

Concept of Oja and its Ayurvedic Aspects W.S.R. to Vyadhikshamatva

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ABSTRACT

Ancient knowledge serves as the foundation for the scientific system of harmony and balance known as Ayurveda. The Indian subcontinent is where the traditional healing system known as Ayurveda initially flourished. According to Ayurveda, the Tridosha (functional and vitiating components), Sapta Dhatus (seven tissue levels), and Three Mala (Degraded product) perform metabolic activity in the human body. The practice of following principles like Aharcharya (diet), Dincharya (daily routine), Ritucharya (seasonal routine), etc. was encouraged by Ayurveda. These measures are beneficial for preventing lifestyle-related disorders, however the Ayurvedic science promotes the concept of Oja or Vyadhikshamatva (Immunity) to prevent Infectious diseases (Aupasargika Roga), Allergic condition (Asatmyaja Roga) etc. Oja is regarded as the Dhatu or essence of all Dhatus, and it is found in every physiological component of the body. Chakrapani has previously described immunity in terms of Vyadhikshamatva. In Ayurveda, Immunity as Vyadhikshamatva is defined as a condition of equilibrium of Oja, Bala, and Prakrit Kapha. The following review article conducts a critical analysis of the ancient texts in order to assess the idea of Oja with regard to its Ayurvedic component and to establish how it relates to the Vyadhikshamatva.

KEYWORDS: Oja, Bala, Vyadhikshamatva, Immunity, Rasayana

I. INTRODUCTION

Ayurveda is world's oldest science of herbal medicine. To promote good health of individual the concept of Oja and Vyadhikshamatva has been given by our Acharyas in Ayurvedic samhitas. Oja is defined as a vital energy and Sara (extract) of all Sapta dhatus, which nourishes all tissue and is responsible for the optimal functioning of our body, mind and spirit.

Oja influences the body's Vyadhikshamatva or Immune system.

Acharya Charaka's concept of Daspranayatana where Oja has been mentioned as Prana.¹ According to Sthana (site) and Matra (quantity) Oja is divided into two types- Par oja – 8 drops matra, located in heart and Aparajala oja – Ardhanjali matra situated in whole body.² Being located in Hridya, Oja mixed with Rasa dhatu and circulates through the Rasavahi dhamniya (Mahaphala) and provides poshana (nutrition) to the entire body.³

Oja has been described as Soumya (gentle), Snigdha (moist), Shukla (white), Sheet virya (cold in nature), Sthira (stable), Prasarsheela (spread), Vivikta (discrete), Mridu (soft), Picchila (sticky) and base of all Pranas.⁴ All physiological components of human body is filled with Oja and In absence of Oja it will get destroyed. The Rasayanas and other Ayurvedic drugs and treatment methods strengthen Oja and promote natural resistance (Vyadhikshamatva) against ageing and disease.

II. MATERIAL & METHODS

This article is based on a review of ancient Ayurvedic literature in which main classical texts are Charaka samhita, Sushruta samhita, Chakrapani teeka etc. and also various magazines, journals and websites.

AIMS & OBJECTIVE

Study of Oja as Vyadhikshamatva and its Ayurvedic aspect to boost the immunity.

III. DISCUSSION

Oja is most important element for maintaining the immunity, intelligence, general health and memory. Bala, Prana, Kapha, Veerya etc are the synonyms of Oja.

SYNTHESIS OF OJA⁵

Oja is Saarbhut Ansh (finer element) of all Sapta Dhatus. It is vital nectar of life. Nearly thousands of bees collect the essence of thousands of flower and fruits and form honey similarly all Ojas is essence / end product of Sapta Dhatus. It formed first in body in intrauterine phase and after that other Dhatus has been formed. The first synthesised Oja is having taste like Madhu (honey), smell like Laja and colour like Sarpi (ghee).

GUNA OF OJA⁶

Acharya's has explained ten properties of Ojas which are similar to milk and ghee while is totally opposite to Madya and Visha.

1. Guru (Heaviness)
2. Sheet (Cold)
3. Mridu (Softness)
4. Slaksna (Smoothness)
5. Bahal (density)
6. Madhura (Sweetness)
7. Sthir (Stability)
8. Prasanna (Pleasant)
9. Pichhila (Sticky)
10. Snigdha (unctuous)

SAMANYA KARMA OF OJA⁷

Oja controls and regulate all the physiological activities and immunity power of the body. It is useful to maintain good mental and

physical health some of the functions of Oja as follows:

- It strengthen the Mansa (Muscles) and other Dhatu's.
- It provides nourishment to all elements of the body.
- Ebility to perform all activities.
- Brighten the complexion
- Clarity of voice
- External and internal sense organ performs their own function.

NIDANA OF OJA KSHAYA⁸

Oja Dushti is a major cause of decline immunity the following Nidana is responsible for this:

- Abhighata (injury)
- Dhatu Kshaya (destruction of tissue)
- Krodha (excessive anger)
- Shoka (Grief)
- Dhyana (worry)
- Parishram (excess physical work)
- Kshudha (Hunger)

VIKRITI OF OJA (ABNORMALITY OF OJA)⁹

Result of metabolic and mental abnormalities leading to diminished production of Oja which create physical and mental fatigue, acute and chronic diseases. Their are three types of abnormalities seen in Oja which called Oja Vyapatti:

No.	Visransa	Vyapad	Kshaya
1.	Sandhi Vishlesh (looseness of joints)	Stabdha Guru Gatrata (Rigidity and heaviness in whole body)	Murchha (Fainting)
2.	Gatrasada (Giddiness)	Shopha (Swelling)	Mansakshaya (Muscle wasting)
3.	Doshchyavan (dislocation of doshas)	Varnabhed (loss of complexion)	Moha (Confusion)
4.	Kriyasannirodha (Impairment in activities)	Glani (depression)	Pralap (Delirium)
5.		Tandra (Stupar) Nindra (Excessive sleep)	Maran (Death)

OJOVRIDDHI (INCREASE IN OJAS)¹⁰

Oja is pure substance that is extracted from digestive fluid. It provide physiological stability and strength to the body for its normal functions. Madhura and Sheet Virya Ahara are

responsible for Ojo Vridhhi. Oja Vridhhi is promotes the growth of the body and strength.

FACTORS RESPONSIBLE FOR OJAS

The classical Ayurvedic theory of "Sarvada Sarvabhavanam Samanyam Vridhhi

Karanam¹¹ is also applied to enhance the quality and quantity of Oja. The following food habits and

drugs having same qualities as Oja.

No.	Character	Pathya	Apathya
1.	Ahara	Satvik foods – Milk, Ghrita, Almond, Sesame, Honey, Rice, Seasonal fruits and Mansa Rasa etc.	Fried, Spicy, Hot, Bitter, Sour food should be avoided Ex. Fast food, Alcohol, Refined-salt, sugar, oil and flour.
2.	Aushad	Jeevani Gana- Mulethi, Jivanti Rasayana - Chyawanprasha, Bramharasayana Single drugs- Giloya, Amlaki, Ashwagandh, Shatavari Agnivardhaka – Jeerak, Hingu, Maricha	-
3.	Vihara	Bramhcharya, Meditation, Yoga, Asan, Happiness	Ativyayam, Pramitasan, Bhaya, Shoka, Kopa, Ativyavaya

VYADHIKSHAMATVA¹²

Oja has been described as a Vyadhikshamatva in Ayurveda.

Vyadhikshamatva – Vyadhi + Kshamatava

- **Vyadhi** – Vyadhi is the condition in which both the body and the mind experience suffering. Vyadhi means disease or lack of balance in physical entities.
- **Kshamatva** – to resist or tolerance or endurance

Types of Vyadhikshamatva

Acharya Chakrapani has mentioned two types of Vyadhikshamatva –

1. **Vyadhibalavirodhi** - It refers to strengthen the susceptibility to a certain disease and consequently eradicates existing diseases. It may be correlated to acquired immunity or Yuktikrita bala.
2. **Vyadhi-utpada-prabandhaka** - The body's potential to defend against disease-causing pathogenic processes.

Concept of Vyadhikshamatva

Vyadhikshamatva is affected by a number of elements, including normal Doshas, the equilibrium state of Dhatus, normal Agni, and the patency of Srotasa. Even unwholesome food habits may not always result in disease straight away. Not

all Doshas are intended to be equally strong, just as not all unhealthy (Ahitkar) foods are supposed to be equally harmful, in a similar manner, not every person has the same level of disease resistance.

The principle of Vyadhikshamatva is crucial for maintaining human welfare on a daily basis as well as for disease recuperation and prevention. The etiological factors attempt to cause the diseases when they come into interaction with the body. At the same time, the body works to fight off the diseases. According to Ayurveda, the strength of the body that prevents the onset of diseases or has already formed diseases is known as Vyadhikshamatva. Vyadhikshamatva is not simply regarded as Immunity, as it is in modern science, where it is considered as Immunity against a specific agent or any diseases. But in Ayurveda, Vyadhikshamatva refers to a resistance to the loss of the integrity, compositions, and interconnectedness among the human body's Doshas (bio-elements) and Dhatus (tissue system).

The process is commonly known as Vyadhikshamatva which is brought about by the Vikarvighatkar bhava-abhava. Nidana, Dosha and Dushya are the three components which are interconnected to each other and which requires occurrence of all diseases. Vikarvighatkar bhava-abhava are the factors which hinders the manifestation of diseases.¹³

Acknowledging the concept of Vyadhikshamatva effectively requires

understanding of concepts like as Oja, Vikarvighatkar bhava, Rasayana, etc., all of which are beneficial for the better treatment of various diseases. All of these elements are regarded to be significant for the management of Vyadhikshamatva. Vyadhikshamatva as Immunity, is crucial for preserving the body's homeostasis.

IV. CONCLUSION

The concept of Vyadhikshamatva is very well documented in Ayurvedic literature. Ojas is the precious nectar from the body thus it's necessary to preserved by all means. The ancient Ayurvedic text has described the basics of a unique holistic immunology interlinked with tissue nourishment, Ojas formation as the biological determinant of vital bio strength and immune strength in an individual. Vyadhikshamatva varied to every person which depends upon lifestyle, diet habit, Sanskar, Bala, Rasa, Anupana etc. the Rasayana medication is meant for maintaining healthy body with relieving various disorder. People should adopt these into their lifestyle so as their body and mind strong enough to fight with all the physical and mental health in this modern era.

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