

## REVIEW ON OJUS AND MADHUMEHA

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## ABSTRACT

Ayurveda is a science of life, the main aim of Ayurveda is maintaining the health of a healthy person by following *dinacharya* and *ritucharya* and treating the diseased one by adopting different methods of treatment. *Ojus* is an entity which is considered as a foremost one for maintaining health. *Ojus* is the essence of all the seven *dhatus* starting from *rasa* to *shukra*. *Ojus* is nothing but *bala*. Charaka compares the formation of *ojus* with that of honey gathered by bees from different flowers, likewise *ojus* is derived from the essence of all *dhatus*. It is of two types viz- *para* and *aparaojus*. The *dushana* of *ojus* is the main factor for producing all twenty types of *premeha*. *Madhumeha* is a type of *vataja premeha*. *Madhumeha* has very much clinical importance in present era, because most of the people are suffering from this disease. In *madhumeha*, *ojus* get vitiated and comes out through urine. So there will be *ojokshaya* and the disease become very much difficult to cure. Acharya Charaka included this under *mahagathas*.

**KEYWORDS:** *ojus*, *paraojus*, *aparaojus*, *madhumeha*, *premeha*.

## INTRODUCTION

*Ojus* is an essential factor of our body as its *abhava* leads to destruction of the body.<sup>[1]</sup> *Ojus* can be considered as resistance to decay and degeneration of the body and immunity against disease. *Ojus* is the first element formed in the body and circulate throughout the body.<sup>[2]</sup> It is the essence of seven *dhatus*. Charaka has given a simile for the formation of *ojus* is that how the bees are collected honey from different types of flowers, in the same way *ojus* is derived from the essence of seven *dhathu*.<sup>[3]</sup> The ten *gunas* mentioned for *ojus* are *guru*, *sita*, *mridu*, *snigdha*, *slakshna*, *bahala*, *madhuram*, *shtiram*, *prasanna* and *pichila*.<sup>[4]</sup> Any impairment of *ojus* leads to degeneration of body and normalcy will prevent any kind of degeneration. *Ojus* is situated in the *hridaya* and circulate all over the body and maintaining the life.<sup>[5]</sup> *Prameha* is a disease in which ten *dushyas* are get vitiated viz-*meda* which is large in amount and not that much thick, *mamsa*, *kleda*, *sukra*, *sonata*, *vasa*, *majja*, *lasika*, *rasa* and *ojus*.<sup>[6]</sup> In Ayurvedic classics *pramehas* are classified into twenty types ie; ten types of *kaphaja prameha*, six types of *pittaja prameha* and four types of *vataja prameha*. *Madhumeha* is a type of *vataja prameha* in which *ojus* get vitiated and also comes through urine. *Madhumeha* is considered as Diabetes mellitus in modern medicine. Diabetes mellitus is a rapidly growing metabolic disorders of multiple etiology. As compared to other types of *premeha*, *madhumeha* is important because all other *pramehas* if not treated ends in *madhumeha* and it *asadhya*.<sup>[7]</sup>

## MATERIALS AND METHODS

This article is based on a review of Ayurvedic texts. Concept of *ojus* and *madhumeha* is described in various ancient *samhitas*, text book, internet and research papers will be analysed thoroughly.

## OJAS

*Ojus* is the first element formed in the body and is the causative factor for maintaining the body. It is the *param thejah* of *dhatus* starting from *rasa* to *sukra* and it is nothing but the *bala*.<sup>[8]</sup> The strength bestows stability and growth of muscles, ability to perform all activities without hindrance, clarity of voice, brightness of color and ability of external and internal sense organs to perform their own functions.<sup>[9]</sup> Acharya Charaka has considered *ojus* as *prakrithakapha* in *sareera sthana*. Acharya Susruta considered *ojus* as *jeevasoniha*. Acharya Chakrapani mentioned two type of *ojus*-*astabindhoojus* and *ardhanjali ojus*.

Characteristic features of *ojas*

Acharya Charaka has said ten *gunas* of *ojus* viz- *guru*, *sita*, *mridula*, *slakshna*, *bahala*, *madhura*, *stiram*, *prasannam*, *pichilam* and *snigdha*.<sup>[10]</sup> Charaka also said that, it is little reddish yellow in colour.

Susrutha says that it is *sarpi varna* and *lajagandhi*. *Ojus* is chief among the seats of life. *Nidan*s for *ojokshaya* are *vyayama*, *anasana*, *chinta*, *rukshahara*, *alpahara*, *pramitasana*, excessive exposure to *vata* and *atapa*

*bhaya, shoka, rukshapana, prajagara, atipravriti* of *kapha, sonata, sukra, and mala, vardhaka* and *bhutopaghata*.<sup>[11]</sup> *susruta* says that *abhigata, kshaya, srama* and *kshuda* are causative factor for *ojokshaya*.<sup>[12]</sup>

### Ojodusti lakshanas

Acharya Susrutha has mentioned three type of *ojodusti* viz-*ojovisramsas, ojoyapath* and *ojokshaya*. Symptomatology of *ojovisramsas* or the impairment of the distribution of *ojus* to the *dhatus*, due to its leakage from the *srotas* is stated to cause *sandhivishlesha* (looseness of the joints), *gatradasa* (inertness of the extremities), *doshachyavana* (displacement of *doshas* from their respective locations) and *kriyasannirodha* (impairment of the functions of the body including *vak* and *manas*). *Ojoyapath* is stated to present the following symptoms –*stabdha* (inertness and heaviness of the extremities), *vatasopha* (oedema due to *vata*) *varnabheda* (discolouration of skin or change in colour), *glani* (fatigue of the senses), *tantra* (drowsiness) and *nidra* (sleepiness) symptomatology of *ojokshaya* are *murcha* (loss of consciousness), *mamsakshaya* (wasting of muscles), *moha* (stupor), *pralapa* (delirium) and *marana*<sup>[13]</sup> (death).

There are two types of *ojus* are mentioned by Chakrapani viz- *para ojus* and *apara ojus*. *Aparaojus* is also called as *slaishmika ojus* which is *ardhanjali pramana* and is transported to the *ojovaha dhamanias*. *Para ojas* is *astabindhu pramana* and is situated in *hridaya*.<sup>[14]</sup>

### Madhumeha

The disease that mainly affects the urinary system is termed as *prameha*. There are twenty types of *prameha* are mentioned in ayurvedic classics ie; ten types of *kaphaja prameha*, six types of *vataja prameha* and four types of *vataja prameha*. *Madhumeha* is one among the four types of *vataja prameha*.

### Pratyatma lakhana of pramehas

Cardinal feature of *prameha* are turbidity and increased frequency<sup>[15]</sup> though the *doshas* and *dushyas* are similar, their combination being different the color of the urine also different based on this variation the differentiation of *prameha* are explained in classics.<sup>[16]</sup> Here increased quantity of urine is due to the association of corrupted element (*doshas*) with watery element of the body (*dravadhathu sambandha*), while the turbidity of the urine is due to the association of *dosha* and *dushya*.

### Nidana

All those factors (foods are regimens) which increase the quantity of *Kapha* in the body are said to be the causative factors of the disease. Prominent among these are the sedentary habits, increased consumption of sweets and fats. This is the common etiology for all types of *Pramehas*.

Sedentary life style, excessive sleep, curd, meat soup of domestic, aquatic and marshy animals, milk products,

freshly harvested food articles, fresh wine, jaggery preparations and all other *kapha* promoting substances, laziness, intake of food which are cold, unctuous, sweet, fatty and liquid –all these factors are responsible for producing *prameha*.<sup>[17,18]</sup>

According to Acharya Vagbhata food drinks and activities which aggravates *meda, mutra* and *kapha* are main etiological factor for the genesis of *prameha*.<sup>[19]</sup> Excessive intake of heavy, unctuous, sour and saline taste foods, newly harvested crops like cereals, rice etc and fresh wine consumption in large quantity, sedentary life style, not indulges in any sort physical and mental exercise and one who does not undergo bio-purification of the body- all these factors lead to the manifestation of disease *madhumeha*.<sup>[20]</sup>

### Samprapti

The three *doshas* ie *vata, pitta* and *kapha* and ten *dushyas* viz – *meda, rakta, sukra, ambu, vasa, lasika, majja, rasa, ojus* and *mamsa* are involved in the development of twenty types of *prameha*.<sup>[21]</sup> All the etiological factors aggravates *kapha, pitta, meda* and *mamsa* and obstruct the normal pathway of *vata*, this *vata* get vitiated and carries the *ojus* to the *basti* and manifest the disease *madhumeha* which is difficult to treat. It manifest the signs and symptoms pertaining to *vata, pitta* and *kapha* quite oftenly and these symptomatology may differ at time and reappear again at appropriate time. If the disease is not treated properly, leads to seven *darunapidakas* over muscular areas, vital parts and joints.<sup>[21]</sup> Acharya Vagbhata says that the pathogenesis of *madhumeha* takes place in two ways – *dhatukshaya* and *doshavrutapatha*.<sup>[22]</sup>

### Purvarupa

Matting of hairs, sweetness in oral cavity, numbness and burning in hands and feet, dryness in mouth, palate and throat, thirst, lassitude, excess accumulation of waste over the body especially in palate, throat, tongue and teeth, adherence of excreta in body orifices, burning sensation and numbness in body, ants and other *shadpadas* are comes over the body and urine, abnormality in urine, foul smell from the body, excess sleep and drowsiness.<sup>[23]</sup> Excessive sweating, bad smell from the body, flaccidity of the body, always likes comfort sitting, lying, sleeping and sex, smearing like feel over heart, eyes, tongue and ears, heaviness of the body, excessive growth of hair and nails, liking for cold substance, drying of throat and palate sweetness in mouth, ants are attracted toward the urine.<sup>[24]</sup> these are the *purvarupa* of *prameha*.

### Rupa

*Madhumeha* patient passes urine which is astringent, sweet pale and unctuous and the disease is considered as incurable.<sup>[25]</sup> *Susrutha* says that the urine is sweet and having smell of honey. *Charaka* in his *chikitsasthana* also says that the disease *madhumeha* may sometimes congenital. This type of congenital *madhumeha* is

considered as *asadhya* because it manifest due to *bijadosha*, all the *kulaja vikaras* are considered as incurable.

### Upadrava

Complication of *prameha* are thirst, diarrhoea, fever, burning sensation, weakness, anorexia, indigestion, putrefaction of muscles and development of *pidakas*.<sup>[26]</sup> Acharya susruta says that feeling of stiffness in cardiac region, excess greed for all things, loss of sleep, rigidity, tremors, pain in abdomen and constipation-these are the complications occurs for *madhumeha*.<sup>[27]</sup>

### DISCUSSION

*Ojus* is considered as the *param thejah* of all *dhathus* and is nothing but the *bala*. Charaka has considered *prakritha shleshma* is *ojas* as well as *bala*. It is also stated that any decrease in *ojas* lead to the destruction of body. From all these we can infer that *ojas* is nothing but the resistance to decay and degeneration of the body and immunity against disease. *Madhumeha* is a disease where the *ojas* is involved directly so the disease is also called *ojomeha*. In *madhumeha* the vitiated *vata* carries *ojus* into the *vasti* and this *ojus* comes out through urine. The quality of *ojas* also get changed ie; the *madhura rasa* of *ojus* get changed to *kashaya rasa* by the action of *vata*, the *rukshata* of *vata* also afflicts *ojus*. So there is a qualitative and quantitative decrease of *ojus* takes place in *madhumeha*. Chakrapani Datta says that there are two types of *ojus- para* and *apara ojus*. *Para ojas* is the one which is situated in *hridaya* and it is *astabindhu pramana*. Any decrease in this type of *ojus* causes sudden death. *Apara ojus* is the *slaishmika ojas* which is of *ardhanjali pramana*, circulate through *dasa dhamanies*. The depletion of this *ojas* is not so deleterious as compared to *paraojas*. Chakrapani says that the *ojas* involved in *madhumeha* is *aparaojas* not the *paraojas*. Susruta has mentioned three types of *ojodoshas- ojovisramsas, ojoyyapath* and *ojokshaya*. In all these three types of *ojodoshas* the normal functions of *bala* get impaired. In *madhumeha* the individual will afflicted with the features of *ojoyyapath* and *ojokshaya*. Chakrapani says that *ojoyyapath* is the diminution of natural qualities of *ojas* by the vitiated *doshas*.

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