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Bala and Ojas Promoting Factors Quoted in Caraka Samhita

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ABSTRACT:

With increasing globalization and industrialization, the life of human beings has become much more sedentary, technology dependent and full of rush and hustle because of which humans are gradually becoming unhealthier and more diseased than ever before. Today, everyone is in hurry so they want everything to be quick and speedy. They don't have time to spend upon thinking about eating healthy and lead a healthy lifestyle; which eventually made them fell ill and get various kinds of diseases. *Vyadhikshamatwa* is a simple term which means body's own capacity to resist various kind of diseases. It is related to *bala* as well as *ojas* as mentioned in ayurveda. *Bala* is characteristic feature of healthy physical and mental state of body. As the aim of ayurveda is to make an unhealthy person disease free and to maintain the health of a healthy person. So, by choosing a healthy diet and lifestyle one can not only become disease free but can also lead a long and healthy life as well. Various *bala*, *ojas* and *vyadhikshamatwa* promoting factors are mentioned in Ayurvedic texts which acts directly or indirectly upon human body. This article is the compilation of *bala*, *ojas* and *vyadhikshamatwa* promoting factors

Keywords: *Vyadhikshamatwa*, *Bala*, *Ojas*.

INTRODUCTION

There are two objectives of Ayurveda; the first and the foremost is maintenance of the health of a healthy person & second is the treatment of a diseased person. For compliance of the above-mentioned purposes, various concepts, drugs, diet and behavioural changes have been described in ayurveda samhitas. One important concept of the *ojas* contains both preventive as well as curative aspects. Term '*Vyadhikshamatwa*' is explained by Acarya Cakrapani^[1] which state that immunity, *vyadhikshamatwa*,

not only suppress disease but also prevents its precipitation. *Ojas* and *bala*, both are considered as base of this *vyadhikshamatwa*. In the texts and samhitas, various drugs and dietetic regimens have been described; which are specially designed and described for increasing *ojas*, *bala* and *vyadhikshamatwa* consequently. Definition of *ojas* have been given.^[2] Cause of depletion of *ojas* & vice versa have been mentioned in samhitas in detail.

From Caraka Samhita, I have compiled the subject content related to the *ojas* and *bala*, so that we can easily identify



the drugs, dietetic regimens etc which can be used in the person who is in immuno-compromised state and has been suffering from *ojas kshaya*. Acarya has not only described the cause of disease, pathogenesis and treatment but also mentioned specific diet, behavioural regimen for a particular disease. In the present era, it has been observed that due to decreasing immunity, humans have started to suffer from various diseases like the latest outbreak of COVID-19 and many others before. Those having very good immunity did not get infected, those with slightly poor immunity got recovered from the infection by slight medication whereas those with extremely poor immunity failed to recover and died. So, keeping an eye on this current pandemic, this is the high time to consider it as a serious problem and to analyse various literature regarding this, including samhitas in order to study the main text for drugs and various other regimens given in samhitas in perspective of immunity, *ojas* and *bala* so that human beings can easily cope up with this type of diseases in future. So, keeping an eye on this current pandemic, this is the high time to consider it as a serious problem and to analyse various literature regarding this, including samhitas in order to study the main text for drugs and various other regimens given in samhitas in perspective of immunity, *ojas* and *bala* so that human beings can easily cope up with this type of diseases in future.

AIM

To study the various factors mentioned in Caraka Samhita which helps in promoting the *bala*, *ojas* and *vyadhikshamatwa* in any individual.

LITERATURE REVIEW

These are various factors which help in enhancing strength and promoting immunity in one's body, mentioned in Caraka Samhita-

Milk (*Dugdha*) is refreshing, nourishing, aphrodisiac, useful for improving intelligence as well as mental faculties, enhances strength, relieves dyspnea and breathing problems.^[3]

When food is taken in sufficient quantity, it helps the individual in bringing about strength, complexion, happiness and longevity without disturbing the equilibrium of *dhatu*s and *dosh*as of the body.^[4]

If one practices regular oil massage of body, did not get affected if subjected to certain kind of injuries or strenuous work. Apart, his skin will become smooth, strong and charming and even after getting old, the appearance of ageing symptoms got slackened.^[5]

Regular bathing purifies the body.^[6] It improves sexual

strength and increasing the longevity of life. It removes fatigue, sweating & dirt. It brings about strength in body and is an aid for the enhancement of strength and *ojas*. Use of fragrances, scents and garlands, stimulates libido, produces good smell from the body, enhances longevity of life and charm of body. It gives strength to the body and is pleasant for mind. It also prevents bad luck.

Wearing gems and ornaments adds prosperity, auspiciousness, longevity, grace and prevents all kinds of pain and sorrows etc. It is pleasant and charming and is conducive to *ojas* also.^[7] Use of foot wear is conducive to eyesight & skin of feet. It protects the feet from any kind of discomfort. It gives strength and facilitates the display of bravery and gives happiness. It is also a stimulant of libido.^[8] *Ghee* balances *pitta* and *vata* related disorders. It is conducive to *rasa dhatu*, *shukra dhatu* and *ojas*. It has cooling and softening effect on the body. It adds clarity to the voice and complexion. *Tail* balances *vata* related disorders but does not aggravate *kapha*. It promotes strength and balances the body. It controls the morbidity of the passage of female genital tract. When the maximum dose of oils and fats is taken in appropriate quantity, it subsides all kinds of ailments instantaneously. It also eliminates the *dosh*as and strengthens all the system of the body. It rejuvenates body, sense organs and mind by removing any kind of ailments to them.^[9] *Samshodhana* therapy helps in the elimination of *dosh*as, eradication of diseases, restoration of normal strength & complexion and if administered in adequate amount, it ensures longevity of life of an individual.^[10] All the three *dosh*as are present all over the body. These *dosh*as cause good health in normal state and illness in abnormal or imbalanced state, they cause nourishment & give strength to the body and vice versa in imbalanced state. ^[11] Happiness-misery, nourishment-emaciation, strength-weakness, virility-sterility, knowledge-ignorance and life-death, all these factors depend upon the proper or improper sleep.^[12] Symptoms of proper administration of nourishing therapy are strength, body bulk and disappearance of defects of emaciation, whereas excessive administration of 'nourishing therapy' may result in obesity.^[13] '*Mantha*' prepared of water by adding sweet or sour substances either with oily substances or without oily substance causes immediate nourishment and promotes steadiness, complexion & strength to the *dhatu*s and body. ^[14] Living creatures are endowed with strength and immunity, skin complexion, happiness and comfort along with longevity of life and all this is due to pure blood. Hence, blood play

a vital role in the sustenance of the vital force of life. [15]Chicken (*Kukkuta*) is best among foods to improve strength and immunity. [16]*Bala* (*Sida cordifolia*) is best in causing absorbant effect, improving strength & balancing *vata dosha*.

Practicing all the 6 *rasas* helps to improve strength.[17] *Asava* helps to strength the mind, body & the power of digestion, they help in overcoming sleeplessness grief & anorexia. [18]Intake of *madhura rasa* is congenial to the body, improves *rasa, rakta, mamsa, meda, asthi, majja, shukra* and *ojas*. It promotes longevity of life, life expectancy. It is also soothing to all the six sense organs and improves strength & skin complexion.[19]Those diets & drinks whose colour, smell, taste & touch are pleasant to senses & conducive to the health, which is prepared in accordance with the rules, is considered to be responsible for the 'prana' of the living beings. The ideal diets and drinks can be perceived directly and forms the fuel for the digestive fire. They promotes positive mental health and enthusiasm, positive energy. Such ideal, diets and drinks if taken in an ideal way nourishes the body tissues, improves strength and immunity, skin complexion and soothes sense organs. But if food is taken in an improper way, it can be harmful.[20]*Urad* is aphrodisiac, balances *vata* to a great extent, oily, hot in potency, *madhura rasa*, heavy to digest, increases strength, gives bulk to faeces and improves fertility instantaneously.[21]

Tila is unctuous, hot in potency, *madhura, tikta, kashaya* and *katu rasa*, good for skin & hair, promotes strength, alleviates *vata* & aggravates *kapha* & *pitta*. [22]Meat of *Prasahadi* animals is *guru, ushna* in potency, unctuous, oily, *madhura*, improves strength and immunity, nourishment, plumpness, aphrodisiac, balances *vata* and increases *kapha* and *pitta*. Properties of swan and cock meat, sparrow meat, fish meat, tortoise meat, rhinoceros meat are *bala vardhaka*. Eggs of swan, choker, hen, peacock & sparrow and *sattu* are considered to be *sadya bala vardhaka*. *Vidarikanda*, ripe mango, onion, elephant milk, meat soup are potent *bala vardhaka*.

Potency and courage are the best tools to improve strength & immunity. [23]

Benefits of taking unctuous food increases the plumpness and strength of body. [24]

There is promotion of strength, complexion & plumpness. These are the sign of intake of food in proper quantity. [25] Three factors (*Bala vridhdhikara bhava*) have been mentioned in order to enhance the *bala* in humans. [26]

There are various *Rasayana* and *Vajikarana yogas* which enhances the *bala* of an individual; They are-

1. *Amalaka rasayana* increases *bala* and stabilises the sense organs. Properties of *rasayana* have been considered to increase the *bala*. [27]
2. *Hritaki* cures all the diseases and boosts the sense organs and provides strength. [28]
3. Person who regularly uses *brahma rasayana* remains disease free, leads a long life and is very powerful. [29]
4. Using *chyanprasha* enhances the memory of a person, lusture of body, increase the longevity of life, boosts the sense organs & promotes the strength to the body, enhances the libido and digestive fire, improves the complexion of skin & causes flatulence. [30] *Rasayana* increases the strength of body, boosts the sense organs. [31]
5. *Amalaka Ghrita* increases the strength of the body. [32]
6. *Amalakayasa Brahma Rasayana* increases the strength of the body, mind and sense organs. [33]
7. Person who uses *lohadi rasayana* became as powerful as an elephant and also boosts the same organ. [34]
8. *Medya Rasayana* promotes strength, digestive fire, improves complexion, voice of the individual. [35]
9. *Chaturtha Triphala Rasayana* improves the memory, intellect of the individual. It also promotes strength of the individual. [36]
10. *Indrokta Rasayana* promotes anabolism in body, maintain disease free condition of body, good voice, fair complexion, proper growth of body, intellect, memory and strength. [37]
11. *Droni Praveshika Rasayana* increases the life of individual, it also improves complexion, voice, shape and strength. [38]
12. *Dwitiya Indrokta Rasayana* improves mind, memory, body, digestive fire, intellect and promotes strength to sense organs. [39]
13. *Brimhani Gutika* is aphrodisiac, nourishing & enhances the strength of the individual. [40]
14. *Vajikarana Pinda Rasa* Continuous use of this enhances strength, improves complexion & voice of the individual and *Vrishya Mahish Rasa* is very good aphrodisiac, improves strength and is nourishing to the body. [41]
15. *Vrishya Rasa* is meat soup of sparrow, cock, peacock and *tittar* is helpful in increasing the strength of the body. [42]
16. *Vrishya Ghrita* is very good aphrodisiac, increases strength, enhances complexion and helpful for throat and best rejuvenator. [43]
17. *Vrishya Dadhisara prayoga* helps in promoting a better complexion, voice & enhances the strength of body. By the continuous use of aphrodisiacs, the individual become

- beautiful, have attractive body, full of strength and attractive complexion and remain happy all the time and *Vrishya Pupalika* are nourishing & increases strength, gives happiness, good luck & helps in promoting better progenies in creating better sperms. [44]
18. *Apatyakara ghrta* helps in increase strength & is nourishing to the body. [45]
 19. Use of water in *jwara* increases the strength of individual & subsides it. [46]
 20. *Yavagu* helps in enhancing *bala*. [47]
 21. Using *Mamsa rasa* and *laghu aahara* in *jwara* causes the elimination of *doshas* & increases the strength of body if *mamsa rasa* is taken along with light food. [48]
 22. *Niruha basti* helps in increasing the strength of body. [49]
 23. Using meat soup in *rajyakshama* is nourishing and enhances the strength of the body. [50]
 24. *Utsadana* is nourishing enhances complexion and provides strength to the body. [51]
 25. *Dipana* & *samgrahi gana* used in *atisara* are found to enhance strength. [52]
 26. Goat milk used in *atisara*. [53]
 27. *Snehana karma* in *vata roga* provides strength. [54]
 28. Use of *dashmuladi majja sneha* in *vata vyadhi*. [55]
 29. *Niruha Vasti* and *Anuvasana Vasti* enhances the *bala* of an individual. [56]
 30. *Matra Vasti* helps to increase the strength. [57]
 31. *Yapana Vasti* enhances the *bala*. [58]
 32. *Jivaniya, Brimhaniya, Stanyajanana, Shramahara, Balya, Va yasthapana Mahakashaya* that are mentioned to enhance the *bala* of an individual in *Caraka Samhita*-

Various formulations (yogas) that are mentioned to enhance the *bala* of an individual in *Caraka Samhita*-

- 1) *Kalyanaka Ghrta*
- 2) *Amritaprasha Ghrta*
- 3) *Shwadrimshtadi Ghrta*
- 4) *Prathama Sarpi Guda*
- 5) *Saindhavadi Churna*
- 6) *Nagabala Kalpa*
- 7) *Punarnavadyarishta*
- 8) *Takrarishta*
- 9) *Trutiya Pippalyadi Ghrta*
- 10) *Abhayarishta*
- 11) *Sunishnaka Changeri Ghrta*
- 12) *Dashmuladya Ghrta*
- 13) *Pippalimuladya Churna*
- 14) *Annavidita Ghrta*
- 15) *Agastya Haritaki*
- 16) *Mulaka Taila*

- 17) *Jivaniya Ghrta*
- 18) *Madhuryadi Taila*
- 19) *Sukumaraka Taila*
- 20) *Palasha Vasti*
- 21) *Rasnadi Niruha Vasti*
- 22) *Jivantyadi Anuvasana Yamaka*
- 23) *Baladi Vasti*
- 24) *Prathama Baladi Rasayana*
- 25) *Hapushadya Yapana Vasti*
- 26) *Sthiradi Yapana Vasti*
- 27) *Dvipanchamuladi Vasti*
- 28) *Mayuradi Vasti*
- 29) *Apara Yamaka Anuvasana Vasti*.

CONCLUSION

For justifying the main objectives of Ayurveda, maintenance of normalcy of *dhatu*s and *doshas* are important through various diets and drugs. Concept of *bala*, *ojas* and *vyadhikshamatwa* are very important not only for a healthy life but also for the treatment of various diseases also. *Bala* of any individual should always be considered before application of any treatment modality regarding it. In *Ritucarya* chapter of *caraka samhita*, during *adanakala* (*shishira, vasanta & grishma ritu*); *bala* of individuals gradually increases whereas decreases in *visargakala* (*varsha, sharada & hemanta ritu*). So, whatever diet and regimen for particular season is mentioned in ayurvedic texts, should be followed with proper precautions. In above discussion, drugs mentioned in *balya mahakashaya* are supposed to enhance the overall *bala* (internal strength) of an individual whereas drugs mentioned in *brihmaniya mahakashaya* are supposed to nourish the *sapta dhatu* along with the internal strength. Generally, it is found that some people have strong immunity since birth, it is due to *sahaja bala* according to ayurveda whereas in some people *bala* of individual depends upon the *kala* (age, time etc) which is said to be due to *yuktikrita bala* which can be achieved by using various drugs, diets and regime.

On the other hand, *ojas* have been considered as the essence of all *dhatu*s and *ojas kshaya* results in various diseases by affecting the *vyadhikshamatwa*. In this article various *ahara* and *aushadh dravya* are collected and compiled which are used for curing *bala kshaya*, *ojas kshaya* & maintaining *vyadhikshamatwa* in an individual. In *Dashavidha atura pariksha*, Acharya Caraka has described some guidelines for understanding *bala* through

sara pariksha in which type of *sara* have been described. In *prakriti pariksha*, seven types of *prakriti* have been mentioned in which *kaphaja prakriti* is considered best among all. Various criterias for investigating or monitoring *bala* of a person have been mentioned in ayurvedic texts. In this article after going through verse to verse various references which are directly mentioned for improving either *bala* or *ojas* have been collected. Term '*Bala*' has been invariably used to refer strength of mind, body and soul. This is also used as synonym for those components of the body which have the function of providing strength, protection, nourishment and stability to the other parts of body. '*Bala*' is used synonymously for *kapha* (factor which is responsible for strengthening and lubricating the body) and *ojas* (that component which is the essence of all the *doshas*, helps in sustaining the life as well as it stands for immunity and normal immune system in its normal state. *Bala* is also considered as the effect of the food, medicine or activities which are having '*balya*' action on body. On the basis of studies I have done regarding *bala*, broadly there are three observations can be made i.e-

1. It increases the *mamsa dhatu* or muscular tissues of the body.
2. It helps in immunomodulation of body.
3. It helps to enhance the lubrication of body.

Above compilation directly tells about various *dravyas*, food items, day to day activities and formulations that would turn out to be really helpful for achieving the two main aim of ayurveda in coming era of Indian medicine.

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