



Sanjeevani Darshan

ISSN: 2584-0304

<http://sanjeevandidarshan.com>



**National Journal of
Ayurveda & Yoga**

Year-2024

Volume 2, Issue 3

**“ROLE OF IMMUNOMODULATOR DRUGS AND PRACTICES FROM
AYURVEDIC PERSPECTIVE”****Dr. Lokesh Bhagadkar¹, Dr. Mamta Adhao²**

1. PG Scholar, Department of Agadtantra,
2. Guide & Associate Professor, Department of Agadtantra

Bhausahab Mulak Ayurveda College, Nagpur, Maharashtra**ABSTRACT:**

Ayurveda, a science that promotes health and treats ailments, emphasizes various principles that align with the modern concept of immunomodulation. Today, we recognise immunomodulators as powerful tools in managing health and disease. To change the immune system, Ayurvedic ideas like Vyadhi-ksamatva (disease resistance), Ojas (vital energy), Bala (strength), Dinacharya (daily routines), Ritucharya (seasonal routines), Sadvrutta (ethical behaviour), Pathya-Apathya (dietary guidelines), Rasayana (rejuvenation), and Ahara-Vidhi-Vidhana (dietary regulations) are very important. This review explores the role of immunomodulatory drugs from an Ayurvedic perspective and examines relevant Ayurvedic principles like Vyadhi-ksamatva, Ojas, Bala, and Rasayana.

KEY WORDS:- Vyadhikshamatva, Rasayana, Panchakarma, Ojas, Bala, Dinacharya

National Journal of Ayurveda & Yoga

Corresponding Details:**Dr. Lokesh Bhagadkar**

Behind BDCC Bank Lakhandur

Dist-Bhandara 441803

Mobile No. 9579948204

E-Mail: lokeshbhagadkar7@gmail.com

How to cite article:

Dr. Lokesh Bhagadkar, Dr. Mamta Adhao**Role of immunomodulator drugs and practices from ayurvedic perspective, Sanjeevani Darshan - National Journal of Ayurveda & Yoga 2024; 2(3): 117-123 : <http://doi.org/10.55552/SDNJAY.2024.2316>**

INTRODUCTION

Ayurveda understands immunity, also known as Vyadhi-Kshamatva, as the body's capacity to lessen the effects of disease and delay its onset. [1] The holistic science of Ayurveda, which aims to promote health and treat illnesses, has long practiced the principles of immunomodulation. This approach focusses on boosting the body's natural resistance to diseases rather than directly targeting the pathogens. [2] Modern medicine now recognises immunomodulators as crucial tools for managing health and disease. While we continue to explore the full potential of immunomodulators in contemporary medicine, our understanding of the immune system is rapidly evolving. Modern ideas are becoming more similar to Ayurvedic ideas like Vyadhi-Kshamatva, Ojas, Bala, Dinacharya, Ritucharya, Sadvrutta, Pathya-Apathya, Rasayana, Ahara-Vidhi-Vidhana, and Panchakarma thanks to new information about the neuroendocrine-immune axis, circadian rhythms, seasonal changes, and mental states that affect immunity. [3] This study examines these fundamental principles of immune system modulation through Ayurvedic texts and relevant journals.

AIM & OBJECTIVE

Aim

To Study the Role of Immunomodulator Drugs and practices from Ayurvedic perspective

Objective

To study the Immunomodulator Drugs from Ayurvedic perspective and also study Ayurvedic principles like Vyadhi-ksamatva, Ojas, Bala, Rasayana etc.

MATERIALS & METHODS

Data have been collected from various literature contemporary text medical journals and articles related to the immunoglobulator

Ayurvedic principles like Dinacharya, Ritucharya, Sadvrutta, Pathya Apathya, Rasayana, Ahara Vidhi Vidhana, Panchakarma etc play a vital role in immune modulation

Dinacharya

Dinacharya denotes appropriate daily regimens. Ayurvedic explanations of daily regimens begin with getting up from the bed till one goes to his bed in the night.^[4] According to Ayurveda, these daily regimens are indicated for the following reasons:

- Shuchita(maintainance of hygiene)

- Suprasannendriyata(brighten the Indriyas)
- Balalabha(strengthen the body)
- Ayusholabha(promote the health and longevity)
- Soumanasyata(keep the mind at peace and harmony)

Those who follow this will attain longevity, health, prosperity, fame and heavenly abode at the end^[5]

Ritucharya

Ritu means season, while Charya means rules.

Ritucharya involves modifying one's diet and practices in response to various weather conditions such as heat, cold, and rain. The changing seasons bring noticeable changes to our environment [6]. External factors profoundly affect the body. Many external and endogenous rhythms interact and synchronise due to phase relationships. If the body cannot adapt to pressures due to seasonal changes, it may develop DoshaVaishamya, making it more susceptible to illnesses. Knowing and executing the correct diet and regimen for each season improves strength and complexion. As adaptability is crucial to survival, Ritucharya knowledge and practice modulate the immune system.

Ahar Vidhi Vidhan

In Ayurveda Ahar, Nidra, Brhamcharya are regarded as Trayopstambha i.e three pillars of healthy life and Aahar is most important factor. Ayurveda has described the various dietic principles like Ahara Vidivisheshayatanani^[9](special rules and guidelines for intake of food)

There are 8 factors of the method of dieting.

1. Prakruti/ swabhava- nature of food/ quality of food.
2. Karan- processing of food.
3. Samyoga- combination of food.
4. Rashi- quantity of food.
5. Desha – habitat of food.
6. Kala- time and seasonal variation.
7. Upayoga Samstha – Rules for dieting
8. Upayokta – the person who consumes the food.

These factors are crucial for immunity and wellness. Food shapes the body and causes diseases; consuming wholesome or unwholesome food can bring both happiness and unhappiness. Diet can cure disease, but no medicine is better. Sushuta says. The diet boosts Preenana (vitality), Sadhyobalakrut (strength), Dehadharaka (body study), Utsaha (enthusiasm), Smruti (memory), Agni (metabolism), Ayu (life span), Teja (lustre), and Ojas. [10]

Panchkarma

Panchakarma is a Sanskrit word, Pancha, which means five, and Karma means action therapy. This is called samshodhan chikitsa, in which toxic materials are eliminated from the body, which improves body immunity. ^[11] It applies five tested and tried Ayurvedic therapeutic practices to the human body to rejuvenate and detoxify it.^[12]

Panchakarma Contain following therapy

- 1.Vaman (Induced vomiting)
- 2.Virechan (Induced purgation)
- 3.Basti (Medical enema)
- 4.Nasya (Nasal medicine)
- 5.Raktamokshan (Artificial bloodletting)

Furthermore, it provides nourishment to the tissues of the body, revitalises all of the body's dhathus, and prevents the process of premature ageing. The individual who has undergone the purification regimen experiences an increase in digestive power, the disappearance of his disorders, and a return to normal health. Additionally, the individual's senses, mind, understanding, and complexion become clear, and the individual acquires strength, vigour, and virility, as well as the prevention of the process of premature ageing. [13] [13] Additionally, panchakarma therapy is efficient in treating the majority of diseases. On the other hand, this therapy strengthens the body's resistance (immunity), which in turn checks the progression of the disease, proving that it also has a preventive impact. It is [14]

Rasayana

Rasayana is one of the eight branches of Ayurveda that focusses on immunomodulation, rejuvenation, and geriatrics. Rasayana is also focused on providing care for the elderly. Rasayana is a treatment that involves the preparation of the constituents of the body to their highest possible quality. This treatment is nothing more than the augmentation of the immune system through the use of immunomodulating substances that originate from plants. It is said by Charaka that the utilisation of Rasayana Chikitsa in the appropriate manner will ultimately result in the accomplishment of the ultimate outcome. All of these benefits can be obtained with the appropriate application of Rasayanas: a long life, a memory, an intellect, freedom from disease, youthfulness, excellence of complexion, lustre, and voice, and the maximum

strength of the physical body. These Rasayanas are given their name due to the fact that they improve the body's ability to retain critical fluids.[15] [15] The notion of Rasayana, which is stated in Ayurveda, is a holistic approach that encompasses the protection and promotion of health as well as the treatment of disease through the enhancement of the natural immune system. Consequently, Rasayana formulations have a significant amount of potential in terms of their immunomodulating activity.

Sadvritt Aachar Rasayana

The belief of Ayurveda is that the mind, the soul, and the body are similar to the pillars of life. The sickness can manifest itself in either the body or the mind. The Sadvritti is a text that discusses the proper behaviour of mental, religious, social, moral, and personal actions. Achara Rasayana is a sort of Rasayana that is beneficial to both one's mental and spiritual well-being. Keeping a living standard that is founded on honesty, trust, faith, love, and truth is a part of this code of conduct, which also contains love and truth.[16]

Garbhini Paricharya

It is a reflection of the quality and health of the pregnancy and the care that is provided to pregnant women during their pregnancy. Because of this, our Acharyas have provided a comprehensive and methodical regimen that should be followed sequentially month by month during the antenatal time. According to Charaka, this ensures that the mother maintains her health and gives birth to a kid that is characterised by great health, vitality or strength, voice, compactness, and a level of superiority that surpasses that of other members of the family.[17] Furthermore, he and Vagbhata assert that by following this regimen from the first to the ninth month, her Garbhadharini (also known as the vaginal canal), Kukshi (abdomen), Kati (sacral region), Parshva (flanks), and Prushta (back) become soft, and Vayu moves into its right path or direction. Additionally, faeces, urine, and placenta are easily excreted or expelled by their respective passages; skin and nails become soft, the woman gains strength and complexion, and she is able to deliver easily and at the appropriate time a child who is excellent and possesses all the qualities and a long life. Therefore, it is evident that a pregnant woman who follows Garbhini Paricharyaby will have an increase in her immunity and will be able to prevent illnesses in the mother. There is also the passive transfer of immunity to the foetus through the placenta, which helps to prevent infections in the foetus and assists in the development of immunity from the beginning of the intrauterine period [18].

Swarna Prashan

It is one of the Jatakarma Samskaras described in Ayurveda for children. Acharyakashyapa mentioned benefits of Swarnaprashana as follows:

Swarna Prashana develops Medha (mental ability), Agni (digestive power), Bala (strength), and Ayurvedhana (prolonged age span).^[19] It is also Mangalakara (auspicious), Punyam

(good fate), Vrushyam (auspicious nature and personality), Varnyam (enhance colour and complexion), and Grahapaham (protection from evil spirits and micro organisms). Feeding of gold increases intellect, digestive and metabolic power, strength, and gives long life. It is auspicious, aphrodisiac, increases complexion, and eliminates the evil effect of Grahas. [20]

DISCUSSION

Adhering to guidelines for eating, sleeping, and celibacy contributes to personal rejuvenation. Additionally, maintaining a Satvik diet and lifestyle, speaking truthfully, practicing nonviolence, living in harmony with nature, and following social ethics and conduct all support overall well-being.

CONCLUSION

These principles aid in managing the mind and addressing psychological issues. Their primary goals are mental contentment and a worry-free life, which contribute to overall mental, physical, social, and spiritual health. This, in turn, enhances the quality of Dhatus and increases the quantity and quality of Ojas, a crucial factor for health and immunity.

In Ayurveda, Vyadhi-Kshamatva encompasses a broader concept than the term "immunity" in modern medicine. For centuries, immunomodulation has been a core practice in Ayurveda. Ayurvedic principles and guidelines for maintaining health, strength, and longevity, as well as for treating illness, are valuable for naturally modulating immunity. However, further scientific research is needed to explore and validate these immunomodulatory effects in the context of contemporary understanding.

REFERENCES

1. J.S.Tripati, R.H.Singh, The concept of Practice of immunomodulation in Ayurveda and the role of Rasayana as immunomodulators, Ancient Science of life, vol. No.XIX (1&2) July, August, September, October 99, : 59-63.PMCID:PMC3336465 / PMID: 22556921
2. AcharyaVagbhata, AshtangaHridaya, Edited by Dr YadhunandanUpadhyaya, chaukambhaprakashan, Varanasi, 2015, Sutrasthana, chapter no.2, Sloka no.48, p.32
3. J.Thakkar, S. Chaudhari, and Prasanta K. SarkarRitucharya: Answer to the lifestyle disorders Ayu. 2011 Oct-Dec; 32(4): 466–471.DOI:10.4103/0974-8520. 96117. PMID: 222661838; PMICD: PMC3361919.
4. Agnivesha, AcharyaCharaka, Dridabala, CharakaSamhita, Edited by Bramhananda Tripathi, ChaukambaSurabharatiprakashan. Varanasi, 2006, Volume 1, Sutrasthana, chapter 6, sloka no 3, p.143.
5. AcharyaVagbhata, AshtangaHridaya, Edited by Dr YadhunandanUpadhyaya, chaukambhaprakashan, Varanasi, 2015, Sutrasthana, chapter no.2, Sloka no.48, p.32
6. AcharyaCharak,Vd Y G Joshi,CharakSamhitavaidyamitraprakashan edition 1stpune, sutrasthantrishreshjanyaadhyay 163
7. J.Thakkar, S. Chaudhari, and Prasanta K. SarkarRitucharya: Answer to the lifestyle disorders Ayu. 2011 Oct-Dec; 32(4): 466–471.DOI:10.4103/0974-8520. 96117. PMID: 222661838; PMICD: PMC3361919

8. Agnivesha, AcharyaCharaka, Dridabala, CharakaSamhita, Edited by BramhanandaTripathi, ChaukambaSurabharatiprakashan. Varanasi, 2006, Volume 1, Sutrasthana, chapter 6, sloka no 3, p.143.
9. AcharyaVagbhata, AshtangaHridaya, Edited by Dr YadhunandanUpadhyaya, chaukambhaprakashan, Varanasi, 2015, Sutrasthana, chapter no.2, Sloka no.48, p.32
10. J.Thakkar, S. Chaudhari, and Prasanta K. SarkarRitucharya: Answer to the lifestyle disorders Ayu. 2011 Oct-Dec; 32(4): 466–471.DOI:10.4103/0974-8520. 96117. PMID: 222661838; PMICD: PMC3361919
11. AcharyaCharakVd.v s kale CharakSamhita, chaukhambasanskritpratisthan dehli,2016,volume 1,vimansthan chapter 1 shloka 21 p553
12. AcharyaSushruta, SushrutaSamhita, Edited by KavirajAmbikadattashatri, chaukambha Sanskrit sansthan, varanasi. 2015, Chikitsasthana, chapter no. 24, sloka no.68, p. 137.
13. Dr S Gupta,Dr A gupta,Dr r sharma ,concept of panchkarmawsrpurnvakarma,pradhan karma and paschatkarma,J.Bio.Innov 10(2b),pp:162-167,2021
14. Dr S Ranade ,AyurvediyaPanchkarmanmolprakashanpune,edition 1997 ,chapter 1 panchkarmaparichaya,page1-2
15. Agnivesha, AcharyaCharaka, Dridabala, CharakaSamhita, Edited by BramhanandaTripathi. chaukambaSurabharatiprakashan. Varanasi, 2015, Volume 1, Sutrasthana, chapter no.16, sloka no. 17-19, p.323
16. A gupta,Asthanghridyam edited with vidyotinihindi commentary Sutrasthana chapter 1 verse5 chaukambhaprakashan Varanasi 2016 p.3
17. Agnivesha, AcharyaCharaka, Dridabala, CharakaSamhita Edited by BramhanandaTripathi, ChaukambhaSurabharatiPrakashan. Varanasi, 2015. Chikitsasthana, chapter no.1, Sloka no. 7, p.111.
18. Kshastrignchaturvedicharaksamhita with vidyotinihindi commentary chikisasthan chapter1-4 verse26 chaukhambabharti academy Varanasi 1998 p 58
19. Premavatitewari, Ayurvediyaprasutitantraevamstriroga, Chaukambhaorientalia, Varanasi, 2003. part 2, chapter 5,p. 226.
20. MaharshiKashyapa, Kashayapasamhita, Edited by Prof (KM) P.V.Tewari, ChaukambhaVishvabharathi, Varanasi,vol-1 Sutrasthana,18/27-28 p.7

Source of Support : None Declared

Conflict of Interest : Nil