



KARMASAMARTHYA (BALA): A LIFE POWER OF ALL EXISTENCE AND FACTORS FOR ITS PROMOTION BY AYURVED ASPECT

Pradnya K. Shinde¹, Pranita K. Shinde²

¹Associate Professor & HOD, Department of Kriyasharir,

²Assistant Professor, Department of Swasthavritta,
Vidarbha Ayurved College, Amravati, Maharashtra, India

Corresponding Author: pshinde10673@gmail.com

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ABSTRACT

Karmasamarthya means the ability or capacity of the person to perform work by mind, body, and speech. It can be considered as *Bala* or strength. *Bala* is an important concept of *Ayurveda*. It is a life force of all living organisms. *Ayurveda* have many components to increase the *Bala*. This article focuses to disclose thorough review of literature of *Bala* and correlation of it with *Bala-Vruddhikara-Bhava* (factors responsible for promotion of strength) and implication towards maintenance of health. The *Bala* of person is governed by many factors like age, sex, food, health, disease state, time, season etc. *Bala* is responsible for nourishment, immunity and sustenance of life. This will boost the idea of *yukti-krita* promotion of *Bala* as an innovative powerful tool to reduce illness and hereditary disorders

Keywords: *Bala*, *Bala-Vruddhikara-Bhava*, *Yukti-krita Bala*,

INTRODUCTION

In the developing technological era, position of most of the physical work is taken by the machineries. So,

people get rid of physical exercise, activities. As a result, their mind can run like a computer having more

or less mental tension. But their body, strength cannot support them and so, lifestyle disorders such as obesity, stress, heart problem, diabetes mellitus, hair problems grows rapidly without any age criteria. *Ayurveda* Acharya before 5000 years ago mentioned the details about diet and lifestyle regimen to live healthy long life. To live quality of life you must have good strength, **Bala** which is described as *Karmasamarthya*. *Ayurveda* focuses on encouraging individuals to increase their strength through natural means. Ability or capacity of a person to perform all types of physical activity without any fatigue is called as *Karmasamarthya* i.e. physical fitness, the power to perform work. In ayurvedic literatures the synonym of **Karmasamarthya** used is '**Bala**' so in present study we used the term **Bala**. **Bala** has been considered as the vital power, capacity, energy or force of life. The need of **Bala** is useful for survival, for nourishment, development, defense mechanism of body and that which helps in sustenance of life. *Ayurvedic* classical texts described about different types of **bala** among them, *sharirik bala* and *manasika bala* are most important. As mentioned in *Charak samhita* **bala** can be improved by *bala vrudhhikar bhav*. *Bala-vruddhikara-bhava* is a fundamental concept, which has a prime importance to improve **Bala** from the birth. Here an attempt is made to throw focus on concept of **bala**, its types, importance and *Bala-vruddhikara-bhava*.

Material & Methods: A thorough search is done from various *Ayurvedic* classical texts as well as other related sources regarding the concept of **bala** (strength).

Literature review: *Ayurveda* has classified **Bala** into three types i.e. 1) *Sahaj Bala* 2) *Kalaj Bala* 3) *Yuktikrut Bala*

1 Sahaja bala

Sahaja-bala is one which exists in the body and mind since birth and can be correlated with constitutional strength. According to Chakrapani the constitutional strength is present in every living being from the time of birth. The *sharirika* and *manasika bala* which is attained by the healthiness of sperm & ovum i. e. strength attained from heredity. Thus, the natural strength does not require any extraneous factor for its

growth. Hence clinically it is observed that some are strong by their very nature, while others are weak either physically or mentally. These persons have a natural resistance to disease; well build body and more stable, strong mind.

2 Kalaj Bala

This type of **Bala** is stated to be influenced by seasonal traits and the age of the person. It is inclusive of the time, days, season, age and place of birth. The place having strong and healthier climate and pleasant, cool climatic conditions are *kapha* dominating areas i.e. belonging to *Anup Desh*. So people from these places have strong strength. Also, **Bala** is strong in early morning, spring season, and in younger age than in evening, summer and old age.

3 Yuktikrit Bala

It means strategies to improve **Bala** and can be developed by resorting to appropriate nutritional diet, *vyayam* and physical exercise etc. Secondly it refers to the induction of body's resistance against disease than it contributes to maintain disease-free state of the body. *Yuktikrita-Bala* is achieved by the proper combination of the intake of wholesome food like pulses, rice, ghee, meat etc. and following other regimens like exercise, proper rest. It could be gained by adapting certain rules and regimens as described in *Ayurved* following the *dincharya*, *ritucharya* along with non suppression of *Adharaniya* and suppression of *dharniya vega*. *Vyayam* is a routine way to improve **Bala**. *Rasayan* therapy also acts as immunomodifier which promotes strength, and vitality to the body. *Charakacharya* has described Strength promoting factors as *Bala vriddhikar bhava*.

Different Aspects of Bala

Sushrutacharya has used the term **Bala** to signify *Oja*, which means the finest essence of all *dhatu*s that, is created in the body in the process of transformation of food into *Dhatu*s. *Charakacharya* consider that *Kapha* which is one of the three basic elements of the body in its normal state of functioning represent to a vital source of strength and resistance to disease which is *Bala.Shelshma* in its normal state is called **Bala** and in abnormal state called *mala & papma* (disease)

Relation of Bala with Dosha (Kapha-dosha): *Dosha* i.e. *Vata*, *pitta* and *kapha* are in *Sama avastha* gives better strength to body. *Bala* is mentioned as function of *udan vayu* specifically. *Kapha* in normal state is known as *Bala* of body. Acharya Charak has described that '*Kapha*' in its normal state is responsible for *bala* which is ultimately known as *oja*. *Panchabhautik sanghatan* of *kapha* mainly is *Prithvi* and *Jala Mahabhut*, regarding *bala prithvi* represents *sthirtva*, stability and *Jala* represent nourishment. In general normal *gunas* of *kapha dosha* are *Guru guna*, it facilitates anabolism and hence increases strength. *Sheeta guna* arrests over activity of organs and muscles thereby provide stability. *Mridu guna* is responsible for bringing softness to body, *Snigdha guna* maintains moisture and lubrication, *Madhura guna* is a strengthening attribute, *Sthira guna* provides durability and *Pichila guna* is responsible for binding structures and acts as protective coat. All these *gunas* directly indicate towards nourishment of body. So, Status of *Bala* is strong in *Kapha prakriti* and poor in *Vata prakriti* as compare to other.

Relation of Bala with Oja: Ayurveda also describes a unique character '*Oja*' which has the strength to keep body, senses, mind and soul together in functional harmony and protects against adverse conditions in body. The excellent quality of *oja* induces *bala* due to which individual shows well-nourished fleshy body and durability, indicating healthy status of all seven *dhatu*s, all types of movements become smooth without any obstruction, voice and complexion become pleasant and functions of external sense organs along with organs of functions are smooth.

Relation of Bala with Dhatusarata: *Dhatusarata Parikshan* is the important factor for assessment of *Bala*. It means essence, excellence or purity of *dhatu*s. *Dhatusarata* is the base of physical strength where as *Satvasarata* is the base of mental strength. So, a person having *Pravar* or maximum *Ashtavidha Sarata* has total strength of human body at physical as well as psychological level. Among *asthavidha Sarata mansa*, *asthi*, *majja*, *shukra Sarata* have maximum *Bala*. *Bala* depends on *prithvi mahabhut pradhan dhatu*s like *mansa*, *asthi*, *majja*, *shukra*. As *Bala* is *rasaj bhav* it

also depends on *rasadhatu* because it primarily nourishes all other *dhatu*s.

Significance of Bala: Due to efficacy of *Bala Mansdhatu* get stable and strong. Person having good *Bala* is able to perform any type of activity. His voice and complexion is in state of complete happiness, mind, intellect and sense organs get stimulated to perform quality work. Physiologically and socially *Bala* is necessary for maintaining disease free state of the body doing the acts of welfare and helping others. It developed confidence in them and thereby helped them in leading life of good citizens. To achieve this state of *sharira-bala*, Acharya Charaka mentioned *Bala-vruddhikara-bhava*.

Bala vriddhikar bhava (Factors responsible for promotion of strength)- Means and measures to develop karmasamarthya

1. Balavat-purushe (birth from nature)

As our body is combination of *matruja-pitruja bhava* therefore dominant characters of the Parents reflect in the physique. By considering this, many years ago *Charaka* mentions that *Bala* of *apatya* which takes birth from strong parents is always better than *Bala* of *apatya* of normal/ weak parents. So, Parents originating from Punjabi or Sindhi family are considered to be *Balavana* Parents.

2. Balavat-deshe (Birth in a place where people are naturally strong.)

It means birth in a place where people are naturally strong. *Desha* like Punjab, Sindha are the places which give births to the naturally strong people. *Sadharana desha* which is said to have balance of water and plants leads to *dosha dhatu mala samyavastha* and give birth to the naturally strong person.

3. Balavat kale- (Birth at a specific time when people naturally gain strength.)

Bala is more in *sheeta rutu*s like *Hemanta* and *Shishira* as compared to other *rutu*s. *Charaka* mentioned mainly two types of *rutu*s – *Adana kala* (*Shishira, Vasanta, Grishma*) and *Visarga Kala* (*Varsha, Sharada, Hemanta*). In *Adana kala* power of sun increases day by day. Due to this penetrating power of sunrays, *bala* of individual decreases and in *Visarga-kala* due to dominance of *sheeta* moon rays, *bala* of

individual increases day by day from the beginning to the end of the season; Therefore *bala* status is highest at the starting of *Adana kala* and at the ending of *Visargakala*. During *Hemant & shishir Ritu* strength of the body is maximum i.e. November, December to January - February. During *Vasant* and *sharad ritu* strength of the body is in moderate state i.e. march - April to September - October. During *Grishma & varsha ritu* strength of the body is minimum i.e. may-June to July -Aug.

4. **Sukhashcha-kalayoga (Favourable disposition time period)**

Favourable disposition of time includes *doshadhatumala Samya avastha* and *sadharana kala*-it is *balanced* state of *dosha, dhatu, mala* in the body in *visarga kala* like *Shishira* and *Hemanta rutu*. Charaka mentions one important factor related to *prakruti* is *kala garbhashaya prakruti*. It means *ut-tama prakruti* forms when *kala* is *sadharana* and *dosha-dhatu-mala* are in *samya avastha*.

5. **Beeja – kshetra - gunasampat (Excellence of quality of beeja (sperm and ovum), kshetra (uterus).**

It includes excellence of quality of *beeja* (sperm and ovum) and *Kshetra - ashaya* (uterus). *Beeja* includes excellence of *Shukra* (sperms) excellence of *Stree-beeja* (ovum) as mentioned by *Charakacharya*. *Kshetras*-It includes *shuddha yoni* that is uterus is anatomically and physiologically well developed. As a result, healthy progeny is produced. It is stated that the progeny of parents having the excellence of sperm, ovum and uterus is endowed with strength.

6. **Ahara-sampat (Excellence of the ingested food)**

It includes excellent quality of the ingested food. *Bala* is achieved by proper combination of the intake of wholesome food like *kshira, dadhi, navneeta, ghruta, rakta-shali, mudga-yusha, saindhava, amalaki, yava, mansa-rasa, madhu* etc. The food having *madhur, amla, lavana rasa*, having *snigdha, sheet, guru gunas* also useful to restore physical strength. Following other regimen like proper rest, exercise and appropriate use of *rasayana-yoga* is helpful to maintain *Bala*.

7. **Sharira-sampat (Excellence of physique)**

It includes excellence of physique. Charakacharya mentioned that *Sama-mansa, Sama-pramana* which is measured by individual fingers, hands etc. in terms of height, breadth & length respectively, *Sama-samhanana* (Compactness) a well compact body is known by evenly well demarcated bones, well bound joints, well formed muscle & blood. Those who have well compact body are strong, will be able to tolerate heat-cold-hunger-thirst-vyayama, will be having *samyaka-pachana* and *jaranashakti*.

8. **Satmya-sampat (Excellence of suitability) (wholesomeness of various factors responsible for the maintenance of the body)**

It means suitability, adapting to wholesome substance & giving up unwholesome substance to which the physiology has been addicted since birth. With the *abhyasa-satmya* of any specific substance anyone can make that substance adoptable to them. It means the various foods, *Rasa*, habits, customs etc used by people for long periods of time by continuous use & not getting harmed from them. A good or *pravar satmaya* person has good strength, develop ability to take any taste, any type of medicine.

9. **Satva-sampat (Excellence of intellect and mind.)**

It includes excellence of intellect and mind. It is believed that it regulates the body because of its association with the soul. Individuals having superior mental abilities are called as *satvasara purusha*. Such person possesses excellence in mental abilities even if have weak physique. Such person because of specific manifestation of *satva* can tolerate serious exogenous and endogenous activities without much difficulty. Also, can be able to tolerate different type of disease states.

10. **Svabhava-samsiddhi (Favourable disposition of nature)**

Bala is one which exists in the body and mind since birth. According to Charaka *prakriti arambhak bhava* are responsible factors for the formation of *prakriti* of individual. On the basis of these factors' person is developed with particular *dosha* dominant constitution, which remains constant.

11. **Youvana (Youthfulness)**

Every individual in his young age has more strength. It includes youthfulness that is *madhyamavaya* (from

30-60 yrs of age). According to Charaka *Vaya* is mainly of three types *Baala*, *Madhyama* and *Vruddha*. The *Bala* in adulthood will be more; compared to childhood and old age. *Madhyamaavastha* of *vaya* includes, qualities of all *dhatu*s having reached the normal limit, with proper physical and mental strength, without degeneration in qualities of *dhatu*s, having predominance of *Pitta dosha*.

12. Karma (exercise)

Vyayamshakti Parikshan is a good source to assess *Bala*. The physical activity of the body which is desirable to mind and provide stability to the body & improves *Bala* of the body is called as *vyayam* or exercise. *Vyayam* gives harmony to the body of mind, strength to the muscles & tendons. It liberates the spinal column & gives the necessary elasticity. Doing exercise is a very good standard to improve *Bala*. But it should be taken in right measure & should be increased gradually. There is reference about at what time one should have exercise in *ashtang hriday sutrasthan*. It should be taken to the half exert of ones own capacity. To reduce stress or strain of the human body & mind there is need of *vyayam* in daily life.

13. Sauharsha- (Cheerful disposition)

Person with *prasanna-atma*, *indriya* and *mana* is called as *swastha*. That is person with happy mind state have ability to tolerate any type of physical and mental disorders. In this way happiness promotes strength.

DISCUSSION

Bala plays a very important role in *swastha* and *atura avastha* of *sharira*. *Bala* is basic characteristic of *prakrut kapha dosha* and *vaat dosha* i.e. *prakrut udan vayu*. *Prakrita kapha* mainly protects the body by preventing it from the wear and tear process. An individual with *kapha* dominant *prakriti* has excellent strength. *Oja* is considered to be the utmost component of vitality along with that it provides physical and mental resistance against diseases i.e. *vyadhikhaamatva*. *Bala* is the attribute of excellence of *mansa*, *asthi*, *majja*, *shukra* and *sarva dhatu*sarata. Individual having *Sama samhat sharira* is called as *Balawan*. After thorough review of literature of *Bala* and *Bala-*

Vruddhikara-Bhava, promotion of the strength of a person from the birth is possible, because if parents should plan their conception as per *ritu* as in *visarga kala*, can follow *ahar-vihar* as mentioned in texts, having excellent *desha* of *birth*, place of delivery. If one can follow this perfectly then result of progeny is definitely *Balwan*, having good strength. All thirteen factors mentioned as *Bala- Vruddhikara-Bhava*'s can be included in-*Sahaja*, *Kalaja* and *Yuktikruta Bala*. Classification of this can be done as *Sahajabala* includes *balavat-purushe*, *balavat-deshe*, *balavat-kale*, *beejakshetra-sampat*, *satva*, *satmya-sampat*, and *svabhava -samsiddhi*. They are useful to improve immunity. *Kalaja-Bala* includes *balavat-kale*, *yauvana*, *sukhascha-kalayoga*. *Yuktikruta-Bala* includes *aahara-sharirasatmya- sampat*, *youvana*, *karma*, *sauharsha*.

CONCLUSION

From this study it can be concluded that to maintain health and to prevent the diseases *Bala* is an essential factor. With the help of *Bala-vruddhikara-bhava*, we can promote physical and mental fitness to fight with diseases and improves quality of genes which prevent genetic disorders. This *Bala* is mainly obtained by certain components in body viz. *Prakrita kapha*, *Oja*, and *Sarawan dhatu*. Nourishment of *dhatu* leads to increase in physical strength and stability of body. Applicability of *bala vruddhikar bhava* will promote our strength which brings about pleasure of mind. If the person having ability to work is normal then all the functions work properly i.e. digestion, respiration, circulation, etc and the person can lead a healthy life. *Bala* could be achieved by adopting *Bala-Vruddhikar-Bhava*, by taking proper *ahara*, *vihar*, *dincharya*, *virtucharya*, *sadvritta*, *vyayam*, and *rasayana* therapy. Maintenance of *tridosha* and *sapta dhatu* is also essential to achieve the *Bala* or strength. The person having all these qualities is said to be *Balawan* or having good *karmasamarthya*.

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