CONCEPT OF SHARIRABALA AND BALA-VRUDDHIKARA-BHAVA IN JAN-MAPURVA AND JANMOTTARA STATE (i.e. BEFORE AND AFTER BIRTH)

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ABSTRACT

Bala, arbitrarily quoted to the word strength is an important concept of Ayurveda. The increase in the Bala is said to be good for health. Ayurveda produce many modules to increase the Bala. This work aims to reveal comprehensive review of available literature and correlation, through the hidden secret of Ayurveda- Bala-Vruddhikara-Bhava (factors responsible for promotion of strength). The Bala of person is governed by many factors like age, sex, food, health, disease state, time, season etc. Providing objectivity to the Ayurvedic concept is a formidable task. This review has profound Janmapurva and Janmottara health implication. This will boost the idea of yukti-kruta promotion of Bala as an innovative powerful tool to reduce illness and hereditary disorders which transfer from parents to next generations.

Keywords: Bala-Vruddhikara-Bhava, Sahaja-Bala, Kalaja-Bala, Yukti-kruta Bala

INTRODUCTION

Ayurveda is a great life science, which provides many novel concepts. Concept of Bala-vruddhikara-bhava is a fundamental concept, which has prime importance to improve Bala logically from the origin (birth) itself. Bala plays very important role in swastha and atura state of sharira. According to Acharya Charaka, Bala-vruddhikara-bhava are mentioned to improve strength of our body.

CONCEPT OF ‘BALA’ IN AYURVEDA

Basically the term Bala means ‘strength’. Bala is a very important factor related to our health. The word Bala has been used invariably for strength of body, mind and its components. The word Bala is synonymously used for normal health. Kapha Dosha and Oja too in samhitas.

SHARIRA-BALA

Sharira-bala is strength of an individual which helps to do any strenuous work and prevent disease manifestation. Charaka mentioned sama-samhata-purusha, one whose sharira-mamsa and 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 balavana. To achieve this state of sharira-bala, Acharya Charaka mentioned Bala-vruddhikara-bhava (Factors responsible for promotion of strength) as follows:

1) Balavat-purushe - Birth from a natu-
rally strong mother and father (parents).

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

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

4) **Sukhashcha-Kalayoga** - Favourable disposition time period (pleasant and moderate climate).

5) **Beeja-Kshetra-guna-sampat** - Excellence of quality of beeja (sperm and ovum), kshetra (uterus).

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

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

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

9) **Sattva-sampat** - Excellence of intellect and mind.

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

**11) Youvana** - Youthfulness

**12) Karma** - Exercise

**13) Samharsha** - Cheerful disposition.

**1. BALAVAT-PURUSHE**

It means birth from a naturally strong mother and father (parents). As our body is combination of matruja-pitruja-prakruti 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. Parents originating from Punjabi or Sindhi family are considered to be Balavana parents.

**2. BALAVAT-DESHE**

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. Sadharanadesha which is said to have balance of water and plants; leads to sama—dosha, sama—dhatu, sama—mala state and give birth to the naturally strong people.

**3. BALAVAT KALE**

Bala is more in sheetarutas (cold seasons) like Hemanta and Shishiraas compared to other rutus. Charaka mentioned mainly two types of rutus—Adana kale (Shishira, Vasanta,Grishma) and Visarga Kala (Varsha, Sharada, Hemanta). In Adana kale, power of sun increases day by day from beginning to the end. Due to this penetrating power of sun rays; bala of purusha increases and in Visargakala due to dominance of sheeta (cold) moon rays bala of purusha increases day by day from the beginning to the end of the season; Therefore balastatus is highest at the starting of Adana kale and at the ending of Visargakalad.

**4. SUKHASHCHA-KALAYOGA**

Favourable disposition of time (pleasant and moderate climate) includes sadharanakala-yoga, it is balanced state of vata, pitta and kaphadosha in the body as in sheetarutas like Shishira and Hemanta; excluding rutu-sandhikala.

Charaka mentions one important factor prakruti which forms at the time of shukra—shonita-jeeva-samyoga in garbhashaya and four other factors are mentioned, which are responsible for prakruti strength out of which one is kalaharana and dosha-dhatu-mala are in samya-avastha.

**5. BEEJA – KSHETRA - GUNA-SAMPAT**

It includes excellence of quality of beeja(sperm and ovum) and Kshetra-ashaya (uterus). Beeja includes excellence
of Purusha-Shukra (sperms) as mentioned in Charaka Shuddha-Shukra-lakshana— the semen which is unctuous, dense, slimy, sweet, non-irritating and white (transparent) like a crystal is to be known as pure or normal. Excellence of Stree-beeja that is by Charaka Shuddha-stree-artava-lakshana are menstrual discharge which is of the colour of gunja fruits or of lotus or of lac or of indra-gopa (trombidium) should be considered as unpolluted. Kshetras – It includes nirdosha yoni that is uterus is anatomically and physiologically well developed. Due to nirdoshatvaas well as beeja and kshetra in excellent state, saratva of dhatu that is of shukradhatu; the best of its excellence healthy progeny is produced.

6. AHARA-SAMPAT

It includes excellent quality of the ingested food. Bala is achieved by proper combination of the intake of wholesome food like rakta-shali, mudga-yusha, saindhava, amalaki, yava, antarikshajala, dughdha, ghruta, mansa-rasa, madhu (honey) etc. with this following other regimen like proper rest, exercise and appropriate use of rasayana-yogas to maintain proper Bala.

By using Ashtau-ahara-vidhi-visheshayatanas (eight factors determining the utility of food) Matravat-ahara (food in proper quantity) and Ahara-pariksha (capacity of food intake and proper digestion). It induces balance state of dosha-dhatu-mala in sharira.

7. SHARIRA-SAMPAT

It includes excellence of physique. Charaka mentions Sama-mamsa (equally distributed muscular flesh), Sama-pramana (ideal measurement of the body (anthropometry)- 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 otherwise weak. Those who have moderate compactness have medium strength). Drudha-indriya (strong indriya), Vyadhi should not take place easily, will be able to tolerate heat-cold-hunger-thirst-vyayama, will be having samyaka-pachana and jaranashakti which leads to sama-mamsaformation. It also includes majjasarata, sarva-sarata and satva-sarata.

8. SATMYA-SAMPAT

Excellence of suitability: (satmya wholesomeness of various factors responsible for the maintenance of the body). Substance conducive to an individual is called “Satmya” and the use of such substances result in the wellbeing of that individual. With the abhyasa-satmya (continuous use) of any specific substance anyone can make that substance conducive to them. Due to abhyasa-satmya (regular consumption) of ghruta, ksheera, taila, mansa rasa and sarva rasa (all six rasa) person will be able to tolerate heat-cold-hunger-thirst-vyayama.

On the basis of Satmya is said to be of three types as follows:-
1) Pravara- superior - consume all rasa,
2) Avara- inferior - consume only one rasa,
3) Madhyama - medicore -consumes more than one rasa.

It also includes Rutu-satmya (Rutu conducive to an individual), Desha-satmya (desha conducive to an individual).

9. SATTVA-SAMPAT

It includes excellence of intellect and mind. These are pravara-satva and satvasara individuals; Satva is synonym of mana, with atma - samyoga of mana-sharira moves. On the basis of bala, satva is of three types – pravara, madhya and
avara. Pravara-sattva-purusha is called as sattva-sara-purusha. Sattva-saratpurusha with small body structure will be able to tolerate different type of disease states. As Charaka mentions satvikata ofmana is dependent on mental constitution of parents, especially ahara – vihara of mother at the time of pregnancy. Whattype of thoughts and stories mother listens at the time of pregnancy; affects neonates mind and intellect.

On the basis of purva – janmakrutakarma thepurush is satvika, rajasika, tamasika. 10. SVABHAVA-SAMSIDDHI

It includes favourable disposition of nature. Bala is one which exists in the body and mind since birth. According to Charaka four factors are responsible for garbha- nirmitee at the time of shukra- shonita-jeeva-samyoga in garbhashaya; are -state of male and female shukra, state of uterus, mother ahara- vihara, constitution of pancha-mahabhuta. On the basis of these four factors particular dosha dominant constitution of balaka. Which remains dominant for whole life? All these four factors at their best can promote the bala of balaka.

11. YOUVANA

It includes youthfulness that is madhyama-vaya (from 30-60 yrs of age). According to Charakakakala – pramanavisheshha-shariraavastha that is vaya is mainly of three types Baala, Madhyama and Vrudhda. The Bala in adulthood will be more; compared to childhood and old age. Madhyamaavastha of vaya includes Sharira with samamatra of bala, virya (energy), purusha (virility), parakrama (prowess), grahana (acquisition), dharana (retention), smarana (recollection), vachana (speech), vidhyanashakti (understanding), qualities of all dhatus having reached the normal limit; with proper-

physical and mental strength, without degeneration in qualities of dhatus, with and predominance of Pitta dosha.

12. KARMA (EXERCISE)

According to Charaka generally Bala should be inferred by vyayama-shakti. Any physical activity performed to increase strength and stability is known as vyayama. It brings about lightness in the body, ability to work, stability, resistance to discomfort, enhancement of metabolic activity and alleviation of doshas (especially kapha). Vyayama stimulates the power of digestion. The other benefits of vyayama are bodily nourishment, gracefulness and symmetrical growth of body parts, agility, firmness, sound health and depletion of excess fat.

13. SAUHARSHA

Cheerful disposition. Person with prasanna-atma, indriya and mana is called as swastha (healthy). That is person with happy mind state have ability to tolerate any type of physical and mental difficulty and problem. This way happiness promotes strength.

CLASSIFICATION OF 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 / fitness is present in every living being from the time of birth. The sharirika and manasikabala which is attained by the parental factors like rasa, rakta, virya, ojas is sahaja-bala, which can be considered as strength attained from heredity. Thus the natural strength does not require any extraneous factor for its growth. It is known that there are some people who are naturally strong; some others are weak which is decided genetically.

2. KALAJA-BALA
Kalaja-Bala is one, based on the age of person and the seasonal changes. The bala in adulthood will be more compared to childhood and old age.

Pertaining to seasons, Bala is more in sheetarutus (cold season) like Hemanta and Shishira compared to other rutus.

3. YUKTIKRUTA-BALA

Yuktikruta-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 and also with the use of elixirs rejuvenators (rasayanayogas).

In this part Ayurveda having more interventions like promoting the bala of an individual by using the dravya possessing balya, bruhana, shramahara, vayasthapana, rasayana, vajikarana karma.

DISCUSSION

All thirteen factors mentioned as Bala-Vruddhikara-Bhava’s can be included in Sahaja, Kalaja and Yuktikruta-Bala. These three types reflect the condition of bala in janmapurva and janmottar condition. Elaboration of this can be done as follows:-

-Sahaja-bala includes balavat-purushe, balavat-deshe, balavat-kale, beeja-kshetra-sampat, satva, satmya-sampat, svabhava - samsiddhi. These are the factors which are responsible for best status of Bala in janmapurvaavastha. They are useful to improve immunity.

- Kalaja-Bala includes balavat-kale, yauvana, sukhascha-kalayoga. Role of kalajabalais important in janmapurva and janmottar state. In case parents who are in youvanaavastha, their shukra and artava are having best qualities and their union also take place in favourable rutu.

- Yuktikruta-Bala includes aahara-sharira-satmya-sampat, youvana, karma, sauhasha. This concept is essential in janpurvaas well as janmottar state of Sharira-Bala.

After thorough review of literary compilation of Bala-Vruddhikara-Bhava, promotion of the strength of a person from the birth itself is possible; because some factors like beeja, ahara-vihara of mother etc. which mentioned above are responsible for the same.

By using Yuktipramanamentioned by Acharya Charaka if shodhana, shamana and rasayanachikitsa is done by mother and father before conception and in order to accomplish expected qualities in foetus garbha-samskara like to listening satvika-katha, shauryatmaka-katha, geeta and proper satvikaahara-vihara in pregnancy bala-vruddhi will take place.
CONCLUSION

Bala is a unique concept of Ayurveda. It includes physical and mental fitness. With the help of Bala-vruddhikara-bhava, logically we promote physical and mental fitness to fight with neeja-agantu-vaadhi and improves quality of genes which prevent genetic disorders.

Nowadays there are many genetic disorders like diabetes, hypertension, cancer, skin disorders etc. these diseases can be prevented to come extend by using Bala-Vruddhikara-Bhava logically in janmapurva-avastha (during pregnancy). In janmottara-avastha by promoting strength with Bala-Vruddhikara-Bhava;purusha may be able to fight with neejaand agantuvaadhi.

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Source of Support: Nil
Conflict of Interest: None Declared