

**CRITICAL REVIEW OF BALA PAREEKSHA****Dr. Krishna Kumar<sup>1\*</sup>, Dr. Aparna Bagul<sup>2</sup> and Dr. Sonam Chaudhary<sup>3</sup>**<sup>1</sup>PG Scholar, Dept. of Rachana Sharir, Parul Institute of Ayurved, Parul University.<sup>2</sup>HOD, Asso. Prof., Dept. of Swasthavritta, Parul Institute of Ayurved, Parul University.<sup>3</sup>Assi. Prof., Dept. of Kaumarbhritya, Mahaveer Ayurvedic Medical College & Hospital,  
Sardhana Road, Meerut.**ABSTRACT**

Bala has been graded by acharyas in many respects. Bala, an important principle of Ayurveda, is arbitrarily quoted to the word "power." Bala's increase is said to be good for health, where the Bala will be minimal, as Bala is said to be lost in disease and also in some stage of life. Among which the knowledge of dehabala is explained in the section of rogi pareeksha Analysis of deha bala helps in predicting a disease and setting the dosage, following appropriate treatment modalities, or suggesting right regimens for a healthy lifestyle. Vyayama shakti can be said as a quantity of stress and when all the dhatus are in a healthy state, an individual can withhold work. Modern metrics are also useful in determining vyayama shakti. Bala pariksha is a key factor in

determining bala rogi, prognosis and proper treatment. Bala pareeksha should be given importance before starting the procedure.

**KEYWORD:** Bala, Sharira Bala, Vyayama, Modern metrics.**INTRODUCTION**

Bala has been in many respects classified by acharyas. Bala, an important concept of Ayurveda, is arbitrarily quoted as the word "energy." The increase in Bala is said to be good for health, where the Bala will be minimal, as Bala is said to be lost in sickness and at some stage of life as well. Among which the awareness of dehabala is clarified in the section of rogi pareeksha Review of deha bala helps in the prognosis of a disease and to set the dose, to follow proper modality of treatment or to recommend correct regimens for a healthy lifestyle.

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## DEHA AND BALA SHAREERAKA

Bala is mentioned by the Acharyas in various contexts in many ways in Ayurveda. The Bala is categorized into Different types, Sharirika Bala, Mano Bala, Indriya Bala, Atma Bala, and so on. It is the resilience of an individual that helps to do any hard work and prevents disease from developing.<sup>[1]</sup>

## BALAVAN

One whose sharira mamsa and sharira samhanana are even in measure, whose indriyas are strong, free of deformities, capable of tolerating hunger, thirst, heat, cold, increased body activity, whose digestion is fine, is said to be balavan.<sup>[2]</sup>

## Clinical Examinaton of Dehabala

- 1)Saaratah pareeksha (covers both physical and physiological & psychological aspects)
- 2)Vyayama Shakti

## Saara as a physical examination tool and its importance

Chakrapani mentioned the quote above that saara is the essence or the purest form of a dhatu. A person with a pirticular dhatu Saara will have more resistance to the disease produced by pirticular dhatu, according to acharya kasyapa.

- It is stated by the charaka that mere physical appearance cannot be considered for a proper prognosis. Since some people look like ants with an emaciated body, they are strong and can carry heavy and hard work and people with heavy physics may have less strength.
- Bala should be regarded as a boilologic strengtrh in the sense of deha bala. Therefore, the no.of dhatu saarata present in an individual is directly proportional to an individual's power of resistance. Thus, dhatu saarata is taken as one of the parameters used to evaluate deha bala.
- The review of dhatu saarata shall be carried out by Saara lakshanas specified by acharyas requiring paramanas of pratyaksha aptopadesha and remaining as subjective criteria.

## Types of Saara

1. Tvak Saara
2. Rakta Saara
3. Mamsa Saara
4. Meda Saara

5. Asthi Saara
6. Majja Saara
7. Shukra Saara
8. Satva Saara

### **Twak Sara**

The skin is unctuous (Snigdha), smooth (Shlakshna), soft (Mridu), charming (Prasanna), delicate (Sukumara), lustrous (Saprabha) and the hair on the skin are unctuous (Snigdha), smooth (Shlakshna), soft (Mridu), pleasant (Prasanna), delicate (Sukumara), minute (Sukshma), sparse (Alpa), deep rooted (Gambheera). Person with Uttam Twak/Rasa Sara is endowed with happiness (Sukha), good fortune (Soubhagya), sovereignty (Aishwarya), enjoyment (Upabhoga), intelligence (Buddhi), knowledge (Vidya), health (Aarogya), pleasure (Praharsha) and longevity of life (Aayushyatwa).<sup>[3]</sup>

One, whose skin (Twak) and hairs (Roma) are good looking (Suprasanna) and soft (Mrudu), is to be understood as Twak Sara person.<sup>[4]</sup>

### **Rakta Sara**

Rakta Sara Ears (Karna), eyes (Netra), face (Mukha), tongue (Jihva), nose (Nasa), lips (Oshtha), palms (Panitala), soles of the foot (Paadatala), nails (Nakha), forehead (Lalata), penis (Medhra) are unctuous (Snigdha), red (Raktavarna), beautiful (Shrimad) and dazzling (Bhrajishnu). This Rakta Saaratva gives happiness (Sukha), arrogance (Uddhatam), good grasping power (Medha), self-respect (Manasvitvam), delicacy (Soukumaryam), less strength (Anatibalam), inability to face difficulties (Akleshshishnutvam) and intolerance of heat (Ushnasahishnutvam).<sup>[5]</sup>

Rakta Sara person is known to possess unctuous (Snigdha) and coppery nails (Tamra Nakha), eyes (Nayana), palate (Talu), tongue (Jihva), lips (Oshtha), palms and soles (Pani padatala).<sup>[6]</sup>

### **Mamsa Sara**

Mamsa Sara Temples (Shankha), forehead (Lalaat), atlanto-occipital joint (Krukatika), eyes (Akshi), zygomatic bone region (Ganda), jaw (Hanu), neck (Griva), shoulder (Skandha), abdomen (Udara), axilla (Kaksha), chest (Vaksha), joints of limbs are stable (Sthira panipada sandhi), heavy (Guru), good looking (Shubha) and well-covered with muscles (Mamsopachita). This Mamsa Sarata gives forgiveness (Kshama), patience (Dhriti), non-

greediness (Aloulya), wealth (Vita), knowledge (Vidya), happiness (Sukha), kindness (Aarjava), strength (Bala), health (Aarogya) and long life (Deerghayu).<sup>[7]</sup>

Mamsa Sara person is known to possess few depressions (hollows) in the body, have well-covered (concealed) bones and joints and musculature.<sup>[8]</sup>

### **Meda Sara**

Meda Sara Complexion (Varna), voice (Swara), eyes (Netra), hairs (Kasha), small hairs (Loma), nails (Nakha), teeth (Danta), lips (Oshtha), urine (Mutra), faces (Purisha) are excessively unctuous (Snigdha). This Medasarata gives wealth (Vita), sovereignty (Aishvarya), happiness (Sukha), enjoyment (Upabhog), charity (Pradaan), kindness (Aarjava), delicacy and they cannot tolerate severe treatment (Sukumaropacharata).<sup>[9]</sup>

Medasara person is known to pass unctuous (Snigdha) urine (Mutra) and sweat (Sweda), has a mellow voice (Snigdha Swara), a bulky body (Brihat Sharira) and are incapable of doing physical labor (Aayasa Asahishnu).<sup>[10]</sup>

### **Asthi Sara**

Asthi Sara Heels (Parshni), ankles (Gulpha), knees (Janu), forearm (Aratni), collarbones (Jatru), chin (Chibuk), digits (Parva), bones (Asthi), nails (Nakha), teeth (Danta) are robust or big (Sthula). This Asthisarata gives enthusiasm (Mahotsaha), activeness (Kriyavanta), endurance (Kleshasaha), well-built body (Sara-sharir), strong stable body (Sthira-sharira) and long life (Aayushmanta).<sup>[11]</sup>

Ashtisara person is known to possess a big head and shoulders (Maha shira skandha) and big teeth (Brihat danta), big jaws (Brihat Hanu), bones and nails (Brihat asthi and Brihat nakha).<sup>[12]</sup>

### **Majja Sara**

Majja Sara Soft body (Mrudvanga), strong (Balavanta), unctuous complexion (Snigdha varna), melodious voice (Snigdha svara), prominent joints (Sthula sandhi), long joints (Dirgha sandhi), rounded joints (Vrutta sandhi). This Majjasarata gives long life (Dirghayusha), strength (Balavanta), well learning (Shrutabhaj), richness (Vittabhaja), special knowledge of science (Vidhnyanbhaj), progeny (Apatyabhaj) and respect (Sammanbhaj).<sup>[13]</sup>

Majjasara person is known to be not lean and thin (Akrusha), but to be powerful (Uttam Bala) to possess mellow (Snigdha) and sonorous (Gambhira) voice (Swara) and is endowed with good fortune (Soubhagyopapanna) and has big eyes (Mahanetra).<sup>[14]</sup>

### **Shukra Sara**

Shukra Sara Gentleness (Soumya), gentle look (Soumyaprekshina), milky white sclera (Kshirpurna netra), good sexual capacity (Praharshabahula), unctuous (Snigdha), round (Vritta), firm (Sara), even (Sama) and compact (Samhat) teeth (Danta) and their teeth resemble like Arabian jasmine (Shikhar danta), have pleasant and unctuous complexion and voice (Prasanna snigdha varna swara), these people are lustrous (Bhrajishnu) and have prominence of gluteus region (Mahasphik). This Shukrasarata gives liking by women (Stripriyatva), they enjoy intercourse (Stri upabhogitva) and have strength (Balawanta), happiness (Sukhabhaj), sovereignty (Aishwaryabhaj), health (Aarogyabhaj), wealth (Vittabhaj), respect (Sammanbhaj) and good progeny (Apatyabhaj).<sup>[15]</sup>

Shukrasara person is known to possess unctuous (Snigdha), compact (Samhat) and white (Shweta) bones (Asthi), teeth (Danta) and nails (Nakha) and has excessive sexual desire and children (Bahula kamapraja).<sup>[16]</sup>

### **Satva Saara**

The inhabitants of Satva Saara are satva guna pradhana. Great memory. Intelligence and passion. Be grateful and never sorry. Courage, courage. No hesitation, they are prepared to do research. Throughout their words, they are honest and virtuous.

➤ After analyzing all 8 types of dhatu Saara, a person should be classified under pravara, avara & madhyama Saara. Vyayama Shakti It should be assessed by anumana pramana according to charaka vyayama shakti. Vyayama means performing various movements of the body, i.e. chesta. Karma shakti can be evaluated through vyayama shakti and can be classified under three types

- Pravara
- Madhyama
- Avara bala

If the person is able to do more physical work, he is pravara bala, if he is moderately then madhyama bala, and if he is much less then avara bala.

Pravara	Madhyama	Avara
They have all the dhatus in excellent quality and hence called sarva Saara. They have a firm and balaced body with well-balanced gait. Delay in ageing, lower degree of diseas affliction, numerous off springs of identical quality, Wisdom & steadiness etc.	They possess qualities of all the dhatus in a moderate degree.	They have least amount of dhatru saarata and show least charecteristics

### SAMYAK LAKSHANA OF VYAYAMA<sup>[17]</sup>

- Sweda gamana: Perspiration.
- Swas vriddhi: Enhanced respiration.
- Gatra laghava: Lightness of the body.
- Hridaya uparodha: Inhibition of the heart and such other organs of the body.

### PHYSICAL FITNESS

Physical fitness is characterized as a general state of health and well-being or the ability to perform aspects of sports or occupations in particular. By proper nutrition, exercise, hygiene and rest, physical health is usually obtained. It is a collection of qualities or characteristics that is related to the ability to perform physical activity that people have or accomplish. Factors that affect physical performance include age, somatotype, temperament, diet, and drugs; other factors can affect performance such as physiological, emotional, and external factors.<sup>[18]</sup>

### PHYSICAL FITNESS TESTS

- Ergometers
- Treadmill
- Bicycle Ergometer
- Handgrip strength test
- Push up Test
- Bruce Protocol Stress Test

### ERGOMETERS

It is an exercise machine, equipped with an instrument to measure the work performed by exercising, or an instrument to measure the amount of work performed by human muscles.

While carrying out common exercise assessments, the use of an ergometer is necessary. Conventional ergometers include the treadmill and the chain used to check the ability to exercise.

### **BICYCLE ERGOMETER**

It is an instrument powered by the subject's peddling front and back wheel. The resistance to which a frictional band or electromagnetic braking provides the subject peddles. By changing the brake band tension, the work load can be adjusted quickly and easily. The work is easily calculated by the reading of the scale.

### **HANDGRIP STRENGTH TEST**

The person keeps the dynamometer of the handgrip in the hand, with the arm at the right angles and the elbow at the body side. Squeeze the total isometric effort dynamometer, which is sustained for approximately 5 seconds. In kilograms, the results are reported.

### **PUSH UP TEST**

The person must kneel on the floor to do this, hold hands on either side of the chest, and keep the back straight. Do as many pushups as you can until you are drained. This records the total number of pushups done.

### **BRUCE PROTOCOL STRESS TEST**

On a treadmill, the individual is made to run. The treadmill's incline increases by 2 percent at three minute intervals and the speed increases. The score of the test is the time taken in minutes for the test.

### **Physical Fitness Parameters**

- Heart rate
- Blood pressure
- Exercise duration
- Physical Fitness Index

By increasing the consumption of oxygen, regular exercise and nutritious food intake can increase PFI. The calculation of the PFI score is as follows:

$$\text{PFI} = \frac{\text{Duration of Exercise in Seconds} \times 100}{2 \times (\text{Sum of Pulse Counts at 1,2 and 3 Min.})}$$

## DISCUSSION

One is in perfect health when the Three doshas (vata, pitta and kaapha) Digestive five (digestion, assimilation and metabolism) all the body tissues and components (dhathu the entire physical body) all the excretory functions (the physiological functions of urination and defecation) are in perfect order with a pleasantly disposed and contented mind, senses and spirit according to Acharya Sushruta. Dhatu srata is considered vital in the analysis of deha bala as dhatus are the basic elements that constitute a body after doshas developed when agni is in prakritavastha & as an essence of ahara rasa. Therefore, it is important to analyze dhatu pushti via dhatu Saara lakshanas to estimate deha bala. The mentioned Lakshanas covers not only physical but also physiological and psychological aspects that reflect the status of a properly nourished or healthy dhatu. Sara pareeksha helps to rule out the individual dhatu pushti as opposed to a gross examination that makes it easier at the individual dhatu level to find the cause of an illness. Vyayama shakti can be said as an amount of stress and when all the dhatus are in a healthy state, a person can withhold work. Modern parameters are also useful in the evaluation of vyayama shakti.

## CONCLUSION

When evaluating deha bala, both saratah pareeksha and vyayama shakti play an equally important role. Bala pariksha is a crucial factor in determining rogi bala, prognosis and proper treatment. Until starting the procedure, bala pareeksha should be given importance.

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