**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 triphasic 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 Niruki, Oja definition, Para Oja, Apara Oja, Properties of Oja, Qualities of Oja, Oja vikruti.

**INTRODUCTION:**

“Ojasa vartayanti prinita sarva jantava”

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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 it's presence in the living Human body is inevitable.

(1) Oja word Nirukti (derivation)

Oja bale Ad Chura Ubha Aka Set Ojastine.

Oja-(N) Asun, Balope Guna Shabdastomamahanidi Ojo, Diptaobale, Ubajati, Anenva, Ubja, Arfye-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 Bala²

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 AparaOja³.

Para Oja
All living organism reproduce. In human being fertilization of ova occurs in present 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 their it govern all developmental process. The oja which is present in the heart is known as ParaOja⁵.

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 indiriyad⁶.

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 Chaitanya¹⁰, Dhari¹¹, Pranayatan¹² etc.

AparaOja
AparaOja is circulated all over the body through Arteries which are known as ojovahadhamani¹³. 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 Rasauja¹⁵, shleshmik oja¹⁶ Jivshonit oja Osmaoja¹⁷, Garbharasasaraoka⁸, shukra sar oja¹⁹ sukra mal oja²⁰ updhatu of Shukra²¹, sara of all the dhatus²² [C.S.30/7 C pp184], Sarvadhatudiptamshaoja²³, bala²⁴, Soma²⁵, Agnisamshritam²⁶. All the qualities of Dhatus 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 ojar\(^{29}\) [C.Ch.24/36pp584]. In madhumeha there is kshaya of apar oja qualitatively and quantitively\(^{30}\) [C.Ch.6].

**Bala** is synonym of Oja\(^{31}\). The nourishment of bala is done by sara of all dhatus\(^{32}\)[S.S.15/19pp71]. The food which we eat is digested by Agni. Agni converts the food into Aharrasa and hence all the seven dhatus formed. The teja of seven dhatu or sara of seven dhatus 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**

**Mritosnam**

**Qualities of Oja**

- Guru
- Sheeta
- Mridu
- Shlakasha
- Bahalam
- Madhura
- Sthira
- Prasanna
- Picchilam
- Snigdha

**Various interpretation of ‘Oja in Ayurveda’**

There are types of Oja in Ayurveda and known are para oja and apar oja. Classically the are also been mentioned sthiraoja and shraaoja. These sthiraoja stationary and is known as AsthabinduOja. Bindu means a drop and asthabindu means a eight drops of honey. A drop structure described half round and broad base tapering apex and area in the right artrim 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 artirig originating from the heart are the known as ‘Ojovahadhamnaya’\(^{38}\).

The following are different reference of oja in Ayurveda.


**OjaVikruti**

- Visramsa = deformed= balasya Prakrit karmahani=karmebhyoh bahish karoti=Stanchuti
- Vyapada= distorted=Doshdushtve gunhinatvam
- **Kshaya** = deficiency = Swamantvam = Alpata = Swapramanat
- **OjaVistramsaa---sthanachut---karmebhyah**
  - sluggish or very slow motor activity
    - i) Sandhivislesh---sandhinam vighatanam
      - 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 vatanidinam bhramshah
    - i) Dosha-Dhatu-Mala-Vriddhi 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 gunahinatvat.**
  - Partial loss of merits, qualities or properties of oja.
  - 1) Stabdhagatrata - 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) **Tanda** - Indriyarthanamakarmanyata, insensitivity to stimulus and loss of awareness
- 7) **Nidra**- Deep sleep

**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’ quantitively, 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. Ojavishramsa, Ojovypata and Ojaksaya respectively. Where the lakshanas of Vishrampa 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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20. [A.Hr.Sh.3/63pp399]

21. [Sh.P.5/17pp49]

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