



Concept of *Oja*

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ABSTRACT:

In Ayurvedic literature the term *Oja* is recognized as one of the most important, vital and radiant element of the human body but its exact nature is not understood by the Ayurvedic research community. The entire metabolic activities occurring in the human body throughout the lifetime are primarily dependant on *Oja*. The term *Oja* is occasionally ascribed to the vital body elements viz. *Dosha*, *Dhatu*, *Mala* according to its peculiar patterns of manifestation and in addition to this tri-phasic behaviour. *Oja* also manifests itself in the form of radiant energy alone in the human body. In Ayurveda *Bala*, *Veerya*, *Shleshma* are often considered as synonyms of *Oja*. Therefore in this review article attempt is made to understand the concept of *Oja* and *ojavikruti*.

KEYWORD: *Oja*, *Oja Nirukti*, *Oja* definition, *Para Oja*, *Apara Oja*, Properties of *Oja*, Qualities of *Oja*, *Oja vikruti*.

INTRODUCTION:

“*Ojasa vartayanti prinita sarva jantava*”¹

It means that not only the human beings but all the living creatures on this Earth depend upon the *Oja* for their existence and for the perseverance of their life process also. Thus to start with *Oja* appears to be the most important, vital, precious and radiant element present in all the living objects in this World. Therefore its presence in the living Human body is inevitable.

(1) *Oja* word Nirukti (derivation)

Oja bale Ad Chura Ubha Aka Set Ojas tine.

Oja-(N) Asun, Balope Guna Shabdastomamahanidi Ojo, Diptaobale, Ubajati, Anenva, Ubja, Arjye-A-kosh

(2) *Oja* Definition:--

The most vital component of the tissues or the *UtkrushtaAmsha*, or the *Sara* of all the *Dhatus* i.e. from *Rasa* to *Shukra* is called as *Oja*, & it is also called as *Bala*²

Oja is the main vital and essential thing of all living organism. All essential life activities depend on *Oja*. *Oja* is of two types - *ParaOja* and *AparaOja*³.

Para Oja

All living organism reproduce. In human being fertilization of ova occurs in presence of a vital force. This vital force can be termed as *Oja*. *Oja* is in *shukra* and *shonit*, without which fertilization does not occur⁴. The fertile ova develop in to fetus because of only *Oja*. When fertilization occurs in presence of *Atma* and *Oja*. The fertile ova go through many developmental stages, morula, blastula etc. and for this, *Oja* is essential. In second trimester the heart of the foetus starts developing. The *Oja* resides in heart and from there it govern all

developmental process. The *oja* which is present in the heart is known as *ParaOja*⁵.

Mana and its properties, *Atma* and its properties, *Dashendriya* and its perception, all are in the heart hence *ParaOja* govern all the activities of *atma*, *mana*, and *indriya*⁶.

Para Oja is reddish, yellowish, whitish substance⁷. But in the foetal stage it is of ghee colour, taste like honey, smell like puffed rice⁸.

Quantity wise it is supposed to be eight drops of honey⁹. Synonyms of *Paraoja* are *Chaitanya*¹⁰, *Dhari*¹¹, *Pranayatan*¹² etc.

AparaOja

Aparaoja is circulated all over the body through Arteries which are known as *ojovahadhamani*¹³. *Apara oja* is also developed during foetal stage. The *oja* which is stable in the heart is known as *para oja* and which is circulated all over the body which not stable is known as *Apara oja*. It is supposed that in eighth month of pregnancy this *Aparaoja* moves from foetus to mother and mother to foetus¹⁴. The *apar oja* which is circulated all over the body is supposed to be *Ardhanjali* in quantity.

The synonyms of *Apara oja* are *Rasauja*¹⁵, *shleshmik oja*¹⁶, *Jivshonit oja*, *Osmaoja*¹⁷, *Garbharasasaraoja*¹⁸, *shukra sar oja*¹⁹, *sukra mal oja*²⁰, *updhatu of Shukra*²¹, *sara of all the dhatus*²² [C.S.30/7 C pp184], *Sarvadhatudiptamshaoja*²³, *bala*²⁴, *Soma*²⁵, *Agnisamshritam*²⁶. All the qualities of *Dhatu* are present in the *Oja* & it is known as *Bala*. That means powers, strength, might, vigor. Disturbance of this *apar oja* leads to gradual degeneration of body. In *Rajakshama*, *shatakshin*, there is

kshaya of *RasaOja*²⁷ [C.Ch.8/40pp46]. In *pandu*, there is *kshaya* of *Raktauoja*²⁸. In alcoholic patients there is *kshaya* of qualities of *oja*²⁹ [C.Ch.24/36pp584]. In *madhumeha* there is *kshaya* of *apar oja* qualitatively and quantitatively³⁰ [C.Ch.6].

Bala is synonym of *Oja*³¹. The nourishment of *bala* is done by *sara* of all *dhatu*³²[S.S.15/19pp71]. The food which we eat is digested by *Agni*. *Agni* converts the food into *Aharrasa* and hence all the seven *dhatu* formed. The *teja* of seven *dhatu* or *sara* of seven *dhatu* is *Oja* and it is known as *Bala*. So *Bala* directly depend upon quality and quantity of food and *Agni*³³.

Bala is of three types:

Sahja, *Kalaj* & *Yuktikrit*³⁴. The resistance towards the disease is dependent upon *Bala*. *Bala* enhances all the activities of the body. If *Bala* is decreased there is weakness. It leads to vitiation of *doshas*. Because of this disease process activates. Intake of *madhur* rasa, milk, milk product, properly cooked delicious food, *Udiddala*, *satu*, *yava*, non-vegetarian & eating food after proper digestion of previous meal also increases *bala*. *Balvan* person is well built stable, enthusiastic & active, properly body function without any interruption. Without derangement of *Dashendriya*, *Kaphaprakruti* person is naturally *balvan*³⁵.

Properties of Oja

- *Somatmaka*
- *Snigdha*
- *Shukla*
- *Sheeta*
- *Sthira*
- *Sara*
- *Viviktam*

- *Mridu*

- *Mritsnam*

Qualities of Oja

- *Guru*
- *Sheeta*
- *Mridu*
- *Shlakashna*
- *Bahalam*
- *Madhura*
- *Sthira*
- *Prasanna*
- *Picchilam*
- *Snigdha*

Various interpretation of ‘Oja in Ayurveda’

There are types of *Oja* in Ayurveda and known are *para oja*, apex and area in the right atrium which is known as peace maker in modern science. Exactly matches this description of *Oja*.

The same area is known as *chetnyasangraha* and *jivanjyoti*³⁷.

In modern science these is the origin of cardiac cycles electrical impulses in life energy.

These Sarooja and aparaoja circulate throughout human body via the ten big arteries originating from the heart are the known as ‘Ojovahadhamnaya’³⁸.

The following are different reference of *oja* in Ayurveda.

Shleshamik 2.Jeeva Shonit 3.Ooshma
4.Garbha rasa sara 5.Shukra sara 6.Sapta
Dhatu Tej 7.Bala 8.Shukra Mala.

OjaVikruti

- *Visramsa* = deformed= *balasya*
Prakrit karmahani=*karmebhyoh*
bahish karoti=*Sthanchuti*
- *Vyapada*= distorted=*Doshdushtve*
gunhinatvam

- *Kshaya* = deficiency =
Swamantvam *Alpata* =
Swapramanat
- *Oja Vistramsa*----*sthanachuti*--
karmebhyah
bahishkaroti=*karmahani*
Sluggish or very slow motor
activity
1) *Sandhivishlesh*---*sandhinam*
vighatanam
i) *Weak ligaments of joints*
ii) *Loose joint capsule*
iii) *Laxity of joints(looseness)*
iv) *Very slow joint activity*
v) *Partial loss of muscle tone*
2) *Doshachyavan* → *Swasthanat*
vatadinam bhramshah
i) *Dosha-Dhatu-Mala-Vridhhi or*
Kshaya
ii) *Exudation of fluid and*
emigration of blood cells outside
the blood vessels
iii) *Malanam chyavanam*
3) *Gatrasad -lethargy.*
4) *Kriyasannirodh- kriyanam kaya*
vak mananam means Prakrit kriya
hani
i) *Normal physical, mental ,sensory*
& psychological funtions are
hampared
ii) *Poor motor activities and all*
other body movements
- *Oja Vyapad* --- *dushta dosha-*
dushyasansargat gunahinatwat.
partial loss of merits, qualities or
properties of oja.
1) *Stabdhatrata -janvadeenam*
asamarthatwat
i) *loss of joint movements*
ii) *loss of muscle tone*
2) *Gurugatrata*--- *Heaviness of*
extremities and other active body
organs

3) *Vatashopha* -- Accumulation of
blood or fluid and cells in the
subcutaneous fibro-muscular area.
Odema formation

4) *Varnabheda*-Discolorations of
skin

5) *Glani- Apraharsha* . Drowsiness

6) *Tandra* -

Indriyarthanamakarmanyata, insen
sitivity to stimulus and loss of
awareness 7) *Nidra*- Deep sleep

- *Oja* *Kshaya-Pramanatah*
kshaya. Scanty proportion.

(i) production of scanty amount of
oja having low caliber and poor
merits (In inactive form)

4) *Pralap*- muttering

5) *Murccha*-

vidyanendriyatanirodha. Unconscio
usness-- leading to Death

1) *Mansakshaya*- loss of
musculature . Very thin muscles,
cachexia

2) *Murcha*- giddiness, vertigo

3) *Moha*-semi consciousness

DISCUSSION :

In human beings the *oja* is found in 2
forms:

1) *ParaOja* which is present in the Heart
and maintains the life activity throughout
the life time. This is an In- born variety
'*Oja*', And even a small fractional loss of
this *ParaOja* (also known as *Ashta –*
BinduOja) Leads to death.

2) The second variety of *Oja* is known
'*AparaOja*' which circulates all over the
body constantly via the
OjovahaDhamanya through out our life
time. It's volume in living Human body is
ArdhaAnjali. It is possible to improve this
type '*Oja*' quantitatively, functionally and

by merits also. In the same way, this type of *Oja* may get deranged or may suffer from quantitative and qualitative loss including the loss of vital *SnigdhaAumsha*, fractions that are present in it. *Ojovikruti* is observed in the form of these 3 phenomena chronologically viz. *Ojavishramsas*, *Ojovypata* and *Ojaksaya* respectively. Where the *lakshanas* of *Vishramsas* indicate beginning of *Karmahani*, that of *Vyapad* indicate *DoshDushti* also that produces *Ojogunahani* and *Kshaya* indicates *pramanatahani*. The *Oja* being similar to that of *Kapha* the diseases involving *Ojadushti* lead to chronicity and are thus *asadhya* to treat.

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