

A REVIEW ARTICLE TO STUDY CORRELATION BETWEEN OJAKSHAYA AND ANXIETY

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ABSTRACT

The primary goal of *Ayurveda*, the science of life, is to preserve a healthy state of living, which includes both disease prevention and treatment. *Oja* is also an autonomous *Ayurvedic* principle, which promotes the proper operation of the body's mental and physical components and guards against a variety of psychosomatic illnesses. *Oja* is also regarded as the live, luminous energy that resides within the human body. *Ojakshaya* is one of the *Ojavikara*, according to *Ayurvedic* writings, and it may be a common factor in a number of illnesses. *Ayurveda* approaches health from a psychosomatic perspective. In *Ayurveda*, psychic variables play a significant role in the pathophysiology of practically all diseases, in addition to physical aspects. Anxiety can be defined as an emotional state that is future-focused and includes a sophisticated cognitive, affective, physiological, and behavioral response system linked to getting ready for the situations or events that are expected and viewed as threatening, anxiety is closely related to fear. As per *Acharya Charak* The signs of *Ojakshaya* include weakness, fear, exhaustion of the sense organs, mental instability, and depression, Which can be correlated with symptomatology of Anxiety. *Ojakshaya* allivates the physical and mental functioning, making body susceptible for diseases and mind for mental-illnesses. In this present scenario its high time to study in detail concept of oja in perspective to Anxiety and mental-illnesses.

KEYWORDS: *Oja, Ojakshaya, Anxiety, Ojavikara.*

INTRODUCTION

The idea of *Oja* is quite broad and is a science in itself, Here is a review article to gain a better understanding of the relationship between *Ojakshaya* and Anxiety.

The *Ojas*, or essence of the seven *dhatus*, is what determines a person's strength, Both mental and physical. *Oja* is one of the *Dash Pranaayatan*, according to *Acharya Charaka*. *Oja* is regarded as protection against illness and resistance to bodily deterioration. The mind receives strength from the same *oja*.

Oja vistransa, *Ojo vyapat*, and *Ojakshaya* are the three general classifications of *Oja vikruti* in Ayurveda. *Ojakshaya*, which is diagnosed based on symptoms, is the deficiency of *Oja*, either quantitatively, qualitatively, or functionally.

Ojakshaya has several etiological factors, including *Mansik*, *Aahara*, *Vihara*, *Vyadhijanya*, and *Vaidhya Pramada*.

A lack of *oja* can cause problems with mental clarity and cognitive function, which results in state similar to anxiety. Anxiety is a condition ranging from a simple feeling of unease to physical, mental, and emotional discomfort.

Ayurveda approaches health from a psychosomatic perspective. In *Ayurveda*, psychic variables play a significant role in the pathophysiology of practically all diseases, in addition to physical aspects.

As per *Acharya Charak* The signs of *Ojakshaya* include weakness, fear, exhaustion of the sense organs, dryness of the body, mental instability, and depression. Which correlate with symptomatology of Anxiety.

As *oja* provides physical as well as mental strength, deficiency of it can be linked with Anxiety.

MATERIALS AND METHODS

In order to do this, a variety of literary works have been carefully examined and filtered in accordance with the requirements; *Ayurvedic* books such as *Ashtanga Hridaya*, *Sushruta*

Samhita, and *Charaka Samhita* were taken into consideration. A number of reference books and peer-reviewed papers on the subjects of anxiety and the idea of *oja* were also examined.

REVIEW OF LITERATURE

Sthana of Oja: *Oja* resides in *Hridaya* and from there it is circulated in whole body.^[1]

Formation of *oja*:

The *Charak Sutrasthan* provides an explanation of the function and creation of *Oja*. Which is applicable to *Para oja*. *Oja* is the essence of *shukra* and *artava* at the moment of conception, also known as *garbha rasa*. This fertilising fluid, or *garbha rasa*, supports the developing embryo.

The fetal heart forms in the fourth month of pregnancy, according to the Ayurvedic theory of embryology. Following the development of the fetus heart, the *Ojas* that nourish the *garbha* enters the heart, and the fetus cardiac activity starts. Para type of *oja* of *garbha* is the one that enters the heart of the *garbha* and nourishes it. Death is the result of para *oja* destruction. Thus the *sthana* (location) of *para oja* is *hridaya*, which is also the *sthana* of *mana* (mind).

The characteristics of dhatus determine how *Apara oja* forms. The type of food we eat and how well it is digested which is dependent on *Jathar Agni*, determine the creation of *Dhatu*.

Qualities of *oja*: *Acharya Charka* has described 10 attributes of *Oja* that are entirely oppose to *Madya* (alcohol) and *Visha* (poison), and comparable to milk and ghee.

These ten qualities are *Guru*, *sheeta*, *mridu*, *shlakshana*, *bahalam*, *madhuram*, *sthiram*, *prasannama*, *pichhiliama*, *sanigdhamojo*, *dashgunam*, *smritam*.^[2] *Oja's* color is primarily white, with a hint of reddish-yellow that resembles *Sarpi Varna*, according to *Acharya Charaka*.

It smells like *laja* and has a sweet (*Madhur*) taste similar to *Madhu* (honey). The qualities of *ojas* are heavy, cold, soft, sweet, stable, fresh, slimy, and unctuous.^[3]

Types of *oja*^[4]

Types- 1) *Para ojas* and 2) *Apara ojas*. Volume of *Para ojas* is 8 drops and its site is heart. Site of *Apara Ojas* is whole body and its volume is half *Anjali*.^[5]

FUNCTION OF OJAS^[6]

1) *Balen* (gives strength) 2) *Sthira Upachita Mamsata* (muscular development and stability) 3) *Sarva Cheshta Swapratighatah* (capacity to carry out all tasks without difficulty) 4) *Swara Varna Prasado* (clarity of speech and skin tone or color) 5) *Karana Nama Aatma Karya Pratipatti* (capacity of both internal and external sense organs to carry out tasks independently).

Destruction of *para oja* which resides in heart causes death, hence *para oja* is site of *prana*. The body's *dhatu*s, *ojas*, and *bala* are interrelated components.

Smooth functioning of mental and physical activity depends on *oja*.

Oja stimulates the mind and five senses. *Oja* preserves the integrity of the body, mind, senses, and soul. *Ojas* is essential for mental clarity, physical development, and strength.

CARDINAL FEATURE OF OJA

A) Factors responsible for reduction of *ojas*

- *Anashana*- Fasting for a long period.
- *Ativyayama*- Excessive exercise
- *Chinta*- Worrying continuously
- Eating foods that are dry and low in moisture content.
- *Pramitashana*- eating a very small amount of food.
- *Vata – atapa sevan*- Too much heat and wind exposure
- *Bhaya*- Sorrow and grief
- *Rukshpana*- Consuming robust wines.
- *Prajagar*- Sleeping late at night
- Elimination of *shukra*, *shonita*, *Kapha* and *mala* in excess amount.
- *kala*- due to aging
- *Abhigata*- physical or emotional trauma or damage to *marma* or vital organs
- *Kopa*- Anger
- *Ativyavaya*- more frequency of intercourse

B) Abnormalities of *Ojas* {ojovikriti}: *Oja vikruti* is generally categorized as *Ojokshaya*, *Ojo vyapat*, and *Ojovistransa*.^[7]

SYMPTOMS OF *OJAKSHAYA*^[8]

- *Murcha* (fainting)
- *Mansakshaya* (decrease in muscle mass)
- *Moha* (disturbances in judgement making)
- *Pralap* (irrelevant talk)
- *mrityu* (death)

As per *Acharya Charak* The symptoms of the *kshaya* include weakness, fear, exhaustion of the sense organs, dryness of the body, mental imbalance, and depression.^[9]

ANXIETY: Anxiety and fear differ greatly from one another. Fear is typically an emotional response to the perception of potential harm or injury from an actual, real-world threat.

Anxiety is derived from the Latin word "anxietas," which meant to be angry.

Anxiety may be defined as apprehension, tension, or uneasiness that stems from the anticipation of danger, which may be internal or external (Diagnostic and Statistical Manual of Mental Disorders, 1980).

Currently it can be defined as A emotional state that is future-focused and includes a sophisticated cognitive, affective, physiological, and behavioral response system linked to getting ready for the situations or events that are expected and viewed as threatening, anxiety is closely related to fear.^[10]

DISCUSSION

In *Ayurveda*, *oja* is a vital constituent of body, that provides strength to both physical as well as mental functions and ensures their smooth functioning. In this modern world lifestyle the dietary (*Ahara*) and living (*Vihara*) habits particularly stressful work habits along with health abusive addictions like alcoholism, smoking, elicit drug use, significantly cause reduction of vital component *oja* leading to *ojakshaya*.

Ojakshaya allivates the physical and mental functioning, making body susceptible for diseases and mind for mental-illnesses. In this present scenario its high time to study in detail concept of *oja* in perspective to Anxiety and mental-illnesses.

Ayurveda studies *oja* in detail, its effect on health in normal and abnormal levels, ways to augment its levels when reduced and has described its importance for overall health wellbeing.

Taking precautions to maintain normal levels of *oja* and augmenting them when reduced through various ways mentioned in *ayurveda* will be of importance for disease prevention. This could help to clarify the potential mechanism of action of medications used to enhance *oja* and thus will help for evaluation of new ways to treat anxiety, mental-illnesses.

CONCLUSION

Oja is a vital extract derived from seven *dhatu*s. According to *Ayurveda* it resides in heart and also in whole body performing various essential functions related to mind and body. Deficiency of it allivates functioning of mind and body too, leading to state of anxiety and persistent, recurrent anxiety serves as a etiology to other mental-illnesses. Identifying the correlation between *ojakshaya* and anxiety, recognizing the signs & symptoms, augmenting the reduced levels of *oja* will serve the purpose.

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