaction is severe at second time as the antibody titer is high during second and subsequent entries of antigens.

## Variations in Vyadhikshamatva (Immunity)<sup>[6]</sup>

up lokZf.k 'kjhjkf.k O;kf/k{keRos leFkkZfu HkofUrA 'kjhjkf.k p vfrLFkwykfUk vfrN'kkfUk vfufo"Vekal'kksf.krkLFkhfu nqcZykfUk vlkre; vkkgj mifprkfu vYikgjk.kfu vYilUokfu p HkofUr O;kf/k vlgkfu] foijhrkfu iqu% O;kf/klgkfuA p-lw- 28@7

pØikf.k& O;kf/k v{ke 'kjhjkf.k & fufo"Vkfu bfr fo'kekf.k fdaok "yFkkfu ekalkfnfu] mifprkfuo loaf/kZrkfu foijhrkfuo bfr vufrLFkwyRokfn;qDrkfuo] O;kf/klgkfuo bfr O;kf/k mRiknizfrcU/kdkfu A rsu; Fkk mDr viF;cyoSijfR;a nks'kcyoSijfR;a p u lls O;kf/kdkjda Hkosr~ bfr A u lokZf.k oiwf'k p O;kf/k{keRos "kDrkfuA<sup>7</sup> v-lalw- 9 @89 **banq** & cgq vfi nks'k% dqfirks O;kf/k{kes nsgs u y{;rs fodkja ] ihMkdj.k v"kdRokr~ A

There are individual variations in *Vadhikshamatva*. Not all individuals have good immunity. The individuals having obese, thin, uneven, weak body and those who could not get proper nutrition on account of incompatible diet and inadequate diet and those who have low mental toughness are prone to diseases and cannot offer resistance to the diseases due to low immunity. These types of bodies have been referred as '*Vyadhi Aksham Shararni*' (bodies which cannot resist the diseases) by Acharya Chakrapani i.e. not having *Vyadhikshamatva* (immunity). In these individuals, even the minor diseases become severe. In contrast to this, the individuals having proportionate and properly nourished body with good mental endurance, are called as '*Vyadhi Ksham Sharirani*' (bodies which can resist the diseases) and have good *vyadhikshamatva* (immunity) to prevent and fight against the diseases. In these individuals, even the major diseases become minor due to good defensive power.<sup>[8]</sup>

#### The Sharir Bala Enhancing Factors<sup>[9]</sup>

cyo'f)djk% rq bes Hkkok HkofUrA r|Fkk&cyoRiq#"ks ns'ks tUe cyoRiq#"ks dkys p] lq[kÜp dky;ksx%] cht{ks=xq.klair~ p] vkgkjlair~ p] 'kjhjlair~ p] lkRE;lair~ p] lUolair~ p] LoHkkolalf% p] ;kSoua p] deZ p] lag"KZ% p bfrAA p-"kk- 6@13

pØikf.k & ISU/kok% cyoUr% iq:'k% A cht "kQØ vkrZo :il; {ks= xHkZ"K;:il;A dky;ksx bfr o'f/ndkj d;ksoukfn dky;ksx%];kSouknS llrn"klaoRljkr A gseUrs f"kf"jks ok dkys tk;ekuL; l dkyks cya tu;fr A LoHkkolalf/n% cytud deZlalf/n%]O;k;kekfn deZ vH;klkr~ cya HkofrA<sup>[10]</sup>

1. **Balwat Purushe Deshe Janma** - The birth in the country of strengthen peoples is natural strength provider. Such as in Sindhu desha. The peoples of the Sindh (now in Pakistan) and Punjab area considered as strengthen peoples on the basis of their height weight and healthy status.
2. **Balwat Kale Janma** - The birth in healthy seasons like winter (Hemant or Shishir ritu) is natural strength offering. As per Ayurveda the Hemant and Shishir are considered to be the healthiest among all the ritus. In these ritus due to the outside cold, internal appetite is strong and digests the food early. Hence, peoples tend to eat more in this season.
3. **Sukhakar Kalyoga** - The happy period of life is a natural strength offering. During happy time the positive mood and approach towards life boosts the

immunity and fills the person with energy and enthusiasm.

4. **Bija Guna Sampat** - The genetically healthy ovum and sperm give birth to healthy and strengthly offspring. This is also a natural strength enhancer. The defects in genes leads to diseases like diabetes, asthma, piles, epilepsy etc
5. **Kshetra Guna Sampat** - The healthy state of uterus with respect to nutrition during intrauterine life is a natural strength enhancer.
6. **Aahar Sampat** - The balanced nutritious diet is a natural strength enhancer by virtue of fulfillment of all dietary needs of proteins, fats, carbohydrates, minerals, vitamins etc.
7. **Sharir Sampat** - The well built of the body is a natural strength enhancer.
8. **Satmya Sampat** - The adaptability of the body to all the foods is a natural strength enhancer. The compatibility to all the six tastes (shad rasa) leads to balanced diet by virtue of which all the necessary nutrition is provided to the body and body becomes strong.
9. **Satwa Sampat** - The healthy mental framework is a natural strength enhancer. It offers strength to fight against the diseases. The persons having prawar satwa does not care about minor ailments.
10. **Swabhav San-Siddhi** - It refers to the person's engagement in strength increasing measures.
11. **Yawanam** - The young age is natural strength provider. The young age is considered to be strengthiest among all ages and is a natural strength enhancer period of the life.
12. **Karma** - The karmaj bala here refers to the strength obtained through exercise. The exercise tones the muscles and arouses the appetite and boosts the immunity.
13. **Sanharsha** - It is the orgasm obtained after sexual intercourse. This releases the happy andarphins in the body which gives pleasing sensation and happy and contented mood.

#### Person who have good immunity

lkRE;rks vYir;k ok-fi nhlrkXus% r#.kL; pA fLéX/kO;k;kecfyuka fo#)a forFka Hkosr~AA<sup>11</sup> plw-26@105

Following persons enjoy good immunity as per Ayurveda.

1. Those who is subjected to antigen in low dose [lkRE;rks vYir;k]
2. Person having strong appetite [nhlrkXus%]
3. Young individual [r#.kL;]
4. Those who take unctuous substance in diet [fLéX/k]
5. Those who do regular exercise [O;k;ke]
6. Strong built person [cfyuka]

#### How Immunity Could Be developed In The Body

,"kka [kYoijs" kka p oSjksf/kdfufeUkkuka O;k/khuke~ bes Hkkok% çfrdkjk HkofUrA r|Fkk& fo/kS% p æO;S% iwoZefHkklaldkj% 'kjhjL; bfrAA<sup>12</sup> p-lw-26@104

vfHklaLdkj bfr lrr mi;ksxsu "kjhjHkkoue~ A  
**Pkdzif.k &**  
 Lkg vkReuk Hkwra lkRE;e~ vkReu% lgg;Hkwre~  
 vuqdwya lq[kkoga vfr vFkZ%A rr~ p fZ}fo/ka d'f=ea  
 vd'f=ea A r= ;r~ vH;klsu fdz;rs rr~ d'f=ea A vd'f=ea  
 rq fu%&mikf/kda l&mikf/kdaA r= nks'kkfn fujis[ka  
 fu%&mikf/kda] nks'kkfn foijhrxq.kRoa mikf/k%A  
 nks'kkfn lkis[ka lmikf/kda] nks'kkfn rqY;xq.kRoa  
 mikf/k%A<sup>13</sup> **gsekfnz ¼v-â-lw- 7@47½**

As per methodology, body should be preconditioned for fighting against the asatmya (allergic) things like food or microbes by slow sensitization of body with low dose of allergens or antigens at regular intervals. [fo/kS% p æO;S% iwoZefHklaLdkj% 'kjhjL;

This could be acquired actively (Akrutrim) or passively (Krutrim).

**1] Sakriya (Active)** - Adaptive immunity could be naturally acquired through direct contact with disease agent. It could be again Akrutrim (Natural) or Krutrim (Artificial).

**2] Nishkriya (Passive)** - It can be passively acquired through transfer of readymade antibodies. It could be again Akrutrim (Natural) or Krutrim (Artificial).

### Types of Vyadhikshamatva

As Vyadhikshamatva is nothing but the vyadhivirodi and vyadhi utpad pratibandhak sharir bala, it can be classified on the basis of types of sharir bala.

**f=fo/ka cyfetr& lgtaj dkyta]; qfãÑra pA lgt; r~**  
 "kjhjLÜo;ks% çkÑra] dkyÑre~ \_rqfoHkkxta o;%Ñra p]  
 ;qfãÑra iqu% rRk~ vkgkj ps"Vk;ksxte~AA<sup>14</sup> p-lw-  
 11@36

**pdzif.k & izkd`ra tUekfnizo`RRka n`";Urs dsfpr~**  
 LoHkkokr~ ,o cfyuks nqcZyk% p A lRoA eu% eulks  
 cya ok ;r~ mRlkg mP;rs A ;qfDr% vkgkj ps"Vk;ks%  
 lE;d~ "kjkjs.k ;kstuk A vkgkjL; ekal lfiZ% vkns ;kstuk  
 ps"Vk;k mfpr foJke O;k;ke vkns ;ksx% vU;s jlk;u vfi  
 xzkg;fUrA<sup>15</sup> p-lw- 11@36

**gsekfnz ¼v-â-lw- 7@47½ & rr~ p fZ}fo/ka d'f=ea**  
 vd'f=ea A r= ;r~ vH;klsu fdz;rs rr~ d'f=ea A vd'f=ea  
 rq fu%&mikf/kda l&mikf/kdaA<sup>16</sup>

As sharir bala is of 3 types, the Vyadhikshamatva bala is also of 3 types.

1. Sahaj Vyadhikshamatva
2. Kalaj Vyadhikshamatva
3. Yuktikrit Vyadhikshamatva

### 1. Sahaj Vyadhikshamatva Bala (Innate – Natural immunity)

lgt;r~ "kjhjLÜo;ks% çkÑra A<sup>17</sup> p-lw- 11@36  
 cyo`f/ndjk% rq bes Hkkok% HkofUr ---  
 cht[ks=xq.klaiRk~ p A<sup>18</sup> p-"kk- 6@13  
 cht "kqdz vkrZo :iL; {ks= xHkZ"k;:iL; A<sup>19</sup> pdzif.k &  
 p-"kk- 6@13

It refers to the natural (innate) immune power present in the body by virtue of genetic make up of an individual. If the ovum of the mother and sperm of the father are

genetically healthy then their child will also be healthy. This is naturally present Vyadhikshamatva bala (immunity). It also includes the mental toughness acquired from parents. Some are born tough mentally and are less affected from diseases. Sahaj Vyadhikshamatva (Innate Natural Immunity) could vary as per species, races and individuals.

### A] Species related Sahaj Vyadhikshamatva (Innate Natural Immunity)

Certain antigens are pathogenic to humans but not to some species. For e.g. Dogs and horses are resistant to Tuberculosis. Hens are immune against tetanus and rats against diphtheria.

### B] Race related Sahaj Vyadhikshamatva (Innate Natural Immunity)

Certain races are immune to certain diseases. Jews have immunity against tuberculosis whereas Nepalese are susceptible to it.

### C] Individual related Sahaj Vyadhikshamatva (Innate Natural Immunity)

It depends upon the individual's health, diet, exercise, age, adaptability, mental toughness etc.

### Sahaj Akrutrim Vyadhikshamatva Bala (Innate – Passive immunity)

In Ayurveda, the instillation of matru stanya (mother's milk) is used for treating eye infections. Also mother's milk help in fighting abdominal infections in new born. These readymade antibodies present in mother's milk is an example of passive natural immunity. The maternal readymade antibodies are also passed to the fetus through blood.

### 2. Kalaj Vyadhikshamatva Bala (Natural Seasonal & Age related Immunity).

dkyÑre~ \_rqfoHkkxta o;%Ñra pA<sup>20</sup> plw- 11@36  
 cyo`f/ndjk% rq bes Hkkok% HkofUr --- lq[k% p  
 dky;ksx% ;kSoua pA<sup>21</sup> p-"kk- 6@13  
 dky;ksx bfr o`f/ndkj d;Soukfn dky;ksx%;kSouknkS  
 llrn"klaoRljkr~A<sup>22</sup> pdz& p-"kk- 6@12  
 gseUrs f"kf"jks ok dkys tk;ekuL; l dkyks cya tu;fr A<sup>23</sup>  
 pdzif.k& p-"kk- 6@13

It refers to the natural (innate) immune power present in the body by virtue of age and seasons. The immunity is strong in young age and weak in old age. Also as per Ayurveda, the natural immunity gets boosted in season like winter (Hemant and Shishir ritu). For this reason it is also called as healthy season and peoples are less affected with diseases in this season.

### 3. Yuktikrit Vyadhikshamatva Bala (Acquired Immunity)

;qfãÑra iqu% rRk~ vkgkj ps"Vk ;ksxte~A<sup>24</sup> p-lw-  
 11@36  
**pdzif.k & ;qfDr% vkgkj ps"Vk;ks% lE;d~ "kjkjs.k**  
 ;kstuk A vkgkjL; ekal lfiZ% vkns ;kstuk ps"Vk;k mfpr  
 foJke O;k;ke vkns ;ksx% vU;s jlk;u vfi xzkg;fUr A



"kjhj ps'Vk LFkS;kZFkk cyof/kZuh nsgO;k;kela[;krk A<sup>25]</sup> p- lw- 7@31 ;qfāta iqu% fogkj vkgkj tfura rFkk mtZLdj;ksxte~ A<sup>26]</sup> v-â-"kk- 3@78  
**v:knRr** & mtZLdj% rq bes Hkkok HkofUrA r|Fkk&cyoRiq#"ks ns'ks tUe cyoRiq#"ks dkys p] lq[kÜp dky;ksx%] cht{ks=xq.klair~ p] vkgkjlair~ p] 'kjhjlair~ p] lkRE;lair~ p] lUolair~ pA<sup>[27]</sup>

It refers to the acquired immune power generated in the body by virtue of good proteinous nutrition (mansa ahar), exercise and body building measures (Vyayam yogajam). The physical strength can also be enhanced by increasing adaptability, mental toughness, choosing healthy marriage partners and by staying happy.

This can also be generated in the body by inoculating the various toxic antigens in the body in low dose forming antibodies against them in the body to fight against the future disease. The Ayurvedokta example of 'Vishkanya' is one such example of Yuktikrit Vyadhikshama Bala. vktUe fo'kla;ksxkk~ dU;k fo'ke;h d'rk A<sup>28]</sup> v-la-lw- 8@87

#### **The Yuktikrut Vyadhikshamtva (Acquired Immunity) could be of two types**

- A] Sakriya (Active)
- B] Nishkriya (Passive)

The Active and Passive immunity again could be of two types :

- i] Akutrim/Sahaj (Natural)
- ii] Krutrim (Artificial)

#### **A] i] Yuktikrut Sakriya Sahaj Vyadhikshamatva (Acquired Active Natural immunity)**

It is developed by the disease itself. (*pratyaksha Roga akraman Labdha*)

ii] **Yuktikrut Sakriya Krutrim Vyadhikshamatva (Acquired Active Artificial immunity)** It is developed by inoculation of low dose of microbial toxin or inoculating attenuated live or killed microbes.

B] i] **Yuktikrut Nishkriya Sahaj Vyadhikshamatva (Acquired Passive Natural immunity)** It is developed by transferring readymade antibodies such as from mother to child.

ii] **Yuktikrut Nishkriya Krutrim Vyadhikshamatva (Acquired Passive artificial immunity)** It is developed by transferring the readymade antibodies prepared in animals to humans.

#### **Yuktikrit Nishriya Krutrim Vyadhikshamatva Bala In Ayurveda (Acquired Passive Artificial Immunity)**

Ancient acharyas have referred infectious invisible microbes as 'Grahās' or 'Bhutas' or 'Rakshas' or 'Rakshogana'. As per Ayurveda, there are infectious diseases which spread from one person to another. Such diseases have been referred as 'Sangarj Roga' in Ayurvedic literature. Infectious fevers, conjunctivitis,

tuberculosis, leprosy, measles, mumps, small pox are its examples. The 'Masurika' or 'Shitala' (small pox) is one such disease which occur due to infectious *graha* (microbe).

**elw;Zo fg "khryk Toj ,o ;Fkk Hkwrkf/kf"Brks fo'keToj%A<sup>29]</sup>; ks-j-**

**dzwjxzgs{k.kkr~ ----tu;fr "kjhjs nq'VjDrsu laxrk A elwjk'dr fiMdk% rklks iwoZ Toj Rofp oSo.;Z us=jkx% pA<sup>30]</sup> ek- fu- 54@2&4**

The Yuktikrit Vyadhikshamatva against the infectious diseases could also be developed by practice of inoculating live attenuated microbes. Or inoculating it in Cow and then injecting readymade antibodies generated by cow into the patient. This is quoted by Acharya Gananath Sen as follows.

**c'gUelwfiRod~ pEeZ.; mRdh.kkZ fof/kiwoZde~ A dfrfpr~ fiMdk%d'Rok izfr'ks/kk; dYirs A c'gUelwfiJdk xks'kq ladzkUrK xkselwfiJdk A rr~ jI% izfPNrs pEeZ.;fiZr% izfr'ks/kd%AA d'relwfiJdk Hkkjrh;oS|S% vkfo'd'rk izkx~ o'kZ"krkr~ vfi lqizpfyrk bnkuha foyqlrizk;k A<sup>31]</sup> x- ls-& fi-fu- 4@144&46**

The skin of small pox lesion should be scrapped carefully and then it should be brought into the contact of highly perfused mucosal layer to induce immunity in the body. This referred as 'Krit Masurika'. This is an example of acquired active immunity.

Or alternatively the scrap from the small pox lesion should be injected into the cow's skin and then the antibody produced in the cow's body (serum) should be taken out from the blister of injected site and then it should be transferred in the patient. This is an example of acquired passive immunity.

Acharya Gananath Sen states that this practice of immunization was known to the ancient Ayurvedic Vaidyas from long time but was not in use from some 100 years. The ancient history also shows that this technique was initially known to Indian and Ciracssians (Border area of Russia). Later in the year 1796, Englishman Edward Jenner further research on it and made it popular so much so that he is referred as father of modern immunology.

#### **Methods to Boost up Vyadhikshamatva**

In Ayurveda texts, various codes of conducts are described for each person of any age (from conception to old age) to follow in different seasons, during healthy and diseased conditions terms of dietetic (Ahara) and mode of life (Vihar). These are.

1. For outcome of healthy fetus –follow Garbhinimasanasanicparicharya, Punsavana karma.
2. To promote health of infant- Lehana Karma, various Medhya rasayana (memory enhancing drugs).
3. Following Swasthavrittapparipalana (Dinacharya, Ritucharya).
4. Proper nutritious diet (Satmyaahara).

5. Regular proper sleep, exercise, yogic asanas,
  6. Adopting Shodhana (Panchkarma) according to Ritu in Swastha purusha (healthy person).
  7. Following Achararasayana: for promoting mental and spiritual strength.
  8. Meditation for spiritual growth.
  9. Use of various drugs: Vajikarakadravya
  10. (Vajikaranayogas help to acquire strength by fulfilling necessary deficiencies in deficient dhatus. )
  11. Rasayana therapy - It promotes and rejuvenates the physiology of the body, produces resistance against disease both physically and mentally.
- According to Acharya Charaka, use of Rasayanas results in disease-free long life (Dirghamaayu), Smriti (recapitulating power), Medha, Aarogyam (healthy wellbeing), Tarunvaya (youthfulness), Prabha, Varna (complexion), voice, strength etc.

## DISCUSSION

Vyadhikshamatva -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 is observed that good immunity in an individual will be due to the effect of active and healthy functioning of the digestive system. Ayu, Bala, Varna, Swasthya, Utsaha, Upchaya, Prabha, Oja, another Agni of Sharira de- pend on the Jatharagni of the Sharira. Appropriate food of Dhatus will depend on wholesome and unwholesome nourishment. The last and fabulous essence of Dhatus starting with Rasa to Shukra is Ojas which Ojas is said to be Bala. Quality diet, required quantity and balanced food, is the base for the proper digestion and in turn for the development of a strong immune system. Exercises improve metabolic health which in turn provides a good immune system. Even sleep affects the immune system. Good sleep provides strong immune responses; it results in the formation of antibodies which along with white blood cells- cellular immune system of body and fight against the disease. Psychological well- being also can increase living comfort. Rasayana provides a defense mechanism against diseases (Vyadhi) in the body. Proper understanding and application of these concepts in clinical practice can be a preventive strategy for a number of diseases.

## CONCLUSION

The concept of Vyadhikshamatva is very well documented in Ayurvedic literature. Vyadhikshamatva, which is synonyms to Swastha, Bala and Ojas is basic resistance of body in present world where every day new sort of diseases is evolving. Different people have different Vyadhikshamatva which depends upon Oja, Bala, season, diet and regimen, Anupana, rasa etc. One should wisely adopt these into one's lifestyle so as to make one's body and mind strong enough to deal with all the physical and mental stresses of the modern era. Thus, Ayurveda is a holistic science with a multi-dimensional approach and constitutes special methods to formulate good immunity.

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