



## Title- A critical literature review of Bala by various Acharyas in Ayurveda.

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### Abstract-

*Ayurveda* has got its basic concept of *Bala* in relation to the health and disease condition. Since ancient time many *Acharya* put their opinion regarding *Bala*. It is important for protection and survival point of view. To protect our self from adverse condition *Bala* is required. Also for development of body there is need of the *Bala* (in the form of energy). The modern science also gives the much more attention towards *Bala* (strength) in relation to health and disease condition. *Acharya Charaka* divides *Bala* into three types; these are *Sahaja Bala*, *Kalaja Bala*, *Yuktikruta Bala*. *Sahaj Bala* is the *Bala* of person since birth. *Kalaja Bala* is the *Bala* of person due to the season and *Yuktikruta Bala* is the *Bala* which the person acquires in his life. The *Dehabala* is simply defined as the strength for doing any work or activity i.e. capacity of an individual to perform work or activity. *Acharya Charaka* explained in *samhanan pariksha* that one whose *sharir samhanan* as well as *sharira mamsa* are even as per the measurement is called to be person with *susahant sharir*. Such person has good strength.

**Keywords-** Bala, Dhatu, Dehabala, Sharira, Strength.

### Introduction-

The *Dehabala* is simply defined as the strength for doing any work or activity i.e. capacity of an individual to perform work or activity. *Acharya Charaka* explained in *samhanan pariksha* that one whose *sharir samhanan* as well as *sharira mamsa* are even as per the measurement is called to be person with *susahant sharir*. Such person has good strength. *Bala* is Physical strength as well as mental strength of an individual.

## Definitions-

### 1. According to *Charaka Samhita*

Acharya charaka told that *Kapha* in the normal condition could be said as *bala* but in the abnormal condition it is similar to waste. Normal nature of *kapha* in body is named as *Oja* while *Vikrut kapha* is named as *Pap* i.e. Vyadhi (disease).<sup>1</sup>

### 2. According to *Bhava prakasha*

A clear cut definition about *bala* is given by *bhava prakasha*, according to him the *bala* is nothing but the ability to carry out *cheshta* (exercise, our day to day work etc.)<sup>2</sup>

### 3. According to *Sushruta Samhita*

Acharya Sushruta defined *bala* as the essence of all the *dhatu*s emerging from *rasa* up to *shukra* is known as *oja* and itself it is *bala*.<sup>3</sup>

## TYPES OF BALA

The references given in *samhitas* for the various types of *Bala* are given below,

1. This classification as per physical (Sharirika) strength i.e. working capacity of body which is listed as,

1. *Pravara bala*;
2. *Madhya bala*;
3. *Avara bala*

Acharya Charaka in *Vimanshana* gives the above classification of *Bala*. On the basis of *prakrityadi ten bhavas* we can make *anumana* of *bala*.<sup>4</sup>

### 1. *Pravara Bala*

It is nothing but the excellence of *bala*. The person who is with *Pravara Bala* is capable of performing all the types of physical activities as well as mental work and never gets exhaust easily. This person can easily digest the heavy dose of medicine. Also they get recovered soon.

### 2. *Madhya Bala*

This type of *bala* has a combination of *Pravara* and *Avara bala* in this type of *Bala* the person has moderated capacity to perform work.

### 3. *Avara Bala*

This type of *bala* is exactly opposite to the *Pravara Bala*. The people having this type of *Bala* become exhaust just after a little work or exertion. They don't have capacity to tolerate physical work. Also they get tired soon by mental exertion or stress. They are unable to endure clinical & surgical procedures. They can't digest the heavy dose of medicine. They not so easily recover from any disease. In adverse situation they get affected soon and become unable to face such adverse situation.

## 2. The given classification is based on origination of *Bala*<sup>5</sup>

*Acharya charaka* in there *Samhita* gives the types of *bala* which are given below,

### 1. *Sahaja Bala*

### 2. *Kalaja Bala*

### 3. *Yuktikrta Bala*

#### 1. *Sahaja Bala*

It is present since birth so that it could be named as congenital (genetic or inborn) *bala*. Congenital means that which is natural to the body (*Sharira*) and mind (*Mana*). It is also referred as *Prakrita* (natural) and it is present from the birth. This *Bala* is essential in every individual. It is increase with the growth of *sapta dhatus* and does not depend upon other reasons. It is nothing but the natural vigor of *sharira* and *manas*. *Sahaja Bala* is the *Bala* which always remains constant because it is develop in the *Garbhavastha*. It is fixed for every person and depends upon the health of mother and father. As these is the originator of the fetus. There sperm and ovum are responsible for the formation of fetus. If these were in healthy condition the child will definitely be healthy because *Ayurveda* says that origin of *Prakriti* takes place at fertilization and *Bala* is dependable on *Prakriti* too.

#### 2. *Kalaja Bala*

It is also called as time effected in modern science. Time-effected is due to seasonal variation and age factor. *Kalaja bala* is depends upon the following factors,

(a) Age of person

(b) Seasonal

##### (a) Age

*Kalaja Bala* is different in every individual due to their age difference. The *Kalaja-Bala* depends upon the nature since the seasonal changes are not under our control; one has to face them as it comes forward in any form like *ritu sandhi*, *asatyama sayoga* of *kala* etc. Here person can't do anything.

##### (b) Seasonal

This type of *bala* is related with whole *samvatsara*. It was divided into two; first one is *Aadana kala* & second is *Visarga Kala*. *Aadana kala* includes the three months i.e. *Shishir*, *Vasant*, *Grishma* in these months of *Aadana kala* hotness is increased & *Dehabala* is decreased while during *Visarga Kala* which includes the *Varsha*, *Sharad*, *Hemant* month's coolness is increased & *Dehabala* also increased.

#### 3. *Yuktikruta Bala*

It is an acquired one. It is developed due to proper arrangements of management of diet & exercise. This type of *bala* includes the induction of body's resistance by rehabilitating the proper nutrition. The strength begins to grow by proper diet, rest and regular exercise. Prescribing *Rasayana* & *Vajikarana* also plays a vital role in the

improvement of the body resistance. Among the three types of *bala* the *Yuktikruta bala* is the *bala*, which could be increased by genuine and regular efforts.

### Discussion-

Ayurveda literature described the Bala in detailed. Since ancient time many *Acharya* put their opinion regarding *bala*. It is important for protection and survival point of view. To protect our self from adverse condition *bala* is required. Also for development of body there is need of the *bala* (in the form of energy). The modern science also gives the much more attention towards *bala* (strength) in relation to health and disease condition. So this article reviews the topic on Bala and its types in Ayurveda.

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