

OJOVYAPAD IN AYURVEDA & MODERN

Dr. Neelam Kumari*¹ and Dr. Jyoti²

¹Associate Professor, P.G. Department of Kayachikitsa, Shri Krishna Govt. Ayurvedic College and Hospital, Kurukshetra, Haryana India.

²P. G. Scholar, P. G. Department of Kayachikitsa, Shri Krishna Govt. Ayurvedic College and Hospital, Kurukshetra, Haryana, India.

Article Received on
12 August 2023,

Revised on 01 Sept. 2023,
Accepted on 22 Sept. 2023

DOI: 10. 20959/wjpr202317-29783

Corresponding Author*Dr. Neelam Kumari**

Associate Professor, P.G.
Department of Kayachikitsa,
Shri Krishna Govt.
Ayurvedic College and
Hospital, Kurukshetra,
Haryana India.

ABSTRACT

Oja is *Pramteja* of all seven *Dhatus* is responsible for providing immunity to the body. In Ayurveda immunity is described as *Vyadhikshmtva* and *OjaBala* that resist occurrence and reoccurrence of disease. Two significant terms used by *Chakarpani* i.e. *VyadhiBala Virodhitwa And Vyadhiutpada Pratibandhaktwa*.^[1] Any fluctuation in *Oja* tends to generate disease causing element in the body. In Ayurveda *Oja* gets deformed in three ways i.e. *Oja Vishramsa*, *Ojo Vyapad*, *Oja Kshya*. The person who has genetic predisposition and takes *Apthaya Ahar Vihar* it leads to *Vikrit Oja* formation (change in quality of *Oja*) i.e. catastrophe of *Oja* (*Ojavyapad*) that shows sign and symptoms like *stabdhgurugatrta*, *vatashopha*, *varnabheda*, *glani*, *Tandra*, *nidra* etc.

KEYWORDS: *Ojo vyapad*, Disease in Ayurveda and modern *Aamvaat*, *Vataj Pandu*, *Vaatshleshmik Jwar*.

INTRODUCTION

If we look at it from the point of view of medicine, it becomes very important for us to understand the formation and destruction of special entity first. Because without understanding this, it is a difficult task to heal. Even if it happens, consider it as luck, as *Chakarpani* has tried to explain by describing *Ghunakshar nyaya*. Hence without making mistake of time let us understand the formation of *Oja*.

प्राणिनाम् पुनर्मूलमाहारो बलवर्णोजसो^[2]

Food is the root of life of living beings. Body's *Bala*, *varna* and *Oja* are based on food. Food digested in *Aamashya*~ [stomach] and reaches the whole body through *Dhamnis* by which human life goes on smoothly.^[3] *Aahar ras* received by arteries first follow the heart and then reaches the whole body. After getting digested by *bhutagni* and *dhatwagni*, *sarvdhatu nirman* process is completed.

Bhutagni transforms the gross part into subtle part and act on diet accordingly. After this *dhatwagni* itself completes its work by dividing that micro part into *parsad* and *kitt bhag*.

सर्वधातुस्नेहभूतस्योपचय लक्षणस्योजसो रूपसो वीर्याणि च विद्यते ॥^[4]

Oja is formed when the essence of all the *dhatu*s is assimilated. It is the reason behind the strength of body.

प्राकृतस्तु बलं श्लेष्मा विकृतो मलं उच्यते | सः चैवोजः स्मृतः काये स च पाप्मोपदिश्यते ॥^[5]

Prakrit Kapha is considered as *Bala* and *Oja*. *Vikrit Kapha* is known as *mala* and *papma* (*vyadhi*). There are 2 types of *Oja*.

1. *Para Oja*
2. *Apar Oja*

Para Oja is eight *bindu* in *parmana*. *Hridya* (heart), according to *Acharya Charak*, is where *para Oja* resides. *Apar Oja* is *ardhanjali* in *parmana*. Being dependant on *Hridya Dhamnis* *apar Oja* is said to be *Hridya Ashrit*. With the help of *Vyan Vayu* *apar Oja* is circulated throughout body. From the above discussion we have come to know that food and fire have their own important place in formation of *Oja*. Distortion in even one of these is bound to result in distortion of *apar Oja*. *Aacharya Vagbhatta* has considered *Mandagni* as the cause of all the disease.

रोगा सर्वेऽपि मन्देऽग्नौ^[6]

आयुवर्णौ बलं स्वास्थ्यमुत्साहोपचयो प्रभा ओजस्तेजोऽग्नयः प्राणश्चोक्तादेहाग्निहेतुका ॥^[7]

Aayu, *Bala*, *varna*, health, enthusiasm, *Prbha*, *Oja*, *Teja* all are based on *Pachak Agni*. The person who has genetic predisposition and *Mandagni*, takes *Apthya Ahar-Viharahar-Vihar* leads to formation of *Aam*. *Aam* further, vitiates the *apar Oja* i.e. *Ojovyapad* (changes in quality of *Oja*). That is catastrophe of *Oja*. Other factors like *Kaalviprya*, *Pragyapradh* and *Asatmyandriyaarth Samyog* also play important role.

OJOVYAPAD

स्तब्धगुरुगात्रता वातशोफो वर्णभेदो ग्लानि तन्द्रा निद्रा च जायते व्यापने^[8]

- *Stabdgurugatrta* (feeling of stiffness and rigidity in the body)
- *Vatsopha* (unstable swelling due to vitiation of vatadosha)
- *Varna Bheda* (abnormal change in complexion)
- *Glani* (Lassitude)
- *Tandra* (Drowsiness)
- *Nidra* (excess sleepiness)

Sign- Symptoms of *Ojovyapad* are found in following Ayurvedic disorders.

1. *Aamvat*
2. *Vatshleshmik Jwar*
3. *Vataj Pandu*
4. *Kaph Aavrit Vyan Vayu*

Table no. 1: Ayurvedic symptoms of disease.

S.no.	<i>Ojovyapad</i> Sign/ Symptoms	<i>Aamvat</i> ^[9]	<i>Vatshleshmik Jwar</i> ^[10]	<i>Vataj Pandu</i> ^[11]	<i>Kaphaavrit Vyan vayu</i> ^[12]
1	<i>Stabdhgurugatrta</i>	+	+	-	+
2	<i>Vatshopha</i>	+	-	+	-
3	<i>Varnabheda</i>	+	-	+	+
4	<i>Glani</i>	+	+	+	+
5	<i>Tandra</i>	+	+	+	+
6	<i>Nidra</i>	+	-	+	+

In modern *ojovyapad* can be correlated with autoimmune disorder because stiffness (*stabdhgurugatrta*), pain, swelling (*vatasopha*), abnormal change in complexion (*varnabheda*), lassitude (*Glani*), drowsiness (*tandra*) are found in most of autoimmune disorders. In recent time, various autoimmune disorder like Sjogren syndrome, SLE, RA, Autoimmune thyroiditis, Systemic sclerosis, polymyositis etc. are getting more prominent. These autoimmune disorders are actually the consequence of decrease tolerance of immune system towards own body tissue (where the immune system can't differentiate between self and foreign antigen leading to cytokine storm).

Table no 2: Modern symptoms of disease.

Ojovypad S/S	SLE	Autoimmune thyroiditis	Rheumatoid arthritis	Sjogren syndrome
<i>Stabdhta</i> (Stiffness)	+	+	+	+
<i>Gurugatritra</i> (Heaviness)		+		
<i>Vatshopha</i> (Swelling)	+	+	+	+
<i>Varnbheda</i> (Change in complexion of body)	+	+	+	+
<i>Glani</i> (Lassitude)			+	+
<i>Tandra</i> (Drowsiness)	+	+	+	+
<i>Nidra</i> (Excessive sleepiness)		+		

AIMS AND OBJECTIVES

To review the concept of ojovypad and disease in Ayurveda and Modern science in which Ojovypad sign/symptoms are found.

MATERIAL AND METHODS

This article has been prepared on the basis of through study of relevant topics from classical literary materials such as Charak Samhita, Sushruta Samhita with its commentary by Dalhan, Ashtang Sangrah, Astang Hrudya and Sharangder Samhita, various textbooks of modern medicine and pathology have been referred to collect materials about autoimmune disorders. Relevant articles about *Oja*, *Oja Vikriti*, *vyadhikshmatva*, immunology and autoimmunity have also been reviewed.

CONCLUSION

From the above discussion it is cleared that one who is prone to genetic predisposition and *Mandagni*, takes *apthya ahar vihar* resulting in *Vikrit Oja* formation (change in quality of *Oja*). There are some disease in Ayurvedic texts which shows similar sign symptoms of *ojovypad* like *Aamvat*, *Vataj Pandu*, *Vatshlemic jwar*, *kaph aavrit vyan vayu* etc. In modern autoimmune disorder comes under *ojovypad*.

REFERENCES

1. Ayurveda Deepika Teeka of Chakarpanidatt on Charak Samhita. 5th ed. Varanasi: Chaukhamba Krishandas Academy, 2021; 495. Sutra sthan, Chapter 28, Verse 6.
2. Shastri A. Sushrut Samhita. Reprint ed. Varanasi: Chaukhamba Sanskrit Sansthan, 2018; 1: 10. Sutra sthan, Chapter 15, Verse 36.
3. Kashinath P. Charak Samhita. 1st ed. Varanasi: Chaukhamba Surbharti Parkashan, 2012; 1: 691. Viman sthan, Chapter 2, Verse 18.

4. Nibhand Sangrah Teeka of Dalhan on Sushrut Samhita. 1st ed. Varanasi: Chaukhamba Orientalia, 2014; 1: 168. Chapter 15, Verse 19.
5. Shukl V. Charak Samhita. Reprint ed. Varanasi: Chaukhamba Sanskrit Parkashan, 2017; 1: 202. Chapter 17, Verse 117.
6. Gupt A. Astang Hridya. Reprint ed. Varanasi: Chaukhamba Parkashan, 2020; 358. Nidan sthan, Chapter 12, Verse 1.
7. Shastri K. Charak Samhita. Reprint ed. Varanasi: Chaukhamba Sanskrit Parkasha, 2015; 1. Chikitsa sthana, Chapter 15, Verse 1.
8. Shastri A. Sushrt Samhita. Reprint ed. Varanasi: Chaukhamba Sanskrit Sansthan, 2018; 80. Sutra sthan, Chapter 15, Verse 29.
9. Madhukosha teeka of Kandrhdatt on Madav nidan. 1st. ed. Varanasi: Chaukhamba Parkashan, 2019; 368, Chapter 25, Aamvat nidanam, Verse
10. Pandey KP. Charak Samhita. Reprint ed. Varanasi: Chaukhamba Bharti Academy, 2020; 2: 104. Chikitsa sthan, Chapter 3, Verse 84.
11. Pandey KP. Charak Samhita. Reprint ed. Varanasi: Chaukhamba Bharti Academy, 2020; 442. Chikitsa sthan, Chapter 16, Verse 18.
12. Shastri A. Shusrut Samhita. Reprint ed. Varanasi: Chaukhamba Sanskrit Sansthan, 2018; 118. Nidan sthan, Chapter 1, Verse 39.