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CHAPTER 1: DOSHA

INTRODUCTION

Ayurvedic concept of physiology, pathology, diagnosis, prognosis, medicine, and Therapeutics are based on the doctrine of dosha.

Definition of Dosha:-

That which is responsible to vitiate the other substances is called Doshas. That's which vitiates the body as well as the mind is also called Doshas. The actual definition of doshas is that which is forming the temperament or prakriti of an individual by birth and also having the independent power of producing diseases is called Doshas.

Dosha Indicates –

Dosha is responsible for formation, maintenance and protection of the body during its physiological condition, thus it is otherwise known as Dhatu.

Independently production of disease during its abnormal states of functioning. Thus its name is so called “Dosha”.

History of Dosha:-

Dosha has been considered as an important factor for formation and maintenance of body.

The Doctrine of Tridosha theory is available since the Vedic literature.

In Atharva Veda, the terminology like – Vataja, sushma etc., refers to Vata, pitta and Kapha theory of Ayurveda.

Besides in Rigaveda , the terminology like “ Tridhatu” which refers to Vata, Pitta and Kapha System of body.

Number of Dosha:

Two types of Dosha –

1. Manasika Dosha (Psychic Dosha)

- A. Rajas
- B. Tamas

2. Shaereka Dosha (Somatic Dosha)

A.Vata

B.Pitta

C.Kapha

Manasika Dosha means which is psychic in nature

1. Rajas Dosha
2. Tama Dosha

Importance of Tridosha:-

1.Dosha has been considered as an important factor of the body which is responsible for the support, maintenance and protection to the body.

2.The normal functioning of dosha produces health of the body whereas the abnormal states of dosha is responsible for the production of disease.

3.These three doshas are also known as Dhatus as they support the body in their state of equilibrium which represent normalcy whereas they are spoken of as doshas during their disequilibrium state as they vitiate other structural and functional elemental elements of the living body.

Genesis of Dosha from Pancha – Mahabhuta:-

As already discussed earlier, there are mainly 3 dosha exist in the body, viz, vata, pitta, kapha.

These 3 Doshas (Biological elements)

Which constitute the Structural and functional units of all the living cells, Tissue, organs and the body as a whole.

All the inanimate objects in the universe and bodies of living creation including man are composed of the permutation and combination of the five basic elements –viz- akash, vayu , teja, jala, prithvi.

The three doshas viz vata, pitta and kapha originating from the above 5 basic elements. The biological combination of vayu and akash Mahabhuta gives rise to vata dosha, like wise the combination of prithvi and jala Mahabhuta gives rise to kapha dosha. Whereas the pitta is due to tejas Mahabhuta only.

Summary of Tridosha:-

Vata, pitta and kapha are the constituents of all the cells including sperm and ovum which unite and give birth to a new individual. When normal, they constitute the three way tissues or pillar termed as “tridhatu” which stabilised life, but when abnormal the same 3 elements are responsible for aging, disease and death. In abnormal state vata, pitta and kapha are capable of vitiating the Dhatu i.e.tissues and malas i.e. waste products. Hence they are termed as “doshas”. When excreted from the body, they are termed as “Mala”.

Role of Dosha in causation of disease Ayurveda has envisaged the tri- sutra

- 1.Hetu Sutra
- 2.Linga Sutra
- 3.Aushadhi Sutra,

for the maintenance of health and also the production of disease.

VATA DOSHA

Vata dosha is one of the most important dosha of the tridosha. The other two dosha viz pitta and kapha has been considered as dumb or lame who have no leg or movement in the body.

The vata dosha carries them towards different places of the body to perform their natural function.

In the universe vata, is responsible for all the movements so also the vata in the body control all th activites of body.

Ethymology and definition of vata:-

The term vata is derived from the root means to move, to make known, to become aware of.

Synonyms of vata

- 1.Vayu
- 2.Anil
- 3.Pawan
- 4.Marut

Panchabhautik constitution of vata:-

Akash, vayu, teja, Jala, prithvi

Quality of Vata:-

- 1.Ruksha
- 2.Sheeta
- 3.Laghu
- 4.Sukshma
- 5.Chala
- 6.Vishada

- 7.Khara
- 8.Avyakta
- 9.Avyaktakarma
10. shabda
11. sparsha daruna
12. Raja dominant yogavahi ashukari
13. Achintya

Site of Vata in the body:-

General Site –

Vasti,(urinary bladder), kati (pelvic region), skathi (thigh), pada (feet), Asthi (bone), sroni (pelvis), guda (rectum), pakvashya (large intestine), srotra (ear).

Specific Site –

Sroni (pelvis), guda (rectum), pakvashya (large intestine), below umbilical region.

Various types of vata in the body – 1.Prana

- 2.Udana
- 3.Vyana
- 4.Apana
- 5.Samana

Physiological action of Vata:-

- 1.Controlling the different activities of the living body.
- 2.Psycho- somatic activities in the body (voluntary and involuntary activities in the body).
- 3.Controller and activator of the mind.
- 4.Sensory and motor impulses and employ them to get knowledge of different objects.
- 5.Moderators of all the sense objects.
- 6.Organizer of all the tissues of body in its proper places.
- 7.Coordinator or conjoiners of the different organs in the body.
- 8.Producer of speech.

Explanation of Subtypes:-

Each of the doshas have five (5)

Subtypes with specific actions within the physiological structure.

They effect and govern the emotional and mental faculties as well as specific organ functions and operations. Vata and its Subtypes create and sustain physiological functions related to Vata, such as action, transportation, movement and inspiration. Pitta and its Subtypes create and sustain physiological functions related to transformation, conversion, digestion, heat and radiance. Kapha and its Subtypes create and sustain physiological functions related to construction, lubrication, nourishment, cohesion and stabilization.

TYPES OF VATA DOSHA:-

1.Prana

2.Udana

3.Vyana

4.Apana

5.Samana

PITTA DOSHA:-

The Dosha pitta has been considered in second number in the dosha triad after vata dosha. it is primal constituents of the living body who performs fire like actions (catabolic process) in the body.

Etymology and definition of pitta dosha-

Pitta is derived from the root (tapa Santapa) which means to heat or to burn, to warm. Thus pitta represents energy, heat or fire in the body.

Synonyms of Pitta –

Agni, Anala etc.

Panchabhautik constitution of Pitta-Dominance of Agni Mahabhuta only.

Panchabhautik constitution of Vata Qualities of Pitta -

1.Ishatsnighdha

2.Ushna

3Teekshna

4.Drava

- 5.Amla
- 6.Sar
- 7.Katu
- 8.Visra
- 9.Rukshya
- 10.Neela
- 11.Laghu
- 12.Vishada
- 13.Peeta

Location of Pitta in the Body:-

- 1.Sweda (Sweat)
- 2.Rasa(Plasma)
- 3.Rakta(Blood)
- 4.Amashaya(Stomach)
- 5.Nabhi(Umbilical region)
- 6.Chakshu(Eye)
- 7.Twacha(Skin)

SPECIFIC SITES OF PITTA :-Amashaya(Stomach)- According to Acharya charak

Pakwashaya Madhya (in between large intestine and stomach) -according to sushrut

Nabhi (Umbilical region)-According to vagbhatta

Physiological functions of pitta in the body-

- 1.Visual perception
- 2.Production of hunger, appetite digestion and thrust is due to pitta dosha in the body.
3. Heat production and body temperature.
4. Color complexion and luster of skin.
- 5.Cheerfulness.

6.Mental and intellectual power of brain.

7.Maintain health by improving digestion and cellular activity.

Types of pitta in the body:-

- 1.Ranjaka pitta
- 2.Pachaka pitta
- 3.Alochaka pitta
- 4.Sadhaka pitta
- 5.Bhrajaka pitta

KAPHA DOSHA:-

Qualities of Kapha

- 1.Guru
- 2.Lavana
- 3.Sheeta
- 4.Manda
- 5.Mrudu
- 6.Snigdha
- 7.Madhura
- 8.Sthira
- 9.Pichhila
- 10.Sweta

Types of Kapha:-

- 1.Avalambaka Kapha
- 2.Kledaka Kapha
- 3.Bodhaka Kapha
- 4.Tarpaka Kapha
- 5.Sleshmaka Kapha

Physiological quality of Kapha

- 1.Viscous Action of Kapha keeping unctuousness of the body.
- 2.Binding nature particularly the joints.
- 3.Prithvi Mahabhuta.
- 4.Heavy and Stable quality.
- 5.Firmness.
- 6.Strength.
7. Process of healing and repair active
8. Formation and maintenance of different body fluids in intracellular and interstitial and intravascular components.

CHAPTER 2: DHATU

Introduction:-

The Universe is made up of energy and matter. Energy needs matter to mobilize and serve its function. Matter doesn't move without energy. For this purpose, the Doshas represent energy and the Dhatus represent matter. They are both close friends who cannot live or function without each other. The doshas work through the Dhatus.

1. Each Dhatu has a primordial vibration and is an expression of consciousness. 2. The Dhatus hold (support) the body together.
3. The Doshas do the function and Dhatus provide the site to do the function.
4. The Dhatus are developed from and nourished by food.
5. There are seven Upadhatus, or secondary tissues, developed as a byproduct of Dhatu digestion.
6. The Malas, or waste products are also produced during each Dhatu digestion.
7. The Dhatus subtly support the body and provide nutrition to the more The Upadhatus support the body but do not provide.
8. In the disorder process the Dhatus become affected, which is called Dushya.
9. The Dhatus are measured in Anjali pramana. Anjali is a measure created by cupping the palms together to equal roughly eight fluid ounces.
10. The grosser Dhatus nourish the subtler Dhatus and subtler the Dhatus protect the grosser Dhatus.

1. RASA DHATU :-

1. Rasa is the grossest of all the Dhatus; it is plasma, serum, lymph.
2. Rasa is a juice or liquid (the juice of life) with nutrients for all the other Dhatus.
3. Rasa takes 5 days to form after food ingestion.
4. It measures 9 anjali.
5. Its Upadhatu is breast milk, menstrual fluid and the superficial layer of the skin.
6. Its Mala is Kapha.

2. RAKTA DHATU - Red Blood Cells

1. Rakta Dhatu represents the Red Blood Cells in the body.
2. It is the second Dhatu in the body.

3. It is named due to its color.
4. Rakta means red.
5. Rakta Dhatu requires 10 days to form after food ingestion.
6. It measures 8 anjali.
7. Its Upadhatus are tendons and blood vessels.
8. Its Mala is Pitta.

3. MAMSA DHATU - Muscle Tissue

1. Mamsa Dhatu represents the muscles in the body.
2. It takes 15 days to form after food ingestion.
3. The quantity of Mamsa Dhatu is variable depending on the individual, their Prakriti and their personal habits.
4. Its Upadhatus are subcutaneous fat and skin.
5. Its Mala is ear wax, nasal crust and navel discharge.

4. MEDA DHATU - Adipose Tissue

1. Meda Dhatu represents the fat, lipids, adipose tissue and cholesterol in the body.
2. It takes 20 days to form after food ingestion.
3. It generally measures 2 anjalis, depending on the individual.
4. Its Upadhatu is ligaments.
5. Its Mala is Sweda or sweat.

5. ASTHI DHATU - Bone

1. Asthi Dhatu is the hardest Dhatu in the body. Stha- means to stand or endure. It represents the bone marrow in the body.
2. Asthi Dhatu is one of the seats of Vata.
3. The junction of the bones is a Sandhi or joint, which is filled and lubricated by Shleshaka Kapha to prevent friction during movement.
4. It takes 25 days to form after food ingestion.
5. Its Upadhatu is teeth and cartilage.
6. Its Malas are hair and nails.

6. MAJJA DHATU - Bone Marrow

1. Majja Dhatu represents the Bone Marrow in the body, as well as anything within the bone, the brain, spinal cord, red bone marrow or nerve tissue of body.
2. The nourishment of Majja begins 30 days after food ingestion.
3. It measures 2 anjali.
4. Its Upadhatu are lachrymal secretions or tears.
5. Its Malas are the oily secretions in the eyes, skin and feces

7. SHUKRA/ARTAVA DHATU - Reproductive Shukra Tissue

1. In males, Shukra Dhatu represents the sperm and in females it represents the ovum in the body.
2. It is the most subtle Dhatu in the body.
3. It is the essence of all the Dhatus.
4. Shukra is cool, white, oily, sweet, liquid and heavy.
5. Artava is hot, astringent, sour, and acidic in smell
6. It takes 35 days to form
7. It measures $\frac{1}{2}$ anjali.

CHAPTER 3: OJAS

Introduction

1. The essence of all the Dhatus.
2. The Prime energy reserve of the body.
3. The immune system.
4. A link between the body and mind.
5. Superior to Shukra.

CHAPTER 4 : MALA

Introduction

Dosha Dhatu and ,Mala is also an important & third member of the trinity of the living body.

Definition of Mala-

1. Dirty or Unclean.
2. Important of Mala Primary cause of formation of the body, Malas.
3. Important as dosha and Dhatu in natural condition, all these 3 factors-Dosha Dhatu, Malas, are named as Dhatus, The Malas are the outcome of the different kinds in the body. The production of waste products are an index of life activities.
4. The living body can never be without them, be without them.

Mala

(That Which bears the Kitta Bhaga (Waste product))

1. Malas can become toxins if not removed at the right time.
2. Malas support the body.
3. Cleanse the body.
4. Over-cleansing which breaks Dhatus. removes all the Malas. down Kapha and Pitta. It aggravates Vata, and weakens.
5. Doshas, Dhatus, and Malas all the three support the body.
6. There are many forms of Malas. of digested food. All the Dhatus Malas- Urine and Feces are Malas after digestion create Dhatu.

Classification of Types of mala -

1. Mutra(Urine)
2. Shakrit(faces)
3. Sweat(sweat)

Product

Mala

Ahara	Purisha -Kapha -Pitta
Rasa	Kha Mala -Sweat
Rakta	Netra mala & Twak Snehansha
Mansa	
Medas	
Asthi	

Majja

MUTRA – URINE:-

Composition of Urine

Urea	- 9.3 gm/lit
Chloride	- 1.87gm/lit
Sodium	- 1.17 gm/lit
Potassium	- .750 gm/lit
Creatinine	- .670gm/lit

PURISHA – FECES:-

Composition of Stool

1. $\frac{3}{4}$ water, $\frac{1}{4}$ Solid.
2. Undigested and unabsorbed food stuff. 3.Intestinal Secretion and mucous.
4. Bile pigment and Salt.

SWEDA – SWEAT:-

Composition of Sweda

1. Sodium – 0.9 gm/lit
2. Potassium – 0.2gm/lit
3. Calcium – .015gm/lit
4. Magnesium – .0013gm/lit Trace Metals -
5. Zinc – 0.4 mg/lit
6. Copper – .3 -0.8 mg/lit
7. Chromium – 0.1mg/lit
8. Bacteria and inorganic material. 9.Epithelial cells, leukocytes.

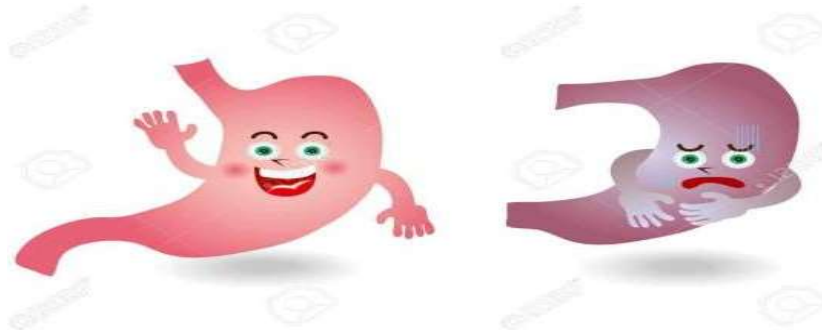
CHAPTER 5: CONCEP OF AAM

INTRODUCTION:-

Ayurveda is a logical science based on basic principles.

The science of Ayurveda not only depend upon the symptomatology of the patient, rather it believes in a thorough examination to find out the root cause of the ailment in the patient.

Before prescribing any therapeutic procedures. Physician should examine ayu of the patient. If he has long span then his vyadhi,rutu,agni,vaya,deha,bala,satva,satmya, prakruti, bshesaja



and desha should be examined to get proper therapeutic effect.

Therapeutic effect of panchakarma depends upon the dose of the Shodhana Oushadha.

Each and every individuals in the world are individually, totally different in prakriti, dosha, 'agni' ,koshta and such other factors.

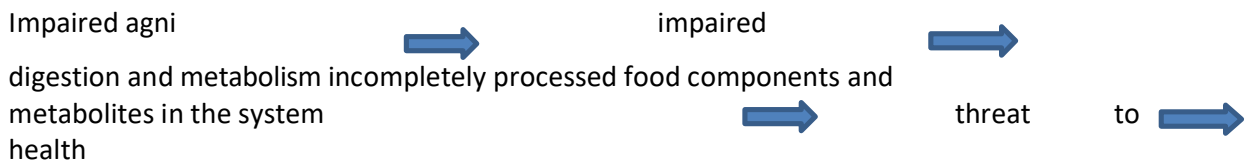
So before administering any therapeutic procedure ,it is a must to assess the agni of a person. Acharyas were aware of the limitations of mathematical calculations concerning to the bio-physiology, while dealing with a living body.

So they clearly stated that the dosage totally depends on 'agni', koshta, vyadhi, kala,bala, vaya, desha of the individual.

So individuality must be considered.

CONCEPT OF AMA:

Ama is a unique concept in Ayurveda.



It has the capacity to vitiate the doshas, thereby disturbing the homeostasis.

It is considered as one of the important vyadhi ghataka responsible for the initiation of the disease process in the body.

Hence amaya is rightly stated for vyadhi, which denotes the potentiality of ama.

CHAPTER 6 : CONCEPT OF AGNI

Definition:-

Agni is defined as *Nayate Parin`aamayateeti*

That is the one which brings about the transformation of consumed *Aahaara Vihaaraadi Dravya* of *Vijaateeya* (incompatible) origin to *Sajaateeya* (homogeneous) nature.

Pitta is Agni:-

Agni in the Body is Pitta.

The Pitta expressions of Heat and Digestion sustains the Life.

Five groups (5 Pitta) of Agni derivatives disposed in wholesome body distributes the effects of Agni.

Agni derivatives:-

1. Ayu – Longevity
2. Varna –Complexion
3. Balam – Strength
4. Swasthyam – Health
5. Utsaaha – Enthusiasm
6. Upachaya – body accumulation
7. Prabha – Luster
8. Ojas – tissue essence
9. Agnayah –Bio fires
10. Prana – Life (Pranavata)

The place of Agni:-

The seat of Agni is Grahani.

Grahani is named as it receives the food

It's placement is between Amashaya and Pakwashaya.

Pitta -Agni physical properties

Colour – Neela (Ama) / Peeta (Pakwa)

Taste – Katu (Mature) / Amla (Immature)

Smell – Visra, Pooti (Agni no smell)

Consistency – Drava (Agni neither Drava nor Ghana)

Pitta is Snigdha (Agni is Rooksha)

Qualities – Ushna, teekshna, Laghu,, Sara, Vishada (Agni move sup and Pitta down).

Quantity – 5 Anjali (Agni no specification)

Cause of development:-

1. Agni is the cause of digestion.
2. It converts the food in to Ahara Rasa
3. Rasa nourishes the tissues.
4. Tissues build the body.
5. With out Agni the food cannot convert food and develop the tissues.

Types of Agni:-

1. **Jatharagni / Pachakagni** - is digestive secretions
 2. **Bhootagni** - are elemental enzymes that are responsible for micro-elemental converters
 3. **Dhatwagni** – are 7 corresponding tissue building enzymes
- Few more related terms used are –
4. **Kostagni** – the digestion process responsible secretions through out Gastro Intestinal Tract.
 5. **Dehagni** – body temperature sustenance mechanism.
 6. **Kayagni Ansha** – the micro katabolic agents eliminate the heat.

JATHARAGNI:-

The seat is Amashaya

The function is Macro digestion.

Vitiation cause – Agnimandya – root cause of disease

Management – easy, Langhana is adopted

Ushna – teekshna – Pitta food increases Agni

BHOOTAGNI:-

Seat = Agnyashaya (Liver/ Pancreas). **Function** = micro digestion

Peelupaaka, Pitarapaaka

Vitiation makes – tissue building material insufficiency.

Management – supplementary therapy Food supplementations / Brimhana therapy

Madhura, Sheeta foods – Pitta pacification materials required.

DHATWAGNI:-

Tissue transformative or builders

Function – development and maintenance of tissue

Vitiation – either bulk or lack

Management - Both Langhana and Brimhana are adopted situational.

Terms that are not used

1. Doshagni

Dosha also develops by food.

Dosha gets Paaka.

Dosha liberates heat even.

Dosha called as Dhatu even.

2. Malagni

Kitta is mala.

Mala doesn't transform & liberate any heat. Thus no malagni available.

Kayagni Ansha:-

In the tissues of end processing the rudimentary bio-enzymes that are present when enhanced reduces the tissues and subsided develops – a cytokine properties of cellular level that liberates heat and rise the BMR.

Types of Agni vitiation:-

Agni is fundamental to digest.

Vitiated states are – Vishama, Teekshna, Manda, Sama.

Agni attributions to Digestion

Amavasta – Pre digestive phase, No contact of digestive secretions

Pachyamanavasta – Para digestive phase Semi Digestive phase of food /medicine

Pakwavasta – Post digestive phase **Effective assimilation** / drug action phase.

FUNCTIONAL FORMS OF AGNI:-

Normally the Agni based on functions –

- 1.Longevity – (Ayu) cyto-sustenance – mitochondria
- 2.Complexion (Varna) developers –Bio-luminance
- 3.Strength (Balam) – Immuno-blusters
- 4.Health (Swasthyam) – vital promoters
- 5.Enthusiasm (Utsaaha) – physico-psycho stimulators
- 6.Body accumulation (Upachaya) – Body bulk promoters
- 7.Luster (Prabha) – Bio-luminosity
- 8.Tissue essence (Ojas) – vital function triggers.
- 9.Agnayah –Bio fires
- 10.Prana – Life (Pranavata)
11. Ushma – is the heat reflection in the hind part of the Gut and integumentary system.

Interventions of Agni in Shamana Chikitsa:-

1. Deepana – with out digesting the Ama improves the digestive secretions.
2. Pachana – digests the Ama but doesn't secretes the digestive secretions.
3. Deepana pachana - digests the Ama and improves digestive secretions.

Interventions of Agni in Shodhana Chikitsa:-

- 1.Anulomana
- 2.kritwa paakam
- 3.Sramsana
- 4.paktawyam yadi paktaiva.
- 5.Rechana
- 6.Vipakwam yadapakwam
- 7.Vamana
8. Apakwa Pitta shleshmanau
9. Vasti
10. Shatahwa and Ushma of Antra makes pachana of Vasti dravya.

Medicine & Agni:-

1. **Water soluble alkaloids (Swarasa)** – Instantaneous acting medication absorbed through digestion
2. **Heat resistant alkaloids (Kwatha)** – Short term intermediate acting medication absorbed through digestion.

3. Heat tolerant alkaloids (Kashaya) - Long term intermediate acting medication absorbed through digestion.

4. Lipid soluble alkaloids (Taila, Ghrita) -Long term acting medication absorbed

through digestion, transcutaneous, rectal, and many more routes

5. Water Alcohol soluble alkaloids (Asava, Arista) - Short term instantaneous acting medication increases digestion and absorbed through digestion.

6. Alcohol soluble alkaloids (Sura) - Short term intermediate acting medication increases digestion and absorbed through digestion

7. Milk (Lactose) soluble alkaloids – This form is a specialty in Ayurveda like “Arjuna ksheerapaka”, which is more useful in present day practice.

CHAPTER 7 : CONCEPT OF OJAS

INTRODUCTION:-

- 1.The supreme essence of all saptadhatus from Rasa to Sukra is known as Ojas.
- 2.It means vigour or the essential energy of the Immune system.
- 3.Ojas is responsible for strength, vitality and Immunity against the diseases.
4. It is very clear that the Ojas is established in Hridaya very from the starting of the life which is like Honey and with Laja gandha (like smell of pop corn).
5. The concept of Ojas in Ayurveda is very subtle and fundamental.

The two main functions of Dhathus are : ‘SHAREERA DHARANA’ and ‘SHAREERA POSHANA’.

TYPES OF BALAS:-

- 1.Sahaja :- Genetic or constitutional , which is from time of formation of foetus.
- 2.Kalaja :- The bala (strength) is gained as per the season.
e.g. In Hemantha rithu is at its highest and in Greeshma it is very lowest.
- 3.Yuktikritha :- This is acquired strength which is achieved or induced with the help of dietary and other regimen.

i.e with the help of Rasayana.

OJAS- TWO TYPES-

Ojas is said to be of two types:

1. Para Ojas :- exists in a quantity of eight drops and is located within the heart; its loss leads to death.
2. Apra Ojas :- is distributed throughout the body.

BALA:-

Bala/vitality principle--firm integrity to the muscles, good voice, complexion, motor & sensory functions, and intellect to perform their natural functions.

IMMUNITY-OJAS:-

- 1.The quintessence of all the tissues denotes that--
- 2.Ojas is our vital energy.
- 3.Pervades all tissues, cells, and spaces.
- 4.The ultimate distillation of each tissue combined together and it is the main determinant of our immune status and hence our resistance to disease.

Ojas pervaded in entire body:-

- 1.Ojas is pervaded in entire body in the way of ...
- 2.Snigdha (moist),
- 3.Sheetal,
- 4.Sthira (gives stability and support),
- 5.Soma (nature of nectar),
- 6.Transparent and strengthens and nourishes the body.

Ojas is one and ultimate immunity in the body:-

- 1.Every individual is living due to Ojas without which they are unable to live or they die.
- 2.This Ojas stays in the body right from the embryo stage.
- 3.It is in the form of essence of Rasa and enters into heart during its formation and sustains throughout the life.

OJAS IS ALSO ULTIMATE FORM OF ENDOCRINES

- 1.Endocrine means secretions are made without vessels like ojas is also in the similar way of support to the body.
- 2.Hence endocrines also included in the ojas.

CHAPTER 8: BASIC COMPONENTS OF THE IMMUNE SYSTEM

INTRODUCTION:-

- 1.Pathogen, Bacteria, Viruses, Infections, and parasites
- 2.Leukocytes
- 3.Antibodies
- 4.Antigens

Antibodies & Antigens:-

Antigens = a fragment of a protein or peptide from the pathogen, taken to the surface of the infected cell and bound in an MHC (major histocompatibility complex) molecule.

1. The class 1 MHC complex molecule and the foreign peptide form the antigen, which can be read by the receptors on Killer T cells.

2. Antibodies are produced by B cells, when stimulated by lymphokines from helper T cells. The antibody attaches to the antigen, completing the signal, coding the infected cells for destruction.

Antibodies are constructed of DNA fragments, making them so unique and almost innumerable.

CHAPTER 09: - HORMONE

INTRODUCTION:-

- 1.A hormone is a chemical released by a cell or a gland in one part of the body that sends out messages that affect cells in other parts of the organism.
- 2.Only a small amount of hormone is required to alter cell metabolism.
- 3.In essence, it is a chemical messenger that transports a signal from one cell to another.

Feedback Mechanisms:-

1. Stimulus

A. Change in homeostatic environment

B. Signal sent to CNS

2. Response

A. Signal sent from CNS

B. Produce effect

C. Body returns to homeostasis

Regulation of homeostasis:-

1. Nerves

A. fast

B. governing

2. Hormones

A. Mainly metabolism, growth, differentiation, reproduction.



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