

Physiological Impression on *Ojas* and its Pathological Glimpse

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Abstract

Ayurveda is essentially the science of life. *Ayurveda* has scientific background and will provide stimulus to new and original renovation from the remodelling of theories and concept. One of the basic fundamental concept or view of *Ayurveda* is *Ojas*. *Ojas* that balances almost all assiduous essence of nutrients and zeal level in body. Everyone is known with the term of immunity that is compared with *Bala* or *Oja* in *Ayurveda*. *Ayurveda* is science of life i.e., of *Ayu*. For longevity of *Ayu*, *Aahara* is important. Its *Ayurvedic* concept of *Karya-Karna Sidhanta* in this *Aahara* is *Karya & Karana* is *Ojas*. *Oja* is sara of the all the *Dhatu*'s (tissues) and important part of all the *Dhatu*'s from *Rasa* to *Shukra Dhatu*'s. It gives all the positive ponders of the life and is precious for living. All livelihoods are harboured and sustained by *Ojas* & if it diminishes or shrinks it leads to abandonment of life. Numerous authors and saints have mentioned about *Ojas* therefore we have different concepts on *Ojas*. Hence, this review article endeavours to make clear understanding of *Ojas* as saints said in texts with its normal and abnormal points.

Keywords

Ojas, *Bala*, *DhatuSarata*, *Vaydhikashamtva*, immunity, *Para* & *Aparaojas*



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INTRODUCTION

Protection of health and maintenance of *Arogyata* is the main aim of *Ayurveda*. The *Oja* is one of the tools for the achievement of this aim. *Oja* act as resistance to *Roga*, prevents from abnormalities in body and acts as protection against various antigens & foreign bodies. The Ayurvedic concept of immunity in *Ayurveda* is predominantly used. *Vyaadhiksamatva*, literally means "resistance (*ksamatva*) against disease (*Vyadhi*). Physical and mental resistance to disease is of enormous significance for all living beings; it regulates both prevention against and rapid recovery from diseases. Text describes the factor of immunity in terms of *Vyadhikshamtva*, which is considered as the natural or acquired biological defence of an individual against disease. This power is indication of the presence of a biological predominance called *Ojas*, the constitution of the formational & structural entity which literally means vitality. *Ayurveda* also mentioned number of methods to encourage *Ojas* & *Vyadhikshamtva*. Factors which contribute for *vyadhikshamtva* are normal *Dosa*, equilibrium state of *Dhatu*, normal *Agni*, and patency of *Srotas* etc. Or factors which supports the equilibrium state of all

physiological parameters. Ghee is conducive to *Rasadhatu*, *Shukradhatu* and *Ojas*. *Ojas* is the essence of all *Dhatu*s and body strength depends on *Ojas*. *Ojas* is located in *Hridaya* (heart) & infiltrates all over the body. In *Ayurveda* texts it is called *Bala*, it provides efficacy to physical as well as mental structure. In modern text it is compared with immunity. We concentrate on the concept of *Ojas* and any *Vkriti* related to *Ojas* like its increase or decrease or pathological condition if any and how it affects the body?

In *Ayurveda*, the prime critical substance of all bodily tissues is called "*Ojas*". In gross it is accountable for the refutation of human body versus diseases and frailness. In circumstance like, immunodeficiency disorders and malnutrition, where loss of *Ojas* or *Bala* is an invariant feature, individuals are known to be convincible to various other diseases or perennial infections.

AIMS AND OBJECTIVES

1. To study the fundamental points of *Ojas* as physiological view.
2. To evaluate *Ojas* as pathological ones.

This conceptual study will be helpful in the various progressive survey studies also.

MATERIALS AND METHODS

1. Only textual materials have been used for this study, from which various references have been collected.
2. Modern texts and related websites have also been searched.

CONCEPTUAL STUDY

Concept of Ojas-As per Hippocrates- the natural force within each of us is the greatest healer of disease. *Medinikosha* gives meanings of word *Ojas* as *Deeptau* (one which is *swayamprakashi*), *Avashtambhe* (one which maintains *Sthairya*), *Prakashe* (which gives light to others), *Balayoho* (enforces *prakuta avastha* or opposes/ resists *Vikruti*). In *Yaska Nighantu* twenty eight different words are used in meaning of *Bala*. In fact they stress on different aspects of *Bala*. Those words are, *Ojaha*, *Pajaha*, *Shavaha*, *Tavoha*, *Taraha*, *Twaksha*, *Shadhaha*, *Badhaha*, *Nrumnam*, *Tavirshi*, *Shushmam*, *Shushnam*, *Daksh*, *Veelu*, *Choutram*, *Shusham*, *Sahaj*, *Yaha*, *Vadhaha*, *Vargaha*, *Vrujanam*, *Vruk*, *Majmana*, *Poumsyani*, *Dhamasi*, *Dravinam*, *Sandrasa*, *Shyambarum*. *Ojas* is responsible for strength, vitality and immunity against the disease. It means vigor or the essential energy of the immune system. The supreme

essence of all *Saptadhatus* from *Rasa* to *Sukra* is known as *Ojas*.

Different Meanings of word *Ojas* in English- Bodily

strength, Vigor, Energy, Ability, Power, Virility,
, The generative faculty, Splendor.

Definition of *Ojas*- *Acharya Charaka* defines *Ojas* as *Shuddha*/Clear substance having *Raktavarna* along with *Ishat Peeta Varna* and residing inside *Hrudaya* in *Shareera*. *Acharya Chakrapani* has commented on this as *Shuddha* means *Shukla* i.e., white *Raktam Ishat* means *Kinchit*/slight *Rakta*/red, *Sapitakam* means light *Peeta*. Thus according to him *Ojas* has *Shweta Varna* along with *Peeta* and *Rakta* as *anugatavarnas*. *Acharya Gangadharas* comments on it as *Ojas* is *Shubhra*/white, *Ishat Rakta* and light *Peeta*. An elaborate form of style, water, metallic lustre. *Acharya Sushruta* defines *Ojas* as *Param*/Supreme *Tejas* of *Dhatus* from *Rasa* to *Shukra*. It is called *Bala* as per *Swashastra Siddhanta*. *Acharya Dalhana* clarifies that *Param* means *Utkrushta*, *Teja* means *Sneha*, as *Ghruta* is *Sneha* of whole milk; similarly *Ojas* is *Sneha* of all *Dhatus* in body. *Acharya Chakrapani* comments as *Teja* means *Sara* as in context of *Ghruta* and *Madhu*.

Formation of Ojas-

According to *Charaka*, (during embryogenesis) *Oja* appeared foremost in the human body. After that *Rasaadi Dhatus Sara* formed *Ojas* as the last product of *Dhutusarta*. As great saint said without *Ojas*, *Shariraphasis* is impossible to survive so it is essential for *Ojas* to be present in pregnancy stage². *Ojas* is conceptualized as a very fine biological substance that comprises the most concentrated essence of nutrients and energy in the body. It is the essence of all the types of tissues and the physical expression of consciousness in the body. The basic biological strength of the tissues depends on it. It is strongly correlated with vitality and our immunity.

Qualities of Ojas- *Acharya Charak* has explained ten qualities of *Ojas* which are similar to milk

And *Ghee* which is totally opposite to *Madya* i.e., alcohol and *Visha* i.e., poison. These *Gunas* are – *Guru* (heavy), *Sheeta* (cold), *Mridu* (Soft in nature), *Shalakashana* (smooth), *Bahalam* (which spreads into minute channels), *Madhura* (sweet in Also, in *BhelaSamhita*, there are twelve sites of *Ojas* in the *Sharir*:- *Rasa*(plasma, lymph), *Shonita*(blood), *Mamsa*(muscles), *Meda*(fats), *Asthi*(bones), *Majja*(bone

nature), *Sthira* (stable or firm), *Prasanna* (pleasant), *Picchilam* (sticky), *Snigdha* (unctuous)³.

Characteristics function of Ojas- *Somatmaka*(cool like moon), *Snigdha* (oily), *Shukla* (white in color), *Sheeta* (cool in nature), *Sthira* (stability), *Sara* (flowing or moving and liquid in nature), *Viviktam* (clear or transparent), *Mridu* (soft in nature), *Mritsnam* (slimy)⁴.

Maintenance of Ojas– In the process of digestion and metabolism the last stage of the process of food the *Prasad* product are called *Rasa*. This *Rasa* works as sustenance of all the *Dhatu's* and of *Ojas* also⁵.

Domicile place of Ojas – Main location of *Ojas*, is heart⁶ from where it circulates to the entire body. There are two places where *Ojas* prevails.

TYPES OF OJAS

- *ParaOjas*- *AparaOjas*

- *Hridaya*Sthana (inside), - *Sarva Sharir Vyapat*. It is important and superior as compared to others e.g. *Ghee* in *Makhan*, honey in flowers. marrow), *Sukra*(semen), *Sweda*(sweat), *Pitta*(GIT secretion), *Shaleshma*(mucoid secretions), *Mutra* and *Mala* (urine and stool)⁷.

Functions of Ojas-

As per *Susruta*- From *Ojas* means *Masa Dhatu Pusti* i.e. continuation of dhatupusti and maintenance are done, individual's desire for work, that passion comes from *Ojas*, softness and melodious voice comes from *Ojas*, and all functions of body as external or internal come from *Ojas* only⁸.

As per *Charaka*- *Ojas* called as *Prana* means like oxygen for body that is essential for living, our physical, mental and spiritual strength is totally dependent on *Ojas*. *Ojas* gets formed first in the body of living being, this purely insures that *Ojas* is confirmed during the time of fertilization of gametes. It clearly puts that *Ojas* is present in sperm and ova in the *Sara* form. When gametes combine with soul *Garbha* is formed. In *Morula* stage *Ojas* is present in the form of *Garbha Sara*. *Ojas* shows their symptoms slowly as stage by stage of life. *Ojas* grows life longevity but *Ojas* gets vitiated or destroys life. When life destroys with this *Ojas* also deplete as it is *Prana* for living being. In *Ayurveda* it is established point by all the great scholars⁹.

PATHOLOGICAL POINTS-

When physiological *Doshas* are not working normally than *Doshas* gets vitiated so, *Vata* and *Kapha* abnormalities are raised and

Pitta totally destroys their own work from all these *Oja* easily gets vitiated. And it leads to destruction of normal activities of human being¹⁰.

Acharya Susruta explains *Oja Vikriti* that is¹¹- *Oja Visrana*, *Oja Vyapada* and *Oja Kshaya* are the three stages of *Oja Vikriti* which may occur in various conditions and disorders ranging from physical and mental tiredness to chronic or acute, mild and severe type of diseases. In *Ayurveda* the basic cause of all the disorders or disease are all due to poor digestion or metabolism of food and it is proven factor of all abnormalities of body. Vitiating of *Oja* is also due to poor process and the symptoms of abnormal *Oja* are-

- *Ojas Visramsas*
- *Ojas Vyapada*
- *Ojas Kshaya*

Ist stage - Symptoms of *Ojas Visramsas* -

- *Sandhi Vishlesh*- looseness of joints.
- *Gatra Sada*- weakness of the body.
- *Dosha Chyavanam* - provoked *triDoshas* moves away from their normal seats
- *Kriya Sannirodha* - inability to perform normal functions
- *Shrama* – lethargy in organs
- *Aprachuryam Kriyanam* - it also results in the impairment of *Kayik*(physical),

Vachik(vocal), *Mansik*(mental) functions of the body.

IInd stage– Symptoms of *OjasVyapad* –

- *StabhaGurugatrata*-stiffness and feeling heaviness in the body.
- *VataShopha* – swelling caused by *VataDosha* impairment.
- *VarnaBheda* – changes in complexion or discoloration.
- *Glani* – exhaustion.
- *Tandra* – drowsiness or stupor.
- Nidra*- sleep.

IIIrd stage- symptoms of *OjasKshaya* –

As per *SushrutaSamhita* –

- *Murcha* –unconscious or fainting.
- *Mansakshaya*- decrease of muscles
- *Moha*- mental disturbance especially in judgment
- *Agyan* – loss of sense
- *Pralap* – delirium
- *Mritya* – death

As per *CharakSamhita*-

- *Bibheti* – person is constantly suffer from fear complex
- *Durbaloabhikshanam* – physical and mental debility
- Worries always without apparent reason
- *VyathitaIndriya* – feels discomfort in the sense organs

- *Duschhaya* – developed impaired or loss of complexion of body.

Factor responsible for reduction of *Ojas*¹²⁻¹⁴

In *Ayurveda* it is mentioned about the causes of decrease of *Ojas* i.e.

- *Ativyayama* – excessive physical exercise.
- Anashana* – fasting for long period
- *Chinta* – constant worry
- Consumption of food 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* – grief and sorrow
- *Rukshapan* – drinking strong wines
- *Prajagar* – keeping awake at nights
- Excessive elimination of *Kapha*, *Shonita*, *Shukraandmala*.
- *Kala*- due to old age.
- *Abhigata* – mental or physical *Trayma* or injury to *Marma* or vital parts of the body.
- Kopa* – anger
- *Ativyavaya*- excessive sex.

Factor that are alimantal for *Ojas*¹⁵⁻¹⁶.

Food and drugs having same qualities to *Ojas* should be used to enhance quality and

quantity of *Ojas*. *Ojas* can be increased in the body by following measures-

- Should be protected from activities which cause unhappiness of the mind.
- Food which are fried and drinks that are seductive are all avoided.
- Spicy food should be avoided.
- Bitter, sour, pungent and hot food should be avoided.
- *Sativika Ahara* should be taken.
- *Jeevaniyaguna* drugs are consumed for better life.

DISCUSSION

Immunity is a begotten or natural term that traces and accounts a state of having adequate decent biological defensesuff to avoid infection, disease, or other unwanted biological invasion. *Ojas* is compared with Immunity in modern. There are three types of immunity (*vyaadhiksamatva* or *bala*) in *Ayurveda*: *Sahaja*: Congenital or Natural, *Kalaja*: Time, Season, Age, *Yuktikruta*: Acquired.

It's definition is the balanced state of having adequate biological defenses to fight infection, disease, or other unwanted biological invasion, while having adequate tolerance to avoid inflammation, allergy, and autoimmune diseases. Its types are

Innate and adaptive immunity. Innate or non specific immunity is the natural resistances with which a person is born. And adaptive immunity is again of two type's natural and artificial ones¹⁷.

Disorders or failures are occurred due to disturbances in *Ojas* normal functions and pathways in its regular works in body. Failures of host defense do occur, however, and fall into three broad categories: immunodeficiencies

(*Ojokshaya*), autoimmunity (*Ojovisramsya*) and hypersensitivities (*Ojovyapat*). In conditions like HIV infection, diabetes mellitus, and malnutrition, where loss of *ojas* is a leading characteristic, people are establish to be nonresistant and capable to various other degenerative diseases or recurrent infections. *Ayurveda* offers multi-faceted and profound explanations for this phenomenon. Intake of wholesome food and a regular routine alone are not enough to prevent disease.

CONCLUSION

Ojas is essence present in all *Dhatus* and put forward as *Dhatu-Sarata*. It is called as pure compare as nectar of individual's. And responsible for grace, intelligence, power, and all ponder of human being. *Ojas* is such

an element that maintain plus sustains the life. All individual on this earth are totally dependent on *Ojas* due to its nourishment power and if it destroys life goes to cessation. Present article through light on the concept of immunity physiological and pathological view point. In this article I tried to collect all important references regarding how to enhance immunity and keep body disease free by adopting *Ayurvedic* principles through Ahara and Vihara. One who adopts *Ayurveda* principles in day today life will become free from diseases and can lead healthy and prosperous life. Immunity is the power house for all living being due to which different individuals have different aura and strength based on the environment. *Ojas* is the key for preventive and disease free life.

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