



COMPREHENSIVE REVIEW OF *OJA* WITH RESPECT TO ITS *GUNA*, *KARMA* AND *STHANA*.

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ABSTRACT

In *Ayurveda samhitas* the term *Oja* is recognized as one of the most significant, vital and radiant elements of the human body. *Oja* has its own specific qualities (*Guna*), specific functions (*karma*) and specific locations (*sthana*). Almost all activities occurring in the human body throughout the life span are principally dependant on *Oja*. Therefore, in this review article attempt is made to understand the concept of *Oja* in depth with respect to its specific qualities (*Guna*), specific functions (*karma*) and specific locations (*sthana*). It will be surely beneficial for whole *Ayurveda* research community.

Keywords: *Oja*, *Guna*, *Karma*, *Sthana*, *Hridaya*, *Snigdha*, *Sara*.

1. INTRODUCTION

Ayurvedic samhita / traditional texts are having vast material related to concept of *oja* but it is scattered in various different contexts. Assemblage of these various references collectively is necessary for comprehensive description of *oja* with respect to its *guna*, *karma* and *sthana*. The word *Oja* is derived from *dhatu* "Ubje-Bale". *Ashtanga Hridaya* defines *oja* as it is *para teja* of *shukranta dhatus* (*rasa dhatu* to *shukra dhatu*). *Acharya Arunadatta* comments as *para* is *utkrushta* thus *Oja* is *utkrushta teja* of all seven *deha dhatus*. *Acharya Hemadri* comments as *oja* is *mala* as it is explained after other *malas*.^{1,2}

Acharya Charaka defines *oja* as a *shud-dha*/clear substance having *rakta varna* along with *ishat peeta varna* and residing in *hridaya* is called *oja* in *shareera*. The different meanings of word *Oja* in various dictionaries are as bodily strength, Vigour, Energy, Ability and Power etc.

2. CONCEPT REVIEW

2.1. Gunas (Qualities) of *Oja*

Acharya Charaka quotes that *oja* is having *sarpi varna* / colour like *ghee*, *madhu rasa* / taste like honey and *lajagandha* / smell like paddy at the time of *utpatti* in *shareera*. *Acharya Charaka* quotes *oja* as *madhura swabhavam*. *Acharya Charaka* quotes ten *gunas* of *oja* as *guru*, *sheeta*, *mrudu*, *kshlaksha*, *bahala*, *madhura*, *sthira*, *prasanna*, *picchila* and *snigdha*.

Acharya Sushruta quotes *gunas* of *oja* as *somatmaka*, *snigdha*, *shukla*, *sheeta*, *sthira*, *saram*, *vivikta*, *mrudu* and *mrutsna*. *Acharya Chakrapani* comments as *gunas* of *oja* are told for knowledge of treatment. *Gunas* (qualities) of *Oja* as per various *Ayurveda Samhitas* are enlisted in Table No .1.

2.2. Karmas (Functions) of *Oja*

The *karmas* (functions) of *oja* according to various *Ayurvedic samhitas* are tabulated in Table No. 2.

2.3. Sthanas (Locations) of *Oja*

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Acharya Charaka quoted that *hridaya* is prime location of *oja*. *Acharya Chakrapani* has commented on this as *hridaya* is location of *para oja* which is *astabindwatmaka*. *Acharya Gangadhara* opines that *hridaya* is seat of *oja* and he states that there are no different types of *oja* as *para* and *apara*.

Acharya Charaka in another context has quoted location of *para oja* is *hridaya* and *vahana* of *oja* is done by *dhamanis* in *shareera* continuously. *Acharya Chakrapani* commentes as location of *apara ojas* is *hridaya-shrita dasha dhamanis*. The details of locations of *Oja* as per various *Ayurvedic* classical texts are tabulated in Table No. 3.

3. DISCUSSION

Charaka samhita explains 10 *gunas* of *ojas* as *guru*, *sheeta*, *mrudu*, *kshlaksha*, *bahala*, *madhura*, *sthira*, *prasanna*, *picchila* and *snigdha*. *Susruta samhita* explains *gunas* of *ojas* as *somatmaka*, *snigdha*, *shukla*, *sheeta*, *sthira*, *saram*, *vivikta*, *mrudu* and *mrutsna*. *Ashtanga Hrudaya* explains *ojas gunas* as *snigdha*, *somatmaka*, *shuddha*, *ishat lohita* *peetaka*. *Charaka samhita* explains that *preenana* of *sarva shareera* is done by *ojas*. *Ashtanga Hrudaya* quotes *karmas* of *ojas* as *dehasthiti nibandhana*.

4. CONCLUSION

- ◆ *Oja* as the word indicates is of extreme vital importance at the time of *srushti*, *sthiti* and *laya* of the body.
- ◆ There is no point in life right from womb to tomb where *Oja* is not playing a significant role.
- ◆ *Ayurved Samhitas* mentioned detail information of various *guna* (qualities), various *karma* (functions) and *sthana* (locations) of *Oja*.
- ◆ *Oja* is essential for physical and mental well being of an individual.

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TABLES

Table No.1. *Gun*as (Qualities) of *Oja*³⁻⁶

<i>Guna</i>	C.S.	S.S.	A.S.	A.H.	K.S.	S.S.	B.P.
<i>Snigdha</i>	+	+		+		+	+
<i>Sheeta</i>	+	+				+	+
<i>Guru</i>	+						
<i>Mrudu</i>	+		+				
<i>Kshakshna</i>	+						
<i>Bahala</i>	+						
<i>Madhura</i>	+	+					
<i>Sthira</i>	+	+				+	+
<i>Prasanna</i>	+						
<i>Mrutsna</i>		+					
<i>Sara</i>		+					
<i>Vivikta</i>		+					
<i>Picchila</i>	+						
<i>Sarpivarna</i>	+						
<i>Madhurasa</i>	+						
<i>Lajagandhi</i>	+						
<i>Ishatrakta</i>	+		+	+	+		
<i>Ishatpeeta</i>	+		+	+	+		
<i>Somatmaka</i>		+	+	+		+	+

Guna	C.S.	S.S.	A.S.	A.H.	K.S.	S.S.	B.P.
<i>Shuddha</i>	+		+	+			
<i>Shukla</i>		+			+		+

(C.S. = Charak Samhita, S.S. = Sushrut Samhita, A.S. = Ashtang Sangraha, A.H. = Ashtang Hrudaya, K.S. = Kashyapa Samhita, S.S. = Sharangadhara Samhita, B.P. = Bhavaprakash)

Table No. 2. Karmas (Functions) of Oja⁷⁻¹⁰

Karmas	C.S.	S.S.	A.S.	A.H.	S.S.	B.P.
<i>Sthira upachila mamsata</i>		+				
<i>Sarva chesthasu Apratighata</i>		+				
<i>Swaraprasada</i>		+				
<i>Varnaprasada</i>		+				
<i>Bahya karanam atma karya pratipatti</i>		+				
<i>Abhyatara karanam atma karya pratipatti</i>		+				
<i>Shareera dharana</i>		+		+		
<i>Dehapreena</i>	+		+			
<i>Prana ashaya</i>	+					
<i>Dehasthiti nibandhana</i>				+		+
<i>Dehasamsthita bhava Nishpandana</i>				+		+
<i>Shareerabala Pushti</i>					+	+

(C.S. = Charak Samhita, S.S. = Sushrut Samhita, A.S. = Ashtang Sangraha, A.H. = Ashtang Hrudaya, S.S. = Sharangadhara Samhita, B.P. = Bhavaprakash)

Table No. 3. Sthanas (locations) of Oja¹¹⁻¹³

Sthanas	C.S.	S.S.	A.S.	A.H.	S.S.	B.P.	B.S.
<i>Hrudaya</i>	+	+	+	+			
<i>Dasha dhamanis</i>	+		+	+			
<i>Sarva shareera</i>		+	+	+	+	+	
<i>Shonita, Mams, Meda, Asthi, Majja, Shukla / shukra, Sweda, Pitta, Kapha, Mutra, Puri-sha, Rasa</i>							+

(C.S. = Charak Samhita, S.S. = Sushrut Samhita, A.S. = Ashtang Sangraha, A.H. = Ashtang Hrudaya, S.S. = Sharangadhara Samhita, B.P. = Bhavaprakash, B.S. = Bhel Samhita)

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