ROLE OF OJA IN THE MANAGEMENT OF PERFECT HEALTH W.S.R TO IMMUNITY

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ABSTRACT

Background- Oja has been described in Ayurvedic literature in Brihat-trayi as well as laghu-trayi, its importance has been accepted and realized. Basically Oja is a hidden material which we cannot see from naked eyes. Although in modern science there is no description but its importance for the survival of the life cannot be ignored. In the eighth month of pregnancy its importance is very remarkable. Aim And Objectives- The aim and objectives of this study is to evaluate the role of Oja in sense of perfect health. Material & Methods- Materials used are Ayurvedic text like Charaka Samhita, Sushruta Samhita, Ashtang Sangraha and Ashtang Hridya etc. Discussion-Oja as described in the different literature of Ayurveda has been discussed in detail, although there is no anatomical existence of Oja but physiologically its significance cannot be ignored. Ayurveda being a science of life gave the importance to the Oja and has described its description, significance in all the Ayurvedic Samhita. Basically Oja is the essence of all the Sapta Dhatu which is very essential for survival of life. Conclusion- Oja, the essence of all the Sapta Dhatu is very essential for prevention of disease as well as survival of healthy life. Its loss in the body is the reason of loss of immunity in the body as a result when the acquired immunity in the body is at loss it may be the cause of death either at once or after a long gap.

Keywords: Ayurveda, Oja, immunity, pregnancy

INTRODUCTION

The importance of Oja has been described in Ayurvedic literature in Brihat-trayi as well as laghu-trayi, its importance has been accepted and realized. Basically Oja is a hidden material which we cannot see from naked eyes. Although in modern science there is nowhere any description but its importance for the survival of the life cannot be ignored. In the eighth month of pregnancy its importance is very remarkable. In Ayurveda, the significance of Oja has been accepted but in modern science there is nothing any description regarding Oja. On the basis of clinical science and symptom Oja has been described in Ayurvedic literature in detail. Basically some person compares the Oja is different material and another also compares with another material. In brief we may say that there is a great confusion about Oja in differ-
ent Ayurvedic Acharyas. Every Ayurvedic Acharyas has accepted the importance of Oja in daily practical life. Basically it is the essence of all the Sapta Dhatu. As for as its location is concerned, it is situated in the heart and Circulates in the whole body.

**AIMS AND OBJECTIVES**

This study has been carried out to fulfill the following aims and objectives:

a) The aim of this study is to understand the role of Oja in sense of perfect health.

b) The objectives of this study is to evaluate role of Oja in sense of perfect health.

The Anatomical location and action of Oja in sense of normal and perfect health.

**MATERIAL AND METHODS**

Materials used are Ayurvedic text like Charaka Samhita, Sushruta Samhita, Ashtang Sangraha and Ashtang Hridya etc.

**OJA**

The Learned Ayurvedic scholar have realize the importance and utility of Oja and this is the reason that it has been described in detail by different Acharyas. Acharya Sushruta has described the importance of Oja in the following way:- Oja is the essence of all the Sapta Dhatu from Rasa to Shukra, on which the strength (bala) of the body depends. From Rasa to Shukra it is the essence of all the Sapta Dhatu. It means, it is the finest part of all the Sapta Dhatu As the Ghrita is the cream part of milk, on the same pattern Oja is the finest part (essence) of all the Sapta Dhatu. This Oja is the strength of the body. Oja has been described in various Ayurvedic literatures as a wide one which in different meaning, in different literatures has different senses- Rasa Dhatu is considered as Oja in charka Samhita. In different places Raka has been considered as Oja by Sushruta. n different places Oja has been accepted as ushna (heat) of the body. Oja has been accepted as essence of Shukra Dhatu. Oja has been accepted as Upadhatu of Shukra Dhatu in Sharangdhar Poorvardha. Oja has been described as a mala of Shukra Dhatu in Astang Hridaya Sharir Sthana.

**Kapha** in physiological state or condition is the strength of the body but when vitiated it is converted into mala (excretory products). Normal state of Kapha in body is remembered as Oja and vitiated form of Kapha is the causes of diseases. Oja has been counted as dushya in the description of Prameha (Diabetes) and Pandu roga (Anemia). Oja has been accepted as pranayatan because it protects life and body organs.

**Upatti of Oja (Origin of Oja):**

Oja originated first of all in the entire living body. Its colour is similar to the ghrita, taste is just like the honey and the smell is like fried paddy (Laja). As the bees collect honey from the fruits and flowers, on the same way essence of all dhatus collect to form Oja.

**Sthan (Location) and Varna (Appearance) of Oja:**

Oja located in the heart is predominantly yellowish and reddish in colour. Destruction of Oja residing in heart causes death. Oja which resides in the heart is para (best) type of Oja which protects life. Appearance of Oja is similar to the Ghrita, taste is just like the honey and the smell is like fried paddy (Laja). Heart is the location of Para (Uttam) Oja. There are two types of Oja in the body- Para Oja, Apar Oja

1) Para Oja: - Volume of Para Oja is 8 drops and it is located in the heart. It is best (Uttam) Oja. Destruction of this Oja may cause death. It is the base of life.

2) Apar Oja: - Its volume is ½ anjali and is situated in the entire body and circulates from one to another place through dhamanis. Due to destruction of Apar Oja, the life of patient reaches nearer to the death.

This Apar Oja may be compared to the immunity power. This depletes slowly and becomes one of the major causes of death. Example:-AIDS. (In which due to deficiency of immunity, the patient die in the near future of life).

**Properties (Qualities) of Oja:**

According to Charaka: Guru (Heavy), Sheet (Cold), Mridu (Soft), Slakshana (Smooth), Bahal (Dense), Madhur (Sweet), Sthir (Stable), Prasanna (Clear), Pichchil (Slimy or Viscous), Snigdha (Uncu-
ous) According to Sushruta:-

functions of Oja:

Oja maintains life and strength of the body. It regularizes lubrication in the body. It provides nourishment to voice and appearance of the body. It survives life in the fetus. It supports the sensory and motor organs to perform their natural work. It maintains Intellect, Patience, Memory and perception of knowledge in the body. It is the essence of all the Dhatus. So it helps to all Sapta Dhatus to keep their natural form. The par Oja situated in the heart containing 8 drops is essential for life due to its destruction results immediately death. The Oja situated in the entire body is the base of strength.

Causes of Oja kshaya:

Avoid the unwanted factors which create pain and sorrow in the mind because these factors are responsible for destruction of Oja. When pita Dosha in the body is increased and decreases Vata and Kapha Doshas in the body. This circulated pita destructs the Oja in the body. Oja is decreased due to injury, loss of Dhatus, anger, regret, worry and excess of labour and strike of hunger. Oja is decreased due to excess of anger, hunger, worry, regret and labour.

Symptoms of Oja kshaya (Decrease Oja):

Fears, Weakness, becomes thin Fatigue of sense organs, Imbalanced mind, Loss of lusture, loss of will power and dryness of body are the symptoms of Oja kshaya. Fear, Weakness, Becomes thin; Continuous engaged in thinking, Fatigue of sense organs, Loss of lusture, Imbalanced mind, Dryness of the body and decrease of voice tone are the symptoms of Oja kshaya. Sushruta has described 3 types of abnormalities due to destruction of Oja. Ojo stramsana- खंसन (Displacement of Oja from its own location) Vyapat (Vitiated by Doshas) Kshaya (Decreasing)

Symptoms of Ojo stramsana:

Looseness in joints, Tiredness in bodies’ organs, Displacement of Doshas (Vata, Pita and Kapha) from its own location, Depressed physical, mental and verbal activities of the body, Becomes tired due to less labour.

Symptoms of Ojo Vyapat:

Heaviness in the bodies’ organs, Restriction in the body movements, Edema due to vitiated vata, Discoloration of the bodies’ organs, Drowsiness, Darkness before eye, Hypersomnia

Symptoms of Ojo Kshaya:

Convulsion (Mrschha), Dhatu kshaya (Decreasing of Dhatus), Moha (Affection), Pralap (Shouted weeping), Agyan (Loss of action), Mrityu (Death)

DISCUSSION

Oja as described in the different literature of Ayurveda has been discussed in detail, although there is no anatomical existence of Oja but physiologically its significance cannot be ignored. This is the reason that Ayurveda being a science of life gave the importance to the Oja and has described its description, significance in all the Ayurvedic Samhita. Basically Oja is the essence of all the Sapta Dhatu which is very essential for survival of life.

CONCLUSION

Oja, the essence of all the Sapta Dhatu is very essential for prevention of disease as well as survival of health life. Its loss in the body is the reason of loss of immunity in the body as a result when the acquired immunity in the body is loss it may be cause of death either at once or after along gap. Basically Oja is the essence of all the Sapta Dhatu it produces immunity in the body and person feel healthy its description in Ayurvedic literature is very controversial but its physiological importance have been accepted by all the Acharyas. The existence of Oja has been accepted during intrauterine life it has also been accepted by Ayurveda that during intrauterine life the Oja is unstable especially in the eighth month of the fetus. This is a reason that due to unstable of Oja eight month pregnancy is very complicated.
REFERENCES


Source of Support: Nil
Conflict Of Interest: None Declared