



## A CONCEPTUAL STUDY OF OJASA AND BALA: REVIEW

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## ABSTRACT

Ayurveda is the science of life, and its primary goal is to preserve a healthy state of living, which includes illness prevention and treatment. Ojas is the essence of the seven dhatus or the equivalent of Bala or Sleshma. Ojas is vigour. Ojas is placed in hridaya and penetrates the whole body, controlling its functioning. By its loss or destruction, the destruction of the body (life) is sure to happen and by its presence, the body is sure to survive. The main function of Ojas is vyadhikshamatva. Bala is the individual's physical and mental strength. Bala is one which prevents the roga, one which is Adhistana of Arogya and treatment is given for protecting it. In Ayurveda, Vyadhikshamatva is also known as Bala. Vyadhikshamatva is the ability or capability of the body to combat sickness and resist disease creation. Manasika Bala might be evaluated as well. This Bala is also linked to Vyadhikshamatva, the body's immunological reaction and vigour. Immunity is defined as the capacity of the body to resist pathogenic agents. So, the concepts of ojas and vyadhikshamatva are similar to modern science immunity.

**Keywords:** Ayurveda, Ojas, Vyadhikshamatva, Hryda, Immunity, Bala, Strength, Immunity.

## INTRODUCTION

Ayurveda is the science of life, and its fundamental goal is to preserve the health of living beings, i.e., illness prevention and treatment [1]. The last and most perfect essence of sapta dhatu is ojas. Ojas is placed in hrdaya and penetrates the whole body, controlling how it functions. Its loss or destruction ensures that the body (life) is destroyed. Still, its existence ensures that the body survives and that many states (conditions, activities, etc.) related to it are appropriately brought [2]. Ojas are initially generated in the bodies of living organisms [3]. The oja offers vyadhikshamatva power in the body since the role of the Oja is to avoid illness emergence in the body and oppose and defend against already existing sickness. Bala is the ojas. Ojas is the cause, and Bala is an ojas function. Aparaoja is the name given to the ojas found all over the body, and its amount in the body is half anjali. Par Ojas is located in Hridaya. The sum for ojas is 8 bindu. When oja is present in appropriate amounts, all Ojas function correctly in the body, and the body is less likely to get ill. To keep an individual healthy and avoid illness in the body, one should use ojovyasthapakdravya regularly [4]. Bala is the individual's physical and mental strength. It may be measured in both healthy and ill people. It is only because of Bala that one may survive a sick disease or live a wholesome existence. This aspect influences how a person does their task, physically (Sharirik) and psychologically (Manasika). It might be physical strength on the outside or inner strength or stamina. It is a crucial source of energy that is necessary for the body's feeding, growth, and defence mechanisms; it aids in the maintenance of life. The explanations are that Bala prevents roga, which is adhistana of arogya, and medication is done to safeguard it. Bala has been interpreted in several settings, such as Ojas as Bala and Prakruta Kapha as Bala. In Ayurveda, Vyadhikshamatva is also referred to as Bala.

## AIMS AND OBJECTIVES

- To study the concept of ojas and its function in detail
- To investigate the role of ojas in Shareera

- To examine the role of ojas in the prevention of disease.
- To study the concept of Bala.
- To evaluate the importance of Bala (strength) in maintaining human health.
- To study the concept of vyadhikshamatva.

## MATERIALS AND METHODS

1. All the literary data was collected from available Samhitas. Granthas and textbooks.
2. Related websites have also been searched.
3. Previous articles and dissertations were referred to in order to understand the concept of ojas, Bala, vyadhikshamatva, and immunity.

## CONCEPTUAL STUDY

Although Ayurveda is a science based on Tridosabaad, we find some such references in Brahatrayi, and based on these, Jivanubaad may be accorded prominence. Those wicked spirits that eat just oja and move at night do not seek the body for the sake of eating [5]. The human body has two kinds of Ojas: (1) Aparaojas and (2) Paraojas. The amount of Aparaojas in the body is half that of Anjali. Aparaojas circulates in the dhimmis and is pradhan. Its decline causes various ojakshaya symptoms in the body. The quantity of para ojas is eight drops. It is located in the heart and is pradhan, and its decrease produces death [6]. Ojas maintains the life of living beings by its saturation. Without ojas, life in a living being does not exist. Because Ojas is the sustainer of life and is located in the heart, the body is destroyed when it is destroyed. Ojas is the body's nutritional fluid cream and the location of essential components [7]. Bala (Ojas) usually operates when the muscles are firm and well-formed, the motions are unimpeded, the voice and complexion are clear, and the exterior (motor) and interior (sensory) organs are operating normally [8]. The body's strength is capable of destroying vitiated dosas [9]. Though located in Hridaya, it penetrates the entire body and affects how it functions. Its loss or destruction ensures that the body (life) is destroyed. Still, its existence ensures that the body survives and that many states (conditions, activities, etc.) associated with it are appropriately brought [10]. It pervades the entire body, in-

cluding all living components, and when it is absent, all body parts wither [11].

➤ **In brief, the function of Ojas can be summarised as:**

- Maintain the life of a living being.
- Without it, life does not exist.
- Initial essence of the embryo.
- Vital factors are established here.
- Homeostasis, i.e., maintaining the equilibrium of the body.
- Controls the working of the body.
- Different states concerned with the body are correctly brought.
- Destroy vitiated dosa.
- Produce firm and well-developed muscles.
- Unobstructed movements.
- Clarity of voice.
- Clarity of complexion.
- Normal functioning of external (motor) organs.
- Normal functioning of internal (sensory) organs.
- By its presence, the body is sure to survive.

The power of vyadhikshamatva is not equal in all human beings. Vyadhikshamatva fights against diseases that are already present in the body and indicates bodily strength, which defends the body against the sickness that is already present in the body or avoids additional complications, etc. • Vyadhyi Utpaadprati bandha Katvam: Before disease formation in the Vyadhikshamatva prevents illness appearance and resists disease creation. This means bodily

strength, which defends the body against illness formation or maintains a person's health [12].

Bala is of the following three types:

1. Sahaj, i.e., congenital.
2. Kalaj, i.e., time affected.
3. Yuktikrut, i.e., acquired [13].

**Sahaj Bala, i.e., Congenital**

Physical and psychological strength, which is present naturally, is known as Sahaj or congenital strength. Congenital strength has been present since birth. Congenital strength is of the following three types:

1. Pravarabala: Sama sannipata and Kaphaj prakriti purusha.
2. Avarabala: Vataprakirti purusha.
3. Madhyambala: Pittajprakirti purusha.

**Kalaj Bala, i.e., Time Affected Strength**

Kalaj Bala depends on seasonal variation and the age of the person. The strength of a person, which relies on kala, is known as kalaj bala.

Ritu, i.e., season is of following six types.

1. Shishira
2. Vasanta
3. Greeshma
4. Varsha
5. Sarada
6. Hemanta

Above said six ritus come under two types of kala:

1. Aadan kala—Shishira, vasanta, Greeshma.
2. Visarga kala—Varsha, Sharad, Hemanta.

Depending on above said two kala and six ritus, kalaj Bala is of the following three types:

<b>Kalaj Bala</b>	<b>Visarga Bala</b>	<b>Aadan Bala</b>
1. Uttam	Anta (End)	Prarambha (Beginning)
2. Madhyam	Madhyam (Middle)	Madhyam (Middle)
3. Heena	Prarambha (Beginning)	Anta (End)

Another factor on which kalaj Bala depends is age, which is of the following three types:

1. Balya avastha: Stage of childhood and adolescence
2. Madhyam avastha: Stage of adult
3. Vruddaavastha: Stage of oldness

Depending on age, Kalaj bala is of three types:

1. Uttam: Madhyama Avastha, i.e., middle age

2. Madhyam: Balya Avastha, i.e., young age
3. Heena: Vrudda Avastha, i.e., old age

**Yukti Krutaj Bala**

Yukti kurta bala is the bala acquired or obtained by following proper dietary habits, diet and other rules and regimens. A diet with six tastes increases the strength of the body, and a single taste decreases the strength of the body. Depending on diet, yuktija Bala is of the following three types:

1. Uttam: Consumer of all six tastes, follower of Astaaharavidhivisheshyatan.
2. Madhyam: Consumer of two or three tastes.
3. Heena: Consumer of a single taste, excess food intake. Not at all intakes of food, opposite food intake.

Under vihar orchestra, different types of daily and seasonal rules and regimen are studied. Other types of vaccination used in modern science to provide immunity also come under this. For easy understanding and study, three types of strength can be summarised as:

Strength (Bala)

1. Sahaj (congenital strength)
  2. Kalaj (time affected)
  3. Yuktija (Acquired)
- 
- 1) Pravara, i.e., maximum: Kaphajprakirti
    - a. Sama sannipata Prakirti purusha
  - 2) Madhyam, i.e., moderate: Pittajprakirti Purusha
  - 3) Avara, i.e., minimum: Vatajprakirti
    1. Astanindita Purusha, etc.

Oja situated all over the body, is known as Aparaoja; its amount in the body is half of Anjali. In contrast to dhatu, ojasvrudhi does not occur in the body.

### CLINICAL SIGNIFICANCE

So, to maintain a healthy person's health and prevent infection in the body, one should use ojoyvasthanpakdravya regularly so that all the body's physiological activities are going on properly.

Ojokshaya was described by Acharya Charak while discussing the pathophysiology of Rajyakshma. This disease's Pathology of Rajyakshma arises due to srotus blockage, dhatu kshaya, and insufficient dhatu ushma. In this circumstance, following the digestion of ahar, prasadaansha needs to be correctly created; instead, kittaansha is generated in greater quantity, resulting in reduced oja production.

### DISCUSSION

Vyadhikshamatva contributes to illness prevention and health maintenance by increasing the body's resistance capability. Minor diseases and immunological disorders will not strike our body unless Ojas are protected. Ayurveda promises to be a comprehensive

science, including preventative and therapeutic elements of human illnesses. This Ayurvedic comprehensive approach is similar to the full function of vyadhikshamatva.

In this work, I attempted to compile all relevant references on Ojas function and Bala w.s.r. to vyadhikshamatva and its clinical importance.

### CONCLUSION

Prakruta Ojasa plays an essential role in maintaining the healthy status of a healthy individual, i.e., the normal physiological function of the body, and Ojasvikriti plays a critical role in the pathogenesis of the disease. Vyadhikshamatva ultimately depends on the status of ojas. The Ayurvedic Rasayan treatment corrects the agni and produces the best Dhatus as dhatwagnis are also at their best ability; hence, ojas can be made at their optimum level, which corrects ojovikriti.

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