IMPORTANCE OF AGNI IN RESTORATION OF YUKTIKRUTA BALA
Deshpande Anil Chandrakant
Assistant Professor, Sumatibhai Shah Ayurved Mahavidyalaya, Hadapsar, Pune 28

ABSTRACT
Fatigue is a subjective feeling of tiredness which is distinct from weakness, and has a gradual onset. Fatigue can have physical or mental causes. Physical fatigue is the transient inability of muscle to maintain optimal physical performance. Fatigue is considered a symptom, rather than a sign because it is a subjective feeling reported by the patient, rather than an objective one that can be observed by others. So to relieve fatigue Agni is very crucial as Agni is mula of bala. Acharya Charak in vimanastha states dashavidh pariksha to examine bala of patient for diagnosis and treatment. Purpose of examination is to obtain knowledge relating bala of an individual. So Bala which we can build by efforts i.e. Yuktkruta bala plays an important role in maintenance of health which is gained by chesta (physical exercise), ahara (wholesome diet) and yoga (rasayan prayog) after action of Agni. The jatharagni plays an important role in generation and restoration of yuktkruta bala from ahara. The restoration of yuktkruta bala depends on the normal functioning of agni i.e. dahana and pachana of ahara.

Key words: Yuktkruta bala, Rasayana, jatharagni

INTRODUCTION
Any living body respires, metabolizes and uses a lot of energy gained from eaten food. As dictated in Loka purusha nyay, everything that exists in universe is represented by some entity in living body and it functions in same way. Fire is represented by Agni in living body. Agni in body digests, helps in absorption of digested material, transforms digested food into body entities. Agni is mula of bala. So Agni rakshana is very important. Dehagni is the hetu of ayu, varna, bala, swasthya, utsaha, upachaya, prabha, oja, teja, Agni and Pana. Agni Vikruti leads to Rogavastha.

Life depends on Agni and in its absence life ends. Annapachana is the prime function of jatharagni.

MATERIAL AND METHODS
All classical texts available in the library of Ayurveded College, Hadapsar had been reviewed. Database available after net surfing was also reviewed. Acharya Charak in vimanastha states dashavidh pariksha to examine bala of patient for diagnosis and treatment. Purpose of examination is to obtain knowledge relating bala of individual.

Types of Bala
1) Sahaja bala
2) Kalaja bala

3) Yuktikruta bala

1. Sahaja bala- This type of bala is stated to be prakruta (genetic natural inborn) and it exists right from birth. It is inherent in every individual to lesser to greater degree. It is said to increase with genuine growth of the dhatus and does not depend on any other cause. Some individuals are observed as physically strong from their birth whereas some are observed as physically weak from very birth.

2. Kalaja bala - This type of bala is influenced by seasonal traits and the age of person.

3. Yuktikruta bala- The three factors, which are capable of affecting the yuktikruta bala, are ahara, cheshta and yoga (rasayan prayag). Yuktikruta bala refers to resorting to appropriate nutrition such as meat, milk and ghee etc. Physical exercise is depletory, impletory and restorative and rasayana therapies in keeping the seasonal needs. In doshasamyavastha, annapachana by agni leads to arogya-pushi,ayu,bala,vruddhi. The individual can achieve yuktikruta bala from ahara only after conversion of complex food particle into absorbable ones in respective strotas after action of jatharagni. Agni is the ultimate and unavoidable entity which is responsible for bioconversion of ahara into ahara rasa. Ahara Rasa nourishes dhatus by various nyayas. The bodily movement which produce firmness and strength is known as vyayama. One gets lightness, capacity to work, firmness, tolerance of difficulties, diminution of impurity and stimulation of Agni. Agni vruddhi is ultimate benefit of vyayama if practiced in moderation. Acharya Sushruta included vyayama in anagnisweda (sudation without the use of fire) as one of the effective measure when aggravated vata is associated with kapha and medas. According to Chakrapani the strength begins to develop by regular diet, rest and exercises. The jatharagni plays an important role in generation, restoration of yuktikruta bala from ahara. The restoration of yuktikruta bala depends on the normal functioning of Agni i.e. dahan and pachana of Ahara.

The rasayana Therapy aims specially at the promotion of strength and Vi- tality. It is stated to contribute to the integrity of the Sapta dhatus and thus increase the longevity. It preserves the youth, maintains optimum strength of the body and senses. Agni is medium for rasayana to act on various dhatus to maintain integrity and perform various activity. The normalcy of Agni enables dravyarupa rasayana to produce supreme sharir bhavas to generate yuktikruta bala. Ahara and vyayama stabilizes the body.

DISCUSSION

- Yuktikruta bala is dependent on chesta, ahara and rasayan prayoga.

- Chesta which is predominantly depends on mamsa ,medas and asthi dhatu. If dhatvagni is not in normal state then absence of lassitude, Stability, feeling of lightness, ability to withstand exertion, reduction of corpulence is not possible which are the benefits of vyayama.

- The term rasayana has a specific meaning. Drug, Diet and Regimens which promotes longevity, preventing ultimately ageing and disease are called rasayana. The effects of rasayana therapy are longevity (good long life),memory, intelligence, good health, youthfulness, bright complexion depends upon the normal func-
tioning of all types of Agni. The Normalcy of all types of Agni produces the supreme saptadhatus to withstand the body by dharana and poshana karma of dhatus.

CONCLUSION

- Yukkrita bala depends on chesta, ahara and rasayan prayoga. But for the bioconversion of ahara into further poshakabhaga, Agni- the almighty God is unavoidable and very crucial entity. Cheshta and Rasayana prayoga enhances the Yukkrita bala. So one should eat in proper quantity and follow the protocol of dieting to promote Yukkrita bala.

REFERENCES

1. Naighantuk kand.

CORRESPONDING AUTHOR
Dr. Deshpande Anil Chandrakant
Assistant Professor, Sumatibhai Shah Ayurved Mahavidyalaya, Hadapsar, Pune
Mail Id: deshpandeani04@gmail.com

Source of support: Nil
Conflict of interest: None Declared