

VYADHIKSHAMATVA AND ITS RELATION WITH OJAKSAYA – A CRITICAL REVIEW

Seeni MK^{1*}, Meena MS²

1. Assistant Professor, Dept. of Sharir Kriya, Govt. Ayurveda Medical College, Nagercoil, Tamil Nadu, India.

2. Director i/c & Dean, P.G. Dept. of Sharir Kriya, National Institute of Ayurveda, Jaipur, Rajasthan, India.

Received: 22-07-2014; Revised: 12-06-2016; Accepted: 26-07-2016

Abstract

The main aim of Ayurveda is maintenance of health, achievement of positive health and Preventive measures. Ojas is the bala that maintains the health of the body and counters the occurrence of disease or it is responsible for vyadhikshamatvam. The ability of the body to resist attack by exogenous and endogenous pathogens is called vyadhikshamatvam (immunity). Concept of Ojas is closely related to immunity. Therefore ojas can be related to immunity. Between the two types of ojas, apara ojas is specifically related to immunity. Understanding the concept will be helpful not only in seeking solution to immunological disorders through Ayurveda but also contribute to implementation of concept of Positive Health which gives importance to host and not to microbes. Hence a review on the topic is of much importance in this era.

Keywords: Ojas; Ojaksaya; Immunity; Vyadhikshamatva.

*Address for correspondence:

Dr. Seeni MK, MD, Ph.D. (Ayu)
Assistant Professor, Dept. of Sharira Kriya,
Govt. Ayurveda Medical College,
Nagercoil, Tamil Nadu, India – 629 002.
E-mail: drseeni1979@yahoo.co.in

Cite This Article

Seeni MK, Meena MS. Vyadhikshamatva and its relation with Ojaksaya – A critical review. Ayurpharm Int J Ayur Alli Sci. 2016;5(7):98-103.

INTRODUCTION

Concept of Vyadhiksamata or Immunity happens to be one of the many significant concepts developed in Ayurvedic literature. The body's resistance is of tremendous importance to the daily welfare of the living beings. In view of prevention and recovery from diseases, the immunity, no doubt, plays a very significant role. The idea of immunity had an element of ambiguity even for the ancient seers. Some information of affirmative nature is available only in Ashtanga Hrudaya. Later books like Sarngadhara Samhita have accepted the principle as an actual one. It is worth noting that Susruta Samhita has provided the definition of the healthy in the very same chapter but omits the idea during coining the definition of the health.

To sum up the ideas of definition of immunity factor it is possible to enlist the following factors as, Superior fire of tissues, Essence of all tissues, Unctuousness of the body, Unctuousness of 7 tissues, Essence of fetus, Waste of reproductive tissue, The quintessence of reproductive tissue and Subordinate tissue of reproductive tissue. All the above definitions attempt to relate the immunity factor as an unctuous essence, subordinate or waste of the tissues or the body as a whole.^[1]

According to the context of physical health and vitality, Ojas means "vigor".^[2] In Ayurvedic literatures, Bala, Prakriti and Kapha these types of words are used as a synonym of Ojas.^[3]

Charaka has mentioned that the kapha in its prakritaavastha (normal state) promotes strength, lubrication, virility, immunity, resistance and stability in the form of Ojas.^[4]

According to Sushruta, Ojas is the fine essence of all the Dhatus and the superfine essence of Shukradhatu (reproductive tissue) which are responsible for biological strength,

vitality and immunity in the body which make a person physically active.^[5]

The physical, mental and spiritual strength totally dependents on Ojas. This is our best safeguard against mental and physical disease. Ojas gets formed first in the body of living beings.^[6] This indicates that Ojas is established during the time of the fertilization of sperm and ovum.

The tissue elements are the constituent of body. The body and mind are the substrata of diseases. Whereas body is the constitute of dosa, dhatu and mala but unless and until Atma and Manah does not remain in it, it has no importance i.e. body has no existence. Hence, while considering Vyadhi as well as Cikitsa panca maha bhutatmaka, body has been given much importance. Beyond this dosa, dhatu, mala one separate entity due to which every tissue of the body remains integrity in functions and structure property and that is responsible substance for strength and vitality of human body is called as Ojas. Decrease in quantity of Ojas leads to a pathological condition called as Ojaksaya.

Therefore Vyadhiksamata or Immunity has direct relation with Ojaksaya. More over Immune disorders are faster paced in modern society. Here the immune disorders are conquered by Ayurvedic principle^[7] - i.e. to protect the health of the healthy and also to alleviate disorders in the diseased. In this article an attempt was made to understand the relation between Vyadhiksamata and ojas and the reason for Ojaksaya. All the literatures are reviewed to understand the same.

MATERIALS AND METHODS

All the classics were screened to compile the subject and its relation between Vyadhiksamata and ojas and the reason for Ojaksaya

Vyadhikshamatvam / immunity

Vyadhikshamatvam denotes the immune response against foreign bodies. All are not the victims of diseases which are illustrated in Manusmriti as “when a seed is sown in an unfertile soil it is destroyed.”^[8]

Factors influencing immunity

The following factors influence the promotion of immunity – place of birth, time of birth, favorable weather, excellence of genetic qualities, excellence of properties of food being consumed, excellence of physique, good ability to tolerate various factors, excellence of mental status, favorable factors related to nature, youthfulness, exercise and cheerful attitude. Most of the above-mentioned factors are known to influence the immune status of an individual beyond any suspicion.^[9]

Antigen – exposure and host response

Substances, which have opposite qualities to those of bodily tissues, when gain entry into the body encounter the opposition by the bodily tissues indicates, how the immune system attacks any antigen, which has gained entry into the body.^[10]

Acharya Charaka clearly enumerated people who are prone to various types of infections or recurrent diseases as the persons too obese (atisthula), too lean (atikrisha), having uncompact muscles & diminished blood markedly (anavasthitmashasonitaasthni), Debilitated person (durbala), One who consume unwholesome food (asatnya-aharasevi), under-nourished and Whose mental faculties are weaker (alpastva).^[11]

Vyadhikshamatvam differs from individual to individual and are determined by the following factors: Best quantities of sperm and ovum, based on the time of birth, born in a naturally strong country, excellence of manas & satmya, proper sexual indulgence.

Definition of the Immunity Factor

The term Ojas is derived from the root word ‘ubj’ with the help of suffix ‘asun’ and formed as ‘Aarjava’ means bala which is said to be Ojas, - Shabda kalpa Druma 1/302. Generally, the term bala is used for physical strength, but in Ayurveda it is also taken to signify body resistance. Though the term bala, kapha, prana etc are often used as synonyms of Ojas,^[12] it is not only a source of energy but also a factor of resistance.^[13]

Ojus is the essence of all the 7 dhatus, from rasa to sukra and that itself is Bala according to our science.^[14]

Ojas which resides in the heart is very vital and its loss indicates the loss of body even of life is sure to happen and by its presence the body and life are sure to survive.^[15] Just as the honey bees collect honey from different fruits and flowers, Ojas also is formed from the best activities of all organs as the shreshta dravya (best drug).^{[16][17]}

Having the properties of moon it is known as somathmaka. The Salient features of Ojas are unctuous, white in colour, cold in potency, stable, clear, soft, slimy and is the chief among the seats of life, the entire body with all its organs are pervaded by it, and in its absence the body of living being perishes.^{[18][19]}

Quantifying immunity

Once accepted as a material, Ayurveda attempts to assess the quantity of the immunity factor.^[20] Here it should be mentioned that the factor is classified into two viz. superior immunity factor (para ojas) and inferior immunity factor (apara ojas) volume of para ojas is ashta bindhu and its site is heart,^[21] while commenting on caraka samhita it is very important in keeping the vital functions of life.

The inferior immunity factor connected with Kapha is present in the rest of the body and its volume is ardhanjali. Ojas vriddhi improves the health and prolongs life.^{[22][23]}

Ojas is depleted through 3 ways - Ojavisramsas, Ojavyapat & Ojakshaya.

1. Oja visramsas

Symptoms such as sandhivislesa (looseness of joints), gatasada (general debility), dosa pravrtti (displacement of dosas from their normal sites), kriyarodha (hinderance or obstruction to physical and mental activities) etc.

2. Oja vyapat

Symptoms such as stabdhatratra (stiffness or loss of movement of the various parts of the body), gaurava (feeling of heaviness), vivarnatva (discolouration), glani (exhaustion) tandra (stupor), nidra (excess of sleep) and vataja sotha (oedema of vata origin).

3. Oja kshayam

When the ojas is diminished, the person is fearful, weak, always worried, having disorders in sense organs, deranged luster, and mental ability, rough and emaciated.^[24]

Factor responsible for reduction of Ojas

Various causes which are responsible for the decreases of Ojas have been mentioned in the text of Ayurveda. They are as follows Ativyayama (excessive physical exercise), Anashana (fasting for long period), Chinta (constant worry), Consumption of foods which are dry (moisture less) in nature, Pramitashana (consuming very less quantity of food), Vata-atapa seven (excessive exposure to heavy blows of wind and sun heat), Bhaya (fear), Shoka (grief and sorrow), Rukshapaan (drinking strong wines), Prajagar (keeping

awake at nights), Excessive elimination of Kapha, Shonita (blood), Shukra (semen) and mala (urine and feces), Kala (due to old age), Abhighata (mental and physical trauma or injury to Marma (vital parts), Kopa (anger), Ativyavaya (excessive sex).^{[25][26][27]}

Relation between Vyadhikshamatvam – Ojas & bala

Dalhana states that vyadhikshamatvam (bala) is derived from ojas. The term vyadhikshamatvam has been used to explain why the same nidana causes diseases in some people while they do not affect others. All apathy ahara vihara are not capable of making the same degree of dosha – dhatu – dushti in all people. The degree of damage to dosha and dhatu by the nidana depends upon the vyadhikshamatvam and is able to prevent. A person with strong vyadhikshamatvam is able to prevent the occurrence of vyadhi of control the severity of vyadhi.^[28]

So the presence or absence of disease depends upon the state of shareera bala and shareera bala is related to ojas. Bala is actually responsible for the health of the body and correction of the abnormal doshas.^{[29][30]}

According to Sushruta the bala depleted persons cannot be treated.^[31]

CONCLUSION

Vyadhikshamatvam plays an importance role in getting rid of diseases & maintenance of health by providing the resistance power in the body, Ojas is to be protected and only then, minor ailments & immune deficiency disorders including psychological disorders will not attack our body. Therefore all the three i.e. bala, Vyadhikshamatvam and ojas are directly inter-related.

Hence ojakshaya results due to loss of bala and Vyadhikshamatvam. In the depletion of Ojas there will be a huge prevalence of

various diseases. Hence, to maintain a good vyadiksamavam, proper regimen is to be followed perfectly.

REFERENCES

1. Dilipkumar KV. Ayurvedic perspective of communicable diseases. 1st ed. Kottakkal: Swasthya; 2004. p.200-216.
2. Retrieved from: <http://www.chopra.com/community/online-library/terms/agni-ojas-ama> [Accessed on: 10/06/2016]
3. Charaka. Charaka samhitha (Charak chandrika Hindi commentary). Bhramananda Tripadi, Ganga Sahay Pandey, editors. 1st ed. Varanasi: Chaukamba Surbharti Prakashan; 2007. Sutra sthana, 17/17.p. 365.
4. Charaka. Charaka samhitha (Charak chandrika Hindi commentary). Bhramananda Tripadi, Ganga Sahay Pandey, editors. 1st ed. Varanasi: Chaukamba Surbharti Prakashan; 2007. Sutra sthana, 18/51.p. 379.
5. Susruta. Sushruta Samhita. Kaviraj Ambikadutta Shastri, editor. 1st ed. Varanasi: Chaukhamba Sanskrit Sansthan; 2007. Sutra Sthana, 15. p. 60.
6. Charaka. Charaka samhitha (Charak chandrika Hindi commentary). Bhramananda Tripadi, Ganga Sahay Pandey, editors. 1st ed. Varanasi: Chaukamba Surbharti Prakashan; 2007. Sutra sthana, 17/75. p.353.
7. Charaka. Charaka Samhita (Drdhabala English commentary), Vol. 1. Sharma PV, editor. 8th ed. Varanasi: Chaukhambha Orientalia; 2003.p.120-121.
8. Charaka. Charaka Samhita (Drdhabala English commentary), Vol. 1. Sharma PV, editor. 8th ed. Varanasi: Chaukhambha Orientalia; 2003. Sutrasthana, 28/7. p.228.
9. Kishor Patwardhan. Human physiology in Ayurveda. 1st ed. Varanasi: Chaukhambha Orientalia; p.54-55.
10. Kishor Patwardhan. Human physiology in Ayurveda. 1st ed. Varanasi: Chaukhambha Orientalia; p.54-55.
11. Charaka. Charaka Samhita (Drdhabala English commentary), Vol. 2. Sharma PV, editor. 8th ed. Varanasi: Chaukhambha Orientalia; 2003.p.32.
12. Shivakumar Gowd. Sharira-kriya vignan (Hindi). 1st ed. Haryana: Nadhak bhustak bandara; p.223-233.
13. Ranjitrai Desai. Ayurvediya Kriya Sarira (Hindi): 1st ed. Nagpur: Baidyanatha Ayurveda Bhavan.
14. Susruta. Susruta samhita (English), Vol. 1. Srikantha murthy KR, editor. 1st ed. Varanasi: Chaukhambha Orientalia; 2012. p.104-106.
15. Vagbhata. Astanga Hridayam (English), Vol. 1. Srikantha murthy KR, editor. 1st ed. varanasi: Krishnadas Academy; 1994. Sutrasthana, 11/38. p.164.
16. Dilipkumar KV. Ayurvedic perspective of communicable diseases. 1st ed. Kottakkal: Swasthya; 2004. p.200-216.
17. Charaka. Charaka Samhita (Drdhabala English commentary), Vol. 1. Sharma PV, editor. 8th ed. Varanasi: Chaukhambha Orientalia; 2003.p.120-121.
18. Susruta. Susruta samhita (English), Vol. 1. Srikantha murthy KR, editor. 1st ed. Varanasi: Chaukhambha Orientalia; 2012. p.104-106.
19. Robert E Svoboda. Your Ayurvedic constitution (prakruti). 1st ed. Delhi: Motilal Banarsidass Publishers Private Limited. p.166-169.
20. Charaka. Charaka Samhita (Drdhabala English commentary), Vol. 1. Sharma PV, editor. 8th ed. Varanasi: Chaukhambha Orientalia; 2003.p.120-121.
21. Charaka. Charaka Samhita (Drdhabala English commentary), Vol. 1. Sharma PV, editor. 8th ed. Varanasi: Chaukhambha Orientalia; 2003.p.120-121.
22. Charaka. Charaka Samhita (Drdhabala English commentary), Vol. 1. Sharma PV, editor. 8th ed. Varanasi: Chaukhambha Orientalia; 2003. Sutrasthana, 28/7. p.228.
23. Vagbhata. Astanga Hridayam (English), Vol. 1. Srikantha murthy KR, editor. 1st ed. varanasi: Krishnadas Academy; 1994. Sutrasthana, 11/38. p.164.
24. Charaka. Charaka Samhita (Drdhabala English commentary), Vol. 1. Sharma PV, editor. 8th ed. Varanasi: Chaukhambha Orientalia; 2003.p.120-121.
25. Charaka. Charaka samhitha (Charak chandrika Hindi commentary). Bhramananda Tripadi, Ganga Sahay Pandey, editors. 1st ed. Varanasi: Chaukamba Surbharti Prakashan; 2007. Sutra sthana, 17/ 76-77. p. 354.
26. Susruta. Sushruta Samhita. Kaviraj Ambikadutta Shastri, editor. 1st ed. Varanasi: Chaukhamba Sanskrit Sansthan; 2007. Sutra Sthana, 15/28.p. 61.
27. Vagbhata. Ashtanga Hridaya (Vidyotini Hindi commentary). Kaviraj Atrideva Gupta, editor. 1st ed. Varanasi: Chaukhambha Prakashan; 2009. Sutra Sthana, 11/39. p. 167.
28. Subhash Ranade. Text book of Swasthavrita. 1st ed. Varanasi: Chaukhambha Orientalia; 2005.p.256.



www.ayurpharm.com

ISSN: 2278-4772

Ayurpharm Int J Ayur Alli Sci., Vol. 5, No. 7 (2016) Pages 98 – 103

29. Athavale VB. Basic principles of Ayurveda. 1st ed. Varanasi: Chaukhambha Surbharti Prakashan; 2004. p.242-244.
30. Srikantha murthy KR. Clinical methods in Ayurveda. 3rd ed. Varanasi: Chaukhambha Orientalia; 2002. p.23-25.
31. Bhagwan dash, Lalitesh kashyap. Basic principles of Ayurveda (Based on Ayurveda saukhyam of todarananda). 1st ed. New Delhi: Concept Publishing Company; 2003. p.294-299.

Source of Support: Nil

Conflict of Interest: None Declared