

## THE CONCEPT OF VYADHIKSHAMATVA (IMMUNITY) IN AYURVEDA

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### Abstract

In Ayurveda, the superior vital essence of all bodily tissues is called "Ojas". Overall it is responsible for the defence of human body against diseases and infirmity. In conditions like diabetes mellitus, immunodeficiency disorders and malnutrition, where loss of ojas or bala is a constant feature, people are known to be susceptible to various other diseases or recurrent infections. According to the concept of Ojas or Vyadhikshamatva or Bala (immunity), the body's resistance is of tremendous importance in the daily welfare of living beings not only for disease prevention but also for rapid recovery after disease affliction. Ayurveda propounds that prevention is an equally important aspect of disease management as cure and thus, strengthening the immune system, is a natural way to help the body fight against the disease causing pathogens. Acharyas promoted the use of Rasayana (Rejuvenation) to enhance ojas and vyadhikshamatva (immunity). Rasayanas are health promoting and rejuvenating agents which by their empirical effects produce resistance against disease both physically and mentally. Ojas is responsible for good health, better immunity, longevity, intelligence and thought process. For this purpose, use of different types of ojas promoting herbs have been described in ayurveda which can be immensely helpful in the management of immunodeficiency disorders.

**Keywords:** Vyadhikshamatva; Sahaja bala; Kalaja bala; Yuktikrita bala; Ojas; Immunity.

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## INTRODUCTION

Modern day researches have implicated the malfunctioning of immune system in various human diseases including not just those caused by the microbes but also non-microbial diseases as cancer, allergies and auto-immune disorders. This has posed as an immense challenge to medical fraternity for not only the immune system plays an important role towards establishing an infection-free state, it can also be stimulated and suppressed by various physical, chemical, and biological agents as it has already been proved by advanced researches. These include various natural products of microbial, animal, and plant origin and drugs (steroids, cytotoxic etc). A definite approach towards the understanding and hence rational therapy of immune disorders all through these years is still elusive since it finds mention in the age-old Indian medical expertise - "Ayurveda". It is pertinent here to explore the concept of immunity in this ancient science of life which offers a holistic approach and a potential promise regarding immunotherapy. The main purpose and objectives of Ayurveda is the preservation of health in healthy individual and eradication of diseases which are curable. A person who is having balanced proportion of muscles, compactness, and excellent sensory faculties never suffers from such diseases. Such people can easily withstand extremes of hunger, thirst, heat of the sun, cold and physical exercises. For the same purpose, Ayurveda emphasizes the promotion of health through the strengthening of host defences, to act as a resistive force against day-to-day physiological extremes as well as opportunistic maladies. This force to reckon with, as regards everyday wellness is termed as "vyadhikshamatva" in Ayurveda. The concept expounds both preventive medicine aspects, along with curative aspects of treatment as the self-explanatory terms – "vyaadhibalavirodhitvam" and "vyadyutpadapratibandhakatvam" elaborated by acharya Chakrapani in this respect,

foretells. The pathological conditions causing compromised immune system such as tuberculosis, hepatic disease etc. can be approached through the concept of immune-stimulation as has been elucidated in Ayurvedic texts. The concept of Vyadhikshamatva (immunity) is of tremendous importance in the daily wellness of human beings; for prevention and recovery from diseases. When etiological factors come in contact with the body they try to produce disease. At the same time the body tries to resist the disease. This power of the body, which prevents the development of diseases or resists a developed disease, is called Immunity. Vyadhikshamatva in Ayurveda is not merely immunity against a specific infectious agent or disease such as typhoid, measles or rubella for which modern medicine provides "immunizations". Rather, Vyadhikshamatva implies a resistance against the loss of the integrity, proportion, and interrelationship amongst the individual's doshas (bioenergies) and dhatus (tissues). Resistance to disease or immunity against disease is of two kinds i.e. the one which attenuate the manifested diseases and other variety prevents the manifestation of diseases (Charaka Samhita Sutrasthana 28/7, Cakrapani commentary, p.570).<sup>[1]</sup> Thus, it is clear that concept of immunity was familiar at that time and has been analyzed in detail in form of Vyadhikshamatva in various Ayurvedic texts. Various factors which contribute towards vyadhikshamatva are normal doshas, equilibrium state of dhatus (bodily tissues), normal agni (digestive fire), patency of srotas (microchannels) etc. During certain conditions or due to certain factors even unwholesome (ahitakara) dietary practices do not produce disease immediately. All unwholesome (ahitekar) food articles are not equally harmful, all doshas are not equally powerful; all persons are not equally capable of resisting diseases (Charaka Samhita Sutrasthana 28/7, p.570).<sup>[1]</sup> Equilibrium state of dhatus (bodily tissues) is health and gives rise to aarogyam that is a healthy state of being (Charaka

Samhita Sutrasthana 9/4).<sup>[1]</sup> Aim and object of Ayurveda is the maintenance of equilibrium state of dhatus (Charaka Samhita Sutrasthana 1/53, p.28)<sup>[1]</sup>. Acharya Charaka describes various hitkara (useful) and ahitkera (harmful) dravyas as in Sutrasthana as Matrashitiya, Tasyashitiya, Yazyapurshiya, Anapaniya chapters etc. According to Acharya Charaka, the following persons are free from disease – those who consume favourable (suitable) diet, are separated to sensual pleasure, who donate regularly, are fair in judgement, speak the truth always, gifted with forgiving nature and the one who is faithful to learned people (Charaka Samhita Sharirsthana 2/46, p.850).<sup>[1]</sup> Here an attempt has been made to compile about the concept of Vyadhishamatva (immunity), important formulations mentioned for Vyadhikshamatva and recent research activities of the herbal drugs which are proved for its immunomodulatory activity etc.

## MATERIALS AND METHODS

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

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

**I. Sleshma:** Sleshma in normal state is called Bala and Oja. Sleshma in abnormal state called ‘Mala’ (waste) and ‘Papma’ (diseases) (Charaka Samhita Sutrasthana 17/117, p.366).<sup>[1]</sup> Function of normal kapha (kapha is one of the tridosha (three humors-vata, pitta and kapha-which are said to be responsible for maintenance of homeostasis or equilibrium in the body), which performs the functions like strength, support, protection, growth and resistance) like that of ojas. Kapha in normal state provides compactness, stability, heaviness, virility, immunity, resistance, courage and greedlessness (Charaka Samhita Sutrasthana 18/51, p.385).<sup>[1]</sup>

**II. Bala:** Acharya Sushruta described bala as “Tatra balen sthiropacitamamsatah sarvachestavapratigaatah svaravarnaprashado bahyanamabhyantranam cha karananamatmakarya pratipattirbhavati” means Bala imparts firm integrity to the muscles, improves the voice and complexion, and helps the person to perform his natural functions (including the external and inner function) normally (Sushruta Samhita Sutrasthana 15/25, p.61).<sup>[2]</sup> Three types of bala (Vyadhikshamatva or immunity) in Ayurveda are: 1. Sahaja 2. Kalaja 3. Yuktikrita (Charaka Samhita Sutrasthana 11/36, p.228).<sup>[1]</sup>

- a. Sahaja bala (innate):- The constitutional strength present since birth (Charaka Samhita Sutrasthana 11/36, p.228).<sup>[1]</sup> It depends on the healthiness of shukra (sperms) and artava (ovum). According to Ayurvedic concept of Genetics, if two parents’ genetic makeup is healthy, similar health status is acquired by the children. On the other hand if the genetic makeup of parents is susceptible to certain diseases, those diseases may be carried over into the next generation (Charaka Samhita Sharirsthana 3/17, p.865).<sup>[1]</sup> This concept indicates congenital abnormalities which occur due to abnormal changes at genes or chromosomal levels.
- b. Kalaja bala (according to time, season, and age):- Encompassing the time of day, season, age etc. (according to ritu and age) factors for enhancing immunity. Strength is assumed to be greater in the early morning, spring, and yuvaawastha (young age) than in evening, summers and old age (Charaka Samhita Sutrasthana 6/8, p.138).<sup>[1]</sup>

c. Yuktikrita bala (acquired):- Ayurveda focuses on following plans for acquiring bala or enhancing immunity:

- Proper and suitable ahara (nutritious diet),
- Performing exercise (chesta) with proper method &
- Using different beneficial yoga (e.g. rasayana chikitsa) (Charaka Samhita Sutrasthana 11/36, p.228).<sup>[1]</sup>

Balavardhakabhava (factors which increase strength/immunity) as described by Acharya Charaka - birth in a place where people are naturally healthy or strong, birth in a family of strong person (means without any family history of immunodeficient disorders), birth at a time when people naturally gain strength (Visarga kala), favourable time, excellence among qualities of bija (sperm and ovum) and ksetra (uterus), excellence of diet (aharasampat), excellence of physique (sharirsampat), excellence of suitability (satmayasampat), all mental faculties are proper (satvasampat), natural mechanism (savabhavsanssidha), young age, exercise and other physical activities (Charaka Samhita Sharirsthana 6/13, p.900).<sup>[1]</sup> Bala or Oja abnormalities are of 3 kinds namely: 1.Bala Visransa, 2.Bala Vyapat and 3.Bala Ksaya (Sushruta Samhita Sutrasthana 15/29-32, p.61-62).<sup>[2]</sup>

- Symptoms observed due to *visransa* (*visransa* means displacement from its normal place):- Looseness of joints, debility, displacement of three dosas, fatigue, impaired body functions.
- Symptoms due to *vyapat* are as (*vyapat* means vitiation by *dusta dosa* and *dushya*):- heaviness and stiffness in body, exhaustion, discoloration, stupor, excessive sleep; swelling due to *vata* (*vata* is one of three *doshas*).

- Symptoms due to *kshaya* (loss) are as: fainting, depletion of muscle, unconsciousness, delirium, improper sensory perception, death.

### III. Ojas:

1. According to Charaka, (during embryogenesis) the oja appeared foremost in the human body (Charaka Samhita Sutrasthana 17/75, p.351).<sup>[1]</sup>
2. The essence of saptadhatu (saptdhatu means the seven bodily tissues as from rasa to shukra dhatu e.g. rasa (plasma and lymph), rakta (blood cells), mansa (connective and muscular tissue), meda (body fats e.g. adipose tissue), asthi (bones), majja (bone marrow) and shukra (reproductive systems).) is called Oja and it is the seat for strength, hence called bala (Sushruta Samhita Sutrasthana 15/24, p.60).<sup>[2]</sup>
3. In Ayurveda, Ojas has been considered vital in the defence mechanism of the body. It resides in the heart (hridya), but also circulates (vyapata) all over body and maintains healthy status of the person. If this is lost, life also is lost and if this intact, life also continues (Astanga Hyridayam Sutrasthana 11/37-38, p.167).<sup>[3]</sup>
4. In conditions like madhumeha (diabetes mellitus) and shosha (malnutrition), where depleting of Ojas (infection fighting power) is a constant feature, people are known to be susceptible to various recurrent infections. Types:
  - Para ojas: This is astabindu in quantity, if decreases then person will die.
  - Aparaj ojas: which is ardhhanjali ojas, if decreases or vitiated manifest abnormalities. It is 'snigdha' (essence) and 'somatmaka' (mild and cool) in nature. Though predominately white in color, has got some yellowish & whitish tinge. Ten great blood vessels connected to heart carry the 'Rasatmaka Ojas', on which the whole

life process itself is dependent (Astanga Hyridayam Sharirsthana 3/18, p.370).<sup>[3]</sup>

Substances, which have opposite qualities to those of bodily tissues (or 'deha-dhatu-pratyanik bhutani'), (when gain entry into the body) encounter the opposition by the dehadhatu (bodily tissues) (Charaka Samhita Sutrasthana 26/81, p.517).<sup>[1]</sup> It points that immune system of person attacks any antigen, which has gained entry into the body. Acharya Charaka clearly enumerated people who are prone to various types of infections or recurrent diseases as:

- a) Over obese individual (atisthul),
- b) Over emaciated person (atikrish),
- c) Whose muscles and blood are diminished markedly (anavasthitmashasonitaasthni),
- d) Debilitated person (durbala),
- e) One who consume unwholesome food (asatmya-aharasevi),
- f) One who consume less amount of food, and
- g) Whose mental faculties are weaker (alpastva) (Charaka Samhita Sutrasthana 28/6, p.571).<sup>[1]</sup>

In Ayurvedic texts, various acharays described countless useful dravya, formulations (yogas), mode of conducts for adults to enhance immunity (bala or vyadhikshmatva), similarly for healthy ksheerapa (infantile period), ksheerannada (1-2years age period) and annada-awastha (age period from 2-16 years). Acharya Sushruta, Vagbhata, Kasyapa describe a special formulation by the name of "Lehana", for this purpose which enhances immunity and thus minimises infection episodes. The facts stated about lehana are as under -

### **Lehana (Recipes) Karma:**

Different acharyas also described various lehan formulations (balawardhan yogas or strength promoting formulation) for use in

balyaawastha (or during childhood period). Lehana karma's purposes: 1.To enhances growth & development by providing sufficient nutrition. 2. Promote health, complexion and strength (immunity). 3. Protect from various infections along with improving intellect and speech (delayed milestone).

1. Indication of lehana - children receiving inadequate amount of breast milk due to pregnancy of mother, children having increased demand of food, children passing less amount of urine and stool, children: very lean & thin without any organic problems (Kashyapa Samhita Sutrasthana, Lehaadhyaya, p.4).<sup>4</sup>
2. Contraindications of Lehana - children having improper digestion, lethargic, passing excessive amounts of urine & stool, suffering from various disorders like eye, ENT disorders (shiroroga), fever, diarrhea, edema, jaundice, anemia, cardiac problems, rectal disorder, excessive vomiting & nausea, abdominal discomforts, amaroga (disorders due to toxic residue that is left behind as a by-product of poor digestion) (Kashyapa Samhita Sutrasthana, Lehaadhyaya, p.4).<sup>[4]</sup>

Various compound formulations mentioned by acharyas:

1. Acharya Charaka - Panchgavya ghrita (ghrita means clarified butter made from cow's milk) (Charaka Samhita Chikitisasthana 10/17, 332), Brahmi ghrita (Charaka Samhita Chikitisasthana 10/23, p.332)<sup>[1]</sup> etc.
2. Acharya Sushruta - has described 4 recipes (containing gold) which provide general immunity, body resistance, helpful in growth & development & enhancing the intelligence (Sushruta Samhita Sharirsthana 10/72-74, p.84).<sup>[2]</sup> These are: 1) Svaran bhasm with kustha (Saussurea lappa), vacha (Acorus calamus), madhu (honey) & ghrita. 2) Svaran bhasm with paste of brahmi (*Bacopa monnieri*), sankhpuspi (*Convolvulus pluricaulis*), with

honey & ghrita. 3) Svaran bhasm, arkpushpi, vacha, honey & ghrita. 4) Svaran bhasm, khaidarya, sweta durva, ghrita.

3. Lehas prescribed by Vagbhata - Sarshvata ghrita (Astanga Hridya Uttaratantra 1/45, p.885),<sup>[3]</sup> combination of vacha and swarna bhasma with honey and ghrita, (Astanga Hridyam Uttaratantra 1/47, p.885),<sup>[3]</sup> etc.
4. Lehas given by Kashyapa - Svaran Prasana - Pure gold (in small quantity) is rubbed in water on a clean stone & given with honey and ghrita, to the newborn- result in promote health, growth, complexion & strength (immunity), Panchgavya ghrita, Brahmi ghrita, Abhaya ghrita, Samvardhana ghrita (effective in children with delayed milestones) (Kashyapa Samhita Sutrasthana, Lehaadhyaya, p.4-6).<sup>[4]</sup>

Methods to Boost up Vyadhiksamatva: In Ayurveda texts, various codes of conducts are described for each persons of any age (from conception to old age) to follow in different seasons, during healthy and diseased conditions in terms of dietetic (ahara) and mode of life (vihar). These are:

1. For outcome of healthy fetus –follow garbhini masanumasic paricharya, punshavana karma,
2. To promote health of infant- Lehana Karma, various medhya rasayana (memory enhancing drugs).
3. Following swasthavritta paripalana (Dinacharya, Ritucharya).
4. Proper nutritious diet (satymya ahara).
5. Regular proper sleep, exercise, yogic asanas,
6. Adopting sodhana (Panchkarma) according to ritu in swasth purash (healthy person).
7. Following achara rasayana: for promoting mental and spiritual strength.
8. Meditation for spritual growth.
9. Use of various drugs: Vajikaraka dravya (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), Jeevaniya-Brihighana-Balya-Prazasthapana-Vayasthapna Mahakashaya as in Charaka (Charaka Samhita Sutrasthana 4, p.71,72,77,97,98 respectively).<sup>[1]</sup>

10. Rasayana therapy - It promotes and rejuvenate the physiology of body, produce resistance against disease both physically and mentally.

Rasayana is made up of two words: rasa and ayana. Rasa primarily means essential seven vital tissues (saptdhatu e.g. rasa, rakta, mansa, meda, asthi, majja and shukra). Ayana means the path or channel. So, rasayanas are those that bring about proper uptake, growth and improvement of essential saptadhatu (seven vital tissues).

1. According to acharya Charaka, use of rasayanas results in disease-free long life (dirghamaayu), smiriti (recapitulating power), medha, aarogyam (healthy well being), tarun vaya (youthfulness), prabha, varna (complexion), voice, strength etc. (Charaka Samhita Chikitisasthana 1/1/7-8, p.5).<sup>[1]</sup>
2. According to Acharya Sarangdhara, various drugs, diet and regimens which promote longevity by delaying aging (jaranashanam) and preventing diseases (vyadhinashnum) are called Rasayana e.g. amrita, guggul, haritaki etc (Sarangdhara Poorvakhandha 4/13, p.48).<sup>[6]</sup>
3. Rasayana is that treatment which influencing the dhatus, agni and srotansi and ojus (e.g. fundamental aspect of body) etc.
4. Rasayana chikitsa boosts the ojas (immune system). Rasayana is the one that is concerned with the immunity enhancer.

According to Ayurveda, the common cause of all diseases may be due to contact with

environmental factors and aging. Rasayana is a treatment in which the body constituents are prepared to adapt to a selective tissue endowment program. This concept in modern scientific understanding would mean the enhancement of immune responsiveness of an organism against pathogens by non-specifically activating the immune system with immunomodulatory agents of plant origin. It is now recognized that immunomodulation could provide an alternative or complement to conventional chemotherapy for a variety of diseased conditions; this is especially the case when host defence mechanisms have to be activated under the conditions of impaired immune responsiveness. Rasayana drugs are believed to slow down the aging process (jara) and provide a defense against diseases (vyadhi). Rasayanas improve the host resistance of an individual, helping to prevent aging and diseases. Rasayana Chikitsa or rejuvenation therapy helps to promote and preserve health and longevity in the healthy, and to cure disease in sick.

### Classification of Rasayanas:

#### A) As per method of use by Charaka:

1. Kutipravesika (indoor regimen): As per the needs of rasayana, Patient has to stay in a very specialized manner in the specifically made kuti (Charaka Samhita Chikitisasthana 1/1/16-20, p.7-8).<sup>[1]</sup>
2. Vatatapika rasayana (outdoor regimen): Person can use it while doing his/her normal duties and staying at his or her own home (Charaka Samhita Chikitisasthana 1/1/16, p.7).<sup>[1]</sup>
3. Achara Rasayana (mode of conduct) - Described in detail in rasayana chapter by acharya Charaka (Charaka Samhita Chikitisasthana 1/4/30-35, p.58).<sup>[1]</sup> Aim is to follow a particular code of conduct in routine life, which keeps oneself to attain good mental and spiritual health. By following achara rasayana, person

can be keep away from anxiety, stress, and thereby from all diseases that are generated due to undue stress, anxiety, fear, anger, depression etc.

#### B) As per scope of use by Sushruta (Sushruta Samhita, Chikitsasthana, chapter 27-30, p.120-132)<sup>[2]</sup>:

1. Sarvopaghatasamaniya (rasayan formulation which counteract various diseases process)
2. Medhaayuskamiya (rasyana which increase intellect and longevity)
3. Svabhavavaydhipratishedhaniya (means delaying onset of svabhavika disease)
4. Nivrittasantapiya

Rasayana chikitsa means rejuvenation therapy. Taking rasayana is helpful to increase the immunity of the person to keep him away from opportunistic diseases. The possible mechanisms by which action of Rasayana can be interpreted with modern aspects are as follows: nutritive function, immunomodulatory action, antioxidant action, anti-aging action, neuro-protective action, haemopoietic effect etc. In recent years numerous researches have been done to explore ayurvedic treasure for benefit of common people to improve health by using different ayurvedic drugs. Some examples are: Immunostimulatory effect of *Curculigo orchoides*,<sup>[6]</sup> macrophage activation property of *Tinospora cordifolia*,<sup>[7]</sup> effect of some Indian herbs (*Asparagus racemosus*, *Tinospora cordifolia*, *Withania somnifera* and *Picrorhiza kurrooa*) on macrophage functions in mice,<sup>[8]</sup> immunoprotection by *Withania somnifera*, *Tinospora cordifolia* and *Asparagus racemosus* during cancer chemotherapy,<sup>[9]</sup> immunomodulating property of *Picrorhiza kurroa*, *Tylophora indica*, *Aconitum heterophyllum*, *Holarrhena antidysenterica*, *Tinospora cordifolia* and *Ocimum gratissimum*,<sup>[10]</sup> immunopotentiating property of *Tinospora cordifolia*,<sup>[11]</sup> immunomodulatory effects of *Boerhaavia*

*diffusa*,<sup>[12]</sup> immunomodulatory effects of *Emblica officinalis* and *Evolvulus alsinoides*,<sup>[13]</sup> augmentation of non-specific immunity by gold preparations,<sup>[14]</sup> immunomodulatory and antitumor activity of *Piper longum*,<sup>[15]</sup> anti-cataleptic, anti-anxiety and anti-depressant activity of gold,<sup>[16]</sup> antioxidant activity of *Momardica charantia*, *Glycyrrhiza glabra*, *Acacia catechu* and *Terminalia chebula*,<sup>[17]</sup> Immunotherapeutic potential of *Ocimum sanctum*,<sup>[18]</sup> antioxidative effect of triphala,<sup>[19]</sup> adaptogenic effect of *Bacopa monniera* (Brahmi),<sup>[20]</sup> antibacterial activities of *Emblica officinalis* and *Coriandrum sativum*,<sup>[21]</sup> antibacterial activity of honey<sup>[22]</sup> and antifungal activity of *Curcuma longa*,<sup>[23]</sup> immunomodulatory as well as anti-inflammatory and antioxidant effect of fenugreek (*Trigonella foenum graecum* L.),<sup>[24,25]</sup> *Eucalyptus* oil extract also have stimulatory effect on the innate cell-mediated immune response,<sup>[26]</sup> antiamebic activity of *Piper longum* fruits,<sup>[27]</sup> *Aerva lanata* ethanolic extract also show immunomodulatory and antitumor activity,<sup>[28]</sup> *Ruta graveolens* extract show anti-tumour activity,<sup>[29]</sup> significant immunomodulatory activity of shirishavaleha (prepared from heartwood)<sup>[30]</sup> as well as anti inflammatory activity in albino rats,<sup>[31]</sup> *Albizia lebeck* has shown anti-inflammatory activity in animal models,<sup>[32, 33]</sup> *Bauhinia racemosa* stem bark methanol extract has anti-inflammatory, analgesic and antipyretic effects in animal models,<sup>[34]</sup> *Fumaria indica* whole plant extract constitute anti-inflammatory and anti-nociceptive activities in experimental animals,<sup>[35]</sup> Anti-inflammatory and analgesic effects of *Hedychium coronarium*,<sup>[36]</sup> immunomodulatory activity of *Chlorophytum borivilianum*,<sup>[37]</sup> treatment with Ashwagandha was studied in mice has immunostimulatory activity,<sup>[38, 39]</sup> extract of *Roscoea procera* rhizomes possesses immunostimulant properties,<sup>[40]</sup> methanolic extract of *Gmelina arborea* has immunostimulant effect,<sup>[41]</sup> immunomodulatory activity of *Argyrea speciosa*,<sup>[42]</sup> Immunostimulant effects of

*Capparis zeylanica*,<sup>[43]</sup> *Haridradi Ghrita* shows the Immunomodulatory activity (preferential stimulation of the components of cell-mediated immunity) in rats during a trail,<sup>[44]</sup> H.N.Shivaprasad *et al.* 2006 findings reveals that aqueous extract of *Terminalia chebula* shows immunomodulatory activities,<sup>[45]</sup> immunomodulatory activity of an aqueous extract of *Azadirachta indica* stem bark (Van der Nat JM *et al.* 1987),<sup>[46]</sup> immunomodulatory activity of extracts of *Bauhinia vareigata* Linn (In-vitro) human neutrophils (J. K. Patil *et al.*),<sup>[47]</sup> immunomodulatory activity of Triphala (Ramasundaram Srikumar *et al.*),<sup>[48]</sup> Antioxidant activity of tannoid principles of *Emblica officinalis* (amla) (Bhattacharya A *et al.* 2000),<sup>[49]</sup> anti-oxidant effect of *Withania somnifera* glycowithanolides in rat (Bhattacharya A *et al.* 2001)<sup>[50]</sup> etc. There are number of such studies through which ayurvedic single or multiple formulations tested by experimental studies oh albino mice/rats etc. or reported the beneficial effect of human trails, So these studies reveals that there are wide range of possibilities in the field of treatment for various benefits.

## CONCLUSION

In brief, through Ayurvedic concept of Vyadhikshamatva not only we can keep at bay the physical bodily ailments but also definitely prevent various psychosocial discrepancies. For as concluded from above, an oja depleted body is breeding ground of various physical and mental diseases. Hence, for attaining good Vyadhikshamatva, we should use various regimens and follow conducts as described in Ayurvedic texts for the same.

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