

CONCEPT OF OJOKSHAYA IN IMMUNODEFICIENT DISORDERS

¹*Dr. Kumari Neelam and ²Dr. Ankita Yadav

¹Associate Professor, P.G. Department of Kayachikitsa, Shri Krishna Govt. Ayurvedic College and Hospital, Kurukshetra, Haryana India.

²P.G. Scholar, P.G. Department of Kayachikitsa, Shri Krishna Govt. Ayurvedic College and Hospital, Kurukshetra, Haryana India.

Article Received on
23 July 2023,

Revised on 13 August 2023,
Accepted on 02 Sept. 2023

DOI: 10.20959/wjpr202316-29498

Corresponding Author*Dr. Kumari Neelam**

Associate Professor, P.G.
Department of Kayachikitsa,
Shri Krishna Govt.
Ayurvedic College and
Hospital, Kurukshetra,
Haryana India.

ABSTRACT

Ojas is the finest product of all seven dhatus and also the transformation of *dhatwagnipaka*. It is formed and transported through all the *dhatuvaha srotas* where it permeates the entire body. Acharya Sushruta has describe *oja* as *bala* which has similar qualities to the *kapha* and *prakrut kapha* is considered as *oja*. Ayurveda text describe *ojokshaya* as one of the *ojovikara* which means quantitatively or qualitatively or functionally deficiency of *oja* is called as *oja kshaya* which is diagnosed on the basis of symptoms. Acharya Sushrut describe the symptoms of *ojokshaya* as *Murcha*, *Mansakshaya*, *Moha*, *Pralap*, *Mrityu*. There are various conditions in which these entities are found like *Sannipatajjawara*, *Pandu*, *Madhumeha*, *Shosha*, *Rajyakshma*, *Kshatkshin*, *Kshayaj grahani*, *Madaty* and in AIDS etc.

Immunodeficient disorders or immunity against disease decrease in which *ojokshaya* is a characteristic features. When there is a depletion or *ojokshaya* and resulting in loss of tissue strength, body strength and decrease in the resistance of body and increased susceptibility to various disease. *Pramanta kshaya* of *oja* or diminution of *oja* indicated *pratyakhy*.

KEYWORD: *Ojas*, Immunodeficient disorder, *ojokshaya*, *ojovikara*.

INTRODUCTION

Oja is a Sanskrit term which means 'vigor or essence if vitality'. The creation of *ojas* follows a process comparable to the production of ghee from milk. It is the param tej of dhatus starting from *rasa* to *sukra* and it is nothing but the *bala*.^[1] Acharya Charaka has given a simile for the formation of *oja* is that how the bees are collected honey from different types of

flowers, in the same way oja is derived from the essence of seven dhathu.^[2] Formation of Apra ojas depends on qualities of dhatus. Dhatu formation depend on quality of food digestion. Hence, the role of food and jatharagni, the digestive fire, is significant in the generation of ojas. Oja provide strength to the body hence body can sustain against various infections. Oja is considered as resistance to decay and degeneration of body and immunity against disease. Oja is an essential factor of our body as its abhava leads to destruction of the body.^[3] Acharya Sushrut describe the symptoms of ojokshaya as Murcha, Mansakshaya, Moha, Pralap, Mrityu.^[4] The disease such as AIDS, Madhumeha, Pandu roga, Sannipatajjawara, Shosha, Rajyakshma, Kshatkshin, Kshayaj grahani, Madatya etc. observable indications of weakened immunity, or in other words, oja kshaya, become apparent. Acharya charak consider oja as a dash pranaaytan.

AIMS AND OBJECTIVE

- To study the concept of oja.
- To study the concept of oja kshaya in immunodeficient disorders.

MATERIAL AND METHOD

This piece is focused on literature and concepts, utilizing Ayurvedic manuscripts including Charak Samhita, Sushrut Samhita, Ashtang Haridaya, Bhel Samhita, along with their associated commentaries.

REVIEW OF LITERATURE

Oja represents the essence of the body's dhatus, imparting strength, enhancing immune potency, and nurturing overall well-being. It pervades the body in a manner akin to how ghee resides within milk or honey within a flower.

There are 2 types of ojas explained by Acharya Chakarpani

1. **Para ojas:** It is located in hridya. It's quantity is considered to be 8 bindu,^[5] whitish or yellow red in colour and prana resides in it. The loss of para ojas will lead to death of individual.
2. **Apra ojas:** It is ½ Anjali in Pramana, it is circulated all over the body.

Characteristic feature of ojas^[6]

According to Acharya Charaka-

- Guru (heavy)

- Sheeta (cold)
- Mridu (soft in nature)
- Shlakashna (smooth)
- Bahalam (which spreads into the minute channels)
- Madhura (sweet in nature)
- Sthira (stable or firm)
- Prasanna (pleasant)
- Picchilam (sticky)
- Snigdha (unctuous or oily)

Oja may get dearranged or may suffer from quantity and quality loss.

According to Sushrut, ojo vikruti is observed in the form of these three stages i.e. ojovisransa, ojavyapat and ojakshaya respectively. These three stages of ojevikruti may occur in various condition and disease from acute to chronic mild and severe type of disease.

Factors responsible for reduction of ojas^[7-9]

- Ativyayama – Excessive physical exercise.
- Anashana- Fasting for long period.
- Chinta- Constant worry.
- Pramitashana- Consumption of a minimal amount of food.
- Vaatatap sevan – Excessive exposure to heavy bows of wind and sun heat.
- Bhaya- Greif and sorrow.
- Rukshan- Drinking strong wine.
- Prajagar- Staying awake at night.
- Excessive elimination of kapha, shonit, sukrandmala.
- Kala- due to old age.
- Abhighat- Mental or physical trauma or injury to marma or vital parts of body.
- Kopa- Anger.
- Ativyavaya- Excessive sex.

Acharya Sushrut says that abhighata, kshaya, Kopa, Shoka, Dhyana, srama and kshuda are causative factor for ojevikruti.^[10]

Symptoms of oja kshaya**A. According to Sushrut Samhita^[11]**

1. Murcha (unconsciousness or fainting)
2. Mansakshaya (decrease of muscle)
3. Moha (Mental disturbance specially in judgement)
4. Pralap (Delirium)
5. Mrityu (death)

B. According to Charak Samhita^[12]

1. Bibheti (Person is constantly suffering from fear complex)
2. Durbalo abhilkshanam (Physical and mental ability)
3. Dhyayati (Worries always without apparent reason)
4. Vyathita indriya (Feels discomfort in the sense organs)
5. Dushchhaya (Developed impaired or loss of complex of body)
6. Durmana (Bad menatation or feeble mental stamina)
7. Ruksha (Dryness or roughness)
8. Shama (Skin becomes black)
9. Kshaya (Emaciation of body)

Ojokshaya in various disorder

When the natural functioning of physiological doshas is disrupted, they become imbalanced and disrupt their own functions. Due to this oja easily gets vitiated. And its leads to destruction of normal activity of human being. Oja being similar to that of kapha that disease involving ojadusti lead to chronicity and are difficult to treat.

Following entities can be correlated with sign/symptoms of ojokshaya.

1. Pandu Roga
2. Madhumeha
3. Rajyakshma
4. Kshatshina
5. Sannipataj jawara
6. Madataya
7. Ksayaj Grahani
8. Tuberculosis
9. Diabetes

10. AIDS

Roga	Murcha (Fainting)	Mansakshaya (Decrease of Muscle)	Moha (Mental Disturbance)	Paralap (Delerium)	Mrityu (Death)
Pandu Roga	+	+	-	-	-
Madhumeha Roga	-	+	+	-	+
Rajyakshma	-	+	-	-	-
Kshatshina	+	-	+	+	+
Sannipataj Jawara	-	-	+	+	-
Madataya	+	-	+	+	+
Ksayaj grahani	+	+	-	-	+
Tuberculosis	+	+	+	+	+
Diabetes	+	+	+	+	+
Aids	+	+	+	+	+

Ojo Vrudhikara Aahar and Vihar

1. Cow milk and ghee is similar to oja in quality. Consistent consumption of nourishing foods like ghee, milk, and similar nutrient-dense options.
2. Aindra rasayanam, chawanprash, bramha rasayana, amalaka rasayana, guduchi, amla, Ashwagandha, shatawari, triphala is very effective rasayana in ojokshaya.
3. Punarnavadyarishta and dashmoolarishta also boost oja.
4. Snehabasti provide strength to the body.
5. Regular bathing and proper jewellery well present body with promote oja.
6. Proper state of agni in body also promote oja.
7. Pooja, prayer, homa and such other spiritual practices.

DISCUSSION

Ayurveda regards ojas as a crucial element for safeguarding the body from infections. Oja is considered as resistance to decay and degeneration of body and immunity against disease. Acharya Sushrut describe the symptoms of ojokshaya as Murcha, Mansakshaya, Moha, Pralap, Mrityu. From above discussion, it could be concluded that Loss of ojas is constant features in conditions like pandu roga, rajyakshma, madhumeha, ksathkshin, kshajay grahani, AIDS manifest features of decrease immunity or rather oja kshaya where patient is more prone to recurrent infections.

REFERENCES

1. Vaidya Yadavji Trikamji Acharya Charaka samhita of Agnivesa Chaukamba surbharati prakasan Varanasi, 212.
2. Vaidya Yadvi Trikamji Acharya Charaka Samhita by Agnivesha Revised by Charaka and Dridabala with Ayurveda Dipika commentary of chakrapanidatta Reprint edition 2015 Choukambha orientalia Varanasi, 103.
3. Vaidya Yadvi Trikamji Acharya Susruta Samhita of Susruta with Nibandhasangraha commentary of Sri Dalhanacharya Reprint edition 2019 Chaukamba Sanskrit samsthan Varanasi, 71.
4. Kaviraja Ambikadatta shastri Susruta Samhita of Maharshi Susruta Chaukambha Sanskrit Samstan Varanasi, 80.
5. Vaidya Yadavji Trikamji Acharya Charaka samhita of Agnivesa Chaukamba surbharati prakasan Varanasi, 184,185.
6. Charak Samhita, with Charak Chandrika Hindi commentary, by Dr Brahmanand Tripathi and Dr Ganga Sahay Pandey, Sutra Sthana Chapter 30, Verse 7, Chaukhamba Surbharti Prakashan, 2007; 560.
7. Sushruta Samhita edited by Kaviraj Ambikadutta Shastri, Sutra Sthana, chapter 15, Verse No. 28. Chaukhamba Sanskrit Sansthan, Varanasi, 2007; 61.
8. Charak Samhita, with Charak Chandrika Hindi commentary, by Dr Brahmanand Tripathi and Dr Ganga Sahay Pandey, Sutra Sthana Chapter 17, Verse 76-77, Chaukhamba Surbharti Prakashan, 2007; 354.
9. Ashtanga Hridaya, with Vidyotini Hindi commentary of Kaviraj Atrideva Gupta, Sutra Sthana, Chapter 11, Verse No. 39, Chaukhambha Prakashan, Varanasi, 2009; 167.
10. Kaviraja Ambikadatta shastri Susruta Samhita of Maharshi Susruta Chaukambha Sanskrit Samstan Varanasi, 80.
11. Sushruta Samhita edited by Kaviraj Ambikadutta Shastri, Sutra Sthana, chapter 15, Verse No. 29. Chaukhamba Sanskrit Sansthan, Varanasi, 2007; 61.
12. Charak Samhita, with Charak Chandrika Hindi commentary, by Dr Brahmanand Tripathi and Dr Ganga Sahay Pandey, Sutra Sthana Chapter 17, Verse 73, Chaukhamba Surbharti Prakashan, 2007; 352.