

**A COMPLETE STUDY OF OJAS AND OJAKSHAYA IN PATHOGENESIS OF  
MADHUMEHSA W.S.R. TO DIABETES MELLITUS****Dr. Rohit Sharma<sup>1\*</sup> and Dr. Kamlesh<sup>2</sup>**<sup>1</sup>P.G. Scholar, <sup>2</sup>Associated Professor

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**ABSTRACT**

Ayurveda is the science of life and its main is to maintain healthy status of healthy living being i.e., Prevention of disease and treatment of disease. Ojas is a sara of all dhatus. Ojas is vigor. Ojas is an independent principle of Ayurveda, the principle which support life, which protect life against various disease. Ojas is considered as essence of seven dhatus or equivalent to Bala or Sleshma. Ojas can also be considered as living radiant energy present in human body. The classical Ayurveda texts describe Ojakshaya as one of the Ojavikara which may be prevalent in various diseases. The pathogenesis of Madhumeha (Diabetes Mellitus) also describe this phenomenon. The prevalence of Oja kshaya can be clinically evaluated in patient of Madhumeha and the same if kept in mind during treatment may arrest the further progress of the disease to complications like Diabetic retinopathy, Neuropathy etc. In Ayurveda classics Ojakshaya is described in relation of Madhumeha. So, there will be prevalence of Ojakshaya in patient of Madhumeha (Diabetes Mellitus). The main functions of Ojas is Vyadhikshamatva. Capacity or power of body to fight against disease and to resist against production of disease is known as Vyadhikshamatva.

**INTRODUCTION**

Essence of all seven dhatus is called as Ojas, on which strength of body depends. The word strength is applied to many concepts. For e.g., strength means immunity. Ojas provides strength to body; hence body can be sustained against various infections. Acharya Charaka Oja is Dash Pranaayatam. Ojas is considered as resistance to decay and degeneration of body and immunity against the disease. The disease such as AIDS, Diabetes etc, manifest feature of decrease immunity or rather Oja kshaya.

In Ayurveda Oja vikruti is broadly classified as Ojo vistransa, Ojo vyapat and Ojo kshaya. The deficiency of Oja, quantitatively or qualitatively or functionally is called as Oja kshaya which is diagnosed on the basis of symptoms. The etiological factor for Oja kshaya are Aahara, Vihara, Mansik, Vyadhijanya, Vaidhya pramad etc. Oja kshaya symptom is also seen in Grahani, Kshatsheen, Rajayayakshma etc. Pathogenesis of madhumeha. Oja kshaya is described in pathogenesis of Madhumeha so it is also called Ojo meha.

The prevalence of Diabetes is increasing over the globe at an alarming rate. According to the International Federation of Diabetes 415 million adults around the world are suffering from diabetes and it is estimated that

the numbers will reach around 642 million by 2040. Almost every 10th adult in India is estimated to be affected by Diabetes. It is one among the 10<sup>th</sup> lifestyle disorders, hence proper Ahara vihara is essential in order to prevent Diabetes. So proper following of pathya-apathya is beneficial in preventing the disease like diabetes. These reasons make it essential for us to understand and analyse about the importance of Ayurvedic lifestyle guidelines of adopting a healthy dietary pattern together with physical activity which are valuable tools in the prevention of Diabetes. Ayurveda strongly emphasise on preventive and promotive aspects of health rather than curative to maintain the health of an individual. The role of Ahara and vihara are equally or even more important in preventing a disease and maintenance of life. So, it is of utmost importance to stress on lifestyle modification. Health has always been the prime concern for mankind. Diabetes mellitus is a common metabolic disorder prevalent all over the world. According to the International Federation of Diabetes 415 million adults around the world are suffering from diabetes and it is estimated that number will reach around 642 million by 2040. WHO projects diabetes as the world's 7th largest killer by 2030. 90% patients diagnosed are type 2 in all over the world.

India has the 2nd largest number of adult diabetic patients, in which every 10<sup>th</sup> adult is estimated to be

affected by diabetes. The primary cause of the epidemic of type- 2 diabetes is the rapid epidemiological transition associated with changes in dietary patterns and decreased physical evident from the higher prevalence of diabetes in the urban population.

At present all the treatment available can only control the glucose level of diabetic patient but on the other hand, the immunity of patient continues to decrease due to which after some time patient suffer from diabetic complications like Diabetic retinopathy, Diabetic neuropathy, Diabetic nephropathy, so in this way maintenance of the immunity or Ojakshaya is an important factor to prevent the complications and proper treatment of disease.

#### AIMS AND OBJECTIV

1. To Study of Oja kshaya in the pathogenesis of Madhumeha.
2. To compile, study and assess the concept of ojas, oja vikruti from the available classical literature, commentaries, research works, articles on internet and available information in allied basics science.

#### MATERIAL AND METHODS.

##### Conceptual study

##### Formation of ojas

Function and formation of Ojas has been explained in sutrasthan. The description of Ojas in the above verses is applicable in the formation of Para Ojas. At the time of conception, Ojas is the essence of shukra and artava, which is called as garbha rasa. This garbha rasa is nourishing fluid, which nourishes growing embryo. According to Ayurvedic concept of embryology, fetal heart formed in 4<sup>th</sup> month of gestation. After heart is being formed in the fetus, the Ojas which nourishing the garbha enters heart and then cardiac activityof fetus begins. The oja which nourishes the garbha and which enters the heart og garbha is a Para type of ojas of garbha. Destruction of para ojas results in death.

As bees collect honey from the fruits and flowers, that way essence of all dhatus comprises ojas. This description of Ojas formation is applicable Aparaj Ojas.

Formation of Aparaj ojas depends on qualities of dhatu. Dhatu formation depend on quality of food digestion of food. Therefore food, jatharagni plays important role in the formation of ojas.

##### QUALITIES OF OJAS

Ojas which resident in heart is predominantly yellowish reddish in colour. Appearance of Ojas is like ghee. It tastes like honey and smell is like fried paddy (Laja). Heavy, cold, soft, sweet, stable, fresh, slimy, and unctuousness are the quality of ojas.

##### Types of Ojas

Types- 1) Para ojas and 2) Aparaj ojas. Volume of Para ojas is 8 drops and its site is heart. Site of Aparaj Ojas is whole body and its volume is half Anjali.

##### FUNCTION OF OJAS

Destruction of ojas residing heart causes death ojas which resides in the heart is a para type of ojas, which protect life. Para Ojas is a site of prana hence to protect life in the function of Ojas. Dhatus, ojas and bala are interdependent constituents of the body. Ojas enhances stability of Mamsa dhatu. Ojas increase endurance power. All physical and mental activities run smoothly. Ojas maintains complexion and voice. Ojas stimulates functions of five senses and mind, ojas maintain integrity of body- mind- senses –soul. Energetic state of mind, growth of body and strength depend on ojas.

##### CHARACTERSTICS FEATURE OF OJA

##### Factors responsible for reduction of ojas.

- .Ativyayama- Excessive physical exercise
- . Anashana- Fasting for long period.
- . Chinta- constant worry.
- . Consumption of food which are dry – moisture less in nature.
- . Pramitashana. Consuming very less quantity of food.
- . Vata – atapa sevan- excessive exposure to heavy blows of wind and sun heat.
- . Bhaya- Grief and sorrow
- . Rukshpana- Drinking strong wines
- . Prajagar- Keeping awake at nights.
- . Excessive elimination of kapha, shonita, shukra and mala.
- . kala- due to old stage
- . Abhigata- Mental or physical trauma or Injury to marma or vitals parts of the body.
- . Kopa- Anger.
- . Ativyavaya- Excessive sex.

##### OJOVIKRITI (Abnormalities of Ojas)

##### SYMPTOMS OJAS VISRANSA (First stage)

- . Sandhi Vishlesh (looseness of joints)
- . Gatra sada (weakness of the body)
- . Dosha Chyavanam (provoked Tridoshas move away from their normal seats)
- . Kriya Sannirodha (inability to perform normal function)

##### SYMPTOMS OF OJAS VYAPAD (Second stage)

- . Stabha gurugatrata (Stiffness and feeling heaviness in the body)
- . Vata Shopha – swelling caused by vata dosha impairment.
- . Varna Bheda (change in complexion or discoloration)
- . Glani (exhaustion)
- . Tandra (Drowsiness or stupor)
- . Nindra (sleep)

##### SYMPTOMS OF OJAS KSHAYA

- . Murcha (unconsciousness or fainting)
- . Mansakshaya (decrease of muscle)

- . Moha (mental disturbances especially in judgement)
- . Pralap (delirium)
- . mrityu (death)

According to Acharya Charak Weakness, fear, fatigue of sense organs, dryness of body, imbalanced mind and depression are the symptoms of the kshaya.

#### How to increases OJas

Regular intake of ghee, milk and such other nutrition rich food.

Yoga, Pranayam, exercise, Physical activities.

Mental exercise to improve concentration. Prayer, Homa, Pooja and such other spiritual practices. Being pious, righteous

#### Ojakshaya and Pathogenesis of Madhumeha;

The Oja being similar to that of kapha the disease involving OJadushti lead to chronicity and are difficult to treat. In Rajakshama, Kshatakshin, there is kshaya of Rasa Oja in Pandu, there is kshaya of Raktaoja, in alcoholic patients there is Kshaya of qualities of oja. In Madhumeha there is Kshaya of Aparoja qualitatively and quantitatively.

The clinical entity in which patient voids the urine having concordance with madhu i.e. of kshaya and madhura taste, ruksha texture and honey like colour and body acquire sweetness called madhumeha. In madhumeha there is an excessive increase in Kapha, Pitta, Medas and Mamsa in the case of those who take in excess, heavy unctuous food and food having sour and saline taste, rice from newly harvested crop and fresh wine. Those who sleep and have sedentary habits, those who have given up physical and mental exercise and also those who do not adopt elimination therapies. The path of Vata is obstructed thereby and so vata together with the Ojas come down to reach the Basti, causing an obstinate type of disease called Madhumeha.

#### DISCUSSION

In Ayurveda, Ojas has been considered as vital part to protect the body against infections. Loss of ojas is constant feature in conditions like diabetes mellitus and malnutrition where patient is more prone to degenerative disease or recurrent infections. In current scenario it is the high time to evaluate the detailed concept of oja in its totality for this purpose available Ayurveda literature on concept of ojas, study of specific disease in which ojas is involved, effect of treatment in disease and increase the ojas and utility of ojas augmentation in treatment of these disease and few aspects which are needed to be studied. This will not only help to understand concepts of Ojas but may also improve chances of better treatment options for managing this disease. Role of Ojas in maintaining healthy status as well as positive health is also one of the important aspects in prophylaxis of disease. For understanding diseases and the intricate pathology, relation between Karya and Karanarupi disease and to prevent disease and understanding of Ojas play a vital role. This may prove beneficial to understand possible

mode of action of drugs used for the augmentation of Ojas.

#### CONCLUSION

Essence of all seven dhatus is called as Ojas, on which strength of the body depends. The word strength is applied to many concepts. Its deficiency leads to disease. The entire metabolic activities occurring in the human body throughout the lifetime are primarily dependent on Oja. Ojakshaya is seen in the etiopathogenesis of diabetes mellitus complications so the treatment should be based on increasing the Oja or immunity along with controlling glucose levels of the patients.

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