CONCEPTUAL STUDY OF “PRANINAAM PUNARMOOLAM AHAROBALVARNAOJASAM” W.S.R. OF VYADHIKSHMATVA (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 Trayapostambha. Acharya Sushruta 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 Sushruta 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 Sanshidhan, 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 similar 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. 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. According to Acharya Charak there are three type of Bal-Sahaja, Kalaja and YuktiKruta. According to Acharya Chakrapani "Yukti Aharacheshtyo Smyaksharirena Yojana" that is the whole body plan is Aahar and effort. This is called Yukti. Therefore, it can be said that by taking the Ahara in right manner, it increases all the Dhatus 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 Upsthambha of life. 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.

OJAS:
The word “Oja” literary means shining, bring off full of luster. In Ayurveda, Ojas is the essence of all the seven Dhatus 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 Dhatus.
- Oja is also called as the Bala (immunity) of the body.
- In some places Rasadhatu is also called as Oja.
- Oja is also spoken to Rakta Dhatu also.
- Oja is also called as the energy of body.
- Oja is also considered as the Sneha substance of all the Dhatus.
- Oja has also been accepted as the essence of Shukra Dhatu.
- As per Sharangdhar, the Oja is the Updhatu of Shukra.
- The Oja is also accepted as the Mala of the Shukra Dhatu.
- The natural form of the Shleshma is also considered as Oja.
- The Oja is also considered as one of the best Pranayatana among 10 Pranayatana.

By considering all of the above description of Oja, it is concluded that Ojas is the Sara of all Dhatus 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 Dhatus 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:
Oja formation by the action of different Dhatavagni on Dhatus 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 Dhatus.
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 Utikrisha Teja Dhatu of the body.

**TYPES OF OJAS:** \(^6\)

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:** \(^7\)

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 Dhatu.
- 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 conduct 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 Ojovriddhi 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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