

IMPORTANCE OF AGNI – AS A PATHOLOGICAL FACTOR

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ABSTRACT

In Ayurveda, it states that agni has significant role to maintain the healthy life. Agni is co relate with digestive power of the body. Agni is having many derivatives which shows the importance of Agni as Ayu (longevity) which means it increases the life span of the human if Agni is working properly. Agni is basically divided in three types viz, jatharagni, bhutagni & dhatwagni. All these types are maintain the body functioning properly. Jatharagni maintains metabolism & bhutagni & dhatwagni maintains metabolism on cellular level. Imbalance of these types causes agnimandya & leads in ama production, which is main cause of diseases. So agni is important factor in body. Proper maintenance of agni is important for healthy life.

KEYWORDS: Agni, Metabolism, Ama, Agnimandya.

INTRODUCTION

Diagnosis is a main part for the treatment point of view. There are many factors situated in body for pathology. Agni if in normal state gives good functioning for the body, but if vitiate it causes the disease. As it is described in Ayurveda Agni is having many derivatives which shows the importance of Agni as Ayu (longevity) which means it increases the life span of the human. If Agni is working properly, it helps to maintain the Varna (complexion), Balam, (strength), health, Utsaha (enthusiasm), Upachaya, Prabha (luster) & Ojas.

Agni (bio fire) it maintains the digestive fires of the body, Prana (life) it maintains the stable life of human being. When Agni of the body get extinguished then the body is considered as dead. As far as Agni inside the body remains in Samavastha (in proper amount), person live long without any ailment or disease.^[1]

As Agni is correlated with Pitta and the type of Pitta which is basically correlated with Agni is Panchakpitta.^[2]

It is explained from in which it performs the Pakadi Karmas i.e. it digests food, separates Sara from Kitta of the food, because of this, it is known as Pachakpitta.

Pachakpitta Synonyms

Jatharagni, Kosthagni, directly participates in the digestion of food and at the same time, support to and augments the functions of remaining Pittas, present elsewhere in the body.

Agni in Ayurveda is reflected in the concept of Pitta of the system. The term of Pitta is derived from root to heat or to burn.

Agni is having both Shubha ashubha Karma.

As Subha Karma is Pakati, Darshanam, Prakriti, Varan, Moha, Harshaand Asubha Karma are Apakti, Adarshnam, Bhaya, Vikrta Varan etc.^[3]

Seat of agni

The seat of Agni is Grahani.

Grahani is named as it receives the food. It is situated in between Amashya and Pakwashaya. There are 5 types of pitta, that also are considered in agni raag (Ranjak Pitta) that has Rasa Ranjan Karma, Pakti (Pachak pitta) that has Ahaar Paachan karma, Tejo (Alochak Pitta) that has Darshan karma, Medho (Sadhak pitta) that has properties to maintain as Budhi, Medh. Ushma (Bhrajak pitta) has properties to maintain skin complexion.

Agni is the energy in our body which activates metabolism function in the body which converts the

food into the substance which gives strength to the body.

As stated in ayurvedic classics that agni is having oja as its derivative Dalhana mentioned that, at the end all the dhatus Sara is oja.

Types of Agni

Jatharagni-This Agni is considered to be the Pradhyanam (principal fire) of all the Agni.

This Agni is situated in Amashya, because it contains food in it which stimulates the functions of digestion. The Kala in which is situated in the entry of Pakvashya is Pittadhara which is basically like a way to entrance of the food in the stomach.

Jatharagni is the energy which maintains the process of Paka of dhatus which is basically present in the metabolism of tissues. It controls all the functions and balance of the other twelve Agni in the body which are equally important for the body.

Chakarpani says that Jatharagni treatment is considered as treatment of body. Its main function is digestion of food.

This agni converts ahaara into ahaara rasa. These Ahara rasa will form the other Dhatus. In modern Jatharagni is related with the digestion of food which is done in stomach and intestines by the chemicals present in the stomach and peristaltic movements in the intestine.

There are further 4 types of jatharagni according to prakriti.

Vishamagni – Here the digestive fire is disturbed by Vata. Because of variability in Vata, there are episodes of alternating cycles of strong appetite with loss of appetite.

Tikshanagni - Here the digestive fire is disturbed by Pitta. This type of Agni can easily digest even high amount of ingested food. Sometimes in the absence of fuel it starts consuming body's own tissues (Dhatu).

Mandagni- In this the digestive fire is disturbed by Kapha. Because of variability in Kapha, there are episodes of poor appetite, sluggish metabolism and tendency to weight gain despite optimal food consumption.

Samagni - (Normal) Normal digestive fire is characterized by strong and appealing appetite that is easily satisfied with normal food. Digestive functions are proper; there are no episodes of gas, colic and constipation. samagni is largely responsible for human body nutrition and building strong foundation of seven tissues.

Bhutagni

Bhutagni which acts on cellular level of body. The body is formed by Panchmahabutas which are Akasha (the vacant spaces of the body), Vayu (the air spaces in the tissues) Agni (digestive fire), Jala (the watery material in the body as -lymph, blood), Pritivi (solid material in body organs). Butagni is divided into five types of Agni which act on these Panchmahabutas.

They are Parthivagni, Aapyagni, Agneyagni, Vayavyagni, Nabhasagni.

Each body cell and tissues with same components are formed of particular Agni. They are the basic units for the formation of elements in the body. These Agni which are formed of Panchmahabutas will work on only the same part of the food element which is consisting of same Agni particle. Even after the digestion of these elements in the food it specifically nourishes its own Bhutas present in the body.

In modern it may correlate with the enzymatic functions which are performed by the liver in the metabolism of food particles as liver has many enzymatic actions on the food digestion as metabolism of carbohydrates, proteins and fats, which provide the energy for the biochemical functions of the body.

Dhatvagni

Dhatvagni is used for the formation of Dhatu Utpati Karama (formation of the Dhatus). It is sub divided into seven types viz, Rasagni, Raktagni, Maansagni, Medo agni, Ashthyagni, Majjagni, Shukragni which ultimately form the immunity of the body.

These agni maintains the functions of the organs of the body. These all Agni has different particular Srotas for their functioning. These Srotas will provide a pathway for supplying nutrients for metabolism. Each Agni presents a dhatu. as Rasagni represents Ras dhatu, Rakhtagni represents Rakta dhatu, Maansagni represents Maans dhatu, Medo agni represents Medho dhatu, Ashthyagni represents Ashthi dhatu, Majjaagni represents Majja Dhatu, Shukkaragni represents Sukhra dhatu.

Causes of Vitiation of Agni

1. Excessive fast
2. Indigestion
3. Over eating and irregular eating
4. Inappropriate food materials
5. Improper use of Panchakarma
6. Emaciation as a result of diseases
7. Seasonal perversion
8. Suppressions of natural urges.

Importance of agni

It is explained in texts that there is no existence of separate Agni in the body. The basic Agni that provides heat and has metabolic functions in the body is Pitta in the body.

This Pitta has many Gunas but its main Guna that is Ushana Guna represents Agni and its function in the body.^[4]

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