



UNIQUE JOURNAL OF AYURVEDIC AND HERBAL MEDICINES

Available online: www.ujconline.net

Research Article

CRITICAL ANALYSIS ON SOME UNSEEN ASPECTS OF OJAS

Kamath Nagaraj^{1*}, Kulkarni Pratibha², Chiplunkar Shivprasad³

¹P.G. Scholar, ²Reader, ³Associate. Professor & Head,
Department of Shareera Kriya, Sri Dharmasthala Manjunatheshwara College of Ayurveda & Hospital, Hassan-573201, Karnataka, India

Received 19-11-2013; Revised 18-12-2013; Accepted 16-01-2014

*Corresponding Author: **Kamath Nagaraj**
nagaraj.kamath1989@gmail.com. Contact number +918722921048

ABSTRACT

Ojas is an important entity responsible for the maintenance of positive health. There is no proper understanding regarding its formation, colour, logic behind its classification as Para and Aparā, is its essence of all Dhatu or Upadhatu or Mala. So there is a need to focus on the above mentioned aspects regarding Ojas.

When union of Shukra and Sonita takes place, Agneya property of Arthava does Paka of Shukra, results in the formation of Ojas. During Paka, some part of colour of Arthava will be gained by Ojas, hence attains yellowish red colour. When heart is formed it enters the heart along with soul and function of this Ojas is withholding of Jeeva(soul), hence the name Para Ojas. Aparā Ojas is essence of all seven Dhatu, present throughout the body.

In the context of Paka of Shukra by Arthava, Garbha is Sara Baga and Ojas is considered as Mala Baga, if Ojas is compared with seven Dhatu then it is considered as essence of all seven Dhatu, if Ojas is compared with the other entities in the body by considering the functional aspect then it can be considered as the Upadhatu since it has the function of only Dharana and not Poshana. So, Ojas if considered in different angles it is Sara, Upadhatu, Mala.

Keywords: Ojas, Pratamam Jayate, Varna, Beda, Sara-Upadhtu-Mala.

INTRODUCTION

Combination of body, mind, soul and sense organs is called has Ayu¹. To attain Purusharthas an individual should be healthy and health is considered as the mula/ basis to attain this Purusharthas². Health is Prakriti i.e. Samya Avastha of Dosha, Dhatu and Mala³.

Dosha, Dhatu, Mala together form the basis of the body⁴. The balance of these entities represents the healthy state and imbalance will cause various diseases⁵. Other than these three main entities, Ojas is another important entity which is necessary to maintain health, fight against various diseases and to improve the health status. Ojas has got a vital role not only in protection of health but also in achievement of positive health⁶.

The word Ojas is derived from 'Ubjate' Dhatu means to express itself. Ojas is the first entity formed in the body⁷. As the honey bees collect nectar from different flowers little by little has essence from them similarly Ojas is formed from the best qualities of all the Dhatus and considered as a Sresta Dravya⁸. Ojas is that entity which is present in Dhatus just like the Sneha present in milk, like ghee in Sneha of milk and the same ojas is 'bala' of the body⁹. Ojas is having Sarpirvarna,

Madhu Rasa and Lajagandha¹⁰. In another context it is mentioned that Ojas is having Shudda, Rakta Sapita colour¹¹.

There can be no life without Ojas. Ojas marks the beginning of the formation of Garbha. It sustains the life & is located in the heart and all over the body¹². It constitutes the essence of all the tissue elements. Food is the principle factor which nourishes Ojas. There are two types of Ojas namely Para and Aparā Ojas¹³. Ojas is one among Dasha Pranayatanas¹⁴. Pranayatanas are ashraya for Prana. Ojas is supreme/ superior most Jeevitaspada. Aspada means place. When compared to other abodes such as Shira; Ojas is supreme / superior abode of Jeeva¹⁵. Twenty Gurvadi Gunas explained in Ayurvedic classics are called as Shareerika Gunas. They form basis of application of Samanya Visheshha Siddhanta in Shareera. Among twenty Gunas ten Gunas such as Guru, Sheeta, Snigdha, Mrudu, Picchila, Manda, Sthira, Shlakshna, Sandra are Gunas of Ojas¹⁶.

DISCUSSION

Prathamam Jayate He Oja (First entity formed in the body is Ojas)¹⁷

Ojas is the first entity formed in the body. The detailed explanation to the above mentioned sentence can be given in following way- When male and female after doing purifactory

therapies and following the rules and regimens for one month indulge themselves in sexual activity, during this, male ejaculates Shukra(male gamete) into vagina(yoni). Later this Shukra, with the help of Vayu Mahabuta moves upwards in the yoni and enters the third Avartha where Garbhashaya is situated. There it combines with Sonita/ Artava(female gamete) and the union of male and female gametes takes place. Agneya guna of Artava results in the transformation of this combination of Shukra and Shonita into a main entity namely Garbha(fetus) and the substrate Ojas.

Male and female indulge in sexual intercourse → Shukra ejaculated into Yoni → with the help of Vayu, Shukra enters Garbhashaya → union of male and female gametes → transformation occurs with the help of Agneya Guna of Arthava → Main product is Garbha, substrate is Ojas.

Ojas – Sara or Mala or Upadhatu?¹⁸

Some authors consider Ojas as Mala, some other consider it as Saptta Dhatu Sara and some other considers it as Upadhatu. The clarification to the above mentioned point can be given as follows- The author who considers Ojas as Mala, have compared Ojas with that of the Garbha, both of which are formed after the union of male and female gametes. In this particular context when the two entities namely Garbha and Ojas are compared then Garbha has to be taken as the Sara Baga and Ojas as Mala Baga. If thought in other way and Ojas (which is formed by the Paka of Shukra by the Agneya Guna of Arthava during Shukra Sonita Samyoga) is compared with Rasadi Dhatu, then Ojas has to be considered having more Sarata than other Dhatu or as the Sara of all Dhatu. Other opinion is that Ojas is the purest form hence it does not have a mala/ not a mala and there is no separate Agni so as to do paka of Ojas and form the mala. So it is considered as the Atyanta Sara Baga of all Dhatu. While taking into the consideration of functions of Ojas, It does the function of Deha Dharana but the Poshana function is not undertaken by the Ojas in any form so it is considered as the Upadhatu, which is responsible for only Dharana Karma not the Poshana. So considering the same entity in three different angles it can be said as Ojas is Sara, Ojas is Upadhatu and even as Mala.

Ojas compared with Garbha (both are the products of Shukra Sonita Samyoga) → Mala.

Ojas compared with rest of the Dhatu → Ojas have more Sarata/ Sara of all Dhatu.

Considering the functional aspect of Ojas → only Dharana, no Poshana → Upadhatu.

Para and Apar Ojas¹⁹

Two types of Ojas mentioned by different Acharyas, namely Para and Apar. Para is Pradhana(important), since it does the Jeeva Dharana and it is situated in Hrudaya, Pramana is of Asta Bindu. Apar Ojas is present throughout the body and is of Ardhanjali Pramana. Clarification to above mentioned sentence can be given as follows – The union of Shukra, Sonita and Jeeva in Kukshi results in formation of Garbha²⁰. Among these three entities, Shukra is considered as Jeevadisthana. Union of Shukra and Sonita results in the formation of Ojas and Garbha as told earlier. This Ojas is the one which holds Jeeva in the Garbha. It is mentioned that Garbhatma/ Antaratma itself is the Jeeva²¹. Ojas which does the Dharana of Jeeva/Antaratma after the formation of

Hrudaya enters the Hrudaya and gets situated there along with the Jeeva and continues the function of Jeeva Dharana Since it is the one which is responsible for Jeeva Dharana/Chetana Anuvrutti it is called as Para Ojas. Kshaya of Para Ojas leads to death mentioned by the Acharyas also support the above mentioned interpretation. The quantity of Para Ojas is mentioned as Ishat, to which commentators opine it has eight/six Bindu. The Ojas which is formed from the Sara of each Dhatu and circulates throughout the body having similar property to that of Ahara Rasa, of quantity Ardhanjali is called as Apar Ojas.

Shukra + Sonita + Jeeva → Ojas + Garbha + Jeeva/ Atma → Ojas does Jeeva Dharana → after formation of Hrudaya Ojas with Jeeva/Atma enters the Hrudaya → Ojas responsible for continuity of life by holding Jeeva → Pradhana, Para Ojas.

Rasa Sara + Rakta Sara + Mamsa Sara + Meda Sara + Asthi Sara + Majja Sara + Shukra Sara → Ojas, of Ardhanjali Pramana, circulate throughout the body → Para Ojas.

Ojas varna (Colour of Ojas)²²

It is mentioned in classics that the Varna of Ojas is Rakta Sa pita. The explanation given by the commentator is that – after the Shukra Sonita Samyoga Paka of this takes place due to the Agneya Guna of Arthava, results in the formation of Ojas and Garbha. During this the some part of Varna of Arthava is transmitted to Ojas and finally Rakta Sa pita Varna is gained by the Ojas which looks like that of Sarpi.

Why Ojas not a Dhatu?²³

Dhatu are the entities which are responsible for Dharana and Poshana of the Shareera, each Dhatu will be having its respective Dhatvagni. Ojas has the function of only Dharana not Poshana and it don't even have its own respective Dhatvagni. Hence it is not considered as the Dhatu. It is considered as the Samudaya Svarupa of all Dhatu and it is the Teja/essence of all seven Dhatu.

Physio-pathological aspects²⁴

In case of Ojakshaya person will be fearing frequently, extremely debilitated, will be thinking deeply of some unnecessary matters, Chaya of the Shareera becomes ugly, the sense organs becomes weak, mind will be completely disturbed and there will be Suskatha and Kshamatha and at last death. These Lakshanas are of Kshaya Lakshana of Ardhanjali Pramana Ojas(Apar Ojas) and the Kshaya of Astabindu Ojas(Para Ojas) leads to Marana.

CONCLUSION

When shukra mixes with Arthava, Agneya Guna of Arthava does the Paka of Jeevadisthana Shukra, this results in the formation of Ojas which is the Mala Baga when compared to that of garbha(Sara Baga). During the Paka the Varna of the Arthava will be gained by Ojas in little quantity and hence attains the Rakta Sa Pita Varna. Ojas will be doing the Karma of Dharana of the Jeeva/Atma and when Hrudaya is formed it enters the Hrudaya along with Jeeva.

The Ojas which is responsible for Jeeva Dharana and resides in Hrudaya is said to be Pradhana hence the name Para Ojas and it is of Ishat pramana(eight or six Bindu). Ojas which is the essence of all seven Dhatu, present throughout the body and is of Ardhanjali Pramana is considered as Apar Ojas.

Sara and Kitta Baga formed by the Paka of Shukra by Arthava is considered then Ojas is considered as Mala and Garbha is considered as Sara, if Ojas is compared with the other seven Dhatu then it is considered as Sara/ Sapta Dhatu Sara, if Ojas is compared with the other entities in the body by considering the functional aspect then it can be considered as the Upadhatu since it has the function of only Dharana and not Poshana.

REFERENCES

- Acharya JT, editor, Reprint ed. Charaka Samhita with Ayurveda Dipika commentary of Chakrapani Datta,sootrasthana; dirgamjivitiyam adhyayam:chapter 1, verse 42. Varanasi (India): Chaukambha Prakashan,2007; 8.
- Acharya JT, editor, Reprint ed. Charaka Samhita with Ayurveda Dipika commentary of Chakrapani Datta,sootrasthana; dirgamjivitiyam adhyayam: Chapter 1, verse 15. Varanasi (India): Chaukambha Prakashan,2007;6.
- Acharya JT, editor, Reprint ed. Charaka Samhita with Ayurveda Dipika commentary of Chakrapani Datta,sootrasthana; kuddaka chatuspadam adyayam:chapter 9, verse 4. Varanasi (India): Chaukambha Prakashan,2007;62.
- Acharya JT, editor, Reprint ed. Susrutha Samhita with Nibandhasangraha commentary of Dalhana, sootrasthana; Dosha datu mala ksaya vridhi vignaniyam adhyayam: chapter 15, verse 3. Varanasi (India): Chaukambha Orientalia,2010;67.
- Acharya JT, editor, Reprint ed. Charaka Samhita with Ayurveda Dipika commentary of Chakrapani Datta,sootrasthana; kuddaka chatuspadam adyayam:chapter 9, verse 4. Varanasi (India): Chaukambha Prakashan,2007;62.
- Acharya JT, editor, Reprint ed. Charaka Samhita with Ayurveda Dipika commentary of Chakrapani Datta,sootrasthana; vividha asitapitiya adyayam:chapter 28, verse 7. Varanasi (India): Chaukambha Prakashan,2007;178.
- Acharya JT, editor, Reprint ed. Charaka Samhita with Ayurveda Dipika commentary of Chakrapani Datta,sootrasthana; kiyanta sirasiyam adyayam:chapter 17, verse 75. Varanasi (India): Chaukambha Prakashan,2007;103.
- Acharya JT, editor, Reprint ed. Charaka Samhita with Ayurveda Dipika commentary of Chakrapani Datta,sootrasthana; kiyanta sirasiyam adyayam:chapter 17, verse 4. Varanasi (India): Chaukambha Prakashan,2007;1.
- Acharya JT, editor, Reprint ed. Susrutha Samhita with Banumati commentary of Chakrapani Datta, sootrasthana; Dosha datu mala ksaya vridhi vignaniyam adhyayam: chapter 15, verse 22. Varanasi (India): Chaukambha Orientalia,2010;67.
- Acharya JT, editor, Reprint ed. Charaka Samhita with Ayurveda Dipika commentary of Chakrapani Datta, sootrasthana; kiyanta sirasiyam adyayam:chapter 17, verse 75. Varanasi (India): Chaukambha Prakashan,2007; 103.
- Acharya JT, editor, Reprint ed. Charaka Samhita with Ayurveda Dipika commentary of Chakrapani Datta, sootrasthana; kiyanta sirasiyam adyayam:chapter 17, verse 74. Varanasi (India): Chaukambha Prakashan,2007;103.
- Paradakara HSS, editor, 9th ed. Ashtanga Hrudaya with Sarvangasundara commentary of Arunadatta and Ayurvedarasayana commentary of Hemadri. sootrasthana; dosadivignaniyam adhyayam:chapter 11,verse 37. Varanasi (India): Chaukambha Orientalia; 2005;192.
- Acharya JT, editor, Reprint ed. Charaka Samhita with Ayurveda Dipika commentary of Chakrapani Datta,sootrasthana; kiyanta sirasiyam adyayam:chapter 17, verse 72-5. Varanasi (India): Chaukambha Prakashan,2007;103.
- Acharya JT, editor, Reprint ed. Charaka Samhita with Ayurveda Dipika commentary of Chakrapani Datta,sootrasthana; dasapranayatanam adyayam:chapter 30, verse 3. Varanasi (India): Chaukambha Prakashan,2007;189.
- Acharya JT, editor, Reprint ed. Susrutha Samhita with Nibandhasangraha commentary of Dalhana, sootrasthana; Dosha datu mala ksaya vridhi vignaniyam adhyayam: chapter 15, verse 3. Varanasi (India): Chaukambha Orientalia,2010;67.
- Acharya JT, editor, Reprint ed. Charaka Samhita with Ayurveda Dipika commentary of Chakrapani Datta,chikitsasthana; madatyaya chikitsa adhyayam:chapter 24, verse 31. Varanasi (India): Chaukambha Prakashan,2007;584.
- Paradakara HSS, editor, 9th ed. Ashtanga Hrudaya with Sarvangasundara commentary of Arunadatta and Ayurvedarasayana commentary of Hemadri. sootrasthana; dosadivignaniyam adhyayam:chapter 11,verse 37-8. Varanasi (India): Chaukambha Orientalia; 2005;189.
- Paradakara HSS, editor, 9th ed. Ashtanga Hrudaya with Sarvangasundara commentary of Arunadatta and Ayurvedarasayana commentary of Hemadri. sootrasthana; dosadivignaniyam adhyayam:chapter 11,verse 37-8. Varanasi (India): Chaukambha Orientalia; 2005;189.
- Paradakara HSS, editor, 9th ed. Ashtanga Hrudaya with Sarvangasundara commentary of Arunadatta and Ayurvedarasayana commentary of Hemadri. sootrasthana; dosadivignaniyam adhyayam: Chapter 11,verse 37-8. Varanasi (India): Chaukambha Orientalia; 2005;189.
- Acharya JT, editor, Reprint ed. Charaka Samhita with Ayurveda Dipika commentary of Chakrapani Datta, shareerasthana; mahati garbha vakranti adhyayam:chapter 4, verse 5. Varanasi (India): Chaukambha Prakashan,2007;316.
- Acharya JT, editor, Reprint ed. Charaka Samhita with Ayurveda Dipika commentary of Chakrapani Datta,shareerasthana; kudaka garbha vakranti

- adhyayam:chapter 3, verse 8. Varanasi (India): Chaukambha Prakashan, 2007; 310.
22. Paradakara HSS, editor, 9th ed. Ashtanga Hrudaya with Sarvangasundara commentary of Arunadatta and Ayurvedarasayana commentary of Hemadri. sootrasthana; dosadivignaniyam adhyayam:chapter 11,verse 37-8. Varanasi (India): Chaukambha Orientalia; 2005; 189-190.
23. Paradakara HSS, editor, 9th ed. Ashtanga Hrudaya with Sarvangasundara commentary of Arunadatta and Ayurvedarasayana commentary of Hemadri. sootrasthana; dosadivignaniyam adhyayam:chapter 11,verse 37-8. Varanasi (India): Chaukambha Orientalia; 2005;189.
24. Acharya JT, editor, Reprint ed. Charaka Samhita with Ayurveda Dipika commentary of Chakrapani Datta,sootrasthana; kiyanta sirasiyam adyayam: Chapter 17, verse 72-5. Varanasi (India): Chaukambha Prakashan, 2007;103.

Source of support: Nil, Conflict of interest: None Declared