

## “A Literary review of *Oja* and *Visha Gunas*.”

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### Abstract-

Ayurveda is a well known ancient Indian medical science. It deals with every aspect of life. Longevity of life and it's protection being its prime goal. It also gives remedies for dreadful diseases and disorders. Food is life of living being all living animals yearn for food. Food offers them colour, luster, speech, life, happiness nourishment and strength. We should be conscious from what food we get strength and what food can be harmful to our body and living. According to Ayurveda whatever strengthens and sustains our life is *oja* and whatever deteriorates our health is *visha*. *Oja* is accepted as excellent part of all *dhatu*s. Job of *oja* is to build soul, body and sense organs and mind together, that too harmoniously. On the other hand *visha* is substance that produces sadness and deteriorates our body whenever comes in contact.

**Key Words-** Ayurved, *Oja*, *Visha*, Guna, Properties

### Introduction-

It is the property of substance that decides how it is going to affect on the body. The functioning of *visha* and *oja* is altogether opposite we need to study these opposite functioning. These opposite functioning is merely due to their opposite properties or *gunas*. This article is an effort to study the opposite properties or *gunas* of *visha* and *oja*.

All the *gunas* present in *visha* are very much penetrative and fatal and vitiate the body while *oja gunas* give strength and vitality to the body.

*Visha gunas* can be altered by processing (*samskara*) to be used in medicine. It is rightly said that a poison can be a good medicine if processed and used properly and a medicine becomes fatal if used improperly<sup>1</sup>

### Aim And Objective –

To compare *oja* and *visha gunas* according to different ayurvedic texts.

### Material And Methods :

तदेव सर्वान् धातुन् प्रविष्टम्  
तेषाम्प्रभावातिशयमानं तत्तेज उच्यते ॥<sup>2</sup> अ. ह.  
सु. ११/३७

*Oja* enters in every *dhatu* by it's  
tremendous strength and gathers *teja*.  
विषं हि देहं सम्प्राप्यं प्राग्दुषयति शोणीतं ।  
कफ पित्तानिलाश्चतु समंदोषम् सहाशयान् ।  
ततो हृदयमास्थाय देहोच्छेदाय कल्पते ॥<sup>3</sup>  
अ. ह. ऊ. ३५/९-१०

On the other hand *visha* vitiates *shonita*  
and other *dhatu*s and destroys life after  
entering heart and demolishing *oja*.  
The whole study is based on literary  
review collected from classical ayurvedic  
texts. This study is carried out under  
following heads

1. Definition of *visha*
2. Definition of *oja*
3. Definition of *guna*
4. No. of *oja gunas* and their  
functions as stated in different  
ayurvedic texts
5. Number of *visha gunas*  
mentioned in different texts
6. *Visha* *guna* comparison according  
to different texts
7. *Visha* *guna* and their probable  
action
8. *Visha*, *madya*, *oja* comparison
9. Discussion
10. Conclusion

### 11. References

देहम् प्रविश्य यद्द्रव्यम् दुषयित्वा रसादिकान्  
॥  
स्वास्थ्यम् प्राणहरम् च स्यात् तद् द्रव्यम् विषं  
उच्यते ॥<sup>4</sup>  
च. चि. २३/९२ पं. काशिनाथ शास्त्री

Any substance, which enters the body  
from any route, vitiates bodily tissues,  
leads to destruction of health and  
destroys life is called as *visha*.

देहस्थिति निबन्धनम् ॥<sup>5</sup> अ. ह. सु. ११/३७

What strengthens and sustains our life is  
*oja*. *oja* is referred as excellent *dhatu*  
and power of the body. it is the entity  
which has strength to keep body, sense  
organ, mind and soul together in  
functional harmony.

*Guna nirukti* : *guna amantrate* – Which  
attracts substances having different  
Properties. are *gunas*. ancient ayurvedic  
texts differ as far as no of *gunas* is  
concerned. According to *vaisheshik*  
*darshan* it is 24. according to *nyay*  
*darshan* also it is 24, while according to  
*charak samhita* it is 41. these *charkokt*  
41 *gunas* are further divided as 5-*bhautik*  
*guna*, 20-*gurvadiguna*, 10- *paradi guna*  
and 6-*aatma gunas*.

The *gurvadi gunas* are a pair of 10  
properties that are opposite to each other  
e.g. *Guru* \**laghu*.

A comparative chart of *visha*, *madya*, *oja* and *ghrita gunas* is given.

<i>Ojas</i> <sup>6</sup>	<i>Ghruta</i> <sup>7</sup>	<i>Madya</i> <sup>8</sup>	<i>Visha</i> <sup>9</sup>
<i>Guru</i>	<i>laghu</i>	<i>Laghu</i>	<i>Laghu</i>
<i>Sheeta</i>	<i>Sheeta</i>	<i>Ushna</i>	<i>Ushna</i>
<i>Mrudu</i>	<i>Mrudu</i>	<i>Teekshna</i>	<i>Teekshna</i>
<i>Shlakshna</i>	<i>Shlakshna</i>	<i>Sukshma</i>	<i>Sukshma</i>
<i>Bahala</i>	<i>yogvahi</i>	<i>Vishada</i>	<i>Vishada</i>

<i>Madhura</i>	<i>Madhura</i>	<i>Amla</i>	<i>Anirdeshyarasa</i>
<i>Sthira</i>	<i>Soumya</i>	<i>Vyavayi</i>	<i>Vyavayi</i>
<i>Prasanna</i>	<i>Prasanna</i>	<i>Aashu</i>	<i>Aashu</i>
<i>Picchila</i>	<i>Alpa abhishyandi</i>	<i>Vikasi</i>	<i>Vikasi</i>
<i>Snigdha</i>	<i>Snigdha</i>	<i>Ruksha</i>	<i>Ruksha</i>

### Visha gunas stated by different acharyas.

<i>guna</i>	<i>Brihat trayi</i>				<i>Laghu trayi</i>	
	<i>Su. samhita</i> <sup>10</sup> <i>yogratnakar</i>	<i>Charak</i> <sup>1</sup>	<i>Ash. sangrah</i> <sup>12</sup>	<i>Asht. hriday</i> <sup>13</sup>	<i>Shar. samhita</i> <sup>14</sup>	<i>Bhavprakash</i> <sup>15</sup>
<i>ruksh</i>	✓	✓	✓	✓	X	X
<i>ushna</i>	✓	✓	✓	✓	aagney	aagney
<i>tikshna</i>	✓	✓	✓	✓	X	X
<i>Sukshma</i>	✓	✓	✓	✓	✓	✓
<i>Aashu</i>	✓	✓	✓	✓	X	X
<i>Vyavayi</i>	✓	✓	✓	✓	✓	✓
<i>Vikasi</i>	✓	✓	✓	✓	✓	✓
<i>Vishad</i>	✓	✓	✓	✓	X	X
<i>Laghu</i>	✓	✓	✓	✓	X	X
<i>Apaki</i>	✓	X	X	<i>Visham paki</i>	X	X
<i>Anirdeshya rasa</i>	X	✓	<i>Avyaktarasa</i>	<i>Avyaktarasa</i>	X	X
<i>Chhedi</i>	X	X	X	X	✓	✓
<i>Madavaha</i>	X	X	X	X	✓	✓
<i>Jivitahar</i>	X	X	X	X	✓	✓
<i>Yogvahi</i>	X	X	X	X	✓	✓
<b>TOTAL</b>	10	10	10	11	8	7

### Visha gunas and their action-

Some other *visha gunas* like *yogvahi* described by *bhavprakash* & *sharangdhar* needs to be elaborated. The

*yogvahi* guna carries or increases the effectiveness of other *gunas* beside him. *Madavahi* guna effects brain function & increases *tamo* guna. These *visha*

*gunas* are exactly opposite to *oja gunas* | and similar to *madya gunas*.

Sr. no.	guna	Su. samhita <sup>16</sup> (kalp. sthan 2/19)	Charak samhita <sup>17</sup> (chi23/24)	Asht. Sangrah <sup>18</sup> (utt. 4/14)	Shar. samhita (purva khanda) <sup>19</sup> 4/12)
1	ruksh	Vaat prakopa	Vaat prakopa	Vaat prakopa	-
2	ushna	Rakta, pitta prakopa	pitta prakopa	pitta prakopa	-
3	tikshna	Sarva dosha prakop, matimoha utpatti	marmaghna	Rakta, pitta prakopa	-
4	Sukshma	Sharir avayay pravesha	Asruka prakopa		Dehasya sukshma chhidra pravesha
5	Aashu	Sheeghra mrityu	Deha vyapti	Aashu deha vyapti	-
6	Vyavayi	Prakritim bhajet	Deha vyapti		Purva vyapyakhil kaya tatra pakam gachhati
7	Vikasi			Marm chhedan	Sandhibandh shithilkar
8	Vishad		Gati dosha		-
9	Laghu	dushchikitsya	durupkram	durnirharan	-
10	Apaki	Durhara, pran ghatak		Avashya mrityukarak	-
11	Anirdeshya rasa	-	Kapha prakopa	Rasashch sarvanuvartate	-

#### ***Oja gunas* and their action stated by different acharyas**

Aacharya	rupa	gandh	sparsha	rasa	Karya (function)
charak	Eeshat peet, grhit saman <sup>20</sup>	laja	Sheet, mrudu, shlakshna, Pichhila, prasanna,	madhur	Sarva dhatusar, hridayasth, pranashray, Jeevanubandh <sup>21</sup>

			<i>snigdha, guru</i>		
<i>Chakradatta</i> (commentary)	<i>Shwet varna</i>				<i>Shukra vishesh,</i> <i>sthiropchit</i> <i>dhatvarth, sarva</i> <i>cheshtasu</i> <i>avigharth</i>
<i>sushruta</i>	<i>Shukla,</i> <i>peetabh</i>		<i>Snighdha, sheeta,</i> <i>guru, sthira, sara,</i> <i>mrudu, vivikta</i>	<i>madhur</i>	<i>Dhatusneha,</i> <i>savayavadehashth,</i> <i>aatmakaryakar,</i> <i>pranayatan, sharer</i> <i>bala</i> <sup>22</sup>
<i>dalhan</i>	<i>Shwetvarna,</i> <i>tailvarna</i> <i>, kshoudra</i> <i>varna</i>				<i>Ushma, jeev shonit</i>
<i>vaghat</i>	<i>Eeshllohit</i> <i>peetak</i>		<i>snighdhasomatmak</i>		<i>Dhatusaar,</i> <i>shukramal,</i> <i>dhatutej, jeev sheel</i> <i>shleshma, sarva</i> <i>vyapi</i> <sup>23</sup>
<i>sharangdhar</i>					<i>Shukra upadhatu</i> <sup>24</sup>
<i>arundatta</i>					<i>Shat binduk</i> <i>hridayasth</i>
<i>kashyap</i>					<i>Sarva dhatu saar,</i> <i>garbhini</i> <i>garbharambhak</i>
<i>Astang</i> <i>sangrah</i>					<i>Shukrasaar</i> <sup>25</sup>

### Discussion-

Ayurvedic ancient texts have mentioned the properties of *oja* and *visha*. *Oja* is said to be unctuous, excellent *dhatu* and power of body and is located in heart. Ayurved mentions two types of *oja* i. e. *Para* and *apara*. *Para oja* is the principal type and eight drops in physiological measure. Though the properties of *para* and *apara oja* are similar function of *para oja* are superior compared to *apara oja*. The comparison is very similar to properties of *madya* and *visha*. The properties are similar but

*visha* is far more fatal and penetrative than *madya*.

### Conclusion-

The properties of *oja* and *visha* are opposite to each other. *Oja* is said to be the unctuous part of the body having two types *para* and *apara*. *Para* resides in the heart while *apara* resides in whole body. Most important function of *oja* is to keep body alive and also to sustain the living body. It is synonymously called *bala* means power. On the other hand *visha* is a substance which creates sadness. It is fatal to body even in small amount. It vitiates *doshas*

and ultimately deteriorates *swasthya* and *prana* by destroying *para oja*. *Para oja* remains in the heart and constitutes a healthy life. While *visha* vitiates all *dhatus*, *doshas* and brings death after entering in heart by deteriorating *oja*.

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