



## **“CONCEPT OF OJA AND VYADHIKHAMATWA”**

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### Abstract

Oja is essence of all dhatus. It is considered as the resistance to decay and degeneration of the body. Oja which provides bala to body. The Ayurvedic approach to Bala or Vyadhikshamatva is describes in two states viz. Vyadhibala virodhitwa i.e antagonistic to the strength and virulence of disease, Vyadhiyutpadaka and Pratibhandakatwam i.e the capacity to inhibit the factors causing disease. The concept of Ojus can be contributed a lot to Vyadhikshamatwa. Any fluctuations in Ojus makes the body tend to receive disease generating components.

Key words :- Oja, Vyadhikshamatwa, Bala

### Introduction

Ojus is pure essence of all the seven dhatus. It provides natural resistance to the body to fight against decay, degeneration and disease. Oja and Vyadhikshamatwa is different from person to person depending upon th deha prakruti, vayas, linga, ahara vihara, rutu etc. therefore every person is not equally capable of vyadhikshamatwa. Every disease is result of oja kshaya. Shleshma in its prakrut avastha promotes ‘Bala’ called Ojus in the body. When in morbid condition it takes the form of Mala and causes disease. oja and shlehmika ojus or apara ojus is providing resistance to disease, decay and degeneration because apara ojus have qualities of prakruta kapha. Every disease is result of oja kshaya.

### Materials and Methods

This article is based on review of various Ayurvedic classical literatures. Materials related to Oja, Vyadhikshamatwa and Bala.

### Discussion

- Oja is the entity which is present in the dhatus just like sneha is present in milk.

- Oja dwells in Hrudaya and shuddha. Looks like ghrita(reddish yellow in colour), taste like honey and smells like Laja.
- Oja is having qualities like guru(heaviness), sheeta(cold), mrudu(soft), shlakshna(smoothness), bahala(dense), pichilla(slim) and snigdha (unctuous).
- Vyadhikhamatwa is the power of the body which prevents the development of disease or resists the onset of developed disease is called as vyadhikshamatwa.

### **Classification**

- Para oja - It is considered to be Pranayatana. Present in heart. Ashta bindhu pramana and slightly reddish in colour. Its loss leads to loss of life.
- Apa oja - Present in each dhatus. Quantity is half Anjali. It is called as shleshmika ojas. Because it resembles kapha in all its qualities.

### **Stages**

- Oja kshaya – when vata and kapha are in state of diminution, the pitta while eliminating ojus causes depression, weakness of senses, thirst, fainting and loss of action.
  - Oja Visramsas- Displacement of Ojus from its normal place.
  - Oja Vyapad- Ojus gets vitiated by dushta dosha and dushya.
- Oja and Bala used as synonym. There is no Bala (strength of the body) without adequate quantity of ojas.
  - Bala of the body is of two kinds
    - Karya sakti (capacity to do physical and mental work)
    - Vyadhikhamatwa (capacity to resist disease)
  - Vyadhikshamatwa is again two kinds
    - Vyadhiyutpadaka pratibhandakatwa- capacity to prevent the onset of disease.
    - Vyadhibalanirodhakatwa- capacity to restrain or withstand the strength of the disease.
  - Vyadhikshamatwa is again three kinds
    - Sahaja (in born, natural)
    - Kalaja (timely) related to season, periods of life such as balya ( childhood), madhyama (middle age) and Vardhikya ( Old age).
    - Yuktikrita (artificially produced) by uses of potent drugs, amulets, germs or in any other manner (administration of vaccines in the present day).

### **Formation of Oja**

- At the time of conception it is essence of shukra and shonita.
- At the time of kalalavastha it is the essence of rasa.
- In the third stage when there is formation of various organs. Ojus is present in its own form and manifests its own function.
- As soon as the heart is formed, it is located in it.
- It spreads all over the body. With the help of vessels attached to the heart and performs the nourishment of the entire body and maintains it.

## Conclusion

- The main role of health and disease is depending upon vyadhikshamatwa.
- So long as ojas is present in sufficient quantity in the dhatus it doesnot allow the doshas to cause vaishamya of the dhatus. it prevents dosha dushya sammurchana.
- Once the ojas undergoes decrease, in its quantity or qualities, the dhatus become easy prey for the onslaught by the doshas and other disease producing factors, undergo either vruddhi or kshaya or dushti and gives rise to onset of disease.
- It varies in quantity from person to person. Its increase promotes health while its decrease gives rise to disease.
- The individual constitution like prakruti, ahara, vihara, manas differ from person to person hence oja also varies. Therefor every person is not equally capable of vyadhikshamatwa.

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