A Conceptual Study of Function of Ojas w.s.r. to Vyadhikshamatva and its Clinical Significance

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Abstract

Ayurveda is the science of life and its main aim is to maintain healthy status of healthy living being, i.e., prevention of disease and treatment of disease. To fulfill these purposes, Ayurveda has mentioned various fundamental principle in reference of Sharir Rachna, Sharir kriya, Chikitsa, etc. Concept of oja and vyadhikshamatva explained in Ayurvedic texts is one among them. Though located in hrdaya, ojas pervades all over the body and controls the working of body. By its loss or destruction, the destruction of body (life) is sure to happen and by its presence, the body is sure to survive and different state (condition, activity, etc) concerned with the body are brought properly. The main function of Ojas is vyadhikshamatva. Capacity or power of body to fight against disease and to resist against production of disease is known as vyadhikshamatva. Immunity is defined as the capacity of the body to resist the pathogenic agents. So the concept of ojas and vyadhikshamatva are similar as that of immunity of modern science. Understanding the concept of ojas and vyadhikshamatva will be helpful in fulfilling both the aims of Ayurvedic science, i.e., in contribution of implementation of positive health and in seeking solution of immunological disorder through Ayurveda.

Keywords: Ayurveda, ojas, vyadhikshamatva, hryda, immunity

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INTRODUCTION

Ayurveda is the science of life and its main aim is to maintain healthy status of healthy living being, i.e., prevention of disease and treatment of disease [1]. To fulfill these purposes, Ayurveda has mentioned various fundamental principle in reference of Sharir Rachna, Sharir kriya, Chikitsa, etc. Concept of oja and vyadhikshamatva explained in Ayurvedic texts is one among them.

Ojas is the final and excellent essence of sapta dhatu. Similar to sapta dhatu it gets nourishment by ahara rasa. Some scholars explain it as upadhatu. But as we know, ojas does not nourish the body, so cannot be explained under dhatu. Dissimilar to upadhatu, it circulates all over the body through mahadhamnis so cannot be explained under upadhatu. Although it is explained as essence of sapta dhatu, but due to its prana dharak Karma, cannot be explained as dhatu [2].

In Astangasangraha, it is said as mala of shukra dhatu. Though located in hrdaya, it pervades all over the body and controls the working of body. By its loss or destruction, the destruction of body (life) is sure to happen and by its presence, the body is sure to survive and different state (condition, activity, etc.) concerned with the body are brought properly [3].

Body is originally composed of dosas, dhatus and malas. As moola, i.e., root is the chief factor in stage of origin, sustenance and destruction of plants, in same way dosa, dhatu and mala for the body [4]. Beyond this dosa, dhatu and mala, there is one separate entity due to which every tissue of the body remains integrity in functions and structure for strength and vitality of human body is called as ojas. The physical, mental and spiritual strength totally depends on ojas. Ojas gets formed first in the body of living beings [5].
The oja provides vyadhikshamatva power in the body because function of Oja is to prevent manifestation of disease in the body and oppose and defense from the disease which already exist. The ojas is strength. Actually ojas is the cause and strength is the function of ojas. But being very important function of ojas and performing all other function of ojas, by strength ojas itself is known as strength. Oja which is situated all over the body is known as Aparaoja and its amount in the body is half anjali. Opposite to dhatu, ojas vrudhi does not occur in the body, inspite its decrease in the body produces different symptoms and stages [6].

By using Ojavyasthapakdrunya in healthy stage of the body, it helps in maintaining normal amount of oja in the body and when oja is present in its normal amount, then all the function of Ojas occurs properly in the body and there is less chances of the body to become diseased.

To maintain health of a healthy person and to prevent infection in the body, one should use ojovasthapakdrunya regularly [7] so that all the physiological activities of the body should go on properly.

Decrease in quantity of ojas leads to a pathological condition called as Ojakshaya, deficient oja not only produces ojakshayalakshana and different three stages. But also ojakshaya occur in pathology of different disease. So for a physician it is mandatory to have the knowledge of ojavysthapan treatment. In this study, an attempt was made to understand the function of Ojas w.s.r. to vyadhikshamatva and its clinical significance. All the literatures are reviewed to understand the same.

**AIMS AND OBJECTIVES**

- To study the concept of ojas and its function in detail.
- To study the role of ojas in Shareera.
- To study the concept of vyadhikshamatva.
- To study the role ojas in prevention of disease.
- To study the concept of Ojavayasthapanchikitsa.

**MATERIALS AND METHODS**

**Source of Data**

Different Ayurvedic classical books, modern medical books, research papers and journals were referred to understand the concept of ojas, vyadhikshamatva and immunity.

**Methods**

- To compile the available literatures on ojas.
- To compile the importance of vyadhikshamatva.
- To compile the importance of ojas in maintenance of health of healthy individual.
- To compile the importance of ojas vayasthapanchikitsa.

This is a literary research study. In this study all the references from Samhitas and respective commentaries regarding “A conceptual study of function of ojas w.s.r. to vyadhikshamatva and its clinical significance” is compiled.

**CONCEPTUAL STUDY**

Although Ayurveda is science, based on Tridosabaad, but still we find some such reference in brahatrayi, based on them, importance may be given to Jivanubaad.

The body is not desired for the purpose of eating by those evil spirits, who eat only oja and move in night [8]. Here the term ‘rajinichara’ is used for jivanu, etc. Here it can be understood that, when Rajinichara attempt to destroy the oja, first there is fight between oja and Rajinichara, and depending on their strength they fight and win. This concept is also acceptable in modern science. Oja provide vyadhikshamatva to the body and strength of oja, in form of action is known as vyadhikshamatva.

Ojas present in the human body are of two types: (1) Apara Ojas, and (2) Para Ojas. The amount of Apara Ojas in the body is half Anjali. Apar Ojas circulates in the dhamnis and it is apradhan. Its decrease produces different ojakshaya symptoms in the body. The amount of Para ojas is eight drops. It is situated in the heart and it is pradhan, and its decrease produces death [9].
Ojas maintains the life of living beings by its saturation. Without ojas, life in living being does not exist. Ojas is the initial essence of embryo and also the essence of its nourishing material. Ojas enters into the cardiac region before circulation. When Ojas is destroyed, it leads to destruction of body means Ojas is the sustainer of life, and is located in the heart. Ojas is the cream of nutrient fluid in the body and where vital factors are established [10].

The normal functions of bala (Ojas) are as follows, firm and well developed muscles, unobstructed movements, clarity of voice and complexion and normal functioning of external (motor) and internal (sensory) organs [11].

The strength of body is capable to destroy vitiated dosas [12]. Though located in the hrdaya, it pervades all over the body and controls the working of body. By its loss or destruction, the destruction of body (life) is sure to happen and by its presence, the body is sure to survive and different state (condition, activity etc) concerned with the body are brought properly [13]. The entire body with all the part of the living being is pervaded by it and in its absence, all the body parts wither off [14]. In brief, function of Ojas can be summarised as:

- Maintain life of living being.
- Without it life does not exist.
- Initial essence of embryo.
- Vital factors are established here.
- Homeostasis, i.e., maintaining the equilibrium of body.
- Controls the working of body.
- Different states concerned with the body are brought properly.
- Destroy vitiated dosa.
- Produce firm and well developed muscles.
- Unobstructed movements.
- Clarity of voice.
- Clarity of complexion.
- Normal functioning of external (motor) organs.
- Normal functioning of internal (sensory) organs.
- By its presence, the body is sure to survive.
- Destruction of Ojas leads to destruction of the body [15].

The detailed description of vyadhi kshamatva is not available in the classical text of Brahrtrayi. In Charaksamhita Sutrasthan, word vyadhi kshamatva is used under following reference:

\[ up \text{ lok}Zf.k \quad “kjhjkf.k \quad O;kf/k\{keRos leFkkZfu HkofUrAA \text{ ¼p- lw-½} \]

The power of vyadhi kshamatva is not equal in all human being.

While commenting on the above Shloka, Acharya Chakrapani explained as: Capacity or power of body to fight against disease and to resist against production of disease is known as vyadhi kshamatva. Word vyadhi kshamatva is used for:

- Vyadhibalavirodhitwam: It fights against diseases which are already present in the body means strength of the body, which defense the body against the disease, already existing in the body or prevents further complication etc., is known as vyadhi kshamatva.
- Vyadhyi Utpaadprati bandha katvam: Before production of disease in the body, vyadhi kshamatva prevent its manifestation, and resist against production of disease. Means strength of the body, which defenses the body against production of disease or maintain healthy status of a person [16].

The oja provide vyadhi kshamatva power in the body because function of oja is to prevent manifestation of disease in the body and oppose and defense from the disease which already exist.

Kapha in normal state, is (responsible for) strength but when abnormal or vitiated becomes excretory product. In other words, the normal kapha is said as ojas, while the abnormal one is sinful, i.e., cause of various disorder [17]. The qualities of ojas, as explained earlier have similarity with qualities of kapha. So it is said, ojas and shleshma are somewhat similar substances and both affect each other. The strength of body is capable to
destroy vitiated dosas. Strength (bala) is of following three types:
1. Sahaj, i.e., congenital.
2. Kalaj, i.e., time affected.
3. Yukti krutaj, i.e., acquired [18].

Sahaj Bala, i.e., Congenital
Physical and psychological strength which is present naturally is known as sahaj or
congenital strength. Congenital strength is present since birth. Congenital strength is of
following three types:
1. Pravara bala: Sama sannipata and Kaphaj
prakriti purusha.

Kalaj Bala, i.e., Time Affected Strength
Kalaj bala depends on seasonal variation and
age of person. Strength of person, which
depends on kala is known as kalaj bala.

Ritu, i.e., season is of following six types:
1. Shishira
2. Vasanta
3. Greeshma
4. Varsha
5. Sarada
6. Hemanta

Above said six ritus come under two types of
kala:
1. Aadan kala—Shishira, vasanta, greeshma.

Depending on above said two kala and six
ritus, kalaj bala is of following three types:
Kalaj Bala Visarga Bala Aadan Bala
1. Uttam Anta (End) Prarambha (Beginning)
2. Madhyam Madhyam Madhyam
   (Middle) (Middle)
3. Heena Prarambha Anta (End)
   (Beginning)

Another factor, on which kalaj bala depends is
age which is of following three types:
1. Balya avastha: Stage of childhood and
   adolescence
2. Madhyam avastha: Stage of adult
3. Vruddhaavastha: Stage of oldness

Depending on age, Kalaj bala is of three types:
1. Uttam: Madhyama Avastha, i.e., middle age
2. Madhyam: Balya Avastha, i.e., young age
3. Heena: Vrudda Avastha, i.e., old age

Yukti Krutaj Bala
Yukti krutaj bala is the bala which is acquired
or obtained by following proper dietary habit,
diet and other rules and regimen. Diet with six
taste increase the strength of body and with
single taste decrease the strength of body.
Depending on diet, yukti bala is of following three types:
1. Uttam: Consumer of all six tastes, follower of Astaaharavidhiviseshyatan.
2. Madhyam: Consumer of two or three taste.
3. Heena: Consumer of single taste, excess food intake. Not at all intake of food,
opposite food intake.

Under vihar orchestra, different types of daily
rules and regimen, seasonal rules and regimen
are studied. Different types of vaccination
used in the modern science to provide
immunity also comes under this. For easy
understanding and study, three types of
strength can be summarized as:

Strength (Bala) [19]
1. Sahaj (congenital strength)
2. Kalaj (time affected)
3. Yukti (acquired)

i. Pravara, i.e., maximum: Kaphajprakirti
   Sama sannipata
   Prakriti purusha

ii. Madhyam, i.e., moderate: Pittajprakirti
   Purusha

iii. Avara, i.e., minimum: Vataprakirti
    Astanindita
    Purusha, etc.

Oja which is situated all over the body is
known as Aparaaaja and its amount in the body
is half of anjali. Opposite to dhatu, ojasvrudi
does not occur in the body [20].

CLINICAL SIGNIFICANCE
By using Ojavyasthapakdruvyaya in the healthy
stage of body, it helps in maintaining normal
amount of oja in body and when oja is present
in its normal amount, then all the function of
Ojas occurs properly in the body and there are
less chances of the body to become diseased.


<table>
<thead>
<tr>
<th>Strength</th>
<th>Kala</th>
<th>Age</th>
<th>Strength</th>
<th>Diet</th>
<th>Rule and Regimen</th>
</tr>
</thead>
<tbody>
<tr>
<td>i. Maximum</td>
<td>Beginning of aadan kala. End of visarga kala</td>
<td>Middle age</td>
<td>i. Maximum</td>
<td>Consumer of all rasas</td>
<td>Proper daily and seasonal regimen Vaccination</td>
</tr>
<tr>
<td>ii. Moderate</td>
<td>Middle of both kala</td>
<td>Young age</td>
<td>ii. Moderate</td>
<td>Consumer of 3–4 rasas</td>
<td>Does not follow daily and seasonal regimen</td>
</tr>
<tr>
<td>iii. Minimum</td>
<td>Beginning of aadan kala and End of visarga kala</td>
<td>Old age</td>
<td>iii. Minimum</td>
<td>Consumer of 1 and 2 rasas</td>
<td>Does Pragyaparadha</td>
</tr>
</tbody>
</table>

So to maintain health of a healthy person and to prevent infection in the body, one should use ojovyasthapakdravya regularly so that all the physiological activities of the body should be going on properly (Table 1).

While explaining the pathology of Rajyakshma, Acharya Charak mentioned about Ojokshaya. In this disease, due to obstruction in srotus, and due to dhatu kshaya along with deficient dhatu ushna, pathology of Rajyakshma occurs. In this condition, after digestion of ahar, prasadaansha is not formed properly, instead kitaansha is formed in more quantity as a result production of oja decreased [21].

While explaining the pathology of Abhinyaasjwara, Acharya Susruta named it ‘Hatojous’ means in this disease due to different toxin produced in the body, oja decreases [22].

Furthur while explaining sannipatjwara, Acharya Susruta explained a condition, where due to increase in vata and pitta, oja is displaced from its normal place, as a result symptoms of visramsaavastha occurs.

While explaining the pathology of Madhumeha, Acharya Charak said, due to obstruction by dosas and due to rukshaguna of vayu, oja flows out of the body through mutra marga and madhumeha is produced.

In same way, during the explanation of pathology of pandu, Acharya Charak mentioned vitiated dosas and deficient dhatu produces loss of strength, complexion, unctuousness. As a result dhatu saar (oja) decreases.

From the above example, it is clear that deficient oja not only produces ojakshyalakshana and different three stages. But also ojakshaya occur in pathology of different diseases. So for a physician it is mandatory to have the knowledge of ojavyasthapan treatment.

DISCUSSION AND RESULT
Vyadhikshamatva plays an important role in getting rid of diseases and maintenance of health by providing the resistance power in the body. Ojas is to be protected and only then, minor ailments and immunological disorder will not attack our body.

Ayurveda incorporates both the preventive and curative aspects of human ailments, promising it as a holistic science. This holistic approach of Ayurveda resembles to the entire function of vyadhikshamatva.

In this study, I tried to collect all the important references regarding Ojas function w.r.t. vyadhikshamatva and its clinical significance.

CONCLUSION
Prakrutojas plays an important role in maintaining healthy status of healthy individual, i.e., normal physiological function of the body and Ojasvikriti plays an important role in pathogenesis of disease. Vyadhikshamatva ultimately depends on the status of ojas. Ayurvedic Rasayan treatment corrects the agni and thereby produce best Dhatus as dhatwagnis are also at their best ability; hence ojas can be produced at their optimum level which corrects ojovikriti.

REFERENCES


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