

CONCEPT OF SHARIRABALAANDBALA-VRUDDHIKARA-BHAVA IN JANMAPURVA AND JANMOTTARA STATE (i.e. BEFORE AND AFTER BIRTH)**Dr. Babar SmeetaShivaji¹ Dr. Joshi Mrudula Vinayak²**¹PG Scholar, B.A.M.S. (M.U.H.S. Nashik), Maharashtra, India²M.D. Ph.D. (Ayu.), M.A. (Sanskrit), Professor and HOD, Guide,

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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 a 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'¹. *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

*Kapha Dosh*² and *Oja*³ 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*⁴; 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)⁵ 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-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. Parents originating from Punjabi or Sindhi family are considered to be *Balavana* parents⁶.

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 plants⁷; leads to *sama-dosha*, *sama-dhatu*, *sama-mala* state and give birth to the naturally strong people⁶.

3. BALAVAT KALE

Bala is more in *sheetarutus* (cold seasons) like *Hemanta* and *Shishira* as compared to other *rutus*. *Charaka* mentioned mainly two types of *rutus* - *Adana kala* (*Shishira*, *Vasanta*, *Grishma*) and *Visarga Kala* (*Varsha*, *Sharada*, *Hemanta*). In *Adana kala* power of sun increases day by day from beginning to the end. Due to this penetrating power of sun rays; *bala* of *purusha* decreases 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 *bala* status is highest at the starting of *Adana kala* and at the ending of *Visargakala*⁸.

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 *sheetarutus* like *Shishira* and *Hemanta*⁶; excluding *rutu-sandhikala*.

Charaka mentions one important factor *prakruti* which forms at the time of *shukra-shonita-jeeva-samyoga* in *garbhashaya*⁹ and four other factors are mentioned, which are responsible for *prakruti* strength out of which one is *kala-garbhashayaprakruti*². It means *utamaprakruti* forms when *kala* is *sadharana* 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 *CharakaShuddha-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 normal¹⁰. Excellence of *Stree-beeja* that is by *CharakaShuddha-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 unpolluted¹¹. *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 excellence⁶ 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.¹² with this following other regimen like proper rest, exercise and appropriate use of *rasayana-yogas* to maintain proper *Bala*⁶. By using *Ashtau-ahara-vidhi-visheshayatanas* (eight factors determining the utility of food)¹³, *Matravat-ahara* (food in proper quantity)¹² and *Ahara-pariksha* (capacity of food intake and proper digestion)¹⁴. 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-mamsa* formation¹⁵. It also includes *majjasarata*, *sarva-sarata*¹⁶ and *satva-sarata*¹⁴.

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 them¹⁵. Due to *abhyasa-satmya* (regular consumption) of *ghruta*, *ksheera*, *taila*, *mamsa 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*¹⁷.

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 *satva-sara* individuals; *Satva* is synonym of *mana*, with *atma* – *samyoga* of *mana-sharira* moves⁶. On the basis of *bala*, *satva* is of three types – *pravara*, *madhya* and

avara. Pravara-sattva-purusha is called as *sattva-sara-purusha*. *Sattva-sarapurusha* with small body structure will be able to tolerate different type of disease states¹⁴.

As *Charaka* mentions *satvikata of mana* is dependent on mental constitution of parents, especially *ahara – vihara* of mother at the time of pregnancy. What type of thoughts and stories mother listens at the time of pregnancy; affects neonates mind and intellect¹⁸.

On the basis of *purva – janmakrutakarma* the *purush* is *satvika, rajasika, tamasika*¹⁹.

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*². 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. YUVANA

It includes youthfulness that is *madhyama-vaya* (from 30-60 yrs of age). According to *Charakakala – pramanavishesha-shariraavastha* that is *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-*Sharira* with *samamatra* of *bala, virya* (energy), *pourusha* (virility), *parakrama* (prowess), *grahana* (acquisition), *dharana* (retention), *smarana* (recollection), *va-chana* (speech), *vidnyanashakti* (understanding), qualities of all *dhatu*s having reached the normal limit; with proper-

physical and mental strength, without degeneration in qualities of *dhatu*s, with and predominance of *Pitta dosha*²⁰.

12. KARMA (EXERCISE)

According to *Charaka* generally *Bala* should be inferred by *vyayama-shakti*¹⁴. 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 digestion²¹. 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 disposition⁶ Person with *prasanna-atma, indriya* and *mana* is called as *swastha* (healthy)²². 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 BALA²³:-

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 regimen 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*, *vayasthapanana*, *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.

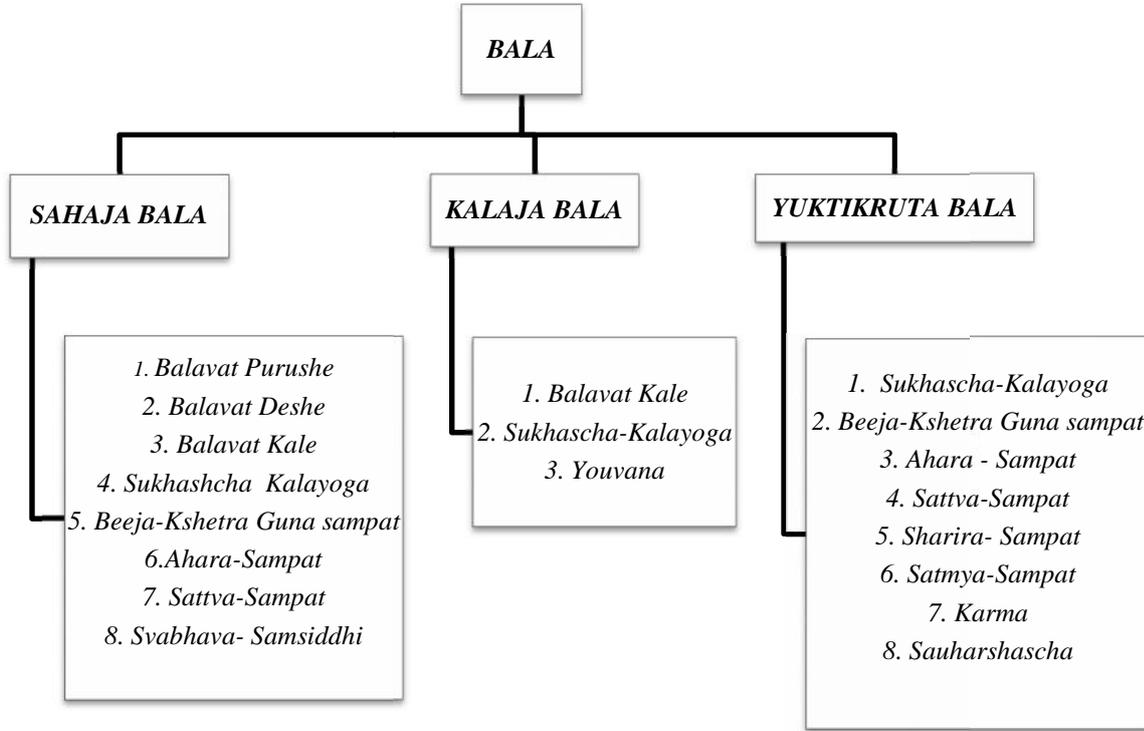
- *Kalaja-Bala* includes *balavat-kale*, *yauvana*, *sukhascha-kalayoga*. Role of *kalajabalais* important in *janmapurva* and *janmottar* state. In case parents who are in *youvanaavastha*, their *shukra* and *artava* are having best qualities and their union also take place in favourable *rutu*.

- *Yuktikruta-Bala* includes *aahara-sharira-satmya-sampat*, *youvana*, *karma*, *sauharsha*. 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 *Yukti praman* mentioned 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*, *shauryatmakakatha*, *geeta* and proper *satvikaahara-vihara* in pregnancy *bala-vruddhi* will take place.

FIGURE 1. TYPES OF BALA AND BALA VRUDDHIKARA BHAVA



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-vyadhi* and improves quality of genes which prevent genetic disorders.

Now days there are many genetic disorders like diabetes, hypertension, cancer, skin disorders etc. these diseases can be prevented to come extent 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 *neeja* and *agantuvyadhi*.

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