

**BALA –THE SUBJUGATOR OF VITIATED DOSHAS****Shandilya Priyanka<sup>1</sup>, Shreevathsa<sup>2</sup>, Patil Suma<sup>3</sup>**<sup>1</sup>Third MD, <sup>2</sup>Professor & HOD, <sup>3</sup>Third MD;

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**ABSTRACT**

*Bala* is the ability/capacity to carry out various activities. It is derived from *ojas*, the *saara* of seven *dhatu*s. *Bala*, in the form of *vyadhi kshamatwa* prevents the occurrence of a disease on one hand and on the other abates the severity of the same. The importance of *bala* in the period of convalescence, after having afflicted from *jwara*, is explained in the phrase “*balam hi alm dosha nigraha*” which conveys that the *bala* is the factor that controls the activity of aggravated *doshas*. Through this article, an effort is made, to establish a link between the concepts of *bala –vyadhi kshamatwa* and *vikara vighat bhava* and also to further elaborate the concept in above phrase, as to how acquiring of *bala* controls the activity of aggravated *doshas* keeping few core fundamental concepts.

**Keywords:** *Bala, Dosha, Jwara, Ojas, vyadhikshamatwa, Vikara vighata bhava***INTRODUCTION**

*Ayurveda* is the system of medicine, which targets the root of any disease, prevents its recurrence and also is known for its immunity boosters. Until the recent past the contemporary medical science has been, relating immunity, more to, the diseases of infective origin. But, ever since there has been an exponential rise in the auto-immune disorders, cancer and so on, the scientific fraternity has realized the importance of immunity in non-infective disease conditions too. Search into the texts of *Ayurveda* reveal, that the *Acharyas* were very much aware about the concept of immunity, its role and significance in causation and prevention of each and every disease.

**REVIEW OF LITERATURE –**

Following concepts have been reviewed for better understanding of “*Balam hi alam nigraha doshanaam*”.

**Concept of *bala* -**

*Bala* is defined as “*karma-sadhana shakti*” (capacity to work), which can be assessed through *vyayama shakti* <sup>(1)</sup>.

The *teja* (superior most essence) which is the resultant of *rasadi shukra anta dhatus* is called as the *ojas*, which is equated to *bala*. *Dalhana*, has compared *ojas* to *ghruta* (ghee). As *ghruta* (ghee) represents the total content of *sneha* (fat content) in milk, so is the *ojas* <sup>(2)</sup> which forms the essence of *seven dhatus*.

***Prakruta karma of bala or lakshanas of bala*** <sup>(3)</sup>

- ✓ *Sthira upachita mamsa* (well nourished *mamsa*)
- ✓ *Sarva cheshtasu apratighata* (capacity to perform all the activities )
- ✓ *Swara prasada* (excellence of voice)
- ✓ *Varna prasada* (excellence of complexion)

**Concept of *vyadhi kshamatwa*** <sup>(4)</sup> –

The concept of *vyadhikshamatwa* is exclusively a contribution of *Charak samhita*. It is

defined as the capacity to deter the strength of a disease and ability of the body to resist the occurrence of the disease<sup>(5)</sup>.

*Charaka acharya* while elaborating on the concept says, one cannot prevent the occurrence of a disease, merely by following congenial food and activities. That is the reason, why even the persons who follow the congenial diet and lifestyle, still get afflicted with a disease. Not all of the unwholesome diet and aggravated *doshas* go on to produce a disease and not all unwholesome regimes are equally strong so as to cause a disease. Not everyone is endowed with *vyadhikshamatwa*<sup>(4)</sup>. Apart from these there are other factors also, such as the *trini ayatanani* (three causative factors) which play a pivotal role in causation of a disease.

#### **Concept of vikara vighata bhava–**

The capacity to prevent/deter the manifestation of a disease is *vikara vighata bhava* (presence of factors resisting/destroying a disease). The concept of *vikara vighata bhava* is explained in *prameha nidana* of *charaka samhita* and is later adopted by *sangraha-kara* in *sootra-sthana*<sup>(6)</sup>

Four expressions of *vikara vighata bhava* are<sup>(7)</sup>,

01. Non causation of a disease. 02. Causing a disease after a very long time after getting exposed to causative factors 03 causing a mild disease. 04. Non manifestation of all the *lakshanas* in a manifested disease<sup>(7)</sup>.

#### **DISCUSSION**

**“Balam hi alam nigrahaya doshanam”<sup>(8)</sup>**

- *Adhyaya adhikarana* - *jwara chikitsa*
- *Sthana adhikarana* – *chikitsasthana*
- *Grantha adhikarana* – *charaka samhita* – *chikitsa grantha*
- *Vakya adhikarana* –
- ✓ *Sarpi pana nishedha in kaphottara jwara /alanghita*
- ✓ *Vidhi for kashayapana*

✓ *Nirdesha for mamsarasa sevana in kaphottara jwara.*

**Anvaya** – *Balam- hi- doshanaam -nigrahaya -alam.*

**Shabdārtha** – *bala* is the component that is capable (*samartha*) of controlling the *doshas*.

**Tantrayuktis in the shloka-** *Upadesha tantrayukti* .

**Paratantra avalokana** – similar reference could be found in other *samhitas*.

1. *Balam hi alam doshaharam param*<sup>(9)</sup>.

2. *Balam hi alam doshaharam param*<sup>(10)</sup>

3. *Rakshet balam pumsaam bale sati hi jeevitam*<sup>(11)</sup>

*Vyakhya* on this *shloka* could be made using *prasanga*, *ateeta- anagata vekshana* and *atidesha tantrayukti*.

Before elaborating the *shloka*, the knowledge regarding the *bala* is very essential.

#### **Discussion on bala –**

*Bala* is a resultant of *sapta dhatu sara* (essence of seven tissues) i.e *ojas* hence, is dependent on them. When the seven tissues lose their integrity, they can no longer impart *bala* to the body. The loss of integrity in *Dhatu*s (tissues) can happen by three ways –

- *Sahaja* – *beeja dushtijanya* (by birth)
- *Kaalaja* – *balahrassa* ( loss of strength) naturally occurring in seasons

“*adavante the dourbalye visargadanayohonrunaam*”<sup>(12)</sup>

- *Mithya ahara viharaja* – by adopting improper food and lifestyle.

Which may be due to 1. Impaired *dhatugata agni* 2. Due to *dosha dushti /pradosha* .

In other words, they are 1. *Adibala* 2. *Janmabala* 3. *Doshabala pravrutta balahrassa*<sup>(13)</sup>

Above *shloka* could be understood, through the following fundamental concepts,

#### **1. Concept of Vyadhi kshamatwa –**

*Vyadhii kshamatwa* is defined as “*vyadhibala virodhitwam vyadhi upada pratibandhatwam iti yaavat*”<sup>(5)</sup>. This concept is introduced and

explained in *vidha ashita pitiya adhyaya* of *charaka sootrasthana*, which speaks of *ahara dhatuparinamana* (digestion-metabolism and assimilation of food) and *pradoshaja vikaras*. This concept of *vyadhikshamatwa*, is sandwiched between the *Ahara – dhatu parinama* and *pradoshaja vikara*. When aggravated *doshas* get lodged in *rasadi sthanas* (*dhatu*s), the diseases manifest and they are termed as *pradoshaja vikaras* <sup>(14)</sup>. As per *uhya tantrayukti*, it could be said that, *pradoshaja vikaras* or the affliction of *dhatu*s from *doshas*, happens only when the *vyadhi kshamatwa* is low. That might be the reason, why *vyadhi kshamatwa* is explained soon after *prakruta ahara parinama*, and just before the description of *pradoshaja vikaras*. This could be interpreted as the *tantrakatru abhipraya* (intent of the author).

The aggravation of *doshas*, due to the indulgence in causative factors, is at the level of *koshta* and is further carried by means of *ahara rasa* (nutrient fluid) to entire body. The aggravated *doshas* can get lodged in a *dhatu* and give rise to a disease, only if there is low *vyadhikshamatwa*. While explaining the concept of *vyadhi kshamatwa*, the author says, all the *apathyas* (unwholesome food and activities) do not go on to produce a disease and not all people possess the capacity to prevent a disease. As per *vakyashesa*, even the indulgence in unwholesome food and activities will not give rise to a disease, if a person has good *vyadhi kshamatwa*, and on the other hand, if a person has low *vyadhi kshamatwa*, even the *alpa bala nidana* (i.e *apathyas*) will cause a disease. Because, of the *vyadhi kshamatwa*, even the aggravated *doshas* that are constantly present in the circulation in the medium of *rasa*, will not cause any disease. In other words, *vyadhi kshamatwa/bala* controls the activity of the aggravated *doshas*.

***Vyadhikshamatwa and bala -***

*Vyadhi kshamatwa*, is a result of *bala*. First and foremost feature of *bala* mentioned by *Sushruta* is the *sthira upachita mamsa* (sturdy well developed muscles) <sup>(3)</sup>. He also states that, *madhya shareeri* (moderate build) is endowed with *bala* <sup>(15)</sup>. *Charaka*, in the context of *vyadhi kshamatwa*, mentioned *atistoola* (obese) *atikrusha* (emaciated) and *anivishita mamsa shonita asthi* (ill formed muscle, blood and bone) as a sign of low *vyadhikshamatwa*, which are exactly opposite to features of *bala* of *Sushruta*. There is *anumata* (agreement) between the two *acharyas* on the concept of *bala*, though have named it differently. The *gunas* opposite to features of *bala*, could be considered as features of low *vyadhi kshamatwa*. By *viparyaya tantrayukti*, the *gunas* similar to features of *bala*, could be considered as features of good *vyadhikshamatwa*. This goes to prove that, the *bala* and *vyadhikshamatwa* are one and the same and could be used synonymously.

Indulgence in unwholesome food and regimes and presence of aggravated *doshas* are controlled by the presence of *bala /vyadhi kshamatwa*. Therefore, “*balam hi alam nigrahaya doshanam*”

**2. Concept of *Vikara vighata bhava bhava* –** *Vikara vighata bhava bhava* is the presence of resisting factors towards a disease <sup>(7)</sup> it also includes *vyadhi kshamatwa / bala*.

The concept is introduced in *prameha nidana* of *charaka saamhita*. In *prameha*, *shareera shaithilya* (slackness of bodily components) is an important and inevitable event of pathogenesis<sup>(16)</sup>. The body which has *shaithilya*, becomes vulnerable to affliction from the aggravated *kapha*.

*Sthirata* (sturdy bodily components) is a feature of *bala/ vyadhi kshamatwa*. Loss of *sthairya* (sturdiness) can be considered as a feature of low *yadhi kshamatwa* or absence of *vikara vighata bhava*. Hence, a body devoid of

*vikara vighata bhava* cannot resist the affliction from aggravated *kapha* and causation of *prameha*. This shows that the concept of *vyadhi kshamatwa* is equally important and contributing to the manifestation of any disease for that matter.

The primary threat to *vyadhi kshamatwa /bala* is the *dosha*. In *prameha*, the *shiathilya* provides room for its manifestation.. But the question is, what resulted in *shiathilya* ? The causative factors for the *shaithilya* / increased water element in the body are again the *doshas* (*kapha/pitta*). This goes to prove that, *bala* and *vikruta dosha* are inversely proportional. Maintaining one's *bala /vyadhi kshamatwa* will lead to attainment of control over *dosha*.

#### **Importance of bala rakshana in jwara –**

*Bala* is maintained by the integrity in seven tissues. *Dhatvagni* <sup>(8)</sup> should be functioning well to maintain their integrity and if it gets impaired, the integrity of the *dhatu* is lost; in such case it becomes susceptible to and provides room for the circulating *doshas* to settle. This explains the role of *agni* in maintaining *bala*.

“Dehe dhatu abalatwaat jwara jeerne anuvar-tate”<sup>(17)</sup>

Above phrase says that, as the *dhatu*s are weak, there is every chance that the *jwara* can go *jeerna* (deep). Properly functioning *dhat-wagni* only results in the formation of healthy *dhatu*. The impairment in *dhatwagni* in case of *jwara* can happen, by indulgence in causative factors or by the disease *jwara* itself. As there is *avarodha* (obstruction) in *rasa vaha srotas* and due to impaired *agni* in *kasha*, the nutrient fluid formed is *ama* and the same is transported. The transportation of *ahara rasa* (nutrient fluid) also is incomplete due to the *ava-rodha* (obstruction) in *rasa vaha srotas*. As a result of lack of proper nourishment, the integrity of rest of the *dhatu*s will be gradually lost, making them *durbala* (weak). In both these

conditions, the *jwara* can become *jeerna* (deep seated). Therefore, maintaining *bala* or *vyadhi kshamatwa* is very important, for preventing the *jwara* from going deep. For the same reason, *laghu ruchya ahara* (light- taste increasing food) is prescribed despite having *aruchi* only for the purpose of maintaining the *bala* <sup>(19)</sup>. Here too it is further substantiated that *bala* is important in controlling the severity of a disease, to prove once again that, “*balam hi alam doshaaya nigrahaanaam*”

#### **3. Concept of dosha nirharana**

*Doshas*, whether *pakwa* or *apakwa* (metabolised or not), should be expelled out of the body, otherwise *bala vyapat* will occur <sup>(20)</sup>. The aggravated *doshas* even if they are *pakwa* (metabolised), should not be allowed to settle, but have to be expelled out, as they pose a serious threat to *bala*. *Bala* and aggravated *dosha* impact and affect each other in inverse proportions. If the *bala* is good, the negative impact of *dosha* is less and vice versa. This again proves that, “*balam hi alam doshanam nigrahaya*”.

#### **Discussion on adhikarana of the given shloka –**

“*Balam hi alam nigrahaya doshanam*” is mentioned in the context of *sarpipana nishedha* (contraindication for ghee intake) in *kaphottara jwara* <sup>(8)</sup> of *Charaka samhita*. After attaining the *niramatwa* in case of *taruna jwara*, if it is *vata pittottara* and *nirama* then *sarpi* (ghee intake) has to be resorted to, after seven to ten days <sup>(21)</sup>. And *sarpipana* is contraindicated if the *jwara* is *kaphaottara* or if the person has not undergone *samyak langhana*. In such cases *kashayapana* is advised. In conditions, where *sarpipana* is contraindicated, *maamsarasa sevana* is advised. Even though *mamsarasa* is *kapha* producing, it is advised to be used in *kaphottara jwara* after attaining *niramavastha* to maintain *bala* of the *jwarita*

so as to prevent the *doshas* from going deep leading to causation of *jeerna jwara*.

“*Dosha prakupita kshhapayati atmatejasa ---- ukha gata iva udakam*”<sup>(22)</sup>

Aggravated *doshas* cause depletion of *dhatu*s by their innate characteristics. *Katu ushna guna* of *pitta*, *rookshata* of *vata* and *maraga-varodha* by *kapha*, cause depletion of the *dhatu*s, resulting in loss of *bala*. Therefore, to counter this, *sarpipana* in *vata pitta nirama* and *mamsa rasa* in *kaphattara* are advised after seven to ten days of *jwara*.

If *bala dana karma* (modalities imparting *bala*) is not done after *langhana avastha* of *jwara*, the disease easily becomes *jeerna* (deep), as the patient has weak *dhatu*s, due to affliction of *jwara*. By *atidesha tantrayukti* it could be interpreted that, after affliction with any disease, the natural integrity of *deha dhatu*s is lost in turn the *bala*. Therefore, the *bala* has to be restored. If not restored, body will become prone to other diseases or will lead to severity of the same disease. Therefore *balakara karma* has to be resorted to.

Until the *jwararogi* regains his *bala*, he should not indulge in any unwholesome food and activities. Otherwise, it will result in *vishamajwara* or *punaravartaka jwara*. By *viparyaya tantrayukti*, it could be understood that, after attaining *bala*, even if indulged in unwholesome food and activities, it will not be that harmful because, the body is endowed with *bala* and is capable of resisting diseases. This is another example in support of *balam hi alam dosha nigrahaya*.

*Jwara* is one disease, where, *bala hrasa* (loss of strength) is commonly seen after typhoid and so on. That being the reason, even after attainment of *niramata*, the *dhatu*s are still weak, hence have to be strengthened in order, for the bodily tissues to become capable of resisting diseases. That is why the above *shloka* is mentioned in *jwara* section.

## CONCLUSION

*Bala* is the capacity to perform different activities. *Bala* and *vikruta dosha* are inversely proportional to each other. Hence, protecting *bala* of a diseased is of prime importance, as it is the one that can regulate the aggravated *doshas*.

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