

# Status of Ojas w.r.t. Tridoshas

Trauma , wasting disease,anger/rage, concentration, cares and anxieties , fatigue ,grief, hunger , starvation lead to loss of ojas through dhatugrahana resulting, firstly , in visramsas [under the influence of vata ] , secondly in vyapath [due to pitta] and thirdly in kshaya [due to kapha ] .DALHANA has interpreted the term dhatugraha nisrutam as dhatuvaha srotamsi [channels through which nutrition to dhatus is conveyed- the tissue capillaries ]and nisrutam as nigraham , may relate to the leakage or escape of ojas from hridaya through srotomukhas .

अभिघातात्क्षयात्कोपाच्छोकाद्भ्रानाच्छ्रमात्क्षुधः । ओजः सङ्कीयते ह्येभ्यो धातुग्रहणनिःसृतम् ।  
तेजः समीरितं तस्माद्विसंसयति देहिनः ॥ [Su.Su.15/23]

In other words (i) ojas leaks through or escapes from dhatuvaha srotamsi [instead of reaching the dhatus and therefore dhatus fail to secure the protection ojas affords them . (ii) ojas instead of being transported from hridaya through its dhamanis ,leaks or escapes from the srotamsi of this organ through their openings .This is ojovisramsas , Dalhana attributed this phenomenon to the influence of vata and pitta .

Dosha	Structure	Functions
VATA	Akasha + Vayu	Rajasik , exhibition of enthusiasm , concentration etc.
PITTA	Tejas	Satvik , exhibition of intellection and clear conception .
KAPHA	Aap + Prithvi	Tamasik, exhibition of courage, zest ,virility, knowledge and understanding .

Vata , is being concerned with the production of those somatic and psychic processes which are predominantly rajasik or dynamic in nature , hence the presence of vata is to be inferred in such mental phenomena as the exhibition of enthusiasm , concentration etc.

.It exists in five forms viz, prana, udana ,samana , vyana and apana . It is urger of all the senses and the carrier of all the senses – impressions to the mind . It holds together the various elements of the body in their proper form , and maintains the cohesive unit of the body as a whole . vata brings about speech ; it is the basis of sound and touch , as well as the root –matter of the organs of hearing and touch .

It is the origin of joy and enthusiasm and the stimulator of agni , dosha sanshoshana , cause of division among sthula and sukshma vessels of the body .Infact, vata is the one which makes embryo in th womb to take particular forms , and it stands as an evidence of the existence of life in its normalcy.

वायुस्तन्त्रयन्त्रधरः, प्राणोदानसमानव्यानापानात्मा, प्रवर्तकश्चेष्टानामुच्चावचानां, नियन्ता प्रणेता च मनसः,  
सर्वेन्द्रियाणामुद्योजकः, सर्वेन्द्रियार्थानामभिवोढा, सर्वशरीरधातुव्यूहकरः, सन्धानकरः शरीरस्य, प्रवर्तको वाचः, प्रकृतिः  
स्पर्शशब्दयोः, श्रोत्रस्पर्शनयोर्मूलं, हर्षोत्साहयोर्योनिः, समीरणोऽग्नेः, दोषसंशोषणः , क्षेप्ता बहिर्मलानां, स्थूलाणुस्रोतसां  
भेत्ता, कर्तागर्भकृतीनाम्, आयुषोऽनुवृत्तिप्रत्ययभूतो भवत्यकुपितः। [Ca.Su.12/08]

Changes in the external environment – kala , artha and karma , under normal circumstances serves as stimuli of the gyanendriyas [cognitive organs ]. The body reacts to this stimuli or changes through vata which corresponds to neuromodulator , and Pitta , the chemical modulator , and kapha , the effector, responds with counter change ,resulting in the maintenance of steady-state equilibrium –the samyata of deha dosha .