

A CONCEPTUAL STUDY ON OJUS (ESSENCE OF ALL THE DHATUS)

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ABSTRACT

Ayurveda is the science of life and its main aim is to maintain healthy status of healthy individuals and to cure the disease of the diseased persons, i.e. *Swasthasya Swastha Rakshanam Aturasya Vikara Prashamana*". To fulfil these purposes, *Ayurveda* has mentioned various fundamental principle in the treatises of Ayurveda. Concept of *Ojus* and *Vyadhikshamatva* (IMMUNITY) have been explained in *Ayurvedic* Treatises. Even though *Ojus* is located in *Hridaya* (HEART), *Ojus* pervades all over the body and controls the all the functions of the body. By its loss or destruction, the destruction of life /body is sure to happen and by its presence, the body is sure to survive and different state (condition, activity, etc) concerned with the body are brought properly. The main function of *Ojus* is seen in treatises in the form of *Vyadhikshamatva*. Capacity or power of body to fight against disease and to resist against production of disease is known as *Vyadhikshamatva*. Immunity is defined as the capacity of the body to resist the pathogenic agents. So, the concept of *Ojus* and *Vyadhikshamatva* are similar as that of immunity of modern science. Understanding the concept of *Ojus* and *Vyadhikshamatva* will be helpful in fulfilling both the aims of *Ayurvedic* science, i.e. in contribution of implementation of positive health and in seeking solution of disorder through *Ayurveda*. So, here an effort is made to study on *Ojus*.

Keywords: Ayurveda, *Ojus*, *Vyadhikshamatva*, *Hridaya*, Immunity

INTRODUCTION

Acharya Charaka defined Ayu (life) as combination of the body, sense organs, mind and soul. Ayurveda has given much priority to healthy life. In Ayurveda treatises Concepts related to health and diseases are discussed with detail. The concepts such as *Nidana* (Pathology), *Laxanas* (laxanas), *Chikitsa* (treatment) have been explained to treat many of the *Vyadhi* (disease). *Ojus* is the *Sara* (essence) of the all the *Sapta Dhatus*, if *Ojus* is in good quantity and quality then it leads to good *Bala* (strength) and good *Vyadhikshamatva* action in the body. *Ojus* is dependent upon the *Agni*, the *Ahara* (*Ahara*) one consumes, lifestyle they follow, *Acharya Vichara* of the person also depends upon the formation of the *Ojus*. *Vyadhikshamatva* is not same in all the people it is unique in each people, as every person is having unique characteristics. *Vyadhikshamatva* is the capacity to fight against the disease in the body before the formation of the disease or even after the formation of the disease. *Ojus* is the product of the all the *Saptadhatus* which does the *Dharana karma*. (sustaining) as *Ojus* plays a prime role in maintain and promoting the good health. So, here the conceptual study on *Ojus* is done.

Materials – *Brhtrayees*, Articles

Methods – Conceptual Study

DISCUSSION

1. Ojus Utpatti - During the time of fertilization the *Utpatti* (formation) of the *Ojus* takes place in the embryo, when *Shukra* (sperm) and *Shonita* (ovum) gets united at the time of *Paka* of *Shukradhatu* (both *Shukra* and *Shonita*) takes place (fertilization) giving two products they are *Sara* (nutrient materials) and *Mala* (excretory products). This *Ojus* will do the *Avastambhana* of the *Garbha*. *Ojus* can be regarded as the product of conception having derived from sperm and ovum, *Ojus* carry the *Sara* of all *Dhatus* in them, which make them viable¹.

2. Ojus Guna - its Characteristics - *Ojus* is having the opposite qualities of *Madya* (alcohol). Qualities of *Ojus* are *Guru* (heavy), *Sheeta* (cold), *Mridu* (soft in nature), *Shlakashna* (smooth), *Bahalam* (which spreads into the minute channels), *Madhura* (sweet in nature),

Sthira (stable or firm), *Prasanna* (pleasant), *Picchilam* (sticky), *Snigdha* (unctuous or oily)². The colour of *Ojus* resembles that of *Ghrta* (ghee), white with yellowish and reddish tinge. It tastes like *Madhu* (honey) and smells like *Laja Gandha* (popcorn)³.

3. Ojus in Quantitative Data - Types of *Ojus*. The *Ojus* is considered to be of following two types viz. *Para Ojus* which is of *Astha Bindu Pramana* (8 drops) and located in *Hridaya* (heart) and *Apara Oja* which is of *Ardhanjali*. The *Astha Bindu Pramana Ojus* present in the *Hridaya* is responsible for the life/*Prana*, the *Ojus* which is *Ardhanjali* present all over the body does the *Dharana Karma* of the body⁴.

4. Formation of Ojus with Upamana Pramana - While explaining the formation of *Ojus*, *Charakacharya* relates it with the collection of honey-by-honey bees⁵. Though the flowers are different in nature, the quality of honey remains the same. Likewise, *Ojus* is formed from the *Sapthadhatus*. The seven *Dhatus* are different in structure and function. Though they are different, *Ojus* possess same level of purity in its refined state. In *Dalhana* commentary of *Susrutha Samhita*, it is mentioned that the formation of *Ojus* is just like, how ghee is formed from milk (*Ksheerath Ghritamiva*), here the formation of *Ojus* is told by using the *Upamana Pramanas* like honeybee and *Ksheerath Ghritamiva*.

5. Ojo Manthana - *Ojus* exists in *Rasadhatu* according to *Charaka Acharya*, *Acharya Bhavaprakasa* also opines that *Ojus* is formed from *Rasadhatu*. *Ojus* is said to be *Shareera Rasa Sneha* (unctuous part of *Shareerarasa*) *Ojus* has *SnigdhaGuna*. As milk bears ghee in its hidden form, *Ojus* too exists in the same way in the body as *Shareera Rasa*. Is the *Mata* given by *Sushruta Acharya*. *Param Teja* of all the *Dhatus* is *Ojus*. As per *Acharya Vagbhat*, according to commentator *Hemadri Ojus* is nothing but the *Param Teja* of all *Dhatus*. So *Ojus* can be considered as the *Tejo Roopa* of all *Dhatus*. *Acharya Charaka* opines that *Ojus* is one among the *Pranayatana*, because death will occur as a result of *Ojonasha*. According to the *Mata* (opinion) of the *Acharya Sharangadhara Ojus* is *Upadhatu*. *Upadhatu* have less quality than *Dhatus* as they formed by the *Dhatus*. But here *Ojus* is more potent

than *Upadhatu*. So, *Ojus* is neither equal to *Upadhatu* or it is not *Upadhatu*. *Ojus* cannot be considered as *Dhatus* because *Dhatus* have two *Karyas* i.e. *Dharana Karma* (to support) and *Poshanakarama* (to nourish). According to *Acharya Chakrapani*, *Ojus* does only *Dharanakarma*, not *Poshanam* in *karma*. *Ojus* is said as *Jeevashonitham* and *Ojus* and *Raktha* are included under *Dashapranayatanas*. But *Rakta* is not *Ojus*, *Ojus* is *Sara of RaktaDhatu*, more quantity of *Ojus* is contributed by *Shukradhatu*. So *Ojus* is known as *Shukrasara*. *Ojus* is not having *Manapreenana Karma* as of *Shukradhatu*. So *Ojus* is not *Shukradhatu* but is the essence of the *Shukradhatu*. So, *Ojus* can be said as *Sara* or *Tejoroopa* of all the *Dhatus*, *Shareera Rasa Sneha*, *Pranayatana*, *Bala* and *Prakrtakapha*⁶.

6.Ojus as Prakrta Kapha - The *Kapha* in its normal status is supposed to give *Bala* (strength) to the body hence it is correlated with *Ojus*. *Samanya Gunas* (similar qualities) like *Guru*, *Sheeta*, *Mrdu*, *Picchila*, *Sthira*, *Madhura* etc. between *Ojus* and *Kapha*. *Samanya Karma* (similar functions) can also be seen like *Sthairyakrt*, *Balakrt* etc. (*Hetwartha Tantrayukti*)

7.Ojus as Bala - *Acharya Charaka* in *Chikitsa Sthana* 15th *Adhyaya*⁷ states that *Bala*, *Arogya*, *Ayu*, *Prana* and *Ojus* are dependent on *AGNI* (digestive fire) i.e. these are directly proportional on *Agni*. *Bala* is of three types they are 1. *Sahaja Bala* - It is the *Bala*/strength exists from the birth. Some individuals are physically strong from the birth, some are physically weak from the birth. *Acharya Charaka* has stated the *Sahaja Bala* Is the natural *Bala* of the *Sharira* and *Satva* i.e. the body and mind. According to *Acharya Chakrapani* the constitutional strength is present in every living being from the time of birth. 2. *Kalaja Bala* - *Bala* which is depending upon seasonal variations and age of the person. *Bala* is lowest in *Adanakala*. This *Kala* consists of *Shishira*, *Vasanta* and *Grishma Ritu*. On the other hand, *Bala* is highest in *Visargakala* consisting of *Varsha*, *Sharada*, *Hemanta Ritu*. *Bala* in the childhood and aged people is less when compared to adults. *Yuktikrta* - adopting the proper lifestyle, food habits, physical activities which increases the *Bala* by one's own *Yukti* is called *Yuktikrta Bala*. Example-*Hita Ahara Sevana*, *Matravat Ahara Sevana*, *Satmya Ahara Sevana*, *Rutu Anusara*

Ahara Sevana, *Avirudha Ahara Sevana*, among *Viharas* like doing exercises, *Samyak Nidra* etc.

8.Ojus Pradhanyata in Vyadhi - *Acharya Charaka-Rajyakshma – Ojokshaya*⁸. In this disease, due to obstruction in *Srotus*, and due to *Dhatu Kshaya* along with deficient *Dhatu Ushma*, pathology of *Rajyakshma* occurs. In this condition, after digestion of *Ahara*, *Prasadaansha* is not formed properly, instead *Kittaansha* is formed in more quantity as a result production of *Ojus* is decreased.

Acharya Sushruta – Sannipatajwara – Increase in *Vata* and *Pitta*, *Ojus* is displaced from its normal place, as a result symptom of *Visramsavastha* occurs

Acharya Charaka – Madhumeha - Due to obstruction by *Doshas* and due to *Rukshaguna* of *Vayu*, *Ojus* flows out of the body through *Mutra Marga* and *Madhumeha* is produced.

From the above examples, it is clear that deficient *Ojus* not only produces *Ojokshayalakshana* & different three stages. But also, *Ojokshaya* occurs in pathology of different diseases. So, for *Vaidya* it is mandatory to have the knowledge of *Ojosthapana Chikitsa*.

9.Ojus w.s.r Vyadhikshamatva⁹ - *Ojus* is directly proportional to action of *Vyadhishamatwa* within the body. *Vyadhikshamatwa* is nothing but the concept of immunity in *Ayurveda* which has two aspects i.e. *Vyadhibalavirodhitwa* and *Vyadhyutpadakanibandhakatwa*. According to *Charaka Acharya Vyadhikshamatwa* is the mechanism that takes within the body to fight against the disease before its manifestation and after disease manifestation to avoid further complications. The capacity of *Vyadhikshamatva* is not same in all the persons because each individual is unique i.e. nothing but the *Pratipurusha Sidhanta*.

10.Ojus Kshaya Karana - *Doshas*, *Dhatus* and *Malas* in our body undergo *Vridhhi* and *Kshayaavasthas*. Likewise, *Ojus* also possesses *Vridhhi* and *Kshaya*. *Ojovridhhi* implies health whereas *Ojokshaya* - diseases. (*Hetwartha Tantrayukti*) *Charakacharya* explains the causes of *Ojokshaya* - as *Vyayama* (physical exercise), *Anasana* (fasting), *Chinta* (anxiety), *Rooksha* (dry food), *Pramitasana*, *Alpamatra Ahara*, *Eka Rasa Abhyasa* (one rasa intake)¹⁰.

11.Ojus Kshaya Laxanas - Susruta Acharya specifically mentions three aspects of *Ojokshaya* -

A) Ojovisramsas (Displaced ojus)- Dislocation of *Ojus* leads to looseness and dislocation of the joints, weakness of the extremities, and displacement of *Doshas* from their respective sites. Impairment of the efficiency and coherence of different functions of the body. Feeling of exhaustion¹¹. 2. *Ojovyapat* - Impairment in natural properties of *Ojus* leads to rigidity and heaviness of the body. Discolouration of the skin, Fatigue, Drowsiness, excessive sleep¹². 3. *Ojokshaya*: - Loss of *Ojus* leads to Fainting, Wasting of muscles, Delusion, Delirium, Loss of intelligence and Death¹³.

12.Ojus – Matravat Ahara –Agni – By consuming the *Matrvat Ahara* the *Agni* will be good the *Samyak Agni* leads to proper digestion of food, further leads to proper absorption of food leads to proper formation of *Dhatus* in quantity and quality which leads to proper formation of *Ojus* in the body if the all the *Dhatus* are formed in good amount in quantity and quality then it leads to proper formation of the *Ojus* as the *Ojus* is *sara* of all the *Dhatus*.

13.Ojus with Hita – Ahita Ahara - Hita Ahara is responsible to form healthy *Dhatus* and final product of *Dhatus* i.e. *Ojus*. if *Ojus* is good then *Bala* will be good if *Bala* is good *Bala* ultimately it increases *Vyadhikshmatva*. On the other hand, *Ahita* substance if taken continuously then leads to impaired *Dhatwagni* improper nourishment of *Dhatus* which result in decreasing *Ojus* and capacity of *Vyadhikshmatva*.

CONCLUSION

Ojus cannot be included in *Dosha, Dhātu or Mala*. *Ojus* is refined supreme product form of each *Dhatus* and *Sapthadhatus*. *Karanas* like *Doshasamyas, Dhatusamyas* leads to *Uttama Bala* which produces the *Vyadhikshamatwa* in turn leads to *Ojus Prakrta Karya*. *Agni* plays a very important role in production of *Ojus*. Different *Mata* regarding *Ojus* indicates different *Karyas* of *Ojus*. *Ojus* plays a vital role to achieve *Prayojana* of *Ayurveda* (*Vakya Shesha Tantra Yukti*).

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