

CONCEPTUAL STUDY OF “PRANINAAM PUNARMOOLAM AHAROBALVARNAOJASAM” W.S.R. OF VYADHIKSHAMATVA (IMMUNITY)

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ABSTRACT

Ayurveda is a science of life (Ayu). *Aahar* is most important for longevity of *Ayu*. Because *Acharya Charak* mentioned it in three sub pillars of *Sharira* i.e. called *Trayaupstambha*. *Acharya Sushurta* says that *Aahar* is the base of *Bala*, *Varna* and *Oja*. *Oja* is the collective *Sara* of all the *Dhatus* from *Rasa* to *Shukra* which is mainly responsible for Strength, Vigour and vitality of life. *Acharya Sushurta* describes *Ojas* as the *Paramteja* of the *Saptadhatus* and as the *Bala* or biological strength of individuals. The presence of *Ojas* in body is relevant as like *Ghee* present in milk itself. *Ojas* is compared with immunity in modern science. There are three types of immunity in Ayurveda i.e. *Sahaja*, *kalaja* and *Yuktikruta*. *Sahaja* is congenital or natural, *Kalaja* is time-reason-age and *Yuktikruta* is acquired. According to *Acharya Charak* the *Aahar* that pleaser of *Mana* is good for *Ojas* and according to *Acharya Kashyap*, *Aahar* which is include property of *Madhur-Snigdha-Sheet* etc. is best of *Ojas Vardhan*. So, present study will be beneficial to understand which *Aahar* is best for *Ojas* as well as immunity.

Keywords: *Aahar*, *Ojas*, *Vyadhikshmatava*

INTRODUCTION

Acharya Sushrut has described the use of *Sanshodhan*, *Sanshamana Aahar* and *Sadvritta* (good conduct) for the treatment of physical and mental disorders. So it is clear that *Aahar* is a key component in the treatment of diseases.¹ Apart from this, *Acharya Dalhan* has said that only *ahara* is required for healthy person because there are no need to mitigate for *dosha* and *vyadhi*. Therefore, *Aahar* is very important for both healthy and diseased person. *Acharya Dalhan* has criticised it and said that “*Praninam Moolmaahar*” here the word *Mool* is sim-

ilar to the root so it is said that, the *Aahar* is the *Mool* of all human being, It has been described by *Dalhan* in the manner that the origin of the plant is from its root, in the same way, the origin of a human is from the *Aahar*.² *Aahar* is the sub pillar of the body so it can be said that, it is the *Mool* of body.³ *Shukra* and *Shonit* are made from the *Aahar* which helps in the formation of the foetus. This *Ahara* is not only the *Mool* of human being but it also the *Mool* of *Bal*, *varna* and *oja* of all individuals.² *Oja* is the form of *Soma* and *Agni*, which is considered to be the

Saarbhaga of all the *Dhatu* from *Rasa* to *Shukra*.⁴ Hence *Dalhan* says it, as the *Dham* of all the *Dhatu*. *Acharya Charak* has described the *Oja*, *Bala* and *Shleshma* as the synonyms of each other.⁵ According to *Acharya Charak* there are three type of *Bal-Sahaja*, *Kalaja* and *Yuktikruta*.⁶ According to *Acharya Chakrapaani "Yukti Aharacheshtyo Smyak-sharirena Yojana"* that is the whole body plan is *Aahar* and effort. This is called *Yukti*.⁶ Therefore, it can be said that by taking the *Ahara* in right manner, it increases all the *Dhatu*s and it also increase the *Oja*, Due to it immunity of the body is increase and the person is disease-free and live a long life.

AAHAR:

Aahar is the most important factor in life and plays a very delicate role for the maintenance of health. Out of three *Upastambhas*; *Aahar*, *Nidra*, *Brahmcharya* it is one of the *Upstambha* of life.³ Proper *Aahar*, taken in proper manner can lead to better health (Proper growth of *Sharir Bala*, *Vrana* and *Upachaya*) and faulty *Aahar* results in disturbed functions of the body. *Acharya Charak* stated that *Aahar* sustains life if taken with discipline in a proper manner. *Aahar* has a prime role in maintaining health and also in treating various disorders. According to *Kashyap Samhita*, *Aahar* as always being an important way to treat illness and maintain health and that's why he called *Aahar* as *Mahabhaisajya*.⁷

OJAS:

The word "*Oja*" literary means shining, bring off full of luster. In *Ayurveda*, *Ojas* is the essence of all the seven *Dhatu*s i.e. from *Rasa* to *Shukra*. It is also called *Bala*.

The different nature of *Oja* which has been described in *Ayurveda* are:-

- It is described as the essence of all the seven *Dhatu*s.⁴
- *Oja* is also called as the *Bala* (immunity) of the

body.⁵

- In some places *Rasadhatu* is also called as *Oja*.⁸
- *Oja* is also spoken to *Rakta Dhatu* also.⁹
- *Oja* is also called as the energy of body.⁹
- *Oja* is also considered as the *Sneha* substance of all the *Dhatu*s.¹⁰
- *Oja* has also been accepted as the essence of *Shukra Dhatu*.¹¹
- As per *Sharangdhar*, the *Oja* is the *Updhatu* of *Shukra*.¹²
- The *Oja* is also accepted as the *Mala* of the *Shukra Dhatu*.¹³
- The natural form of the *Shleshma* is also considered as *Oja*.⁵
- The *Oja* is also considered as one of the best *Pranayatana* among 10 *Pranayatana*.¹⁴

By considering all of the above description of *Oja*, it is concluded that *Ojas* is the *Sara* of all *Dhatu*s which is also otherwise called as *Prakrita Shleshma* like nature, supports the body by imparting *Tarpan* like action in the entire body. It represents the *Bala* of the all *Dhatu*s and is present in the different organism of the body to provide immunity power and loss of it leads to wasting, decay and destruction. Thus in another way resistance to decay and degeneration of the body and natural immunity against disease is called *Oja*. It is of great importance in contrast to protection of body.

FORMATION OF OJAS:¹⁵

Oja formation by the action of different *Dhatavagni* on *Dhatu*s for example the bees gather the honey from various flowers and fruits so also the *Ojas* is formed from the best qualities of the essence of all the *Dhatu*s.

Table 1:

| <i>Dhatu</i> | <i>Dhatwagni</i> | <i>Prasadbhaga</i> | <i>Kitta Bhaga</i> | <i>Sara Bhaga</i> |
|--------------|------------------|--------------------|--------------------|-------------------|
| <i>Rasa</i> | <i>Rasagni</i> | <i>Rakta</i> | <i>Kapha</i> | <i>Oja</i> |
| <i>Rakta</i> | <i>Raktagni</i> | <i>Mamsa</i> | <i>Pitta</i> | <i>Oja</i> |
| <i>Mamsa</i> | <i>Mansagni</i> | <i>Medas</i> | <i>Khamala</i> | <i>Oja</i> |
| <i>Meda</i> | <i>Medogni</i> | <i>Asthi</i> | <i>Sweda</i> | <i>Oja</i> |

| | | | | |
|---------------|------------------|---------------|----------------------------------|------------|
| <i>Asthi</i> | <i>Asthyagni</i> | <i>Majja</i> | <i>Kesha, Roma, Nakha</i> | <i>Oja</i> |
| <i>Majja</i> | <i>Majjagni</i> | <i>Shukra</i> | <i>Akshi, Vit and Twak Sneha</i> | <i>Oja</i> |
| <i>Shukra</i> | <i>Shukragni</i> | - | - | <i>Oja</i> |

Thus it is cleared that the *Ojas* is formed and collected in the body from essence of all the seven *Dhatus*. So, it is called as *Utikrishta Teja Dhatu* of the body.

TYPES OF OJAS:¹⁶

There are two types of *Ojas* in the body, *Para* and *Apara Oja*. The *para Oja* which is called as the best one and quantity of *Para-Oja* is 8 drops and it is located in heart. Heart is the most important vital organ which is active throughout life and thus it requires constant supply of energy which it gets from this *Para Ojas*. It is also very vital for existence. Even loss of this *Oja* produces death. On the other hand, the *Apara Oja* which is otherwise called as *Shleshmika Oja*, is located in the ten *Dhamanis* connected with heart. The quantity of this *Ojas* is 1/2 *Anjali*. The essence of each *Dhatu* i.e. from *Rasa* to *Shukra* which is functionally active and serves as a source of energy is included in this category. *Oja* of each *Dhatu* is responsible for normal functioning of that *Dhatu*, e.g. *Rasa-Oja*, *Rakta-Oja*, etc.

FUNCTIONS OF THE OJAS IN THE BODY:¹⁷

Oja being an important substance of the body performs the following specific functions.

- *Oja* imparts strong and sturdy musculature in the body.
- It produces strength & energy to all the *Dhatu* & organs of the body.
- It enables to perform all the activities of the cells, tissue and organs of the body.
- It is responsible for production of pleasing tone & attractive colour of the body.
- It enables all the sense organ including the mind to act with their full efficiency.
- Health, stability of body and longevity of *Ayu* depends of *Oja Dhatus*.
- Due to its(*Para Oja*) site in heart it is responsible for normal functioning of heart and other vital organs of the body.

- The *Apara Oja* being spread over all the body is responsible for providing immunity power to the body.

VYADHIKSHAMATVA (BALA):

According to *Charak*, *Bala* which is otherwise known as *Vyadhikshamatva* is not the same in all the constitutions, that is to say it varies in individuals. It is cleared that resistance to decay and degeneration of the body and natural immunity against disease is called as *Bala*. There are three types of *Bala* that is *Sahaja*, *Kalaja* and *Yuktikruta*.⁶ The *Bala* which exits from birth is called *Sahaja Bala*. It is natural, inborn or genetic in nature. It is said to increase with the growth of *Dhatus* and does not depend upon any other cause. It represents both the body and *Mana* also. And *Ojas* is also the first substance formed in the body in the intrauterine life same as *Sahaja Bala*. This enables the living beings to pertain all its activities of life. So we can say that *Oja* is all known as the *Sahaja Bala* of the body.

DISCUSSION

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. Disease strikes at the location where there is derangement of *Oja*. Life can't exist without *Oja* in the body. Hence, for attaining good *Vyadhikshamatva*, we should use various regimens and follow conducts as described in Ayurvedic texts for the same. Acharya Sushrut says that *Aahar* is the basis of *Bala*, *Varna* and *Ojas* along with the whole life. According to Acharya Kashyap, the person should take *Madhur*, *Sheet virya*, *Snigdha*, *Laghu* and *Hitahara* because the digestion of this *Ahara* increases the *Dhatus* along with the growth of *Oja*.¹⁸ Because *Oja* is the essence of all the *Dhatus*. It is evident from the above description that *Oja* is

the innate immunity. Due to the *Ojovridhhi* immunity become strong and person living a disease free and long life.

CONCLUSION

Ayurveda has included the four fundamental principles and dependence on it. These principles make this eternal which is complete and will remain true or applicable at any condition. Whatever mentioned in Ayurvedic texts and whichever will be discussed based upon principles. Therefore, we can say that any statement of ayurved can't be reasonably interpreted without its principles. *Ojas* is the most important principle of Ayurveda for research because *Ojas* is directly related to the human immune system. All *Acharya's* are mentioned *Ojovardhan Aahar* in their text. In present era *Chikitsaka* using that type of *Aahar* during the treatment of *Roga* the patient will be cure as soon as possible. If the physicians have a complete knowledge of the *Ojovardhan Aahar* then they will be perfect to treat of all the diseases. Therefore present study helps to understand concepts of *Ojas*, *Vyadhikshamatva* and role of *Aahar* in the formation of *Ojas* and immunity.

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Source of Support: Nil

Conflict Of Interest: None Declared

How to cite this URL: Ishwar Pratap Singh Raghuwanshi & Shweta Vishwakarma: Conceptual Study Of “Praninaam Punarmoolam Aharobalvarnaojasam” W.S.R. Of Vyadhikshamatva (Immunity). International Ayurvedic Medical Journal {online} 2019 {cited November, 2019} Available from: http://www.iamj.in/posts/images/upload/2071_2075.pdf