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 prakrtakaptha, 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 aharaajaviharas, 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, ojus, ojakshaya, dosha dhatu.
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. If any morbid condition occurs 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

<table>
<thead>
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<tbody>
<tr>
<td>Sahaja</td>
<td>Upachaya Lakshana bala</td>
<td>Sharirika bala or Deha bala</td>
</tr>
<tr>
<td>Kalaja</td>
<td>Shakti Lakshana bala</td>
<td>Indriya bala</td>
</tr>
<tr>
<td>Yuktikrutha</td>
<td>Mano bala</td>
<td>Atma bala</td>
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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.\textsuperscript{[6]} It is divided in to 2 types ruturupakala based upon season & vayarupakala based upon age.\textsuperscript{[7]}

- The bala in adulthood will be more compared to childhood and adult age. Pertaining to season bala is more in sheetarutas like Hemanta, Shishira compared to other rutus.\textsuperscript{[8]}
- According to rutu the bala of the individual is less in uttarayanakaala which is also called aadanakaala and more in dakshinayanakaala [visarga kaala].
- Acc tovaya the bala of individual is reduced in baala & vridhvastha and good in yauvanavastha.\textsuperscript{[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.\textsuperscript{[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.\textsuperscript{[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.\textsuperscript{[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.\textsuperscript{[14]}
Relation of bala with different body entities

Relation with dosha

- In panchavata functions of udanavaayuare vakpravrthi, prayat, urja, bala, varna, smrthikriya.\[15\]
- Vagbhatahas mentioned all the functions and also giving strength to the mindIn panchapittapachakapitta from grahani gives stimulation support & strength to other types of pitta.\[16\]
- Vitiation of vata & pittadosha causes alpabalatvam in body.

Relation with dhatu

Rakthadhatu

Shudharaktagivesbala to the body & Individual of rakta, mamsa, majjasarapurusha having good bala in body.\[17\]

Majjadhatu

Proper formation of majjadhatu in body givesbala to the body & its vitiation causes dourbalyam.\[18\]

Sukradhatu

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

<table>
<thead>
<tr>
<th>Dhatu</th>
<th>DhatuSaarapurusha</th>
<th>Bala</th>
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<tbody>
<tr>
<td>Rakta</td>
<td>✔</td>
<td>Present</td>
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<tr>
<td>Majja</td>
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<td>Sukra</td>
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Relation with ojas

Acc to Susruthaojas is the essence part of all the rasarakthaadi seven dhatus & is also mentioned as bala.\[21\] Ojas is the final product of tissue nourishment and is the quintessence of all the seven dhātusnamely rasa, rakta, mamsa, meda, asthi, majja, sukra. Susrutas 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. aparāoajas.

Parāoajasis subtle in nature and is in minute quantity measuring only eight drops located in the heart while aparā ojas 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 orbala & for increasing the ojus element in the body are similar. There is no other similarity between the two. Thebala 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 threecategories 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 smśodhana 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 ojassystem 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 svasthavrittāin Ayurveda. Rasāyanatherapy which is an important biological aid to enhance bala i.e.22

“Prakrutasthubalamshleshma…”23
Charaka has stated this because a well nourishedojus 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 trayopastambhas 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
Vataprakruthiperson having alpabalain nature & pittaprakruthiperson havingmadyamabala & kaphaprakruthiperson always consider asuttamabala [balavan]good strength in nature.[27]

Relation with bhava
Rasajabhava –The aahararasa formed after the process of digestion of the mothers 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 saatmyajabhavaarogyas, anaalasyam, balame etc. termed.[28]

Balavrithikarabhavas
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.

Kaaal-Birth occur in healthy season, visargakaala have good physical stamina.

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

Bheeeja….Due to healthy shuka, artavasome 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 aharajivihas 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 graham 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 mamsadhatwagniposhakarakhadhatu 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. Balancepitta 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.

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