

CLASSICAL REVIEW OF RELATION OF *BALA* WITH BODY ENTITIES

Dr. Vidhya Prabhakaran^{1*}, Dr. Vaidehi V. Raole², Dr. Sunil P. Nikhate³, Dr. Deepika Chaudhari⁴ and Dr. Narendra Yadnik⁵

¹PG Scholar, Dept. of Kriya Shareer, PIA, Parul University, Vadodara, Gujarat. India.

²Professor & HOD, Dept. of Kriya Shareer, PIA, Parul University, Vadodara, Gujarat.

³Reader, Dept. of Kriya Shareer, PIA, Parul University, Vadodara, Gujarat.

^{4,5}Lecturer, Dept. of Kriya Shareer, PIA, Parul University, Vadodara, Gujarat.

ABSTRACT

Introduction: An important factor responsible for providing strength to the body as well as mind generally known as *bala*. It includes those components that are required for nourishment, stability, vitality & viability from the commencement of birth till death. It helps to detect the disease & grant the medicine according to entity. Different types of *bala* are available in classical text among them *shareerika bala*, *manasika bala* are important. In ayurveda concept of *bala* has a wide spectrum in terms of *prakrta kapha*, *ojas*, *saara* etc & also has a relationship with the different entities like *dosha*, *dhatu*, *ahara*, *agni*, *nidra* & in its vitiation also. **Materials and Methods:** The materials were collected from the classical ayurvedic literatures and research

journals. **Results:** This article has been made to receive the vast concept regarding *bala* for its better understanding & focusing towards to maintain health. **Discussion:** For attaining *bala* we should be following various rules & regimens told by the *accharyas* like *aharajaviharas*, *dinacharya*, *rutucharya*, *vyayama*, *rasayana* therapies etc. **Conclusion:** Follow the ayurvedic principles in day to day life to attain the *bala*. It will prevent the body from disease and gives healthy life.

KEYWORDS: *Bala*, *Sahaja bala*, *ojas*, *ojakshaya*, *dosha dhatu*.

Article Received on
21 July 2018,

Revised on 11 August 2018,
Accepted on 31 August 2018

DOI: 10.20959/wjpr201816-13329

*Corresponding Author

Dr. Vidhya Prabhakaran

PG Scholar, Dept. of Kriya
Shareer, PIA, Parul
University, Vadodara,
Gujarat. India.

INTRODUCTION

Ayurveda the science of life maintains the health of an individual & cures the disease of a patient. At present era peoples are suffering from different kind of disease & to reveal this disease *bala* is one of the important factor. *Charaka* quoted that “*Balam halam nigrahaya doshanam*” It is the factor that control *dosha* & never allows them to produce disease in the body.^[1] If any morbid condition occur some people are not affected by disease & it is because of *bala* that one could sustain morbid condition or maintain healthy life. Some entities in our body which gives *bala* & it is the vital source of energy required for nourishment, development & immunity of body.

In present study review of *bhrihatrayi* was carried out for *Bala* with body entities. Collected reference are further critically discussed which will gives knowledge regarding the concept of *bala* & importance in towards human health. Study will help the researchers who are focusing the classical review of *bala* and their relation with different body entities.

MATERIALS AND METHODS

The materials were collected from the classical ayurvedic literatures and research journals.

Bala

Bala is the factor that controls the *doshas* and never allows them to produce disease in the body.^[1]

Classification of *bala*

<i>Charaka</i> ^[2]	<i>Dalhana</i> ^[3]	<i>Susruta</i> ^[4]
<i>Sahaja</i>	<i>Upachaya Lakshana bala</i>	<i>Sharirika bala or Deha bala</i>
<i>Kalaja</i>	<i>Shakti Lakshana bala</i>	<i>Indriya bala</i>
<i>Yuktikrutha</i>		<i>Mano bala</i>
		<i>Atma bala</i>

Acc to *Acharya Charaka*, *Sahaja bala* which is the inborn inherited strength of an individual because of the natural growth of the dhatu in the body. According to *acharyachakrapani* the constitutional strength/ fitness is present in every living being from the time of birth. The *shareerika* and *manasikabala* which is attained by parental factors *Rasa*, *Rakta*, *Virya*, *Ojas* is *sahaja bala* which can be considered as strength attained from heredity. Thus the natural strength does not acquire any extraneous factor for its growth.^[5]

Kalaja bala is the acquired strength of an individual with seasonal influence, age factor, time.^[6] It is divided into 2 types *ruturupakala* based upon season & *vayarupakala* based upon age.^[7]

- The *bala* in adulthood will be more compared to childhood and adult age. Pertaining to season *bala* is more in *sheetarutus* like *Hemanta*, *Shishira* compared to other *rutus*.^[8]
- According to *rutu* the *bala* of the individual is less in *uttarayanakaala* which is also called *aadanakaala* and more in *dakshinayanakaala* [*visargakaala*].
- According to the *bala* of individual is reduced in *baala* & *vridhvastha* and good in *yauvanavastha*.^[9]

Yuktikrutabala will be achieved by the proper combination of the intake of wholesome foods and following regimens like proper rest and also with the use of rejuvenators.^[10]

Examination of *bala*

Sharirika bala

Sharirikabala is strength of an individual which helps to do any strenuous work and prevents disease manifestation. *Charaka* mentions *sama samhata purusha*, one whose *sharira mamsa* & *sharira samhanana* are even in measurement, whose *indriyas* are stable, devoid of deformities due to the *bala*, who can tolerate hunger, thirst, heat, cold increased body activities, whose digestion is good is said to be *balavan*.^[11]

The purpose of examination is to obtain knowledge regarding span of life, strength & intensity of morbidity. Hence the patient to be examined in respect of *dashavidh apareeksha* acc to *charaka*. In that *vyayamashakti* is an important component. Any physical activity performed to increase strength and stability is known as *vyayama*. It brings about lightness in the body, ability to do work, stability, resistance to discomfort, enhancement of metabolic activity and alleviation of *doshas* (especially *kapha*). It stimulates the power of digestion. The other benefits of *vyayama* are bodily nourishment, gracefulness, and symmetrical growth of the body parts, agility, firmness, sound health and depletion of excess fat.^[12,13]

- *Pravara vyayama shakti*– Individual possess an excellent exercise endurance
- *Madhyama vyayama shakti*–Individual possess a moderate power of exercise
- *Avara vyayama shakti*–Individual possess a mild power of exercise

In *ayurveda* to maintain health *Ardhashaktivyayama* is advised.^[14]

❖ **Relation of *bala* with different body entities****Relation with *dosha***

- In *panchavata* functions of *udanavaayu* are *vakpravrthi*, *prayat*, *urja*, *bala*, *varna*, *smrthikriya*.^[15]
- *Vagbhata* has mentioned all the functions and also giving strength to the mind. In *panchapittapachakapitta* from *grahani* gives stimulation support & strength to other types of *pitta*.^[16]
- Vitiating of *vata* & *pittadosha* causes *alpabalatvam* in body.

Relation with *dhatu****Rakthadhatu***

Shudharakta gives *bala* to the body & individual of *rakta*, *mamsa*, *majjasarapurusha* having good *bala* in body.^[17]

Majjadhatu

Proper formation of *majjadhatu* in body gives *bala* to the body & its vitiation causes *dourbalyam*.^[18]

Sukradhatu

Sukrasaarapurusha having good *bala*^[19] & vitiation of *sukradhatu* causing *dourbalyam*.^[20]

<i>Dhatu</i>	<i>DhatuSaarapurusha</i>	<i>Bala</i>
Rakta	✓	Present
Majja	✓	Present
Sukra	✓	Present

➤ **Relation with *ojas***

Acc to *Susrutha* *ojas* is the essence part of all the *rasarakthaadi* seven *dhatu*s & is also mentioned as *bala*.^[21] *Ojas* is the final product of tissue nourishment and is the quintessence of all the seven *dhātus* namely *rasa*, *rakta*, *mamsa*, *meda*, *asthi*, *majja*, *śukra*. *Susruta* describes *ojas* as the *paramateja* of the *saptadhātus* and as the *bala* or biological strength of an individual.

Ojas is considered to be of two kinds namely 1. *parāojas* and 2. *aparāojas*.

Parāojas is subtle in nature and is in minute quantity measuring only eight drops located in the heart while *aparāojas* is gross i.e. half an *añjali* in quantity spread all over the body.

Parā ojas is a life factor and its injury and insult may lead to instantaneous death. *Aparā ojas* is responsible for gross biological and immune strength.

The similarity in the concepts of *bala* & *ojus* as per the scholar *scharaka* & *susrutha* has been presented with reference to similarity in their line of treatment. It only implies that the treatments for gaining strength or *bala* & for increasing the *ojus* element in the body are similar. There is no other similarity between the two. The *bala* is not a substance but an attribute which is determined by the ability to carry weights or sustain strain. While *ojus* is an element or bodily substance is the basic difference between the two. There are three categories of disorders of *bala* which are comparable to three categories of immune disorders such as:

1. *Ojavyāpat* (immune-aberrations and allergies)
2. *Ojavisramsaa* (dislodged immunity and autoimmune disorders)
3. *Oja-kshaya* (immunodeficiency)

As the basic nature of these three categories of *baladosha* are specifically different there has to be different approaches to their diagnosis and treatment. In case of *oja-vyāpat* there is a need to curve the excessive immune response therapeutically. In case of *oja-visramsaa* where immune strength is dislodged there is a need to plan *samśodhana* to cleanse the channels so that the *ojas* is restored back to its normal site. In case of *oja-kshaya* where there is clear immunodeficiency a wise physician should administer *rasāyana* remedies and good nutrition to replenish the *ojas* system leading in turn further to improved *ojabala*. Enhancing *bala* which includes immune potency by adherence to a code of conduct including appropriate diet, physical activity and positive life-style is the core of *svasthavrittai* in Ayurveda. *Rasāyana* therapy which is an important biological aid to enhance *bala* i.e.^[22]

“*Prakruthasthubalamshleshma...*”^[23]

Charaka has stated this because a well nourished *ojus* leads to proper development, nourishment growth & strength of the body. *Kshaya* of *ojus* leads to *dourbalya* (loss of strength).

➤ **Relation with *nidra***

Nidra is one of the *trayopasthambhas* in body. If it is not done properly it may lead to several disease & at the same time if it is properly enjoyed it proves beneficial to the body. Proper *nidra* which gives the *bala* to the body.^[24]

➤ **Relation with *agni***

Agni is of utmost importance for life & the function of continuity in chain of life, good complexion & strength (*bala*) etc.^[25]

➤ **Relation with *aahara***

Charaka quoted the importance of food & saying that food is the *praana* or the essence of life for all the living things. *Aahara* includes the attributes of imparting a good complexion, *bala* etc.^[26]

➤ **Relation with different *prakruthi***

Vataprakruthi person having *alpabala* in nature & *pittaprakruthi* person having *madyamabala* & *kaphaprakruthi* person always consider *asuttamabala* [*balavan*] good strength in nature.^[27]

➤ **Relation with *bhava***

Rasajabhava –The *aahararasa* formed after the process of digestion of the mother's food helps in nourishing the fetus growing in her womb. The bodily development of the fetus *tripti*, *pushti*, *bala* etc. factors which are termed as *rasajabhava*.

From *saatmyajabhava* *aarogya*, *anaalasyam*, *balam* etc. termed.^[28]

Balavritthikarabhavas

This includes factors essential for good physical stamina. It is based on.

Balavatdeshajanme–Birth in the healthy country or region. For example In India the people born in Punjab are almost healthy.

Kaala–Birth occur in healthy season, *visargakaala* have good physical stamina.

Sugashca kaalayogaa– In all season, physical stamina is maintained.

***Bheeja*....**– Due to healthy *shuka*, *artava* some people are genetically healthy & strong.

Aaharasampat–People eating nutritious & healthy food as per their *prakruthi* have good physical stamina.

Satvasampat– Some people are mentally strong.

Saatmya sampat–People who can tolerate all kinds of environment & regimen have good physical stamina.

Swabhava sampat– Some people are born with good physical & have good *bala*.

Youvana–Young people having good stamina.

Karma –Person doing regular exercise has got good physical stamina.

Saharsha- Energetic & happy state of mind, positive attitudes are necessary for good physical stamina.^[29]

RESULT

Bala is important to all human being for the maintenance of healthy life and also to be free from diseases. All body entities like dosha, dhatu, nidra, agni, ahara etc. in normal condition gives good bala to the body. If any vitiation occurs to those body entities, it will cause durbalatvam (loss of strength) in body. This will be the reason for the occurrence of many diseases in future. So by understanding the basic concepts of bala and by following Ayurvedic principles i.e dinacharya, rtucharya, rasayana and aharajaviharas will lead to a healthy life.

DISCUSSION

While consider this all we can found the importance of *bala* in *Ayurveda*. It gives strength to the body as well as manas. Some *accharya* mentioned *bala* as *ojus* & some as *prakruthakapha*. It is having relationship with important body entities like *aahara*, *agni*, *nidra*. If it is proper then *bala* will occur in body & also *udanavaayu* which gives strength to the body as well as mind. & *paachakapitta* which gives from *grahani* will give strength to the metabolic functions. *Balavrdhikarabhavas* which includes factors essential for good physical stamina also mentioned. Acc to *susruta* nourishment & stability of *mamsadhatu* is also defined as *bala*. If proper *mamsadhatu* development occur then the person become strong in nature. In presence of *mamsadhatwagniposhakarakthadhatu* converted in to proper *mamsadhatu*. If this *mamsadhatvagni* is low then the person is weak & unbalanced health in nature because of less formation of *mamsadhatu*. *Mamsadhatu* having the predominance of *prithvi* & *agnimahabhootha* similar to the combination of *kapha* & *pitta*. So balanced *kapha* causing strong & large muscle mass person. Balance *pitta* causing moderate *bala* person. By this we can consider that for attaining *bala* we should be following various rules & regimens told by the *accharyas* like dietary habits, *dinacharya*, *rutucharya*, *vyayama*, *rasayana* therapies etc.

CONCLUSION

Bala which gives nourishment & stability to the body & also in defense mechanism. Factors which contribute for attaining *bala* are normal *dosa*, equilibrium state of *dhatu*, normal *agni*, patency of *srotas* etc. or factors which supports the equilibrium state of all physiological parameters. Innate immunity may be correlated to *sahaja bala* described in *ayurveda*. *Kalaja*

and *yuktikritabala* may be correlated to acquired immunity. Present article focus on the important on the concept of *bala* that is necessary to obtained from birth same as important that it is maintain till death. One who follow ayurvedic principles in day today life will become free from diseases and can lead healthy and prosperous life.

ACKNOWLEDGMENTS

I would like to express my deep gratitude to Professor and Head of the Department of Kriya Shareer Dr.Vaidehi.V.Raolefor patient guidance and enthusiastic encouragement of this work. I would also like to express my thanks to Reader, Dr. Sunil.P. Nikhate for patient guidance and useful critiques of this work. My grateful thanks are also extended to Lecturer Dr. Deepika Chaudharifor valuable guidance and suggestions for this work. I would also like to thank, Lecturer Dr.Narendra Yadnik for valuable guidance to this work. I would also like to thank Dr.Hari Aum Shree Nair, for his advice and encouragement throughout my work.

Finally I wish to thank my seniors, colleagues and juniors for their support throughout my study.

REFERENCES

1. Agnivesha, Charaka, Dridhabala. Charaka Samhita with The Ayurveda Dipika commentary of Chakrapanidatta (Chikitsa sthan, Chapter 3 shloga no 167). 7th Edition., ed. Vd. Jadavaji Trikamaji Acharya. Varanasi: Chaukhamba Prakashan, 2009.
2. Agnivesa, Charaka, Dridhabala. Charaka Samhita with The Ayurveda Dipika commentary of Chakrapanidatta (ed. Vd. Jadavaji Trikamaji Acharya. Varanasi: Chaukhamba Prakashan, 2008 pg no 74.
3. Susruta. Susruta Samhita with Nivandha samgrha commentary by Dalhan (Sutra sthan, chapter 15, sloka no 5). In. Acharya Vaidya Jadavji Trikamji (ed.). Varanasi: Chowkhamba Oriental publisher, 2009.p.73.
4. Susruta. Susruta Samhita with Nivandha samgrha commentary by Dalhan (Sutra sthan, chapter 15, sloka no 5). In. Acharya Vaidya Jadavji Trikamji (ed.). Varanasi: Chowkhamba Oriental publisher, 2009.p.73.
5. Review article – Physical fitness tests, A tool to assess sharirika bala By ashok,sridar reddy.
6. Agnivesha, Charaka, Dridhabala. Charaka Samhita with The Ayurveda Dipika commentary of Chakrapanidatta (Sutra sthan, Chapter 11 shloga no 36). 7th Edition., ed. Vd. Jadavaji Trikamaji Acharya. Varanasi: Chaukhamba Prakashan, 2009.

7. Vagbhata, Ashtanga Hridaya with Sarvangasundara and Ayurveda Rasayana Teeka, Varanasi, Chaukhamba Surabharati Prakashana, 2002, (Sutra sthana 1/25).
8. Review article – Physical fitness tests, A tool to assess sharirika bala By ashok, sridar reddy.
9. Vagbhata, Ashtanga Hridaya with Sarvangasundara and Ayurveda Rasayana Teeka, Varanasi, Chaukhamba Surabharati Prakashana, 2002, (Sutra sthana 1/25).
10. Review article – Physical fitness tests, A tool to assess sharirika bala By ashok, sridar reddy.
11. Review article – Physical fitness tests, A tool to assess sharirika bala By ashok, sridar reddy.
12. Agnivesha, Charaka, Dridhabala. Charaka Samhita with The Ayurveda Dipika commentary of Chakrapanidatta (ed. Vd. Jadavaji Trikamaji Acharya. Varanasi: Chaukhamba Prakashan, 2008 pg no 332.
13. Agnivesha, Charaka, Dridhabala. Charaka Samhita with The Ayurveda Dipika commentary of Chakrapanidatta (ed. Vd. Jadavaji Trikamaji Acharya. Varanasi: Chaukhamba Prakashan, 2008 pg no 50,51.
14. Agnivesha, Charaka, Dridhabala. Charaka Samhita with The Ayurveda Dipika commentary of Chakrapanidatta (Vimana sthan, Chapter 8 shloga no 121). 7th Edition., ed. Vd. Jadavaji Trikamaji Acharya. Varanasi: Chaukhamba Prakashan, 2009.
15. Vagbhata, Ashtanga Hridaya with Sarvangasundara and Ayurveda Rasayana Teeka, Varanasi, Chaukhamba Surabharati Prakashana, 2002, (Sutra sthana 12/6).
16. Vagbhata, Ashtanga Hridaya with Sarvangasundara and Ayurveda Rasayana Teeka, Varanasi, Chaukhamba Surabharati Prakashana, 2002, (Sutra sthana 12/10,12).
17. Agnivesha, Charaka, Dridhabala. Charaka Samhita with The Ayurveda Dipika commentary of Chakrapanidatta (shareera sthan, Chapter 24 shloga no 4). 7th Edition., ed. Vd. Jadavaji Trikamaji Acharya. Varanasi: Chaukhamba Prakashan, 20
18. Susruta. Susruta Samhita with Nivandha samgrha commentary by Dalhan (Sutra sthan, chapter 15, sloka no 5). In. Acharya Vaidya Jadavji Trikamji (ed.). Varanasi: Chowkhamba Oriental publisher, 2013.p.71.
19. Agnivesha, Charaka, Dridhabala. Charaka Samhita with The Ayurveda Dipika commentary of Chakrapanidatta (Vimana sthan, Chapter 8 shloga no 109). 7th Edition., ed. Vd. Jadavaji Trikamaji Acharya. Varanasi: Chaukhamba Prakashan, 2009.

20. Agnivesha, Charaka, Dridhabala. Charaka Samhita with The Ayurveda Dipika commentary of Chakrapanidatta (Sutra sthana Chapter 17 shloga no 69). 7th Edition., ed. Vd. Jadavaji Trikamaji Acharya. Varanasi: Chaukhamba Prakashan, 2009.
21. Susruta. Susruta Samhita with Nivandha samgrha commentary by Dalhan (Sutra sthan, chapter 15, sloka no 19). In. Acharya Vaidya Jadavji Trikamji (ed.). Varanasi: Chowkhamba Oriental publisher, 2013.p.71.
22. Article-Foundation of immunology in ayurvedic classics by Ram H singh
23. Agnivesha, Charaka, Dridhabala. Charaka Samhita with The Ayurveda Dipika commentary of Chakrapanidatta (Sutra, Chapter 17/117). 7th Edition., ed. Vd. Jadavaji Trikamaji Acharya. Varanasi: Chaukhamba Prakashan, 2009.
24. Vagbhata, Ashtanga Hridaya with Sarvangasundara and Ayurveda Rasayana Teeka, Varanasi, Chaukhamba Surabharati Prakashana, 2002, Sutra sthana 8/43.
25. Agnivesha, Charaka, Dridhabala. Charaka Samhita with The Ayurveda Dipika commentary of Chakrapanidatta (Chikitsa sthan, Chapter 15 shloga no 3,5). 7th Edition., ed. Vd. Jadavaji Trikamaji Acharya. Varanasi: Chaukhamba Prakashan, 2009.
26. Agnivesha, Charaka, Dridhabala. Charaka Samhita with The Ayurveda Dipika commentary of Chakrapanidatta (Sutra sthan, Chapter 27 shloga no 349). 7th Edition., ed. Vd. Jadavaji Trikamaji Acharya. Varanasi: Chaukhamba Prakashan, 2009.
27. Agnivesha, Charaka, Dridhabala. Charaka Samhita with The Ayurveda Dipika commentary of Chakrapanidatta (Vimana sthan, Chapter 8 shloga no 96,97,98). 7th Edition., ed. Vd. Jadavaji Trikamaji Acharya. Varanasi: Chaukhamba Prakashan, 2009.
28. Agnivesha, Charaka, Dridhabala. Charaka Samhita with The Ayurveda Dipika commentary of Chakrapanidatta (Shareer sthan, Chapter 3shloga no11,12). 7th Edition., ed. Vd. Jadavaji Trikamaji Acharya. Varanasi: Chaukhamba Prakashan, 2009.
29. Agnivesha, Charaka, Dridhabala. Charaka Samhita with The Ayurveda Dipika commentary of Chakrapanidatta (Vimana sthan, Chapter 8 shloga no 109). 7th Edition., ed. Vd. Jadavaji Trikamaji Acharya. Varanasi: Chaukhamba Prakashan, 2009.