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## An Appraisal on *Vyadhikshamatva-Oja-Dosha* relation and its effect on Body's ability to Resist Diseases.

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**Abstract:** *Vyadhikshamatva* is the capability of body to prevent itself from different types of diseases, *vyadhikshamatva* as well *Oja* and it are important part of defence system of body. *Vyadhikshamatva* and *Oja* are correlated with each other as *Oja* it provides strength to the body, and this strength does not only refer to bodily strength, but it overall includes all the aspects of strength starting from muscle power, to brain capability to the level of body's strength against various diseases. *Vyadhikshamatva* and *Dosha* relation are very closely correlated and all are equally significant for proper immunity. So, if this *Oja* is reduced or is contaminated/obstructed etc then this would affect *vyadhikshamatva* in a negative manner by reducing it, also what is the possible reason for *oja dushti*, so *oja* is mostly affected by *Doshas*(Both *sharirik* and *manasik doshas*) and there are many possible reasons for *doshas* that can be broadly classified into *aaharaj* and *viharaj* aetiological factors. So Physical and internal power which directly relative to immunity or *vyadhikshamatva* of a body and it acts as a very important part of defence system that prevents us from different diseases.

**Keywords:** *Vyadhikshamatva*, *Oja*, *Dhatu*, *Dosha*, *Aarogya*

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### Introduction:

It is often said that having a good *vyadhikshamatva* keeps on better health or having a good *Oja* sarata means having a good health or 'aarogya' or having a good balance. All the three factors are extremely important for having good health condition, but for one's Health three different things are said to be important causes and that too of equal importance.[1] To understand the main base of this Health (*Aarogya*) and that how all the three factors are important for *aarogya*, we need to understand the relation between the three things viz. *Vyadhikshamatva*, *Oja*, *Dosha*. [2]

***Vyadhikshamatva*** is explained as *Vyadhi bala virodhikam* (this term refers to the ability of body to resist the any Disease (*vyadhi*) Or in other terms it is said as the ability of body to overcome a disease in the least possible time according to body's immunological power and *vyadi utpad pratibandhak*. (this refers to the power of body to resist even the occurrence of a disease. [3] Body's immunological power is developed to the level where body is able to prevent itself from the imbalances inside or outside the body as the two main types of diseases are-*Nija* (disease caused due to internal causes) and *Agantuj*. (Disease caused due to external factors as microbial/fungal infection etc.) [4]

***Oja***- It is explained as the essence of all the seven dhatus, that means, when all the seven dhatus are formed serially as *rasa*, *rakta*, *mansa*, *meda*, *asthi*, *majja*, *shukra* after that the essence of all the 7 dhatus forms *Oja*, and this *Oja* becomes the reason of strength in the body. [5]

***Dosha***- It is explained as the base (Structural and functional unit) of body through which this *Chaturvinshati Sharir* is made up of. The *doshas* are of two types- *Sharir dosha* and *Mansik dosha*. Each *dosha* is of three types. *Sharira dosha* are three- *Vata*, *Pitta*, *Kapha* and *Manasik dosha* are three- *Satva*, *Rajas*, *Tamas*.

**Relation between *Vyadhikshamatva*, *Oja*, *Dosha*.**

*Vyadhikshamatva*, *Oja* and *dosha* all are deeply correlated with each other. *Vyadhikshamatva* and *Oja* are correlated as *Oja* it provides strength to the body, and this strength does not only refer to bodily strength, but it overall includes all the aspects of strength starting from muscle power, to brain capability to the level of body's strength to recover and resist from various diseases and such diseases that have already occurred, to prevent them from reoccurrences and this is what is the definition of body's *Vyadhikshamatva*. In this way immunity is correlated with *Oja*. [6]

Connection of *Oja* with *doshas*, *Oja* which is said to be the factor responsible for providing strength to the body. And *Doshas*, that are the base of this body, these are deeply connected as well as, On *doshas* being balanced the dhatus formed will be of good quality and good *dosha* level of balance will keep *Jatharagni* in a good position leading to formation of a good quality to *aahar rasa* which will further lead to formation of good quality of dhatus which is depicted by *dhatu sarata* and as an end product of this quality of *dhatu sarata* leads to the formation of good quality of *Oja*. [7]

So having a good balance between the *sharirik tridosha* leads to formation of good quality of *Oja*, but only *sharirik dosha* is not responsible for the formation of good quality of *oja*, the contribution of *Manasik dosha* into the formation of good quality of *Oja* as having good *satva* gives your body adequate support to help it function properly and thus leads to proper formation of *oja*, while having high amount of *rajasik* and *tamasik guna* in one's body then in such a condition the body is not able to be properly coordinated and thus these *rajasik* and *tamasik guna* makes our 'Mana' to be tempted towards aetiological factors that creates disbalance of our *sharirik dosha* and thus affecting *dhatu Sarata-oja*, *Sarata* and at last it affects *vyadhi kshamatva*. [8] In this way, *satva*

becomes the health promoting factor that helps us in controlling our 'Mana' and also maintains the mental health and thus helps in balancing the *doshas*, while the Rajas and tamas becomes the *doshas* (health deteriorating factors) due to its properties and out of all the *manasik dosha* that affects the most is Tamasik *dosha* due to its properties.[9]

#### **Properties of Manasik and Sharirik dosha:[10]**

##### **Manasik Dosh-**

**Satvik-** This can be explained as all the good that is happening inside the body. The intelligence that one possesses, the balance that one has over one's body, the strength one has to overcome the fear etc. All of these activities are responsible because of satva.

**Rajasik-** Rajas is responsible for the stimulatory action and for the mobility present in the body. The bravery that one possesses is a result of the rajasik guna that the person possess.

**Tamasik-** Tamas s meant the heavy properties in the body, it induces guna like aalasya, nidra, tandra etc and puts a stop at various activities and in this way, it acts as a controller of mind.

##### **Features of Sharirik dosha:[11,12]**

Vata- ruksha(dry), laghu(light) , sheeta(cold) , khara(roughness) , sookshma(subtle) , chala(mobility)

Pitta- sa-sneha(slight oily), tikshna(sharp), ushna(hot), laghu(light), vistra(unpleasant smell), sara(fluidity), dravam( liquid content)

Kapha- Snigdha(unctuous), sheeta(cold), guru(heavy), manda(slow), shlakshna(slimy), mrutsan (sticky), sthira(stable).

##### **Oja as a barrier between Health and diseases:**

*Oja* and *Vyadhikshamatva* has a deep connection in itself it is very well observed till now but how does this relation helps in providing better protection against diseases?

For this, if we see that having good quantity of *oja* i.e.½ Anjali *oja* in our body indicates a good dhatu sarata and thus further indicates a good balance between the *sharirik* and *manasik doshas*, so this is a clear indicative of a

good physique and a person who is with a good physique is less prone to various disorders or diseases for such a person with a good sarata and *doshas* are balanced, a critical disease also becomes easily curable while for a person with asarata and vikruta *doshas* a simple disorder or disease becomes a blunder for them and is difficult to treat. So, this explains that *oja* is one of the most important barriers between health and diseases, some other barriers are having a good mental health i.e. Satva guna in person. And considering all the factors *oja* creates a base for a good *vyadhikshamatva* thus acts as a barrier against diseases.[13,14]

##### **Effect of Oja dushti on Vyadhi kshamatva:**

*Oja*, which acts as a barrier for diseases and thus prevents us from various kinds of ailments. , if such an important defence system of body weakens then there are greater chances of getting diseases, this is to understand the effect of *Oja* dushti on *vyadhikshamatva* but different dushtis shows different effects on *Vyadhikshamatva* and thus on external body. So, basically there are 3 types of *oja* dushti, these are[15]

1. *Oja visrams*
2. *Oja kshaya*
3. *Ojo vyapat*

**a. *Oja visrams-*** In this type of *Oja* Dushti, *Oja* is contaminated by the vitiating *doshas* and this contaminated *oja* when gets into systemic circulation, it disbalances the Dhatavagnis and thus manifests its effects as numbness, weakness, inactivity etc.

Some symptoms of *Oja visrams* given by Acharyas are-

1. *Sandhi vishlesha*(looseness of joint)
2. *Gatra sada*(weakness of body)
3. *Dosha chayavanam*(moving of *doshas* away from their normal sites after chaya stage)
4. *Kriya sannirodha*(Inability to perform normal functions)

5. *Shrama*(lethargy in organs)
6. *Aprachuryam kriyanam* (it also results in impairment of function of body)

**b. Oja kshaya-** It depicts to the reduction of *oja* quantitatively, by *oja* here it refers to *apara oja*, and when *oja* is decreased in systemic circulation due to various aetiological factors, it manifests itself as weakness, fatigue, fear, imbalanced mind, depression, etc.

- Some symptoms of *oja kshaya* as said by Acharyas-

According to Acharya Sushruta-

- *Murchha*(unconsciousness)
- *Mamsakshay*(Decrease in muscles)
- *Moha*(mental disturbance mainly in judgement)
- *Agyan*(loss of sense)
- *Pralap*(delirium)
- *Mrutyu*(death)

According to Acharya Charak

- *Bibheti*(person suffers from fear complex)
- *Durbalo abhikshanam*(physical and mental debility)
- *Vyathita indriya*(feel discomfort in the sense organs)
- *Duschkaya*(developed impairment)
- *Durman*(bad mentation)
- *Ruksha*(dry)
- *Shyama*(black colour)
- *Kshaya*(emaciation)

**c. Oja Vyapat-** In this *dushti* of *oja*, the path of *oja* in *strotas* is obstructed and due to this obstruction, the flow of *oja* in body is not adequate and thus it manifests itself as *varna bheda*, heaviness in body, edema, drowsiness, excess sleep etc

Some symptoms of *oja vyapat* as said by Acharyas-

1. *Stabhta Gurugatrata* (Feeling of Heaviness and Stiffness in Body)
2. *Vata Shopha* (Swelling Caused by *Vata Dosh* Impairment)
3. *Varna Bheda* (Change in Colour)
4. *Glani* (Exhaustion)
5. *Tandra* (Drowsiness)
6. *Nidra* (Sleep)

All of these *Oja dushti* is finally leads to *Oja kshaya* and its symptoms are clearly visible in some disorders such as *Madhumeha* (Diabetes Mellitus), *Grahani* (irritable bowel syndrome), *Rajyakshama* (Tuberculosis) etc. [16]

### Discussion:

In Ayurved, we explain *Vyadhikshamatva* as the *vyadhibalavirodhak* and *vyadhiutpadpratibandhak* that synchronizes with the two factors of immunity i.e., Providing strength to body to recover from ongoing disorders and strength to prevent from diseases. Also, it's (*vyadhikshamatva*) relation with *doshas*, *oja* and our daily *aahar-vihar*, all of this helps us to understand why and how does our sedentary life style, bad eating habits that includes junk foods, soft drinks etc affects our internal bodily functions i.e., Physiology and thus helps in planning proper treatment for the patients so that they can be cured from the root of the disease to prevent reoccurrence. *Vyadhikshamatva* and *Dosha* relation are very closely correlated and all are equally significant for proper immunity. *Vyadhikshamatva* is the capability of body to prevent itself from different types of diseases, *vyadhikshamatva* as well *Oja* and it are important part of defence system of body. So, if this *Oja* is reduced or is contaminated/obstructed etc then this would affect *vyadhikshamatva* in a negative manner by reducing it, also what is the possible reason for *oja dushti*, so *oja* is mostly affected by *Doshas* (Both *sharirik* and *manasik doshas*) and there are many possible reasons for *doshas* that can be broadly classified into *aaharaj* and *viharaj* aetiological factors.

### Conclusion:

After deep analysis of different aspects of *Vyadhikshamatva- Oja* and *Dosha* relation it is clearly known that all the three are very closely correlated and all are equally important for proper immunity development in the body. *Vyadhikshamatva* is the capability of body to prevent itself from different types of diseases and *Oja* is the essence of all the seven dhatus in the body that gives the mental, physical and internal power and this power includes immunity or *vyadhikshamatva* as well and it acts as a very important part of defence system that prevents us from different diseases.

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