A LITERALLY REVIEW OF OJA OR SAHAJBALA

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ABSTRACT
The supreme essence of the dhatus beginning with rasa and ending with sukra is known as ojas and the same is also called bala. If any causes which diminution the ojas will produce three types of abnormalities are visramsa, vyapad and kshaya. present article thought light on the concept of oja or sahaj bala (the ayurvedic concept of natural immunity) and keep body disease free by adapting ayurvedic principles.

KEYWORDS: Oja or bala, visramsa, vyapat, kshaya.

INTRODUCTION
In our ayurvedic literatures, bala and prakrut kaph these type of words are used as a synonyms of ojas. Acharya charak has mentioned that the kapha in its prakrit avastha then it promotes strength, lubrication, virility, immunity, resistance and stability in the form of ojas. According to acharya sushrut sutrasthan 15/19 - the supreme absence of the dhatus beginning with rasa and ending with sukra is known as ojas and the same is also called bala. Acharya charak, acharya sushrut are clearly describe the concept of oja and bala. The concept of oja and bala is of tremendous importance in the daily wellness of human beings, for prevention and recovery from disease.

MATERIAL AND METHODS
This article is based on a review of ayurvedic texts. Material related to oja and bala. The main ayurvedic texts used in this article are charak samhita, sushrut samhita and all relevant book which gives idea to complete this article.

Sthan and Varna of Ojas
Acharya charak has mention the sthan and the varna of the oja in charak sutrasthan 30/8.

 средством..........................самоватап|| (C. Su.30/8)

Means from the heart as root, ten great vessels carring ojas pulsate all over the body. Acharya charak has attribute the following qualities of ojas in sutrasthan 17 chapter shlok no.74 & 75. [1]

| इदि तत्मष्टतत..........प्रजायते|| (C. Su.17/74-75) |
| Means the substance of white or red, slightly yellowish colour which resides in heart is known as the ojas. The person dies if it is destroyed. In the body living beings the oja is produced first. [2] |
| Colour of oja – ghee |
| Taste of oja – honey |
| Smell of oja – fried paddy |

Quazlities of Ojzas – Acharya sushrut attributed the following characteristics of ojas in sutrasthan 15/21.

| अज़: सोभात्मक..............उत्तमम || (Su.sa.15/21) |
| 1. Somatmakam (cooling/water element) |
| 2. Snigdhu (greasy/viscous) |
| 3. Shukla (white) |
| 4. Sita (cold in potency) |
| 5. Shhira (steady) |
| 6. Sara (expansile) |
| 7. Viviktam (best nutrition /clear) |
| 8. Mridu (soft) |
| 9. Mrtsna (Moist /slimy) |
| 10. Pranayatanam (important seat of life) [3] |

Acharya charak has describe the guna of ojas in charak chikitsa sthan 24/31.

| मृत्युशीति..........................विशिष्टगणस्मतम || (Ca.chi.24/31) |
1) Guru (heavy)  
2) Sita (cold)  
3) Mridu (soft)  
4) Slakshan (smooth)  
5) Bahal (vicious)  
6) Madhur (sweet)  
7) Isthir (stable)  
8) Prasanna (clear)  
9) Pichil (slimy)  
10) Isnigdha (unctuous)  

Function of Ojas  
Acharya charak has mention the function of ojas in sutrasthan 30/9-11.

The ojas which maintains the living beings by its saturation, without which no life of creatures exists, which is the initial essence of embryo and also the essence of its nourishing materials, which enters into the cardiac cycle first, which destroyed leads to destruction, which is the cream of the nutrient fluid in the body and where vital factors are established, in the fruit of the them or they produce various types of fruit (effects).\(^4\)

While commenting on the functions of ojas sushrut has made a significant observation-

The entire body with its limbs and organs is permeated with ojas, in the absence or deficiency of ojas in the body causes wasting, decay, degeneration and destruction.\(^6\)

Types of Ojas  
Acharya charak has mention the types of ojas 1) Para oja, 2) Apara oja Acharya charak has described aparā oja in the chapter arthedasamahamulya. In this content chakrapani says while commenting that the quality of para ojas is asta bindu and it is located inhridaya. The seat of aparā ojas is ardhanjali on the other hand is the ten dhamanis connected with hridaya.

Oja Dosh (Abnormalities of Ojas)-Three kinds of oja dosh manifests are as follow-

The clinical features due to ojo visramsa are as follow The oja visramsa is described in the sushrut sutrasthan 15/24.

Means of visramsa is displacement from its normal place.

1) Looseness of joints  
2) Weakness of body  
3) Displacement of the dosas from their respective seats  
4) Impairment of activities or sluggish behavior.\(^8\)

Ojo vyapat-

Vyapad means ojas gets vitiated by dusta dosa and dusya.

3) Oja ksaya  
क्या: स्वप्रभावणात ॥

Decrease in its quantity is called ksaya.

1) Fainting  
2) Unconsciousness  
3) Death  
4) Wasting of muscle  
5) Delirium

The clinical features due to ojo vyapat are as follow-

1) Fear complex develops or full of fear  
2) General weakness  
3) Worry  
4) Discomfort in sense organs  
5) Loss of complexion  
6) Unstable mind  
7) Roughness
8) Emaciation.\[10\]

**Concept of Bala**

The health and longevity depends on the bala. The same has been stressed by acharya charik chikitsa 3/141. 

\( \text{सदहेमता} \).................................\( \text{क्रियातिम्} \)\[11\]

(C. chi. 3/141)

Means the health depends on strength which the therapeutic management in intended for. In ayurveda ‘bala’ denotes two vital aspect of life process namely-1) Vyayam sakti.

2) Vyadhi ksamatva sakti

The vyadhi ksamatva sakti is further classified under 3 types-

1) Sahaja bala (Congenital)
2) Kalaj bala (time effected)
3) Vuktikrita bala (acquired)

\( \text{सहज} \).................................\( \text{सांस्थिक} \)\[12\]

(C.su.11/36)

This vyadhi ksamatva is not of the same merit/order in all constitutions i.e. in other words, this sakti varies from individual. The same described beautifully in the acharya charak.

\( \text{न च} \)........................................\( \text{समथातन अवस्था} \)\[13\]

(C. su. 28/7)

Acharya charak says all person are not capable to resisting disease. Means vyadhishamatva is not uniform in all human beings.

**Types of Bala**

\( \text{रसायनिक विषयक} - \text{सहजमंकलज्यन्तकुश्चित} \)\[14\]

(C.Su.17/96)

1) Sahaj Bala- Acharya charak detailed describe the sahaj bala in the charak sutrasthan 11/36.

\( \text{सहज ज्यौरसत्त्व: प्राकृतिक} \)\[15\]

(C.Su.11/36)

Means the sahaj bala is that which is natural to the body and mind. This type of bala or resigation to disease is stated to be prakuta i.e. inherent genetnic resistance existing in the individuals body since birth. This increase along with the growth of the sapta dhatus. It compare hands both sharira and satwa i.e. body and mind.

2) Kalaja Bala – Kalaja bala is due to seasonal variation and age factors. Bala is stated to be at its high peak level in the visarga kala, spreading over versa, sarat and hemant ritus, which is known as sita or cool period.

3) Yukti Krit Bala – Yukkrit is produced by proper application of diet and exercise. This bala refers to the induction of body’s resistance disease by resorts to appropriate nutrition such as meat, ghee etc. physical exercise rest, depletory restorative and rasayan therapies in keeping with the seasonal requirement. Adoption of swastha vritta principles of ayurveda along achar rasayan also contribute the growth of yukti krit bala.

**Functions of Bala**

| स्वस्थत्वावस्था || प्यातसहस्त्रवर्तत्ववाणी ||
| Su.su. 15/20 |

According to acharya sushrut the function of bala are mention in sushrut sutrasthan 15/20 are

1) Strong and well formed musculature.
2) Proper functioning of all activity
3) Clear voice
4) Bright complexion
5) Proper functioning of all the sensory, motor and psychic function\[14\]

**CONCLUSION**

The concept of ojas and bala of the inheritant immunological capabilities including innate immunity and adaptive immunity in term of sahaja and yuktokrit bala. The main role of health and disease is depending upon vyadhishamatva. most of the rasayan drugs works as antioxidant not only cure to disease its protects body from various illness, aging and degeneration.

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