

A REVIEW LITERATURE ON CONCEPT OF OJOVIKRUTI

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ABSTRACT

In Ayurveda, the superior most essential fraction of all bodily tissues is called 'Ojas'. Oja is considered as an essential factor for survival of human. Overall it is responsible for the defence of human body against diseases and infirmity. Ojas is responsible for preventing contagious and communicable disease. As long as oja is in physiological status, human body remains in homeostatic condition. Any disturbance of any kind endangers life such status of oja is called ojovikruti (immunodeficiency disorder). A physician has to deal with three problems related to oja. *Susrta-Samhita* mentions abnormal conditions of oja. The following article "A review literature on concept of ojovikruti" is reviewed through Ayurvedic classics in integration with modern medical facts.

Keywords: ojas, ojovikruti, immunodeficiency disorder

INTRODUCTION: When etiological factors come into contact with the body they try to produce disease. The human body has the ability to develop extremely powerful specific immunity against individual invading agents such as lethal bacteria, viruses, toxins, and even foreign tissues from other animals. This is called acquired or adaptive immunity¹. This acquired or adaptive immunity can be correlate with *Vyadhikshamatva*. This *Vyadhikshamatva* depends on *prakrut Ojabala (efficient immune system)*. The cells comprising immune system are lymphocytes, monocytes, macrophages, mast cells, basophills, neutrophills, eosinophills, immunoglobulins² are together can be compared with *apara oja*. *Ayurveda* incorporates both the preventive and curative aspects of human ailments, promising it as a holistic science. This holistic approach of Ayurveda resembles to the entire function of *Vyadhikshamatva*. Acharyas promoted the use of *Rasayana* (Rejuvenation) to enhance ojas and *vyadhikshamatva*³. In conditions like diabetes mellitus, immunodeficiency

disorders, AIDS and malnutrition, where loss of ojas or bala is a constant feature or whenever *ojodushti* (deficient immunity) occurs, people are known to be susceptible to various other diseases or recurrent infections. According to the concept of ojas or *Vyadhikshamatva* or *Bala* (immunity), the body's resistance is of tremendous importance in the daily welfare of living beings not only for disease prevention but also for rapid recovery after disease affliction.

AIM & OBJECTIVES:

1. To Study the role of ojas in *Shareera*.
2. To Study the ojovikruti and to understand its role in pathology of disease.

MATERIAL AND METHODS:

Different Ayurvedic classical book, modern medical book, research paper and journals were referred to understand meaning of Ojas and Ojovikruti.

Ayurvedic outlook on ojas Definition of

Ojas: Acharya Charaka defines ojas as a *shuddha*(clear) substance having *rakta varna* along with *ishat peeta varna* and residing in *hrudaya* (Heart) is called ojas in *shareera*⁴. Acharya Sushruta defines ojas

as *Param* (supreme) *tejas* of *dhatu*s from *rasa* to *shukra* thus *ojas* is the essence of all seven *dhatu*s (*body elements i.e Lymph, Blood, Muscle, Fat, Bone, Bone Marrow, Semen*). It is the seat for strength⁵. *Ojas* is nothing but the *Bala* or strength of all the body, which is the ultimate end product of the seven *Dhatu*s. Ashtanga Hrudaya defines *ojas* as it is *para teja of shukranta(rasa to shukra) dhatu*⁶. Sharandhar states that *ojas* is the *upadhatu of sukra*⁷.

Formation of *ojas* in the Body:

In *Garbha* Formation Process *paka* occurs, in this process two things are formed *mala* and *sara*. *Mala* is *malarupi ojas* and *sara* is the *garbha*⁸. *Ojas* is derived from all the ‘*Saptha Dhatu*s’ in other words all the *Dhatu*s contribute to its making. *Ojas* is the product of the *Dhatuagni vyapara(metabolism)*, which has the essence of all the *Sapta Dhatu*s in it. So essentially *ojas* depends on *Ahara (diet)* for its production.

Importance of *ojas*: Acharya Charaka quotes as if *nasha* of *ojas(absent or impaired immune function)* takes place then *nasha* of *purusha(body)* occurs. Acharya Chakrapani comments as if a small fraction of *ojas* gets destroyed it will lead to death. he further relates this to *para ojas* which is situated in *hrudaya*⁹. *Ojas* is included under *dasha pranayatanas* without *ojas* life cannot exist¹⁰. Ashtanga Hrudaya explains as unless and until *ojas* is in *samyavastha shareera* also remains in *samyavastha*¹¹. Acharya Kashyapa explains as if *ojovruddhi* takes place then *shareera vruddhi* takes place and *shareera kshaya* takes place if *kshaya* of *ojas* takes place¹².

Classification of *ojas*- 1) *Para ojas* 2) *Apara ojas* *Para ojas*: *Ojas* marks the beginning of the formation of embryo. It is the essential nourishing fluid developed from the *Rasa* of the embryo. It enters the

heart right at the stage of the latter’s initial formation and is permanently located there, sustaining the life of the foetus. *Sthana of para ojas* is *hrudaya*. Chakrapani comments on word *ishat* as very less in quantity and indicative of *asthabinduoja*. *Para oja* is *Asthabindu in pramana*. Loss of *Ojas* amounts to the loss of life itself¹³.

***Apara Ojas*:** *Apara ojas* is *shlaimika ojas*. *Apara oja* is *Ardhanjali in pramana*¹⁴. It performs the *tarpana* action in the entire body. it is the source of the strength to the *Dhatu*s¹⁵. *Ojas* permeates entire body nourishes limbs and organs. In the absence or deficiency of *ojas* in the body there will be wasting, decay, degeneration and destruction of the body. This statement indicates the nutritive nature of the *apara ojas* is preventing the decay of the body.

***Ojovikruti*:** The pathological state of *ojas* is called as *ojovikruti*. Charaka and all other classics have described this *ojovikruti* as *ojokshaya*. No direct reference of *ojovruddhi* and its effect on body is available in charaka samhita also not in *Sushruta samhita*. In Ashtanga Sangraha explains symptoms of *ojovruddhi* as *tushti* and *pushti* of *deha* and exaltation of *bala*. *Tushti* means contentment of *manas*, feeling of happiness, *bala* means *samarthya*, proper increase of these entities takes place by *ojovruddhi*¹⁶. Increased *ojas* is responsible for unique growth, nourishment and promotes strength. *Ojovruddhi* is not *vikarakari*, not creating diseases as that of *vatadivruddhi*. Whereas *Susruta* has explained three modes of vitiation of *ojas* as *thrayabala doshas*. They are *ojovisramasa*, *ojovyapat* and *ojokshaya(reduction of immunity or vyadhikshamtva)*¹⁷. Even though they are explained as the types of *ojo-vikruti*,

practically they look like the stages of *ojokshaya*. *Ojovikruti* is nothing but group of symptoms which look like symptoms of immunodeficiency disorders or syndrome. The *causes* which cause depletion of any *Dhatu*, can also cause depletion in the *ojas* qualitatively and quantitatively. but exclusively some aetiology has been attributed to the condition of *ojovikruti*. The factors influencing the *ojovikruti* are as follows :

Ahara (diet) Karana: *Alpashana* (malnutrition), *anashana* (abstinence from food intake), *pramitashana* (over indulgence of food item of only one taste among six taste. Chakrapani comments on this as *eka rasabhyasa*)¹⁸ , *kshudha* (hungry)¹⁹ are the important causes related to food.

Vihara (daily activities) Karana : *Aatapasevana* (exposure to extreme heat of sun and blows of winds), *ativyayama* (indulging in heavy work beyond once capacity), *ativyavaya* (indulging in excessive sex), *atipravritti of kapha* (is to be understood as *atiyoga* of *vamana* (excess vomiting), *atipravritti of shonita* (loss of blood due to hemorrhage, injuries, excess menstrual bleeding etc. or *atipravritti* by *raktamokshana*, *siravedha* , *Prajagara* (keeping awake in the night), *Kala* (chakrapani comments on *kala* as *vardhakya* (old age) and *aadankala* (mainly summer or hot season))¹⁸ are the important causes related to *vihara* (activities).

Manasika (Psychological regions) Karana: *Shoka* (grief), *kopa*, *krodha* (anger), *chinta* (worry), *bhaya* (phobia), *Dhyana* (*atichintan*)¹⁹ are the important psychological causes.

Agantu Karana (external causes etc.): These are the external causes like

*Abhighata*¹⁹, *Bhutopaghata*¹⁸ due to *bhuta*, *pishacha*, *rakshasa* etc.

Susruta has explained *Saptadhatukshaya* (reduction in body elements) is important cause of *Ojakshaya* (reduction in immunity)¹⁹. *Madya* (alcohol) by virtue of its *dasha gunas* which are opposite to *dashagunas* of *ojas* causes *ojokshaya*²⁰. *Visha* (poison) is having opposite *gunas* of *ojas* and thus by virtue of these *gunas* *visha* vitiate *ojas* and causes death²¹. *Avidhiyukta gramya dharma* (bad habits) *sevan* leads to *ojokshaya*²². *Lavanrasa atiupayoga* (salty diet) leads to *ojokshaya*²³. *Kshara* (minerals) is also cause *ojokshaya*²⁴.

Ojo Visramsa: *Visramsa* means displacement from its normal place. Clinical features due to *oja visramsa* are *sandhi vishlesha* (looseness of the joint or laxity in joint), *gatra sadan* (weakness of the body), *dosha chyavana* (displacement of the *doshas* from their respective seats or it can be interpreted as *bhramsha*, *acharya Chakrapani* comments that *bhramsha* of *mala*, *mutra* and *vatadi doshas*), *Kriya Sannirodha* (impairment in activities or sluggish behavior or slight impairment from normal functions of *shareera*, *manas* and *vane*)^{25,26}. Word *cha* indicates impairment in normal physiological function of *bala*. *Oja* mix with *Rasa Dhatu* in *Hrudya* and from there it circulates throughout the body via *Srotas* channel. In *oja Visramsa* circulating *ojas* leaks out from tiny distributing channels as a result vital *oja* may not reach certain organs or parts of the body and thus leads above symptoms of *Ojo Visramsa*.

Ojo Vyapat: *Vyapat* means *ojas* gets vitiated by *dusta doshas* and *dushya* (body elements). clinical features due to *oja vyapat* are *stabdha gurugatrata* (Stiffness and heaviness in the

body), *vatashopha* (swelling due to vata), *varnabheda* (discolouration or loss of complexion), *glani* (Exhaustion), *tandra* (stupor or non-perceptibility of sense organs towards their *vishayas*), *nidra* (excess sleep)²⁵. Acharya Chakrapani comments as *hane* of *prakruta guna karmas* of *ojas* is also seen in *vyapat*²⁶. In Pathological condition, *ojas* loses its physiological normal function and properties thus producing above symptoms of *Ojo-Vyapat*. **Ojo Kshaya:** (reduction in immunity)– *Kshaya* means decrease in quantity. Acharya Charaka has explained *ojokshaya* in the context of eighteen *kshaya*. After explaining of *doshas*, *dhatu*s and *malas* separate description of *ojokshaya* is available. *bibheti* (sacredness or fear complex develops), *durbalata* (general weakness), *abheekshnam dhyayati* (repeated worries), *dushtaya* and *durmana* (afflicted status of complexion and mind), *vyathitaindriyas* (agitated organs or discomfort in sense organs), *rukshata* (dryness), *kshamata* (emaciation). Acharya Chakrapani comments on word *durmana* as *bala heenata* of *manas*²⁷. Acharya Sushruta also explains clinical features of *ojokshaya* are *murccha* (fainting), *mamsa kshaya* (wasting of muscles), *Moha* (Unconsciousness), *pralapa* (Delirium), *marana* (Death)²⁵. Acharya Chakrapani comments on *murccha* means *sarvatha cheshta nasha* (complete loss of consciousness)²⁸. Acharya Dalhana comments on word *murccha* as *indriyas* could not function for getting their *vishaya*), *moha* means *vaichittya* or state of delusion²⁸. Once the *ojokshaya* (reduction in *oja* occurs in the body, the disease fighting ability of the body gets reduced which can be compared with HIV / AIDS. Acharya Dalhana comments that *abhihatadi nidans* are responsible for

visramsa of *ojas*. If vitiated *dosha dhatu*s combines with *ojas* then properties of *ojas* change and it leads to *ojovyapat*. *ojakshaya* is quantitative loss of *ojas*.

Ojodushti Vikara: *Ojas* plays an important role in the genesis of various disorders

Rogas: *Rajyakshma*, *Prameha*, *Pandu*, *Raktatisara*, *Kshayaja kasa*, *kshataja Kasa*, *Sannipataja Jwara* are the diseases in which in their later stage lead to *Ojakshaya*.

1. Abhinyasa Jwar (Fever) is also called as *Hataujasa Jwar*. This *jwar* explained by Acharya Sushruta name itself indicates that the dearranged condition of *ojas*. Due to loss or decrease of *ojas*, this condition is stated to be difficult to cure. The clinical features are low body temperature, sub comatose state, loss of voice, cracked tongue, dryness of throat, suppression of stool, perspiration, maturation, hardness of chest, aversion to food, dull complexion, difficulty in breathing and delirium. Sushruta termed this condition as *ojonirodhaja jwar*²⁹.

2. Rajyakshma (Tuberculosis)– In *rajyakshma*, the depletion of *oja* occurs. Charaka has enumerated the pathological sequences very clearly while explaining the *samprapti* of *rajyakshma* in *Charak Chikitsa*. Due to the obstruction of *srotas*, there is deficiency of nutrients to *raktadi dhatu*s, lowered functioning of *dhatwagnis* and catabolic events, the food ingested, which undergoes *pachana* in the *kosta* is changed into *malas*, ultimately *poshan* of *ojas* lowers thus *ojokshaya* occurs³⁰.

3. Shosha (Malnutrition): In *shosha roga*, there will be severe dryness or extreme depletion of tissues leading to loss of *ojas*³¹.

4.Prameha(Diabetes) :In case of *prameha*, *apara* or *ardhanjali ojas* is involved and not the *para ojas* because even slight reduction of *para ojas* leads to death.In *madhumeha*, inspite of reduction of *apara ojas* person still survives³².

5.Pandu Roga (Anaemia): Due to excessive exacerbation of three *doshas* especially *pitta* afflicts *dhatu*s as a result complexion, strength and *ojas* get reduced leading to development of *pandu roga*³³.

6.Udanavruta Prana :Loss of activities, *oja*, *bala* and complexion is observed in *udanavruta prana*³⁴.

Vyadhikshamatva and Ojovikruti -

During certain conditions, or due to certain factors, even unwholesome food does not produce diseases immediately. all unwholesome food particles are not equally harmful, all *doshas* are not equally powerful, all persons are not capable of resisting diseases. This depends on *Vyadhikshamatva*(immunity) and *ojobala*³⁵. The main purpose of ayurveda is the preservation of health in healthy individual and eradication of diseases which are curable. Resistance to diseases or immunity against diseases is of two kinds. one which attenuate the manifested disease (*vyaadhibalavirodhitvam*) and other variety prevents the manifestation of diseases(*vyadyutpadapratibandhakatvam*)³⁵.Synonyms for *Vyadhikshamatva* which appears in Ayurvedic scriptures are *Sleshma*, *Bala* and *Ojas*. *Sleshma* in normal state is called *Bala* and *Oja*. *Sleshma* in abnormal state called ‘*Mala*’ (waste) and ‘*Papma*’ (diseases)³⁶, thus *ojovikruti* leads to diseases formation. From above it can be conclude that *ojovikruti* leads to decrease *vyadhikshamatva* or immunity which ultimately leads to different disease formation in the body.

CONCLUSION: *Prakrut ojas* plays an important role in *samyavastha* of *shareera*(normal physiological function of body) .*ojakshaya*, *ojavyapat* and *ojovisramasa* are three types of *ojovikruti* and these *ojovikruti* plays an important in pathology of disease. *Vyadhikshamatva* or immunity is ultimately depends on *ojobala*, *prakrut oja*. In *Ojovikruti* defence mechanism of body works less efficiently,thus there is deficient or absent cellular or humoral immune functions this is characterized by group of primary and secondary immunodeficiency diseases. *ojas* is responsible for good health,better immunity, longevity,intelligence and thought process. For this purpose, use of different types of *ojas* promoting herbs have been described in ayurveda which can be immensely helpful in the management of immunodeficiency disorders. Ayurvedic *Rasayana* treatment (Herbal Immune Boosting treatments) corrects the *Agni* (the digestive fire) and there by produce best *Dhatu*s as the *Dhatawagnis* (fire required to prepare best body elements) also are at their best ability, due to *Rasayan* therapy as high quality *Dhatu*s are produced , the strength of these *Dhatu*s are also at their best. Hence *Ardhanjali oja* (immunity) can be produced at their optimum level which corrects *Ojovikruti*.

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