

## Understanding Vyadhikshamatva in reference to Ojus

**Dr.Nikhil S<sup>1</sup>, Dr Geetha B Markande<sup>2</sup>, Dr Prashanth Jain<sup>3</sup>**

<sup>1</sup>P.G Scholar, <sup>2</sup>Associate Professor<sup>3</sup>Associate Professor, Dept. of Roganidana Evum Vikruti Vigyan, Alva's Ayurveda Medical College, Moodbidri

DOI: <https://doi.org/10.47071/pijar.2020.v05i05.007>

### ABSTRACT

Ayurveda is the science that is an equally important aspect of disease management as cure and prevention by optimising the immune system, is a natural way to help the body fight against the diseases. Our changing demographic profile, changing climate and stressful working atmosphere can act as Nidanas for many diseases. Ayurveda, the science of life and its motto is, prevention and treatment of diseases. To fulfil these purposes, Ayurveda has mentioned various fundamental principle in reference of Kriya Shareera, Chikitsa, etc. Concept of Vyadhikshamatva and Oja explained in Ayurvedic texts is one among them. According to the concept of Vyadhikshamatva, the body's defence is of utmost importance in the day to day life of living beings, not only for disease prevention but also for quick cure after disease affliction. In Charaka Samhita, reference of Vyadhikshamatva is found in chapter Vividha ashitapitiyaadhyaya; but no specific explanations are available. Vyadhikshamatva is well defined for the first time, by Chakrapani in very precise manner in terms of "vyadhibalavirodhitam" and "vyadhyutpadakapratibandhakatvam". It is invariably dependent on Ojas which is the vital essence of all the 7 dhatus and is responsible for body's defence against diseases. This review article is to throw some light upon concept of vyadhikshamatva and Ojas.

**Keywords:** Vyadhikshamatva, Ojus, Ojo vikriti, Prakrita Kapha

### INTRODUCTION

Ayurveda is the science of life. Its first and foremost aim is to preserve good health and to prolong the life, and

secondarily to combat the diseases. Dealing with the aims of Ayurveda, it has been further said that the maintenance of homeostasis in the

functioning of the body tissues is the main object. Susruta has also supported this view and said that the principle aim of Ayurveda is to preserve the health of healthy person and to restore the health of diseased person. The ideal of health varies from a mere disease free condition to that of a positive and perfect health, but also moral and spiritual well being. Ayurveda has quoted various scientific principles in related to Anatomical, Physiological and treatment aspects.<sup>[1]</sup> Concept of Vyadhikshamatva and Ojasis one among them. In day to day wellness of human beings, the concept of Vyadhikshmatva serves a greater importance for prevention and convalescence from a disease. This explains VyadhibalaVirodhitvam and VyadhiutpadakaPrathibandhakatvam by AcharyaChakrapani. The same can be understood as restoration of health from a disease and resisting the commencement of the disease. Vyadhikshamatva in Ayurveda implies a resistance against loss of proportion, coordination, and inter relationship amongst the individual's dosha, dhatu, mala and agni.

Ojus is the Thejus of all the 7 dhatus, which physical body component is exactly indicated by the term Ojus is

not well understood in modern medicinal or anatomical or physiological language. It really is very hard to pinpoint certain body part or component as 'Ojus'. This is because the references from compendia indicate 'more than one entity' to which its description can be applicable.

### **Vyadhikshamatva**

The word Vyadhikshamatva consist of 2 words, Vyadhi + Kshamatva. The Vyadhi carries the meaning, to harm, to injure, to hurt .etc The word Kshamatva means to suppress or to resist. For daily well being of humans the concept of Vyadhikshmatva is of utmost importance. When the body is exposed to etiological factors, they tries to produce a disease. At the same time body tries to resist the pathogenesis. This power of the body to resist the pathogenesis or resist a developed disease caused by a pathogen is called as Immunity. Immunity can be included under the concept of Vyadhikshamatva, but Vyadhikshamatva is not merely the immunity against specific pathogens or diseases. It carries a broad understanding of resisting any kind of disease as well as power of maintaining the uniformity and integrity of Dosha, Dhatu and Mala.<sup>[2]</sup>

The word Vyadhikshamatva is used to express

- Vyadhibala virodhitvam: It helps to fight against diseases which have already affected the body by means of strength of the same and prevents the further complication of the disease is called as Vyadhibalavirodhitvam.
- Vyadhi utpadaka prathibandakatvam: This happens before the production of disease, it helps to resist the pathogenesis of a disease and prevent its manifestation.<sup>[3]</sup>

In general, by means of strength, Vyadhikshamatva helps to maintain health and defences the body against production of disease.

### **Ojus:**

It is the Thejus all the 7 dhatus and considered as a major entity in body's defence mechanism. The loss of Ojus is seen in many diseases like Madhumeha and Rajayakshma, where the patients are more susceptible for various other co-morbid degenerative disorders and infections.

Those who indulge in healthy and regular regimen along with wholesome food will definitely achieve and maintain good health, whereas those who follow irregular and unhealthy regimen and unwholesome foods are more prone to suffer from diseases.

*PIJAR/september-October-2020/VOLUME-5/ISSUE-5*

But in some individuals, it is observed that some people can tolerate and overcome diseases even after following unwholesome diet and regimen and the people who follow wholesome regimen and diet afflicted with diseases. This can be understood in terms of Vyadhikshamatva of different individuals.

It is observed that the food and regimens that enhance Ojus will definitely enhance the strength resulting in stability of the body, growth of muscle tissues, nourishment, promote strength and proper functioning of sense organs.

### **Types of Ojus:**

There are 2 types of Ojus explained by Acharya Chakrapani

1. **Para Ojus:** It is located in Hrudaya, its quantity is considered to be 8 Bindhus, whitish or yellowish red in colour and Prana resides in it. The loss of Para ojus will lead to death of the individual
2. **Apara Ojus:** It is 1/2 Anjali in pramana, it is circulated all over the body and of less importance compared to paraojus.<sup>[4]</sup>

### **Functions of Ojus:**

Ojus plays an important role in Utpatti, Stithi and Pralaya.<sup>[5]</sup>

In Utpatti: It helps in

- a) Fertilization  
b) Growth and Development of foetus  
c) In Viability on Non Viability of Foetus  
In Stithi:
- a) Normal state of a body is considered as the equilibrium of Dosha, Dhatu and Mala. This equilibrium cannot be attained in the absence or diminution of Ojus.<sup>[6]</sup>  
b) Kayika, Vachika and Manasika activities on living body is happens only in the presence of Ojus.<sup>[7]</sup>  
c) The word Bala is used as a synonym for Ojus because of the cause and effect relationship. Hence the term Bala represents the Vyadhikshamatva.

In Pralaya:

- a) Any loss or decrease in the amount of Paraojus will directly leads to the death of the individual.

#### Qualities of Ojus:

Qualities of Ojus mentioned by Charaka are White, slightly reddish or yellow resembling the colour of ghee, sweet in taste like honey and has the smell of laja.<sup>[8]</sup> According to Sushruta Smatka (cooling/watery) snigdha (viscous), shukla (white), sita (cold in potency), sthira (an ability to keep up the body organ in a perfect order), sara (permeating through), viviktam (best nutrition) mrdu (soft)

mrtsna (slimy), pranayatana (seat of life) and uttama (best).<sup>[9]</sup>

Susruta has explained tat abhsvasca shriryanta sarirani, Ojus circulates through the entire body, and the deficiency or loss will lead to wasting and degeneration.<sup>[10]</sup> The above statement justifies the preservative function of Ojus since it is located in Hrudaya, combines with rasa, circulates all over the body and does the function of Tarpana and Preenana of the body.

#### Ojus and Vyadhikshamatva:

Ojus is the sara of all the 7 Dhatu, and it acts as a seat of strength, it is also considered as the mala of Sukra dhatu. Ojus is also considered as Prakrita Shleshma, Rasa, and Rakta. Para and Aparaj Ojus plays an important role in body's defence mechanisms and prevention of degenerative changes.<sup>[11]</sup>

#### Ojo Vikriti:

3 types of Ojo Vikriti explained by Susruta are

1. Ojo Visramsa
2. Ojo Kshaya
3. Ojo Vyapat

1. Ojo Visramsa: Displacement of Ojus from the Normal place is called as Ojo Visramsa and the clinical features are:

- I. Looseness of joints

- II. Weakness of body
- III. Displacement of Doshas.
- IV. Sluggish Behavior
2. Ojo Vyapat: Dushta Dosha and Dushya vitiates the Ojus, clinical features are
- I. Stiffness & Heaviness of the body
- II. Swelling due to Vata
- III. Loss of Complexion
- IV. Exhaustion
- V. Stupor
- VI. Excess sleep
3. Ojo Kshaya: According to Dalhana, It is the Quantitative decrease in Ojus, and the symptoms are
- I. Fainting
- II. Wasting of muscles
- III. Unconsciousness
- IV. Delirium
- V. Death<sup>[12]</sup>
- PrakritaKapha:**
- The Kapha which is naturally occurring in the body is considered as the strength of the body, or else called as PrakritaKapha. In morbid state the Kapha takes up the Malarupa and causes diseases. So the excellence of Ojus can be considered as the excellence of Prakrita Kapha, which promotes Vyadhikshamatva.<sup>[13]</sup>
- Clinical Significance:**
- Ojovyastapaka dravya helps to maintain the normal amount of Ojus, which will promotes Vyadhikshamatva.
  - Acharya Charaka has mentioned Ojokshaya in the context of Rajayakshma by the obstruction of Srotas, Dhatu kshaya due to diminished Dhatu ushma. Hence, during the pathogenesis instead of Prasada Bhaga, Kittabhaga is formed predominantly leading to Ojokshaya.<sup>[14]</sup>
  - Acharya Susruta has called Abhinyasa Jwara as Hataojasa Jwara because the Jwara samprapti leading to the Ojokshaya.<sup>[15]</sup>
  - In Sannipataja Jwara explained by Susruta, due to increase of Vata and Pitta, Ojus is displaced from its normal place leading to Visramsavasta.<sup>[16]</sup>
  - In Madhumeha, due to Ruksha guna of Vata, Doshas are obstructed and Apara Ojus flows out through the mutramarga and Madhumeha is produced.
  - In Samprapti of Pandu, due to Dosha dushti and Dhatu involvement qualities of Ojus like Bala (Strength), Varna (Complexion), Sneha (Unctuousness) are depleted and patient is likely to be presented with Alpa Rakta and Alpa Medas.

**Conclusion:**

For maintaining health of a healthy individual, Prakrita ojus plays a key role, ie Vyadhikshamatva where as Ojovikriti plays a major role in manifestation of diseases. Status of Ojus is always dependent on Vyadhikshamatva of an individual. Rasayana treatment helps to promote agni and restore the dhatus by augmenting Dhatvagni; Hence Ojus will attain at its optimum level which corrects the Ojovikriti and thereby to Vyadhikshamatva. So safeguarding the ojus is considered to be inevitable measure to achieve Vyadhikshamatva and thereby Health.

**References:**

1. Shastri RD, Upadhyaya YN, Pandey GS, (Eds.). Charak Samhita, Part 1, Sutrasthana, Chapter 30, Verse 24. Varanasi: Chaukhambha Bharti Academy; 2003,  
2. Shri Satya Narayan Shastri (Part 1) Charak Samhita with elaborated Vidhyotini Hindi commentary Sutra Sthan Vividhashitapitiya Adhyaya; chapter 28 verse 7; Varanasi Chukhambha Bharty academy 2008. p 570.  
3. Gupta GK (Ed.). Ayurvediya Kriya Sharirvigyana, 1st Edn, 2nd paper 2nd volume ,11th chapter. Meerut: Uttkarsha Publication; 2016. 93p

4. Shastri RD, Upadhyaya YN, Pandey GS, (Eds.). Charak Samhita, Part 1, Sharir sthana, Chapter 7, Verse 16. Varanasi: Chaukhambha Bharti Academy; 2003.

5. Kaviraja Ambikadutta Shastri (Part 1) Shushruta Samhita with elaborated Ayurveda Tatva Sandipika Sutra Sthan Doshdhatumalakshyavidhivigyaniya Adhyaya; chapter 15 verse 26-27; Varanasi Chukhambha Sanskrit Samsthan 2009. p 71.

6. Kaviraja Ambikadutta Shastri (Part 1) Shushruta Samhita with elaborated Ayurveda Tatva Sandipika Sutra Sthan Doshdhatumalakshyavidhivigyaniya Adhyaya; chapter 15 verse 3; Varanasi Chukhambha Sanskrit Samsthan 2009. p 73.

7. Kaviraja Ambikadutta Shastri (Part 1) Shushruta Samhita with elaborated Ayurveda Tatva Sandipika Sutra Sthan Doshdhatumalakshyavidhivigyaniya Adhyaya; chapter 15 verse 25; Varanasi Chukhambha Sanskrit Samsthan 2009. p 79.

8. Vd. Harish Chandra Singh Kushwaha, Chaukhambha Orientalia Varanasi, Edition-2011 Caraka samhita shri chakrapani virachita ayurveddipika ki ayushi Hindi- Commentary firat part, Chikitsa sthan 24/31, Page- 625

9. Prof.K.R. Srikantha Murthy, Chaukhambha Orientalia Varanasi Edition- 2004 Susruta Samhita (Text, English translation, Notes, Appendeces and Index) Vol- 1, sutrasthana 15/21-22. Page no-104.
10. Prof.K.R. Srikantha Murthy, Chaukhambha Orientalia Varanasi Edition- 2004 Susruta Samhita (Text, English translation, Notes, Appendeces and Index) Vol- 1, sutrasthana 15/21-22. Page no-104.
11. Dr.S. Suresh Babu, Chaukhambha Orientalia Varanasi, Edition-2015, The principles and practice of Kaya Cikitsa(Ayurveda's Internal Medicine) vol-1, Chapter12, page no-118.
12. Dr.S. Suresh Babu, Chaukhambha Orientalia Varanasi, Edition-2015, The principles and practice of Kaya Cikitsa(Ayurveda's Internal Medicine) vol-1, Chapter12, page no-119
13. Shri Satya Narayan Shastri (Part 1) Charak Samhita with elaborated Vidhyotini Hindi commentary Sutra Sthan Kiyantashirsiya Adhyaya; chapter 17 verse 117; Varanasi Chukhambha Bharty academy 2008. p 366.
14. Shastri RD, Upadhyaya YN, Pandey GS, et al. (Eds.). Charak Samhita, Part 2, Chikitsasthana, Chapter 08, Verse 40. Varanasi: Chaukhambha Bharti Academy; 2003
15. Gupta GK (Ed.). Ayurvediya kriya sharirvigyana, 1st Edn, 2nd paper, 2nd volume,11th Chapter. Meerut: Uttkarsha Publication; 2016. 108p.
16. Gupta GK (Ed.). Ayurvediya kriya sharirvigyana, 1st Edn, 2nd paper, 2nd volume,11th Chapter. Meerut: Uttkarsha Publication; 2016. 108p.

**Corresponding author:**

**Dr.Nikhil S**

P.G Scholar, Dept. of Roganidana Evum Vikruti Vigyan,  
Alva's Ayurveda Medical College, Moodbidri

Email: [nikhilnthsh70@gmail.com](mailto:nikhilnthsh70@gmail.com)

**Source of Support: NIL**  
**Conflict of Interest : None declared**

**Published BY:**  
**Shri Prasanna Vitthala Education  
and Charitable Trust (Reg)**