

[https://doi.org/10.46344/JBINO.2022.v11i05\(b\).21](https://doi.org/10.46344/JBINO.2022.v11i05(b).21)

CRITICAL REVIEW ON OJAS IN AYURVEDA

¹Dr. Madhuri Kumari & ²Prof. (Dr.) Baldev Kumar

Associate Professor, Dept of Samhita Siddhant, Govt. A.S.K. Ayu College and Hospital, Begusarai

Senior Professor and HOD, Dept. of Basic Principle, NIA, Deemed university, Jaipur

ABSTRACT

The resistance power and immunity together are manifested by the Ojas component which is present throughout the body i.e., Sarbasharirvyapi. Oja is the essence of all the Dhatus and is responsible to protect the body. In different classical Ayurvedic texts Oja has been described elaborately with its type, site, quantity, function, and derangement etiology. Ojas is responsible consciousness, purity in thoughts, health, positivity in feelings in every situation, better immunity, longevity, intelligence and memory. According to Ayurveda, Ojas is one of most important element for maintains and sustaining of life. All human beings are well nourished by Ojas and its decrease leads to the cessation of life. Though Ojas is located in the Hridya (heart), it pervades all over the body. It controls or regulates the whole working system of the body. The qualitative Ojas initiate the contentment, nourishment of the body and increase strength in terms of physical, mental, immunological of the body. Various authors have mentioned the concept of Ojas in their way but it is a bit difficult to define Ojas as per modern.

Key-words: Bala, Immunity, Ojas, Vyadhikshamatwa, , Ojovaha Srotas

Introduction

Ojas is one of the main factors responsible for a person's immunity, according to Ayurveda. Thus, studying Ojas and Ojovaha srotas is an urgent need. An attempt is made to study all aspects of Ojas, such as its formation, primary seat, types, perception of Ojas according to various acharyas, symptoms of its elevation and depletion and how to assess it practically in the patient, ways to increase Ojas in order to boost immunity, and so on. Ojas is a Sanskrit word that translates to "vigor" or "essence of vitality." Ojas is made in the same way that ghee is made from milk. Ojas is a valuable end product that has been refined through many natural transformations.

A person with exceptional Ojas is rarely ill. Ojas is thought to be the essence of the Kapha dosha. An attempt is made here to discuss all aspects of Oja, such as the formation of Ojas, its actual appearance, properties, and effects on the body when the Ojas quantity is increased or decreased.

Acharya Chakrapani, the eminent commentator on the Charaka Samhita, first defined Vyadhikshamatwa in terms of Vyadhi bala virodhitwam- capacity of the body to fight against manifested diseases (natural immunity) and Vyadhi utpadpratibandhkatwam- capacity of the body to not allow manifestation of diseases or pathogenesis.

Thus, Vyadhikshamatwa denotes the body's resistance power or defense against the occurrence of any diseases. Analyzing Ayurvedic classical texts reveals a very close relationship between Vyadhikshamatwa and the concept of Ojas. In general, Ojas is linked to the concepts of Bala (strength) and Vyadhikshamatwa (defence capacity or

immunity).^{2,3} The word Ojas derives from the Sanskrit root 'ubja' and the 'asun' suffix, which means 'strength'. Ojas is defined as the final and perfect essence of the Saptadhatus, which begins with Rasa and ends with Shukradhatu. Ojas is the purest and finest essence created by combining all seven Dhatus (body components). Ojas is considered as the resistance to decay and degeneration of the body and immunity against diseases. Considering these aspects, an attempt has been made in present review to explore some more information about the concept of Ojas and its basics in Ayurveda.

View on Ojas

When Shukra (sperm) fuses with Shonita (ovum), Paka of Shukradhatu (both Shukra and Shonita) occurs (fertilization), and two components, Sara (nutrient materials) and Mala (excretory products), are formed.^[14] This Ojas performs its Avastambha function and promotes fetal life in Garbha. There are two kinds of Oja: Para Ojas and Aparaj Ojas.^[15] Thus, the Ojas can be regarded as the product of conception, having been derived from sperm and ovum; they contain the Sara of all Dhatus, which makes them viable. When the heart develops later in intrauterine life, it enters the heart and circulates throughout the fetus's body via the vessels connected to it. Every tissue in the fetal body receives and is supported by Ojas. As a result, Ojas is said to be present at all stages of intrauterine life. This Ojas component, which is responsible for survival and performing important functions inside the body, manifests both resistance and immunity. In a nutshell, Ojas has been regarded as a vital force in the body's defense mechanism.

Types of Ojas

According to Acharya Chakrapani, there are two kinds of 20 Ojas. 1. For Ojas According to Acharya Charaka, Ojas that resides in the Hridaya (heart) is known as Para Ojas. 21 It is the supreme type of Ojas that is most vital to life. It comes in the form of Ashta Bindu (eight drops). It is extremely pure (there are no waste ingredients). Because this para Ojas is responsible for the continuation of life, any decrease or loss in the volume of para Ojas will result in severe diseases and the person's death. As a result, the protection of Para Ojas should be prioritized. 2. Ojas Aparā Aparā Ojas is the Ojas that is present throughout the body. Therefore, the protection of Para Ojas should be given utmost importance. Ojas Aparā Aparā Ojas is the Ojas that is present throughout the body. Because the properties of Aparā Ojas are similar to those of Shleshma, it is also known as Shlaishmika Ojas. According to Acharya Charaka, the amount of Aparā Ojas in a healthy person is Ardhanjali (half anjali - one anjali represents the volume equal to two hands joined in the shape of a cup and is applicable only to that individual). In ancient Ayurvedic texts, Anjali Pramana is the unit of measurement for body fluids. Any decrease in the volume of Aparā Ojas will result in a decrease in body strength and the manifestation of various diseases.

Qualities of Ojas

Acharya Charaka has described ten qualities of Ojas that are similar to Kshira (milk) and Ghrita (ghee) while being diametrically opposed to Madya (alcohol) and Visha (poison). Guru (heaviness), Sheeta (coolness), Mridu (softness), Shlakshna (smoothness), Bahalam (capable of spreading), Madhura (sweetness), Sthira

(stable/firmness), Prasanna (pleasant), Picchila (sticky), and Snigdha (unctuousness) are some of these qualities. Bala and Ojas According to Acharya Charaka, Agni is the source of Bala, Arogya, Ayu, Prana, and Ojas.

Bala is further classified into three types as follows:

1. Sahaja bala- Sahaja bala is the power of disease resistance that exists from birth, making it natural or inborn Bala. Some people have been observed to be physically strong since birth, while others have been observed to be physically weak since birth. While explaining Sahaja bala, Acharya Charaka stated that Sahaja bala is the natural Bala of the Sharira and Satva, i.e. body and mind. Sahaja bala is related to an individual's constitutional strength. As a result, natural strength does not require any extraneous factor for its creation or growth. It is well known that some people are naturally strong, while others are naturally weak. It can be said that this is due to the Sahaja bala which is acquired genetically.
2. Kalaja bala - Kalaja bala is the power of disease resistance that is influenced by seasonal traits and the age of the person. This bala has dissipated and is at its lowest in Adanakala. Shishira, Vasanta, and Grishma ritus are the hot seasons of the year, and Adanakala corresponds to them. On the other hand, this bala is conserved, and its highest optimum level is observed in Visargakala, which corresponds to the cool seasons of the year, Varsha, Sharada, and Hemanta ritus. In terms of age, the middle-aged person has the highest Kalaja bala, while the elderly person has the lowest.
3. Yuktikrita bala - Yuktikrita bala is the process of increasing the body's resistance to disease through proper

nutrition and Rasayana (rejuvenation) therapies. A proper diet, as well as appropriate lifestyle changes, are required to achieve this level of Bala. Vitiation of the Ojas According to Sushruta, the causes of Ojas vitiation are Acharya Abhighata (any injury or trauma), Kshaya (malnourishment or impaired metabolism), Kopa (anger), Shoka (grief), Dhyana (excessive thinking), Shrama (vigorous physical work or exertion), and Kshudha (voracious appetite).

The Vata and Pitta Doshas are aggravated as a result of these causes. As a result, both the quantitative and qualitative depletion of Ojas occurs. It is then easily displaced from its primary seat, which is the heart.

General clinical features of vitiation of Ojas

Bhaya (fearfulness or phobia), Daurbalya (weakness), Vyathitendriyata (fatigue especially at its sensory and motor organs), Dushchhaya (altered skin complexion), Durmanah (lack of self-confidence), Ruksha Kshamatatah (dry-roughness) and Kshaya (remarkable emaciation of body).

Discussion

The significance of Ojas Ojas is in charge of the body's vitality throughout life. According to Acharya Charaka, Ojas is the most powerful of all Pranayatana (vitality sites). Ojas is in charge of the foetus's vitality during pregnancy. It becomes unstable in the eighth month of pregnancy, causing labor to be unpredictable. As a result, its stability is critical for full-term birth. Ojas is essential for maintaining Dhatus' superior quality. As a result, it is directly related to the superior functions of all tissues in the body. Ojas provides physical and mental

strength. Thus, physical and mental strength are determined by the quantity and quality of Ojas.

Ojas is in charge of maintaining Vyadhikshamatwa (immunity). It is critical for health preservation and disease prevention. It is also essential in combating disease pathogens if the disease occurs. Doshas (regulatory functional factors of the body) cannot function in the absence of Ojas. Ojas is the most refined outcome of digestion, metabolism, absorption, and assimilation. Ojas is the sap of one's life energy, which, when sufficient, is associated with immunity and, when deficient, with weakness, fatigue, and, eventually, disease. In a nutshell, Ojas is the sap of the entire physiology and an important factor in maintaining a healthy life.

Ojas is the essence of dhatus, giving the body strength, improving immunity, and caring for the body's well-being. It is present throughout the body, just as ghee is in milk and honey is in flowers. It is the Sarabhaga (essential essence) of all the Dhatus. If we want to be in perfect health, we must eliminate the ama in our bodies and focus on producing Ojas, which is the vital life energy. Ojas is thought to be the most refined outcome of digestion, metabolism, absorption, and assimilation. Ojas promotes mental clarity and emotional balance. This is our best defense against mental and physical illness. Ojas is completely responsible for our physical, mental, and spiritual well-being. Ojas is the sap of one's life energy which, when sufficient, is equated with immunity and, when deficient, results in weakness, fatigue and ultimately disease. In a nutshell, Ojas is the sap of the entire physiology and sustains the life of an

individual. Therefore, Ojas is considered as vital nectar of life.

Immunoglobulin molecules are made up of two different types of amino acid chains: (H) heavy chain and (L) light chain. The enzyme in macrophages converts glutamine to glutamate.[31] The majority of neurotransmitters that can influence mind-body interactions are made up of amino acids. Furthermore, the amino acid tyrosine is the source of two groups of hormones: thyroid and catecholamine (epinephrine and norepinephrine). An optimal balance of amino acids in the diet and circulation was critical for maintaining whole-body homeostasis. Functional amino acids regulate a critical metabolic pathway that is required for maintenance, growth, reproduction, and immunity. Dietary supplementation with one or a combination of these amino acids may be beneficial for the improvement of health problems at various stages of life.

Amino acids are also known as building blocks, after joining together they formed proteins and polypeptides. Due to breaking down the certain amino acids chain build-up the harmful substances in the body. It can also optimize the efficacy of metabolic transformation to enhance muscles growth, milk production, egg and meat quality, and athletic performance while preventing excess fat deposition and reducing adiposity. To maintain nutritional status and to protect the health of healthy individual amino acids play an important role. Therefore, the function of Ojas is identically implied to the function of essential and non-essential amino acids.

Conclusion

Ojas is the precious nectar of the body and must be preserved at all costs. 2 The practical symptoms of Ojo dushti must be assessed in every patient because everyone is under stress, and early detection can prevent the harmful effects. Ayurveda places a high value on Ojas because its presence is required solely for survival and the performance of important functions within the body. Even though Ojas is the essence of all dhatus within the body, its production, maintenance, storage, utilization, and proper circulation must be consistent and proportionate. Nature contains approximately 300 amino acids. Instead, some of them appeared early in the genetic code, while others were added later. It is necessary to take them in the diet because their deficiency results in decreased formation of protein and ultimately leads to other health hazards.

Reference

1. Dr. Tripathi Brhmananda, Charaksamhita, Sutrasthan, chapter 17, Verse no.73, Varanasi: ChukhambhaSurbharatiPrakashan, 2005, page no.352
2. Vd. Athavale P.G., AshtangSangraha, Sutrasthana, Chapter 19, Verse no. 42, Nagpur: Godavari publishers, 2003, page no.166
3. Dr. Sharma Anantram, SushrutSamhita, Sutrasthan, Vol I, Chapter 15, verse no 33, Varanasi: ChukhambhaSurbharatiPrakashan, 2008, page no.126
4. Vd. Athavale P.G., AshtangSangraha, Sutrasthana, Chapter 19, Verse no. 43, Nagpur: Godavari publishers, 2003, page no.166
5. Acharya YT, editor, Chakrapanidatta Commentary on Charaka Samhita of

Agnivesha, Sutra Sthana. Ch. 28, Ver. 7, Reprint ed., Varanasi, Chaukhamba Orientalia, 2006. p.178.

6. Tripathi J.S., Singh R.H. The concept and practice of immunomodulation in Ayurveda and the role of Rasayanas as immunomodulators. Ancient Science of Life, 1999;19:59-63.

7. Desai R.R., Ayurvediya Kriyasharira, Adhyaya 31. Allahabad: Shree Baidyanath Ayurved Sansthan Bhavan Ltd.; 2010. p. 679-83.

8. Sharma SP, editor. Ashtanga Samgraha of Vriddha Vagbhata, Sharira Sthana, Ch. 6, Ver. 46, 3rd ed., Varanasi, Chaukhamba Sanskrit Series, 2012. p.317.

9. Paradakara HSS, editor. Ashtanga Hridaya of Vagbhata, Sharira Sthana, Ch. 3, Ver. 63, Reprint ed., Varanasi, Chaukhamba Surbharati, 2011. p. 399.

10. Acharya YT, editor. Charak Samhita of Agnivesha, Sutra Sthana, Ch. 17, Ver. 74, Reprint ed., Varanasi, Chaukhamba Orientalia, 2006. p.103.

11. Dwarikanath C., Introduction to Kayachikitsa, Varanasi: Chaukhamba Orientalia. 3rd Edition. 1996:267.

12. Brahmanand Tripathi and Dr Ganga Sahay Pandey, Sutra Sthana Chapter 30, Verse 7, Chaukhamba Surbharti Prakashan; 2007. p. 560.

13. Charak Samhita, with Charak Chandrika Hindi commentary, by Dr Brahmanand Tripathi and Dr Ganga Sahay Pandey, Sutra Sthana Chapter 30, Verse 7, Chaukhamba Surbharti Prakashan; 2007. p. 560.

14. Charak Samhita, with Charak Chandrika Hindi commentary, by Dr Brahmanand Tripathi and Dr Ganga Sahay Pandey, Sutra Sthana Chapter 17, Verse 75, Chaukhamba Surbharti Prakashan; 2007. p. 353.

15. Sushruta Samhita edited by Kaviraj Ambikadutta Shastri, Sutra Sthana, chapter 15, Verse No. 26. Chaukhamba Sanskrit Sansthan, Varanasi; 2007. p. 61.

16. Sushruta Samhita edited by Kaviraj Ambikadutta Shastri, Sutra Sthana, chapter 15, Verse No. 25. Chaukhamba Sanskrit Sansthan, Varanasi; 2007. p. 61