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“FUDAMENTAL STUDY ON OJAS”

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Abstract

Ojas got a vital role in *swasthyarakshana*/ protection of health, along with this in achievement of extra-ordinary status of health, which is called as positive health *ojas* play an important role.

An overview of available literature on *ojas* in *Ayurvedic* classics sometimes may lead to doubts/ambiguities by virtue of different versions available in explanation of *ojas*. *Sthira* and *sara* gunas of *ojas*, quoting *ojas* as *upadhatu* and *mala* of *shukra* and also *shukra* *vishe* *shaare* few of such versions. An attempt to understand the reason of difference in various different classics, as well as different citations of same classic is also necessary for comprehensive understanding of concept of *ojas*.

Hence taking above all points into consideration an attempt is designed to study this very important and the unique concept in *Ayurveda*.

Key words- *Ojas*, *Swasthaya*, Health, Immunity

INTRODUCTION

Today man is emerged into highly developing, technical era as compared to ancient time period. The working pattern, living standard, daily routine has become more comfortable, pleasant and with more ease.

The sedentary lifestyle thus has given man almost every type of happiness; joy that too in a much reduced efforts. This has made man lethargic somehow compromising and affecting the health factor overall. All the things are thus in hand and efforts are minimized, and this compensation is paid on its behalf by impairing the immunity or resistance power of man.

The energy resource which is gained by a man is only through the diet which is being ingested. Moreover, it is accompanied on a large scale by synthetic molecules in a number of forms as like antioxidants, nutritional supplements, cytokines, hormones and so on. After proper digestion the partially digested food viz., *ahara rasa*, is important as it nourishes all the *dhatu*s at their respective level.

All together its output is the essence of all *dhatu*s called as – *ojas* . The *ojas* is principally responsible for the immunity inside body. The *ojas* and resistance power or immunity is proven by

the cause effect relationship. For proper production, storage and utilization of *ojas*, it is essential to have a look on detail description of *Ojas*

SYNONYMS:

Bala, Dipti, Avastambha, Prakasa, Tejas, Saha, DhatuTejas, Slesma, these are the Synonyms of *Ojas*. These Specific meanings are self-explanatory.

Definition of *Ojas*

Acharya Charaka defines *ojas*; a *shuddha*/clear substance having *raktavarna* along with *ishatpeetavarna* and residing in *hrudaya* is called *ojas* in *shareera*¹.

*Acharya Chakrapaniha*s commented on this as *shuddha* means *shuklai.e.* white, *raktamishat* means *kinchit*/slight *rakta*/ red, *sapitakam* means slight *peeta*. Thus according to him *ojas* as *shwetavarna* along with *peeta* and *rakta* as *anugatavarnas*. *Acharya Gangadhara* comments on it as *ojas* is *shubhra*/white, *ishatrakta* and *peeta*

Acharya Sushruta defines *ojas* as *param*/supreme *tejas* of *dhatu*s from *rasa* to *shukra*. It is called *bala* as per *swashastra* *siddhanta*. *Acharya Dalhana* comments *asparam* means *utkrushta*, *teja* means *sneha*, as *ghruta* is *sneha* of whole milk; similarly *ojas* is *sneha* of all *dhatu*s in body².

Acharya Chakrapani comments as here *teja* means *saara* as in context of *ghrita* and *madhu*.

Ashtanga Sangraha quotes as *parateja* of all shareera *dhatu*s called as *ojas*.

Acharya Indu comments as *para* word here is related to *ojas* and thus it is definition of *paraojas*.

Ashtanga Hrudaya defines *ojas* as it is *parateja* of *shukranta* (*rasa* to *shukra*) *dhatu*s. Acharya Arunadatta comments as *para* is *utkrushta* thus *Ojas* is *utkrushtateja* of all seven *deha dhatu*s³.

Acharya Hemadri comments as *ojas* is *mala* as it is explained after other *malas*. Acharya Chandran andana comments as *ojas* is *pradhanamoola* of *dehadhatu*s. *Ojas* is *prakrushtadhama* of *saaras*.

Acharya Sharangadhara defines *ojas* as a substance residing in whole body having *snigdha*, *sheetagunas*. Acharya Kashiram Vaidya comments on this as *snigdha* is *sachikkana*, *ojas* is *sheeta* and not *ushna*, *sitam* means *shubra* in colour and as it is *karana* for *srushtiutpatti* so *soumya* in nature. It does *poshana* of *bala*.

Acharya Bhavam ishra defines *ojas* as *sarwasharisasthasnigdha*, *sheeta*, and *sthira* substance which is *so matmaka* in nature and does *balapushti*.

How Ojas formed and nourished-

Synthesis of *Ojas* can be described under two headings *Ojasutpatti* or *prathamotpatti* (primordility) and *Ojasposana* (reinforcement). *Ojas* is first developed in the body. Its color is like *sarpi*, that is *ghrita*. Taste is like *Madhu* that is honey, and it is *laja Gandhi*, smells like *laja*.⁴

OJA UTAPATTI LAKSHANA

It is said to be synthesized right at the time of fertilization when *shukra* fuses with *shonita*, paka of *shukradhatu* (both *shukra* and *shonita*) takes place and two things formed i.e. *Sara* and *mala*, following the same rule as that of *rasadi dhatwagni vyapara*. This *Ojas* will perform its function of *avastambha* and support the life of *garbha*.

Thus both these are the products of conception having derived from sperm and ovum; carry the *Sara* of all *dhatu*s in them, which make them viable. Further nutrition and enhancement in the quantity of *Ojas* to *ardhanjali* takes place by *ahararasa*, which is derived from mother's body and possesses qualities

Similar to *Ojas* and, it also simultaneously nourishes the growing embryo. In later period of intrauterine life, when heart is developed, it enter into heart and with the vessels connected to it, circulates throughout the body of fetus, every tissue of the fetal body is supplied with *Ojas*, and is supported by it.

Seat of Ojas-

The *Ojass* synthesized as *Sara* of all *dhatu*s is mainly seated in *hrdaya*. Yet every organ of the body is the seat of *Ojas* as is said by all ancient scholars.

Acarya Bhela has described twelve main seats of *Ojas* in the body; *rasa, rakta, mamsa, meda, asthi, majja, sukra, sweda, pitta, slesma, nutra & purisa*.

Ojas Pramana-

Acharya Chakrapani demonstrates *bheda* of *Ojas*. (*Su.Su.15/27, Chakrapanitika*)

- *Paara Ojas*
- *Aapara ojas*

Pramana of *Para Ojas* is *Ashata Bindu*. Its *stithi* is in *Hridaya*.

And another *ojas* is *Apara Ojas* and its *stithi* is in whole body/*shareera*.

Charaka mentioned *pramana* of *Sleshmika ojas* is *Ardha Anjali* and it is *Apara Ojas*.⁶ (*Ch. Sha 7/15*).

CHARACTERISTIC FEATURES OF OJAS

1. Color - Whitish, Red or Yellowish
2. Appearance – Resembles to *Ghee* (clarified butter)
3. Taste – like *Madhu* (Honey)
4. Smell – like *Laja* (*Pori* or Puffed rice)

Nidana Of Ojas Kshaya (*Sushruta sutra sthana 15/28*)

1. *Abhigata*.
2. *Dhatu Kshaya*.
3. *Krodha*.

4. *Shoka*.
5. *Dhyana*.
6. *Parishrma*.
7. *Kshudha*.

Factors nourishing ojas

- 1) *Manaprasannata* – satisfaction through psyche, happiness
- 2) *Madhur* (Sweet), *Snigdha* (Unctous AND nutritive diet) *sheetavirya* (calm and not)
- 3) *Ksheer* (Milk), *Mamsarasa* (Non veg Soup)
- 4) Herbal drugs mentioned in *Jeevaniyagana* as like – *Jeevak, Rushbhak, Ashwagandha, Kakoli,*

Ksheer kakoli However the strength or power of body is assessed by the examining the relevant factors as mentioned below

OJA KSHAYA OCCURS IN FOLLOWING DISEASES:⁸(ch.i.9/9)

1. *Vatavyadhi*
2. *Apasmara*
3. *Kushatha*
4. *Shoppa*
5. *Udara*
6. *Gulma*
7. *Madhumeha*
8. *Rajyakshama*

DISCUSSION

Ojas which is omnipresent is essence of all the *dhatu*s responsible for *bala*, immunity in body. Immunology has

its roots in Ayurved science also which are referred through this *ojas* and immune disorders as *ojavistramsa*, *ojavyapatandojakshaya*. Many of daily routine factors are responsible for depletion of *ojas* and nourishment of the same in body as like *ativyayama*, *ativyavay*, excessive thinking, depression, alcohol intake and felling of happiness, satisfaction, sweet and desirable food.

Out of many synonyms of *ojas*, *kapha* proves to be most suitable one. As the diet and medicines enhancing *kaphadosha* are same improving the quality status of *ojas* in body. The *snehaguna* is suggested as the unique of *kaphadosha* while *ojas* is the *sneha* of all the *dhatu*s. *Ojas* can also be closely related with the bone marrow tissue which produces the cells responsible for sustaining, developing and enhancing the immune response of body.

Rasa (lymphatic's and blood capillaries along with whole blood) is also one of the closely resembling synonyms of *ojas* it contains antibodies and cells which develop the immunity power of body. The stability, resistance, immunity and defense combat mechanism is very well achieved and sustained in body by *Ojas*, *Kaphadosha* and *Shukradhatu*. All these factors have *Dhairya* (Patience), *Dhruti* (Controlling power),

Kshama (Forgivingness),

Priti (Cheerfulness), *Bala* (Strength),

Vyadhikshamatva (Immunity) as their ultimate function.

CONCLUSION

- Every individual is living due to *Ojas*, without which they are unable to live or they die.
- *Ojas* stays in the body right from the embryo stage.
- It is in the form of essence of *Rasa* and enters into heart during its formation and sustain throughout the life.
- The two main functions of *Dhatu*s are – *Shareera Dharana* and *Shareera Poshana* that is sustaining and maintaining the body as well as nourishment of the body. *Ojas* sustain the body.

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