



# International Research Journal of Integrated Medicine & Surgery

## FUNDAMENTAL CONCEPT OF AGNI AND IT'S IMPORTANCE

Vd. Suryavanshi Savitri Rajaram<sup>1</sup>, Vd. Puradkar Ganesh Shantaram<sup>2</sup>.

1. Final year PG SCOLAR, Department of Samhita and Siddhant, APM's Ayurveda Mahavidyala, Sion, Mumbai.
2. Associate Professor, Department of Samhita and Siddhant, APM's Ayurveda Mahavidyala, Sion, Mumbai.

Correspondance Address: - saasuryawanshi16@gmail.com

### Abstract

The *Ayurvedic* concept of *Agni* is critically important to overall health. *Agni* is the force of intelligence within each cell, each tissue and each system within the body. *Ayurveda* identifies a vat range of functions for which *Agni* is directly responsible, but it also teaches us that impaired *Agni* is the root of the Diseases.

*Agni* is responsible for proper digestion. Diseases are primarily because of weak digestive power (*Agni*). A defective *Agni* leads to the development of toxins or undigested part which when circulates in the body give rise to various diseases.

According to nature and effects, *Ayurvedacharya* standardiz *Agni* is in four groups .i.e. *Samagni* , *Vishamagni* ,*Tikshnagi* , *Manadagni*. *Samagni* is healthy condition of *Agni*. Rest of three considered as “*Agnivikruti*”. We can't determine the nature of health without accounting the *Agni*. Depending on the chief site of action it divided into *Jatharagni*, *Bhutagni* and *Dhatwagni*.

**KEYWORDS** - *Agni*,*Agnivikruti**Jatharagni*, *Bhutagni* and *Dhatwagni*

### Introduction

*Agni* is considered to root of or most important sustaining factor of living being. *Ayurveda* has described an important factor of digestion and metabolism in our body as *Agni*. Ingested food is to be digested, absorbed and assimilated, which is unavoidable for the maintenance of life and is performed by *Agni*.

*Agni* convert food in the form of energy which is responsible for all the vital function of our body. Therefore, *Ayurveda* consider that *Jatharagni* cause of life, complexion, strength, health, nourishment, lusture, *oja*, *teja* and *prana*. *Acharya* has mention that after stoppage of the function of *Agni*, the

individual dies and when the *Agni* in an individual is normal, then that person would be absolutely healthy and would lead long happy, healthy life. Proper maintenance of *Agni* help person to live long life and impaired *Agni* gives rise to diseases That's why need to study the *Agni* and maintenance of *Agni*. Depending upon the chief site of action *agni* is divided 13 type. i.e. *Jatharagni* – 1, *Bhutagni* – 5, *Dhatwagni* – 7. According to its nature and effects *acharya* standardized *Jatharagni* into 4 type i.e. *Samagni* , *Mandagni*, *Vishamangi*, *Tikshangi*.



# International Research Journal of Integrated Medicine & Surgery

## Material and Methods:-

Proper screening of the literature from classical text of *Ayurved* and modern text.

Recent advanced study in context of present study will be reviewed using resources like internet and article.

## Review of literature

### AGNI NIRUKTI

1. *Agrani bhavati tasmāt agni iti uchyate / Yask*
  2. *Agno swanam prasiddhe angati urdhv gachchti iti agni / Vachspatyam*
- Synonyms of Agni

1. *Vaishwanar*
2. *Vanhi*
3. *Jwalana*
4. *Jwala*
5. *Anala*
6. *Dahan*
7. *Pachan*
8. *Pakta*

### TYPE OF AGNI<sup>1, 2</sup>

- Charaka has described about 13 *Agnis* (*Jatharagni – 1, Bhutagni – 5, Dhatvagni – 7*)

### *Jatharagni*<sup>3</sup>

- *Jatharagni* is the Agni present in the *Jathara*. *Jathara* stands for the stomach and duodenum. *Jatharagni* refers to the whole process of digestion in digestive tract. *Jatharagni* separates food material into the *sara* (essence portion) and *kitta* (waste products) in the human body.
- *Jatharagni* is also classified into four categories according to its performance of digestion in the human being.<sup>4</sup>

#### 1. *Samagni*

The *Samagni* digests and assimilates food properly at the proper time. This thus

- According to Sushruta, five types of *Agnis* are identified, *Samagni*, *Vishamagni*, *Tikshnagni*, *Manadagni*.
- Vagbhata has described different 18 types (*Bhutagnis – 5, –Dhatvagnis – 7, Dhoshagni – 3 and Malagni – 3*).
- Sharangadhara has recognized five pittas only (*Pachak, Bhrajak, Ranjak, Alochaka and Sadhak*)
- Bhavamishra has followed similar to Charaka and Vagbhata

### **TYPES OF AGNI, ACCORDING TO THE FUNCTION AND SITE OF ACTION**

- *Jatharagni* – One *Agni* present in the stomach and duodenum.
- *Bhutagni* – Five *Agni* from five basic elements.
- *Dhatwagni* – Seven *Agni* present, one in each of the seven *dhatu*s (tissues).

increases the quality of the *Dhatu*s (supportive tissues of the body). Persons having *Samagni* are always healthy.

#### 2. *Vishamagni*

This type of Agni changes between digesting food quickly and slowly. When this *Agni* is affected by the *VataDosh*a, it creates different types of *udargataroga*.

#### 3. *Tikshnagni*

When agni is under the influence of pitta dosha, the hot, sharp, and penetrating qualities of pitta intensifies the strength of *jatjarangi*. Even a very heavy diet is digested



# International Research Journal of Integrated Medicine & Surgery

within short time period which causes hunger. Increased agni burns the nutrients and the rasa dhatu contains very little nutrients and undergoes dhatukshaya, giving rise to conditions like heating, burning sensation, etc.

## ***Bhutagni***<sup>5</sup>

*Bhutagni* is the one that is present in a basic element, precisely known as *Bhutas*. There are five *Agnis* in each of the five basic elements, namely – *Parthiva* (Earth), *Apya* (Water), *Tejas* (Agni), *Vayavya* (Vayu) and *Nabhasa* (Akash).

- Five *Bhutagni* digest their own part of the element present in the food materials.
- After the digestion of food by the *Bhutagni*, digested materials containing the elements and qualities similar to each *bhutas* nourish their own specific *bhautika* elements of the body.

***Dhatwagni***<sup>6</sup> All the seven elements tissue of the body contain their own *Agni* to metabolize the nutrients supplied to them through channels of circulation.

*Rasagni* present in the *Rasa Dhatu*.

*Raktagni* present in the *Rakta Dhatu*.

*Mamsagni* present in the *MamsDhatu*.

*Medagni* present in the *Meda Dhatu*.

*Asthyangni* present in the *Asthi Dhatu*.

## 7. ***Mandagni***

Here the digestive fire is disturbed by *kapha*. *Agni* is unable to metabolize even a small quantity of easily digestible food. When *agni* is unable to digest food properly it leads to *Ama* (toxins)

*Majjagni* present in the *Majja Dhatu*.

*Shukragni* present in the *Shukra Dhatu*.

The seven dhatus that are a support of the body contain their own *Agni*, and by their own *Agni* they digest and transform the materials supplied to them to make the substances alike to them for assimilation and nourishment.

## What actually happens during digestion<sup>7</sup>

At the level of stomach and intestine, the food received into stomach, gets broken into minute particles, which further get divided into *sara bhaga* and *kitta bhaga*.

1. *Sara bhaga* (Essence part) :

Which goes on to nourish all the body tissues (Saptadhatu).

2. *Kitta bhaga* (Waste part):

Which goes on to form all the waste products of the body - feces, urine, sweat etc.

## STAGES OF DIGESTION<sup>8</sup>

1. ***Madhur Awastha Paka*** :



# International Research Journal of Integrated Medicine & Surgery

As soon as the food consisting of six rasa is taken, it goes to stomach and *madhura bhava* is manifested during the first stage of digestion.

It results in the stimulation of *kapha* which is thin and frothy in nature.

## 2. *Amla Awastha Paka* :

During the second stage of digestion, the food remains in semi digested form which result in sourness.

While moving downwards from the *amashya* (stomach), this (semi digested and sour stuff) stimulates the production of transparent liquid called *Pitta*

***Katu Awastha Paka*** When this food product reaches *pakvashaya* (large intestine), it gets further digested and dehydrated by the *Agni* (enzymes) and it takes a bolus – form resulting in Pungent taste . This stimulates *vata dosha*.

**DISCUSSION** *Jatharagni* is cause of life, complexion, strength, health, nourishment, lusture, oja, teja and prana. Acharya has mention that after stoppage of the function of *Agni*, the individual dies and when the *Agni* is normal, then that person would be absolutely healthy and would lead long happy, healthy life.

**CONCLUSION** Due to hypo-functioning of the *agni* concerned unwanted chemical substances are produced known as *Ama*. Lastly we can say that *Agni* plays very important role in growth, development & maintenance of the body. So every Ayurvedic Physician should have proper Knowledge of *Agni* and its Clinical Implementation. Proper maintenance of *Agni* help person to live long life and impaired *Agni* gives rise to diseases. We can say that *Agni* is directly proportional to life.

## IMPORTANT FUNCTION OF AGNI<sup>9</sup>

### *Jatharagni* reason for –

1. *Ayu* - Life
2. *Varna* - Colour, complexion
3. *Bala* - Strength and immunity
4. *Swasthya* - Good health
5. *Utsaha* - Energy, enthusiasm
6. *Upachaya* - Bulk of body
7. *Prabha* - Luster
8. *Ojas* - Immunity
9. *Tejas* - Aura,
10. *Prana* – Life, vital breath



# International Research Journal of Integrated Medicine & Surgery

## REFERENCES

1. Vd. Harish Chandra Singh Kushawaha, editor translator Charak Samhita, Chakrapanidatta, Ayurved dipika hindi commentary, chikitsta sthan chapter 15<sup>th</sup>. Volume 2, 1<sup>st</sup> edition 2009, Varanasi Chaukhamba orientalia.
2. Dr keval Krushna Thakara, editor translator Sushrut Samhita, Dulhan, Gayadas Hindicommentary, Sutra sthan chapter 35<sup>th</sup>, verse 24, edition 2014 page no.387.
3. Vd. Harish Chandra Singh Kushawaha, editor translator Charak Samhita, Chakrapanidatta, Ayurved dipika hindi commentary, chikitsta sthan chapter 15<sup>th</sup>, verse 6-8, Volume 2, 1<sup>st</sup> edition 2009, Varanasi Chaukhamba orientalia, page no.377.
4. Dr keval Krushna Thakara, editor translator Sushrut Samhita, Dulhan, Gayadas Hindi commentary, Sutra sthan chapter 35<sup>th</sup>, verse 24, edition 2014 page no.387.
5. Vd. Harish Chandra Singh Kushawaha, editor translator Charak Samhita, Chakrapanidatta, Ayurved dipika hindi commentary, chikitsta sthan chapter 15<sup>th</sup>, verse 13, Volume 2, 1<sup>st</sup> edition 2009, Varanasi Chaukhamba orientalia, page no.380.
6. Vd. Harish Chandra Singh Kushawaha, editor translator Charak Samhita, Chakrapanidatta, Ayurved dipika hindi commentary, chikitsta sthan chapter 15<sup>th</sup>, verse 15, Volume 2, 1<sup>st</sup> edition 2009, Varanasi Chaukhamba orientalia, page no.382.
7. Vd. Harish Chandra Singh Kushawaha, editor translator Charak Samhita, Chakrapanidatta, Ayurved dipika hindi commentary, chikitsta sthan chapter 15<sup>th</sup>, verse 6-8, Volume 2, 1<sup>st</sup> edition 2009, Varanasi Chaukhamba orientalia, page no.377.
8. Vd. Harish Chandra Singh Kushawaha, editor translator Charak Samhita, Chakrapanidatta, Ayurved dipika hindi commentary, chikitsta sthan chapter 15<sup>th</sup>, verse 9-11, Volume 2, 1<sup>st</sup> edition 2009, Varanasi Chaukhamba orientalia, page no.378.
9. Vd. Harish Chandra Singh Kushawaha, editor translator Charak Samhita, Chakrapanidatta, Ayurved dipika hindi commentary, chikitsta sthan chapter 15<sup>th</sup>, verse 3, Volume 2, 1<sup>st</sup> edition 2009, Varanasi Chaukhamba orientalia, page no.376.



# International Research Journal of Integrated Medicine & Surgery