VYADHIKSHAMATVA: GENERAL CONCEPTS OF BALA (IMMUNITY) AND METHODS OF BALAVRIDDHI

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ABSTRACT
The word immunity implies the condition of assurance from irresistible illness. The immune system advanced as safeguard framework to shield creatures from attacking micro-organisms and threatening problems. Immunology is a part of biomedical science that covers the investigation of all parts of the resistant reaction in all living beings. The investigation of the molecular and cell segments that involve the immune system, including their capacity and association, is the focal study of immunology. Ayurvedic arrangement of medication manages regarding the sicknesses as well as expects to anticipation the illness. Vyadhikshamatva (Immunity) is depicted in Ayurveda and this idea is viewed as comparable to immunity. Thus an endeavor has been made to introduce Ayurvedic ideas of immunity and immunization.

KEYWORDS: Vyadhikshamatva, Bala, Agni, Rasayana, Lehana.

INTRODUCTION
Charaka characterized Ayus (life) as mix of the body, receptors, mind and soul.[1] In other word, Ayurveda has given a lot of need to carry on with sound and upbeat long life. Ideas identified with wellbeing and infections are talked about with detail in virtually all traditional writings of Ayurveda. These ideas incorporate information on etiology, symptomology, therapeutics, different measures to keep up with solid status and purposes for falling sick. Many individuals inclined to sickness because of bringing an end to their dietary propensity (Aharaja), change in environment, then again, a few group stay sound disregarding disruptive dietary guidelines or change in environment and don't get influenced by any infection. Numerous miniature life forms enter the human body through air and water, however neglect to make sickness because of insusceptible reaction present in the living body. The main thing comparable to wellbeing and sickness is insusceptibility of the body. Idea of Vyadhikshamatva (Immunity) depicted in the traditional writings of Ayurveda is like invulnerability. It isn't embellishment to specify that, Ayurveda portrayed Vyadhikshamatva in more detail and wonderful way which can be viewed as identical to present day ideas of resistance. Till date a few works have been found distributed on Ayurvedic ideas of Vyadhikshamatva, yet there are some more detail has still needed to be featured. Present work is expected to satisfy this hole and will fill in as a light conveyor in understanding resistance with Ayurvedic see.

Idea of Vyadhikshamatva
In Sanskrita, the word Vyadhikshamatva is comprised of two words; Vyadhi (infection) and Kshamatva (stifle or survive). As per Ayurveda, Vyadhi is conditions which appear as result of non-harmony between Doshas (physiological elements i.e vata, pitta and kapha), Dhatus (tissues frameworks) and Malas (excretory results of body). These components, in their ordinary status are capable in keeping up with the physical and mental wellbeing. The other word, Kshamatva is gotten from, "Kshamus sahane" which intends to be patient or formed to smother outrage, to keep very or to stand up to. Accordingly Vyadhikshamatva implies the factor which restricts the pathogenesis and goes against the strength of disease.[3] Chakrapani Datta, while remarking on Charaka Samhita, gave his view on the term Vyadhikshamatva and clarified the term in two divisions, viz[4].

(i) Vyadhi-balavirodhhitvam: It is the ability to limit or withstand the strength (seriousness) of the infections for example solidarity to oppose the advancement of illness.
(ii) Vyadhi-utpakrapti-rasayandhitvam: The opposing force of the body sufficiently equipped to forestall the event and re-event of the illness. These sub-sorts of Vyadhikshamatva commutatively structure the obstruction which now daily known as Immunity. There are nine variables referenced in Ayurveda which elevates body towards inadequacy to oppose the sickness sign for example factors answerable for diminishing immunity.[5] 1) Ati-Shhoola (Excessively hefty people)
2) Aiti-Krisha (Excessively withered individual)
3) Anivista-Mamsa (Individual having inappropriate musculature)
4) Anivista-Asthi (people having inadequate bone tissues)
5) Anivista-Shonita (people with inadequate blood)
6) Durbala (Constantly powerless individual)
7) Asatmya-Aaharopachita (Those supported with unwholesome food)
8) Alpa-Aaharopachita (Those taking eating regimen in little amount)
9) Alpa-Sattva (Individuals with weak psyche)

Relation of Vyadhikshamatva with different elements
(1) Sleshma
Kapha is one of the Tridosha (three humors- Vata, Pitta and Kapha- which are supposed to be answerable for support of homeostasis or harmony in the body), which has properties like Snigdha (unctuousness), Sita (cold, creating chilliness), Guru (hefty), Mandu (moderate in real life), Slaksna (smooth), Mrisna (foul) and Shhira (stable/static).[6] Sleshma in typical state considered as Bala and Oja while in strange state it is Mula (waste) and Pupma (diseases).[7] Function of ordinary Kapha resembles that of Ojas. Kapha in typical state gives smallness, security, substantialness, virility, insusceptibility, opposition, mental fortitude and gracelessness.[8]

(2) Hita and Ahita food
Some food substances are healthy and appropriate for the body as the body can inherently move those substances into its own by goodness of Jatisatmya. These are called as Satmya or Hita substances. Water, ghee, milk and rice are not many instances of general healthy food as these are totally reasonable for each human. On the other opposite some substance don't exactly measure up for to the body and cause some unfriendly response. These are known as Ahita or Asatmya substances. Fire-consumes, salts close up, poison kills these are the instances of Ahita substance. There are three reasons seen for the evil impacts being available in Ahita substance for example regular innate element, physical or compound blend and refinement.[9]

Hita, Ahita Substance and Vyadhikshamatva
Hita ahara is capable to created sound Dhatus and end result of Dhatus for example Ojus. So increments in Ojus or Bala eventually increment Vyadhikshamatva. Then again, Ahita substance whenever taken ceaselessly then prompts ill-advanced sustenance of Dhatus which bring about diminishing Ojus and Vyadhikshamatva.

(3) Relation of Bala and Vyadhikshamatva
Health of an individual relies on great strength of the body tissues. It is hard to treat the illness happened in one whose body strength is low[10] and thus Acharya Charaka inclines toward the Bala (strength) assessment of a person prior to beginning the treatment. Acharya Sushruta referenced that the last and phenomenal quintessence of Dhatus starts with Rasa to Shukra is Ojus and this Ojus is supposed to be Bala. Dalhana has remarked on this as Ojus is the reason for transcendence of Bala of entire body.\[11\] Acharya Vagbhata likewise upheld perspective on Acharya Sushruta and referenced comparative idea which obviously demonstrates the nearby connection among Oja and Vyadhikshamatva.\[12\]

Kinds of Bala
It is of three kinds Sahaja (protected), Kalaja (worldly) and Yuktikrutajabalba (acquired).\[13\]

Sahaja Bala
Protected strength is the one which exists in the psyche and body from the very birth.

Kalaja Bala
Fleeting strength is the one which depends on division of seasons and age of the individual. In Adana kala (pre-spring, spring and summers) Bala of individual will be less and in Visarga kala (blustery seasons, pre-winter and winter) it will be more. Bala will be Alpa (least) in youngster and advanced age, Uttama (greatest) in youthful age.

Yuktikrutaja Bala
Gained strength is the one which is accomplished by the blend of diet and proactive tasks.

Elements liable for advancement of strength.
There are 12 components answerable for expanding Bala (strength) of the body.\[14\]
1. Birth in a nation where individuals are normally solid.
2. Birth when individuals normally acquire strength for example Hemanta (November to January) and Shisira (January to March)
3. Positive affidavit of time (lovely and moderate environment)
4. Greatness in the characteristics of seed for example sperm and ovum, and Asaya for example legitimate anatomical and physiological status of uterus of mother
5. Greatness of the ingested food
6. Greatness of the constitution
7. Greatness of the Satmya (healthiness of different elements liable for upkeep of the body)
8. Greatness of the psyche
9. Good testimony of the nature
10. Youthful period of both the guardians for example
11. Ongoing execution of activity
12. Happy attitude and monstrous love for one another.

The people having a large portion of these components are normally insusceptible for example Vyadhikshamatva for sicknesses.

4. Connection between Agni (food absorption force of body) and Vyadhikshama
Acharya Charaka with regards to elements of Agni portrayed that, Dehagni or Jatharagni (stomach related force of stomach) is answerable forever, shading (brilliance of the skin), strength, wellbeing, excitement,
fullness, composition, Ojas (energy), Tejas (glimmer of the body), different assortments of Agni and Prana (imperativeness). Elimination of this Jatharagni prompts demise. Its appropriate upkeep assists an individual with carrying on with a long life and its hindrance leads to sicknesses. In this manner invulnerability is affected by the force of Agni, stomach related fire and our capacity to process, acclimatize and assimilate supplements in human bodies. In a sound, solid and invulnerable body, intruders get killed or obliterated and ousted out of body. On the off chance that Agni is weakened by a lopsidedness inside, the Tridosha digestion will get influenced, safe reaction and regular opposition will likewise be brought down.

5. Connection among Oja and Vyadhikshamatva
As per Acharya Charaka, oja showed up premier in the human body during embryogenesis.[16] The pith of Saptadhatus (seven real tissues as from Rasa to Shukra Dhatu), for example: Rasa (plasma and lymph), Rakta (platelets), Mansa (connective and strong tissue), Meda (body fats for example fat tissue), Asthi (bones), Majja (bone marrow) and Shukra (conceptive frameworks) is called Oja and it is the seat for strength, henceforth called Bala.[17] Ojas is Sarga (quintessence) of Dhatus finishing with Sakra; through situated in the heart, it overruns all over body and control the working of the body. It is thick, unctuous, oily, Somatmaka (dominant in watery head), clear (straightforward) and slight ruddy yellow in shading. By its misfortune (obliteration, nonattendance) passing will happen and by its essence the body (and life) sure to endure. Oja is the justification diverse condition and exercises related with the body.[18]

Ojakshaya (abatement or loss of Ojas)
Ojas goes through decline (in amount) by outrage, hunger, stress, misery and effort. With such abatement, the individual becomes unstable, incapacitated, stresses much once more (without clear explanation), feels inconvenience in the receptor, foster terrible composition, awful notice and dryness of skin.[19]

6. Rasayana (Rejuvenation treatment) and Vyadhikshamatva
Rasayana implies the way for accomplishing greatness in all body tissue through some exceptional measures and prescriptions.[20] Rasayana treatment is one of eight significant claims to fame of Ayurveda. The ideas of resistance and immunomodulation are widely investigated and utilized in Ayurveda, especially as Rasayana therapy.[21] According to Ayurveda, Rasayana helps in fortifying Oja. Bala and along these lines expands Vyadhikshamatva.

Advantages of Rasayana treatment
Long life (great), memory, extraordinary knowledge, amazing wellbeing, energy, splendid composition and shining strong voice and charitableness, increment strength, of the body and receptor, flawlessness in discourse, sexual force and splendor are completely acquired from appropriate Rasayana therapy.[22]

Arrangement of Rasayana[23]
According to strategy for use
1) Kutipraveshika Rasayana (indoor Regimen)
2) Vatatapika Rasayana (outside Regimen)

As per reason
1) Aajasrika Rasayana (advertiser of wellbeing by some medication routine and can be devoured in all conditions)
2) Naimittika Rasayana (advertiser of explicit essentialness in explicit infection)
3) Kamya Rasayana (advertiser of wellbeing in explicit way in typical person)

Idea of further developing Vyadhikshamatva (Immunization)
Coming up next are appearing to be the inoculation measures in Ayurveda.
1. Rasayana
2. Lehana (Lickables or Electuaries)

Taking Rasayana is useful to expand the invulnerability of the individual to get him far from deft illnesses. The potential systems by which activity of Rasayana can be deciphered with current angles are; nutritive capacity, immunomodulatory activity, cancer prevention agent activity, against maturing impact, neuro-defensive activity, haemopoietic impact and so on As of late various investigates have been done to investigate Ayurvedic treasure for advantage of ordinary citizens to further develop wellbeing by utilizing diverse Ayurvedic drugs. A few models are:
1. Immunostimulatory impact of Curculigo orchioides.[24]
2. Macrophage actuation property of Tinospora cordifolia.[25]
3. Effect of some Indian spices (Asparagus racemosus, Tinospora cordifolia, Withania somnifera and Picrorhiza kurrooa) on macrophage works in mice.[26]
4. Immunoprotection by Withania somnifera, Tinospora cordifolia furthermore, Asparagus racemosus during malignant growth chemotherapy.[27]
5. Immunopotentiating property of Tinospora cordifolia.[28]
6. Expansion of vague insusceptibility by gold preparations.[29]
7. Hostile to cataleptic, against nervousness and stimulant action of gold.[30]
8. Cell reinforcement movement of Momordica charantia, Glycyrrhiza glabra, Acacia catechu Furthermore, Terminalia chebula.[31]
9. Antioxidative impact of triphala (blend of Terminalia chebula, Terminalia bellerica furthermore, Emblica officinalis).[32]
10. Antibacterial exercises of Emblica officinalis furthermore, Coriandrum sativum.[33]
11. Antifungal movement of Curcuma longa.[34]
12. Haridradi Ghrita (Polyherbal cured ghrita) shows the Immunomodulatory movement (special incitement of the parts of cell-interceded insusceptibility) in rodents during a trail.[35]

13. Immunomodulatory movement of Triphala (blend of organic product mash of Terminalia chebula, Terminalia belerica furthermore, Emblica officinalis).[36]

14. Cell reinforcement movement of tannoid standards of Emblica officinalis (Amalaki).[37]

15. Hostile to oxidant impact of Withania somnifera glycowithanolides in rat.[38]

There are number of such examinations through which Ayurvedic single or different definitions tried by exploratory investigations on pale skinned person mice/rodents and so forth or announced the advantageous impact of human path, So these examinations uncovers that there are wide scope of potential outcomes further developing resistance and treatment in different sickness.

The choice of Rasayana
As per need, Rasayana medications can be managed by considering different factors, for example: Age, Dhatu, Deha Prakruti, Kala, Disease,[39] to improve memory,[40] and Srotas[41], (Table 1 to 7) Medhya Rasayana drugs are life-advancing, infection mitigating, advertisers of solidarity and force of insight.

Level of activity of Rasayana drugs
Rasayana act at three levels, for example: at the degree of Poshaka Rasa (expands sustenance), at the degree of Agni (builds processing and osmosis of food) and at the degree of Srotas (expands retention of food from serum to different pieces of body).[41]

Table 1: Rasayana drugs as per Age.

<table>
<thead>
<tr>
<th>Decade of life (In years)</th>
<th>Loss of impact</th>
<th>Desirable Rasayanas</th>
</tr>
</thead>
<tbody>
<tr>
<td>1-10</td>
<td>Balya</td>
<td>Vacha, Svarna</td>
</tr>
<tr>
<td>11-20</td>
<td>Vruddhi</td>
<td>Kashmari, Bala</td>
</tr>
<tr>
<td>21-30</td>
<td>Chhavi</td>
<td>Aamalaki, Lauha</td>
</tr>
<tr>
<td>31-40</td>
<td>Medha</td>
<td>Shankhaphushpi</td>
</tr>
<tr>
<td>41-50</td>
<td>Twak</td>
<td>Jyotishmati</td>
</tr>
<tr>
<td>51-60</td>
<td>Drushti</td>
<td>Jyotishmati</td>
</tr>
<tr>
<td>61-70</td>
<td>Shukra</td>
<td>Aatmagupta, Ashwagandha</td>
</tr>
<tr>
<td>71-80</td>
<td>Vikrana</td>
<td>Aamalaki, Bala</td>
</tr>
<tr>
<td>81-90</td>
<td>Buddhi</td>
<td>Brahmi</td>
</tr>
<tr>
<td>91-100</td>
<td>Karmendriya</td>
<td>Bala Rasayana</td>
</tr>
</tbody>
</table>

Table 2: Rasayana as per Dhatu.

<table>
<thead>
<tr>
<th>Dhatu</th>
<th>Rasayana dravyas</th>
</tr>
</thead>
<tbody>
<tr>
<td>Rasa</td>
<td>Draksha, Kharjura, Kashmari</td>
</tr>
<tr>
<td>Rakta</td>
<td>Aamalaki, Pandalu, Lauha</td>
</tr>
<tr>
<td>Mamsa</td>
<td>Haritaki, Guggulu, Guduchi</td>
</tr>
<tr>
<td>Meda</td>
<td>Laksha, Shakti, Shankha</td>
</tr>
<tr>
<td>Aaah</td>
<td>Aswagandha, Bala</td>
</tr>
<tr>
<td>Majja</td>
<td>Lauha, Majja, Vasa</td>
</tr>
<tr>
<td>Shukra</td>
<td>Aatmagupta, Pippali, Nagabala</td>
</tr>
</tbody>
</table>
Table 3: Rasayana as indicated by Deha Prakruti.

<table>
<thead>
<tr>
<th>Dosha</th>
<th>Rasayana dravyas</th>
</tr>
</thead>
<tbody>
<tr>
<td>Vataja</td>
<td>Bala, Ghrita</td>
</tr>
<tr>
<td>Pittaja</td>
<td>Aamalaki, Shatavari</td>
</tr>
<tr>
<td>Kaphaja</td>
<td>Bhallataka, Guggulu, Pippali</td>
</tr>
</tbody>
</table>

Table 4: Rasayana as indicated by Kala.

<table>
<thead>
<tr>
<th>Kala</th>
<th>Rasayana dravyas</th>
</tr>
</thead>
<tbody>
<tr>
<td>Aadana Kala</td>
<td>Shita Virya – Laghu Guna - Aamalaki</td>
</tr>
<tr>
<td>Visarga Kala</td>
<td>Ushna Virya – Guru Guna – Bhallataka</td>
</tr>
</tbody>
</table>

Table 5: Rasayana as per Diseases.

<table>
<thead>
<tr>
<th>Diseases</th>
<th>Rasayana dravyas</th>
</tr>
</thead>
<tbody>
<tr>
<td>Prameha</td>
<td>Shilajatu, Haridra, Aamalaki</td>
</tr>
<tr>
<td>Aamavata</td>
<td>Bhallataka</td>
</tr>
<tr>
<td>Medoroga</td>
<td>Guggulu, Haritaki</td>
</tr>
<tr>
<td>Shvasa</td>
<td>Bhallataka</td>
</tr>
<tr>
<td>Kushtha</td>
<td>Tavaraka</td>
</tr>
<tr>
<td>Pandu</td>
<td>Lauha</td>
</tr>
<tr>
<td>Manasaroga</td>
<td>Medhya Rasayana</td>
</tr>
</tbody>
</table>

Table 6: Medhya Rasayana (Nootropics drugs)

<table>
<thead>
<tr>
<th>Drugs</th>
<th>Part used</th>
</tr>
</thead>
<tbody>
<tr>
<td>Mandukaparni</td>
<td>Swarasa (juice)</td>
</tr>
<tr>
<td>Yashimadhu</td>
<td>Churna (powder)</td>
</tr>
<tr>
<td>Guduchi</td>
<td>Swarasa (juice)</td>
</tr>
<tr>
<td>Shankhapushpi</td>
<td>Kalka (paste)</td>
</tr>
</tbody>
</table>

Table 7: Rasayana as indicated by Srotas.

<table>
<thead>
<tr>
<th>Srotas</th>
<th>Rasayana dravyas</th>
</tr>
</thead>
<tbody>
<tr>
<td>Pranavaha Srotas</td>
<td>Pippali, Bhallataka, Aamalaki, Maricha, Kasturi</td>
</tr>
<tr>
<td>Udakavaha Srotas</td>
<td>Panchakola, Kapardika, Shankha bhasma, Hinga, Nagakeshara</td>
</tr>
<tr>
<td>Rasavaha Srotas</td>
<td>Kharjura Manth, Laja Manda, Guduchi</td>
</tr>
<tr>
<td>Raktavaha Srotas</td>
<td>Lohabhasma, Go-Ghrita, Gorochana, Kushthaghna dravya</td>
</tr>
<tr>
<td>Mamsavaha Srotas</td>
<td>Karaskar, Svarna bhasma</td>
</tr>
<tr>
<td>Medovaha Srotas</td>
<td>Guggulu, Shilajatu, Kumbha</td>
</tr>
<tr>
<td>Asthivaha Srotas</td>
<td>Aabba</td>
</tr>
<tr>
<td>Majavaha Srotas</td>
<td>Vacha, Markava, Raupya bhasma</td>
</tr>
<tr>
<td>Sukravaha srotas</td>
<td>Cow milk, vang bhasma</td>
</tr>
<tr>
<td>Mutavaha Srotas</td>
<td>Shilajatu, Gokshura, Punarnava</td>
</tr>
<tr>
<td>Purishvaha srotas</td>
<td>Kutaj, Bilwa, Haritaki</td>
</tr>
<tr>
<td>Swedavah srotas</td>
<td>Vang bhasma</td>
</tr>
</tbody>
</table>

Contraindications of Lehana

Conditions, for example: kids having helpless stomach related force, drowsy, passing exorbitant (in amount and number) measures of pee and stool, have heartburn, get Guru (substantial) bosom milk, the mother burning through all Rasas, experience the ill effects of infection of head and neck, in Amaroja (illness of digestion), fever, the runs, Shoitha (edema), jaundice, paleness, cardiovascular sickness, dyspnea, hack, illness of rectum, urinary bladder and midsection, tooting, Ganda (developed thyroid), erysipelas, regurgitating, anorexia, all Graha sickness and Alasaka ought not be recommended lehana. Different compound and definitions for lehana referenced by Acharyas to build stomach related and metabolic force, strength is summed up underneath in short[43].

A. Acharya Kashyapa

1. Svaran Prasana - Pure gold (in little amount) is focused on water on a perfect stone and given with nectar and Ghrita, be given to youngster for licking. Licking of gold increment mind, stomach related force and metabolic force, strength, gives long life, is propitious, upright, Spanish fly, increment appearance and end the (abhorrent impact of) Graha. [43]
2. Samvardhan ghrita
3. Brahmi ghrita

B. Acharya Charaka

1. Panchagavya ghrita[44] (Ghrita implies explained spread produced using cow”s milk)
2. Brahmi ghrita[45]
3. Kalyanaka ghrita[46]

C. Acharya Sushruta

Acharya Sushruta has referenced 4 plans (containing gold) which give general insusceptibility, body obstruction, supportive in development and advancement and upgrading the intelligence.[47] These are:

1. Svarna bhasma with Kushta (Saussurea lappa), Vacha (Acorus calamus), Madhu (nectar) and Ghee.
2. Svarna bhasma with glue of Brahmi (Bacopa monnieri), Shankhapuspi (Convolvulus pluricaulis), with Nectar and Ghee.
4. Svarna bhasma, Khaidarya (Murraya koenigii), Sweta Durva (Cynodon dactylon) and Ghee.

D. Acharya Vagbhata

1. Ashanta ghrita
2. Sar shratha ghrita
3. Vachadi ghrita
4. Blend of gold

a) Svarna (Gold), Vacha (Acorus Calamus), Kushta (Saussurea lappa)
b) Svarna (Gold), Arykpushpi (Holostemma annularium)
c) Svarna(Gold), Matsyakhya (Alteranthera sessilis), Shankhapuspi (Convolvulus pluricaulis)
d) Svarna (Gold), Kaidarya (Murraya koenigii Linn), Vacha (Acorus Calamus)[48]

DISCUSSION

Vyadhikshamatva - protection from infections or resistance against illnesses is of two sorts for example the one which constrict the showed infection and other assortment forestalls the indication of illnesses. Sleshma in ordinary state considered as Bala and Oja and capacity of typical Kapha like that of Ojus. Agni (food absorption force of body) is significant for appropriate processing of diet. Legitimate sustenance of Dhatu will be relies upon healthy and unwholesome food. Doshas are vitiated because of keep taking unwholesome food eventually creation of great pith of Dhatu i.e Ojus isn’t finished. Last and phenomenal substance of Dhatu starting with Rasa to Shukra is Ojus and that Ojus is supposed to be Bala. The idea of Vyadhikshamatva is connected with Kapha, Bala, Agni and Ojas. Ayurvedic Rasayana treatment considering the ideas of present day immunology, especially the immunomodulation will be very fulfilling. Many exploration chips away at the Rasayana drugs are successful in further developing invulnerability and forestall the sickness as antibacterial and antifungal. Lehana is likewise useful for the strength, knowledge and eventually work on the invulnerability. Such endeavors may achieve genuinely necessary coordination of customary Indian Ayurveda and current logical medication and help in the advancement of an all encompassing methodology towards human wellbeing.

CONCLUSION

Ayurvedic idea of Vyadhikshamatva is similiar as typical state of the Kapha, Bala and Oja. Oja is conclusive and greatness of the item Dhatu and Vyadhikshamatva relies upon it. Creation of greatness of Dhatu relies upon the Hitai and Akita Ahara and Agni. Rasayana treatment help in produce greatness Dhatu and finally it convert into Oja, ultimety expansion in Oja and comparably expansion in insusceptibility. Many investigates demonstrated immunomodulatory impact of medications which are utilized in Rasayana treatment. Medhya Rasayana (Nootropics drugs) is life-advancing, illness easing, advertisers of solidarity, Agni, composition, voice and insight advancing. Lehana will be additionally useful in the further develop insusceptibility. Henceforth, for achieving great Vyadhikshamatva, we should utilize different regimens and follow conducts as portrayed in Ayurvedic messages for something very similar.

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