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 Hrdaya (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, Hrdaya, 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 treatments 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 quality and quantity then it leads to good Bala (strength) and good Vyadhihikshamatva 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. Vyadhihikshamatva is not same in all the people it is unique in each people, as every person is having unique characteristics. Vyadhihikshamatva 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 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), Shilakasha (smooth), Bahalama (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 Hrdaya (heart) and Apara Oja which is of Ardhanjali. The Astha Bindu Pramana Ojus present in the Hrdaya 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 Dailhana 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 Mantha - 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 Teja 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 Sharamangadhara Ojus is Upadhatu. Upadhatus have less quality than Dhatus as they formed by the Dhatus. But here Ojus is more potential
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 Poshanakarma (to nourish). According to Acharya Chakrapani, Ojus does only Dharanakarma, not Poshanam in karma. Ojus is said as Jeevashonitham 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 Manapreennana 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 Snhea, Pranayatana, Bala and Praktarakapha.

6. Ojus as Prakrtakapha - 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, Shhira, 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 Adhaya states that Bala, Arogva, 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 form 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 Rutu. On the other hand, Bala is highest in Visargakala consisting of Varsha, Sharada, Hemanta Rutu. Bala in the childhood and aged people is less when compared to adults. Yuktitkrta - adopting the proper lifestyle, food habits, physical activities which increases the Bala by one’s own Yukti is called Yuktitkrtta 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–Rajayakshma – Ojokshaya. In this disease, due to obstruction in Srotus, and due to Dhatu Kshaya along with deficient Dhatu Ushma, pathology of Rajayakshma 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 – Sannipatajajwara – Increase in Vata and Pitta, Ojus is displaced from its normal place, as a result symptom of Visramsaaavastha occurs

Acharya Charaka – Madhumeha - Due to obstruction by Doshas and due to Rukshagunma of Vaya, 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 Ojokshayalaksana & different disease 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 Vyadhikshamatva - Ojus is directly proportional to action of Vyadhikshamatwa within the body. Vyadhikshamatwa is nothing but the concept of immunity in Ayurveda which has two aspects i.e. Vyadhi-balavirodhitwa and Vyadhyutpadakanibandhakatwa. According to Charaka Acharya Vyadhikshamatva 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 Vyadhikshamatwa 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 Vriddhi and Kshayavasthas. Likewise, Ojus also possesses Vridhi and Kshaya. Ojovridhi 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).
11. **Ojus Kshaya Laxanas** - Susruta Acharya specifically mentions three aspects of Ojokshaya - 

A) **Ojovisramsa (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 exhaustion. 2. Ojovayapat - Impairment in natural properties of Ojus leads to rigidity and heaviness of the body. Discolouration of the skin, Fatigue, Drowsiness, excessive sleep. 3. Ojokshaya: - Loss of Ojus leads to Fainting, Wasting of muscles, Delusion, Delirium, Loss of intelligence and Death.

12. **Ojus – Matravat Ahara – Agni** – By consuming the Matravat 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, Dhatu or Mala. Ojus is refined supreme product form of each Dhatus and Sapthadhatus. Karanas like Doshasamya, Dhatusamya 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).

**REFERENCES**


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