



AN APPRAISAL ON THE INFLUENCE OF OJAS ON SURGICAL OUTCOME

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ABSTRACT

Ojas is the *Sara* of all the *Dhatu*. It can be compared to ghee assimilated in milk. It represents the innate strength/immunity and is present in the organism from the time of fertilization of the sperm and ova till death. *Bala* is used as a synonym for *Prana* and *Ojas*. A person having good *Ojas* will have good *Bala* and a person with good *Bala* will have a better surgical outcome. *Shalya* is something that hinders the physical and mental functioning of the body and *Ojas* is the entity that is essential for the maintenance of the body. *Ojas* also have an influence on the prognosis of the disease. *Ojas* have a direct influence on the body's defense against decay, degeneration, and infection. Thus, it has a substantial contribution to deciding the outcome of surgical procedures.

Keywords: *Ojas, Prognosis, Shalya, Surgical outcome*

INTRODUCTION

It is a sheer fact that many references are available in the compendia in various contexts regarding *Ojas*. All these references include body constituents from all categories namely *Dosha-Dhatu-Mala*. It is referred to as quality also. According to *Acharya Sushruta*, *Ojas* indicates the excellence of all the seven *dhatu*¹. Just as ghee is assimilated in the entire volume of milk, *Ojas* is assimilated in the entire unctuous part of all the seven *dhatu*². *Ojas* is indicated by the body entity which lodges *Prana*³. *Acharya Vagbhata* has

explained *Ojas* as the entity which has the strength to keep body, sense organs, mind, and soul together in functional harmony. *Nibandhanam* word is told by *Vagbhata* for *Ojas* which also indicates the one that sustains the body against adverse conditions⁴. In *Shalya tantra*, we define *Shalya* as anything harmful to the body and mind⁵. *Shareera shalyas* are *danta, roma, nakha, smasru, puya* and *pakshma*. A vitiated state of *Dosha, Dhatu*, and *Mala* are also *Shalya*⁶. There is mentioning of *Shoka shalya* as well⁷. It

includes mental and emotional disturbances. Thus, *Shalya* is something harmful to the body and *Ojas* is the entity that is essential for the maintenance of the well-being of the body. So, the influence of *Ojas* on the surgical outcome is very important.

DISCUSSION

Before going for any surgical procedure, assessment of the life expectancy of the patient is very important. *Acharya Sushruta* explained that a person is going to survive for a longer period, provided if he has properly developed joints, vessels, and ligaments associated with well-built limbs and stable organs and has better physical parts successively (from head to toe)⁸. From the stage of formation of *Garbha*, in the mother's uterus, one who is free from diseases and gradually getting compactness, mental abilities and wisdom will be regarded as having a long lifespan⁹. The normal functions of *Bala* have been explained as *Sthira upachita mamsata*, *Sarva chesta aprathighata*, *Swaravarna prasada*, *Bahyanam abhyantaranam karananam atmakarya pratipatti*¹⁰. *Sthira upachita mamsata* is an indicator of appropriate nourishment of all the *Dhatu* and maintains the best quality which in turn helps in maintaining *Bala*. *Sarva chesta aprathighata* refers to all sorts of activities physical, mental, and verbal without any kind of hindrance which can be analyzed by the ability of the person to lift weights, etc. *Swara varna prasada* means clarity in voice and complexion. *Bahyanam abhyantaranam karananam atmakarya pratipatti* refers to the proper functioning of both external and internal sense organs. *Balya* is anything that gives strength by building up body mass, improving *Ojas* and energy¹¹. From the treatment point of view, *Bala* and *Ojas* are homologous to each other hence *Ojas* itself is considered as *Bala* even though technically they are different¹². *Ahara* is said to be the basis of *Bala*, *Varna*, and *Ojas*¹³. Before most surgical procedures, it is desirable to ask the patient to have food¹⁴. The rationality behind advising the administration of food is explained as nourishing of *Abhyantara prana*. The strength which is derived from *Ojas* and is responsible for carrying out all the physical activities like carrying weight etc is *Abhyantara prana*. Food which is *Bahya prana* will nourish the *Abhyantara prana*¹⁵. In the prognosis of diseases, *Acharya Sushruta* has mentioned *Vayastham*, *Dhrudham*, *Pranavatam*, and *Satvavatam* as having good prognosis. *Vayastham* is an individual who is young by age. The *Dhatu* of such an individual is newly formed (*Pratyagram-*

Nutanam)¹⁶. 16-70 years is *Madhyama vaya*. In 30-40 years, there is completeness in the tissues and strength¹⁷. After 70 years of age is *Vruddha*. There is depletion of *Dhatu*s and *Bala*¹⁸. Although several risk factors for post-operative morbidity and mortality increase with age, increasing age itself remains an important risk factor for postoperative morbidity and mortality¹⁹. Following elective abdominal surgery, elderly patients who experience complications are difficult to manage.²⁰ *Dhrudham* are individuals in whom the compactness of joints along with other structures like *Sira* and *Snayu* are encapsulated deeper and thereby held firmly. In such individuals when invasive therapy is done the chances of damaging the vital structures like *Sira*, *Snayu*, etc are less²¹. In a person having *Karshya*, there is diminished condition of *Bala* and *Prana*²². Post-surgical complications such as sepsis, infection, prolonged ventilation, and pneumonia are reported to occur at a higher rate and survival is shorter in individuals with low muscle mass undergoing different types of surgery. In patients with colorectal cancer and documented low muscle mass, the length of hospital stay is longer, the infection risk is greater, and more inpatient rehabilitation care is required than in patients with normal muscle mass. Furthermore, having low muscle mass is an independent predictor of post-operative infections and rehabilitation care among hospitalized older adults (>.65 years). Low muscle mass is also associated with a higher incidence of surgical complications and shorter survival in numerous different cancer types²³. *Pranavatam* is individuals with good inherent strength. Such individuals will not get physically exhausted when he is subjected to pain or injury or when trying to extract unwanted tissues etc or any other kind of invasive procedures²⁴. Single-cell mass cytometry revealed immune correlates of patient-associated variability in surgical recovery. The activity level of a small set of immune cells during the first 24 hours after surgery provides strong clues to how quickly patients will bounce back from surgery-induced fatigue and pain and be back on their feet again²⁵.

Satvavatam are individuals who are not perplexed or stay calm even in a stressful situation. The individuals who can remain calm even under stress can withstand the therapies which are severe and mentally exhausting²⁶. Data suggest that high psychological and physiological stress responses before surgery (that is itself an additional psychophysiological stressor) lead to poorer outcomes even in otherwise healthy men

undergoing relatively simple elective surgical procedure²⁷. The following are the common symptoms that occur when vital points, joints, veins, tendons, and bones are injured especially the *Marma* in surgery. *Pralapa*- incoherent speech, *Pramoha*- delusion, *Vichestana*- loss of body activities, *Murchana*-unconsciousness²⁸. In *Ojo kshaya*, there is *Murcha*-unconsciousness, *Moha*-delusion, and *Pralapa*-irrelevant talk. Both are having similar presentations²⁹. *Marma* is the site of *Prana*³⁰. When an injury occurs in surgical procedures *Ojas* getting affected and further causing these symptoms is a possibility.

CONCLUSION

The stress response to traumatic or surgical injury is a primal collection of biochemical pathways designed to facilitate survival. *Ojas* have a direct influence on the body's defense against decay, degeneration, and infection. *Ojas* prevents, resists, and overcomes such factors which are produced during vital activities of the organism and may lead to decay and degeneration of *Dhatu* of the body. Thus, its influence on any invasive procedure is immensely significant.

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