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Concept of Ojas and Its Clinical Importance

Ramesh Madhavrao Bansode^{1*} and Archana U Kalyankar²

^{1,2}Dept. of Kriya Sharir, Government Ayurved College, Vajirabad, Nanded, MS, India

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*. *Oja* is the essence of *dhatus*, which gives strength to the body, improves immunity power and takes care of well being of the body. *Ojas* means “vigor and in *ayurvedic* literature, *Bala*, *Prakriti* and *Kapha* these types of words are used as synonym of *Ojas*. It is present throughout the body like, ghee exists in the milk or honey exists in the flower. *Ojas* is responsible for consciousness, purity in thoughts, health, and positivity in feelings in every situation, better immunity, longevity, intelligence and memory. So according to *ayurveda* *oja* is one of the most important elements for maintains and sustenance of life. All human beings are well nourished by *Ojas* and its decrease leads to the cessations of life. It controls and regulates the whole working system of the body, so it has more clinical importance. It provides strength in the form of physical, mental, immunological and resistance to the body. Due to stress, depression and other etiological factors, *ojas* gets affected. And it leads to the condition of *ojakshaya*, It is difficult to define *Ojas* as per modern methodology. This review article attempts to create certainty of *Ojas* understandable in scientific way and its over all effects on human body which will be helpful for scholars in treatment of diseases and advising precautions.

KEYWORDS

Oja, *Bala*, *Sarvdhatusaar*, *Parakriti*



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INTRODUCTION

Saptadhatu theory is one of the fundamental aspects of *ayurvedic* system of medicine.

Oja is *Sanskrit* word that stands for “vigour” and it is the ultimate saturated part from all *dhatus* and determinant of our immune status. *Oja* is the determinant factor of immunity, resistance to diseases and ultimately healthy state of a person. *Ojas* of two types “*paraoja*’ and” *aparaoja*”. *Paraoja* is said to be located in the heart and its loss leads to death. *Aparaoja* is distributed throughout the body. *Para oja* is said to be of 8 drops in body and *aparaoja* is about *ardhanjali praman*. *Paraojas* is situated in the heart, or chest/thorax and *aparopjas* is present throughout in the human body.

Ojas may be defined as supreme and ultimate essence of *saptadhatu* starting from *rasa* to *shukra*. *Ojas* basically refers to the vital and essential energy of the immunity or immune system. In nutshell, *ojasa* is chiefly responsible for vitality, immunity and strength. *Ojasa* is the by-product of an efficient contented and healthy physiology. It is the essence of juice which remains present after proper digestion and assimilation of the food stuffs. When the human body is capable of producing *ojas*, then all the organs retain vitality and body is

receives the micro-nutrients and macro-nutrients in optimal strength. When biological fire and *agni* is not working in a proper fashion, the body is not in a position to produce *ojas*. Under these circumstances, food, feelings and thoughts convert into *ama*. *Ojas* is one of the most important concepts in *ayurvedic* treatment and is essentially an end goal of *ayurvedic* healing. *Ojas* circulates throughout the bodily tissues and heart, sustaining the physical self, bringing clarity to the mind and balancing the emotions. In short when body produce *ojas*, the vital nectar of life, we feel blissful. The cells sing with happiness because both the mind and the body are receiving the nourishment they need. ” when we have strong *ojas*, we experience healthy tissue as well as mental and emotional stability. We also resist stress and disease, and experience strong immunity, endurance and vitality. When we have a depletion of *ojas* in physiological manner, we experience lowered immunity, fatigue, weakness and ultimately disease. In the mind, *ojas* plays the role of provident stability. Stable mind means we are less affected by day to day life by stress and stimulation. The benefit that *ayurveda* provides is specific protocol for persevering and rebuilding our vitality and immunity through natural means.



MATERIALS

Literature related to the topic collected from *Bruhatrayee* (*Charak, Sushrut, Vagbhat*) along with their commentaries by different authors were referred for the study.

1. Modern texts and related websites have also been searched.

DISCUSSION

In *Ayurvedic* system of medicine, it is considered that a living system is made of *Panch- Mahabhuta*, in the form of *Vata, pitta, kapha* at the physical level and *Satwa, Raja* and *Tama* at the mental level. The imbalance in these body humors is the basic cause of any type of disease manifestation. Due to changes in lifestyle, irregular eating habits etc are affected on the quality of *ojas* and the *bala* of body is lowered. In this situation if we take *apathyaahar* or *vihar* then body gets easily affected by many diseases because *oja* is the essence of body which gives strength to the body, and takes care of well being of the body.

Deformities of *oja* are *ojavisransa, ojavyapad* and *ojakshaya*. *ojavisransa* has its origin in the dwelling place itself. This has signs and symptoms of lax in muscles and bone joints, lethargy in organs, displacement of *vata*. It is also affects the

kayik (physical). *Vachik* (vocal) and *mansik* (mental) functions of the body. *Ojas* when gets vitiated by *doshas* then it is said to be “*vyapad*” *dosha* condition. Signs and symptoms of that condition are heaviness in the body, freezing of joints like knee joint etc, vatic *shofa* (swelling due to *vata dosha* impairment),

varnaparivartan (Discoloration),

glani (depression), *tandra* (drowsiness) and (*nidra*). 3rd one is *ojakshaya* in which quantity of *oja* decreases. Signs and symptoms developed at that condition are *murchha* (convulsion)

mansakshaya (decrease of *mansadhatu* etc), *moha* (pre coma) *agyan* (loss of sense), *pralap* (delirium) and *mrityu* (death) .these three stages of *ojavikriti* which may occur in various conditions and disease ranging from physical and mental fatigue to acute and chronic mild and severe types of diseases. According to ancient *ayurvedic* view these conditions may arise as a result of metabolic abnormalities leading to diminished production of *oja*. So *Ojas* is very useful to maintain the conditions of the good health. It not only nourishes all the body constituents but also nourishes the mind it control and regulates the all the physiological activities and immunity power of the body. In



ayurveda it is believed that life cannot exist without *oja* in the body.

CONCLUSION

It is the *ojas* which keeps all the living beings nourished and refreshed. There can be no life without *ojas*. Loss of *ojas* amounts to the loss of life itself. It sustains the life and is located in the heart. It constitutes the essence of all the *dhatu*s(tissues). Being primarily located in the *hridaya* or heart, it is spread out all over the body through circulation and maintains the health and integrity of the body. If *ojas* is stable we live and if it is unstable it leads to death. From above consideration we can state that *ojas* is clinically more important.



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