



A LITERALLY REVIEW OF OJA OR SAHAJBALA

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ABSTRACT

The supreme essence of the *dhatu*s 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 *visramsas*, *vyapat* and *kshaya*. present article thought light on the concept of *oja* or *sahaj bala*. I have collected many references regarding how is *oja* or *sahajbala* (the ayurvedic concept of natural immunity) and keep body disease free by adapting ayurvedic principles.

KEYWORDS: *Oja* or *bala*, *visramsas*, *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 assence of the *dhatu*s beginning with *rasa* and ending with *sukra* is knows 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.

तेन मलेनू.....समन्ततः॥

(C. Su.30/8)

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

हृदि ततष्ठतत.....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* – honeySmell of *oja* – fried paddy

Qualities of *Ojas* – Acharya sushrut attributed the following characteristics of *ojas* in sutrasthan 15/21.

ओजः सोमात्मकं.....उत्तमम ॥

(Su.su.15/21)

1. *Somatmakam* (cooling/water element)
2. *Snigdha* (greasy/viscous)
3. *Shukla* (white)
4. *Sita* (cold in potency)
5. *Sthira* (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.

गरुशीतंिशिगणंस्मत्तम॥

(Ca. chi.24/31)

- 1) *Guru* (heavy)
- 2) *Sita* (cold)
- 3) *Mridu* (soft)
- 4) *Slakshan* (smooth)
- 5) *Bahal* (viscous)
- 6) *Madhur* (sweet)
- 7) *Isthir* (stable)
- 8) *Prasanna* (clear)
- 9) *Pichil* (slimy)
- 10) *Isnigdha* (unctuous)^[4]

Function of Ojas

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

येनौजसा वततयन्त.....प्रततन्ठताः॥
(ch. Su.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).^[5]

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

तिभावाच्च.....शरीररणाम ॥
(S. su. 15/22)

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 *apara oja* in the chapter *arthedasamahamuliya*. In this content *chakrapani* says while commenting that the quality of *para ojas* is *asta bindu* and it is located *inhridaya*. The seat of *apara 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-

तस्य ववसंसो.....रयोिषाः॥
(S. su.15/24)

Oja dosh i.e. abnormalities in *ojas* is of 3 kinds-1) *Ojo visramsas*

1. *Ojo visramsas*-
2. *Ojo vyapat*
3. *Ojahksaya*.^[7]

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

ववसंसः.....रेव॥
(S. su.15/24)

Means of *visramsas* is displacement from its normal place.

संधिववश्लेषो.....ववसंसो॥
(s.su.15/24 dalhan)

- 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]
- 2) *Ojo vyapat*-

व्यापत.....संसगात ॥
(S. su. 15/24dalhan)

Vyapat means *ojas* gets vitiated by *dusta dosa* and *dusya*.

स्तब्ि.....व्यापन्ने॥
(S. su. 15/24)

- 1) General symptomatology due to *ojo vyapat* are as follow-
- 2) Stiffness and heaviness in body
- 3) Swelling due to *vata*
- 4) Discolouration or loss of complexion
- 5) Exhaustion
- 6) Stupor
- 7) Excess sleep^[9]

3) Oja ksaya

क्षयः स्वप्रमाणात् ॥
(S.su.15/24 dalhan)

Decrease in its quantity is called *ksaya*.

मर्ातूमांस.....च क्षये॥
(S. su.15/24)

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

बिभेतत िितलोू.....वौजसः क्षये॥
(C.su.17/73)

- 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 charak chikitsa 3/141.

बलविष्ठानं.....क्रियाभिः॥

(C. chi. 3/141).^[11]

Means the health depends on strength which the therapeutic management is intended for. In ayurveda 'bala' denotes two vital aspects 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) *Kalaja bala* (time effected)

3) *Vyaktikrita bala* (acquired)

बलविविधं.....यन्ततकुत्तं च

(C.su.11/36).^[12]

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 is described beautifully in the acharya charak.

न च.....समथातन भवन्त ॥

(C. su. 28/7)

Acharya charak says all persons are not capable of resisting disease. Means *vyadhishamatva* is not uniform in all human beings.

Types of Bala

बलविविधं िलायतत – सहजमकालजंयन्ततकुत्तं॥

(C.Su.17/96).^[13]

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

सहजं यन्त्रिसत्वयोः प्राकृतं॥

(C.Su.11/36)

Means the *sahaj bala* is that which is natural to the body and mind. This type of bala or resistance to disease is stated to be *prakuta* i.e. inherent genetic resistance existing in the individual's body since birth. This increases along with the growth of the *sapta dhatus*. It compares 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 Krita Bala** – *Yuktikrit* is produced by proper application of diet and exercise. This *bala* refers to the

induction of body's resistance to disease by resorts to appropriate nutrition such as meat, ghee etc. physical exercise, rest, depletory, restorative and *rasayan* therapies in keeping with the seasonal requirements. Adoption of *swastha vritta* principles of ayurveda along with *achar rasayan* also contribute to the growth of *yukti krita bala*.

Functions of Bala

तरिलेन.....प्रतपवत्तभवतत॥

(Su.su. 15/20)

According to acharya sushruta the functions of bala are mentioned in sushruta sutrasthan 15/20 are

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

CONCLUSION

The concept of *ojas* and *bala* of the inheritant immunological capabilities including innate immunity and adaptive immunity in terms of *sahaja* and *yuktikrita bala*. The main role of health and disease is depending upon *vyadhishamatva*. Most of the *rasayan* drugs work as antioxidants not only cure disease but also protect the body from various illnesses, aging and degeneration.

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